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*The Baptist Memorial and  
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THE  
**BAPTIST MEMORIAL**  
 AND  
**MONTHLY RECORD.**

DEVOTED TO THE  
 HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE DENOMINATION.

REV. ENOCH HUTCHINSON, EDITOR.

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## CONTRIBUTORS.

- |   |  |
|---|--|
| <p>Rev. T. ANDERSON, <i>Salem, Mass.</i><br/>         " Z. BRADFORD, <i>Providence, R. I.</i><br/>         " J. N. BROWN, <i>Lexington, Va.</i><br/>         " T. F. CALDICOTT, <i>Roxbury, Mass.</i><br/>         " I. CHASE, D.D., <i>Boston,</i> "<br/>         " J. O. CHOULES, D.D., <i>Jamaica Plains, Mass.</i><br/>         " S. H. CONE, D.D., <i>New York City.</i><br/>         " R. W. CUSHMAN, <i>Boston, Mass.</i><br/>         " J. DOWLING, D.D., <i>New York City.</i><br/>         " W. W. EVERTS, "<br/>         " J. A. GRANGER, <i>Providence, R. I.</i><br/>         " J. L. HODGE, <i>Brooklyn, N. Y.</i><br/>         " R. B. C. HOWELL, D.D., <i>Nashville, Te.</i><br/>         " J. B. JETER, <i>Richmond, Va.</i></p> | <p>Rev. E. HUTCHINSON, <i>Windsor, Vt.</i><br/>         " E. LATHROP, <i>New York City.</i><br/>         " T. S. MALCOM, <i>Philadelphia, Pa.</i><br/>         " R. H. NEALE, <i>Boston, Mass.</i><br/>         " L. PORTER, <i>Lowell,</i> "<br/>         " J. H. RAYMOND, <i>Prof. in Madison University.</i><br/>         " R. R. RAYMOND, <i>Hartford, Ct.</i><br/>         " D. SHARP, D.D., <i>Boston, Mass.</i><br/>         " C. G. SOMMERS, <i>New York City.</i><br/>         " B. STOW, D.D., <i>Boston, Mass.</i><br/>         " E. E. L. TAYLOR, <i>Brooklyn, N. Y.</i><br/>         " E. TUCKER, <i>New York City.</i><br/>         " R. TURNBULL, <i>Hartford, Ct.</i><br/>         " B. T. WELCH, D.D., <i>Albany, N. Y.</i></p> |
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**JOHN THE BAPTIST PREACHING IN THE WILDERNESS.**

THE  
BAPTIST MEMORIAL

AND  
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VOL. VI.

JANUARY, 1847.

NO. I.

Historical and Biographical.

PERSECUTIONS OF THE BAPTISTS.—No. I.

[In accordance with the promise *made* to our readers in October last, we will now commence a series of articles upon this subject, to be illustrated by engravings.]

It is a mournful fact, that the exhibition of purity and holiness in the world has, in all ages, raised the hand of persecution against the people of God. The unsanctified look upon moral loveliness in their fellow-men as a superstitious regard for that which is of small importance, or as hypocrisy, or as the result of spiritual pride; and when the pious man fearlessly maintains the holy doctrines of the cross, and faithfully warns the ungodly to beware of those creeds which are designed to lead him away from Heaven and ruin his soul, the most inveterate hatred often rankles in his bosom. He is conscious that those who entreat him to repent are holier than he, and unkindly permits his heart to rise in the greatest opposition to his best friends, on account of their superior excellence. How strange that guilt and sin should persecute innocence and loveliness wherever perceived! But so it has been, and probably will be until the final consummation of all things, when the righteous shall be separated forever from the wicked. No goodness has ever appeared upon the earth which has not been opposed by sinful men. Even the blessed kingdom of the Saviour was established amid persecution and blood and death. Still its friends were not disheartened. Jesus cheerfully hung upon the cross; the Apostles anticipated and experienced similar persecutions and sorrows. Hundreds of martyrs embraced the stake, or expired in severer agonies, for the sake of Jesus and his cause. The host of early disciples put on the armor of God, and fought manfully even unto death. Aided by Heaven, they applied their various levers to that stone which was cut out of the mountain without hands, and it rolled onward upon the ruin of all opposers. While the miser sought for gold, the man of pleasure for transient delight, the scholar for literary fame, the conqueror for fading laurel-wreaths and earthly crowns of royalty, they sought to add new triumphs to the cause

of their crucified Redeemer. So it has been, to some extent, in all ages of the world. Nero and Domitian and Trajan; the opposers of Luther and Calvin and Melancthon; Voltaire and Gibbon and Paine; and many others, have endeavored to destroy Christianity, but have not been successful.

Persecutions have usually been general in their character, and directed indiscriminately against all Christians, of every sect. Baptists, as well as others, have been the innocent victims of their malicious foes. Our object is to enumerate some of those who have suffered, and speak of the affecting circumstances which attended their sorrows and untimely death. Here it seems to be necessary to remark that our denomination traces its origin back to the days of the Apostles. Some of our opponents have asserted that it originated with the fanatics of Munster, about 1522; but in this they are mistaken. The first instance of sprinkling or pouring is that of Novatian, A. D. 251, as related by Eusebius. Baptism was considered as a saving ordinance; and if an individual were unable to be immersed, he was allowed to be sprinkled as he lay upon his bed. This was the case with Novatian. Baptism was practiced from the time of the institution of the ordinance until the third century, when sprinkling and pouring were introduced; and as we have no account of either being in existence before that time, immersion must have been universally practiced. The voice of history upon this subject is one and incontrovertible. Of course, the Apostles, and all the early Christians, were, most surely, Baptists. John was, in reality, the first Baptist, in name as well as practice. Whatever might have been the custom of the Jews and heathen nations, in regard to their ablutions, these rites were not of Divine authority. John was the first person divinely appointed to administer this ordinance. He was also the first Baptist who suffered martyrdom.

We will, then, commence with him, and present a brief view of his life, sufferings and death. This distinguished harbinger of our Saviour was born about six months before the Babe of Bethlehem. Previous to his appearance thick clouds of moral darkness rested upon the favored people of God. The life and soul of undefiled religion seemed to have departed from priest and people. The former were enshrouded in their habiliments of self-righteousness; and the latter were dead in respect to living piety. The old dispensation was about to pass away, and the new about to be ushered in. At this important crisis John, who was the son of Zacharias and Elizabeth, the former a priest of the course of Abia, and the latter a daughter of Aaron, appeared. His birth was miraculous,\* and his life remarkable. The spirit of prophecy came upon his father, and he exclaimed: "Thou, child, shalt be called the Prophet of the Highest."† As he grew in stature he waxed strong in spirit, and soon retired to a desert place, practiced great abstinence and self-denial, fed upon locusts and wild

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\* Luke, Chap. I.

† Luke i. 76.

honey, restrained his passions, and gained that independent boldness and mental power which were such striking characteristics in his life. He declared himself to be "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."

When he was thirty years of age, he began, with energy and zeal, to proclaim repentance. His appearance was singular, for his raiment was camel's hair, and he had a leathern girdle about his loins. As the Jews were expecting the Messiah to appear about this time as an earthly prince, they went in great numbers to listen to the exhortations of this strange being. Judea and Jerusalem went out to him, and many of them were baptized. He demanded repentance as a requisite to baptism; and the candidates for that holy ordinance, it is said, "confessed their sins." John and his ministry received from the people such marked regard, that the Sanhedrim were moved with envy, and sent to ask him who he was. He humbly declared that he was not the Christ; but a preacher in the wilderness. They reproached him for assuming so much authority as to baptize. He was far from being offended, but meekly explained to them the object of his mission. While the Pharisees endeavored to attract attention to themselves, John was desirous to elevate Jesus Christ, and sought no honor for himself. The next day after his interview with the Sanhedrim he exclaimed, as he saw the Saviour approaching, "Behold the Lamb of God, who taketh away the sin of the world." "He must increase, but I must decrease." John became so distinguished as a preacher, that even Herod Antipas, Tetrarch of Galilee, was influenced to listen to his instructions. He heard attentively, although he was then living in a most wicked and adulterous manner. When John, however, fearlessly and severely rebuked his sinful course, the haughty and self-condemned tyrant became enraged, and cast him into prison. But even there, we believe, he enjoyed the presence of Him whom he had so faithfully preached, while Herodias, stung to the heart by his reproofs, meditated his ruin. The natal day of Herod arrived, which he had been accustomed to celebrate with splendor. Herodias sent her daughter, dressed in the most attractive manner, to dance before him. He was pleased, and promised to grant whatever she should ask. Influenced by her wicked mother, she demanded the head of John the Baptist; and though Herod strongly regretted his foolish vow, he commanded that the good man should be murdered in the prison. The executioners approached his cell amid the darkness of the night, and performed the awful deed. They carried his head in a charger to the damsel, and she presented it to her mother, who could then triumph with the exultation of a fiend of darkness. But we have no reason to doubt that he met his fate with firmness and heavenly composure. He doubtless felt that his work upon earth was done; and rejoiced to go and meet his Heavenly Father, where the wicked cease from troubling and the weary are at rest. After this tragical scene had transpired, the disciples, with the greatest solicitude and



affection, took the body of their teacher and laid it in the tomb. Thus ended the days of that great preacher of repentance. We should admire to dwell much longer upon his character, but only have room to recapitulate a few prominent traits.

He was of *high parentage*, and from that circumstance better prepared to be a reformer. He was undoubtedly, from his mode of life, *athletic and healthy*, though rough in his exterior. This would give him influence among a large class of his hearers. We have considerable evidence that he had a *powerful intellect* and an *original mind*. The restraint of his passions, the vigorous exercise of his mental powers, and his contemplations of the wonderful works of God in nature and grace, must have enlarged his faculties, and filled his mind and soul with original and sublime ideas. He manifested a remarkable *oneness of purpose*, a *firm, bold determination* to press forward, and accomplish the glorious design of his existence. He never feared or hesitated to declare the truth of God, even at the hazard of his life. He practiced the *strictest virtue*. He was surrounded by all manner of iniquity, but we have no account that he swerved from the way of rectitude. In his preaching he was extremely *severe* and *pathetic*. His soul overflowed with compassion for the sinner; yet when necessary he uttered the most scorching reproofs. He *persevered*, overcoming every obstacle to his course until his mission was fully and triumphantly accomplished. He was *meek*, and assumed nothing to himself but the character of a preacher in the wilderness. He was *affectionate*. He loved his disciples, and they loved him so much that they formed a sect, after his decease, which still exists in Persia, and bears his name. John was a *holy* man. He toiled to make ready a people prepared for the Lord. He held sweet communion, we believe, with his Heavenly Father, and did not fear death in its most terrific form. He was doubtless prepared for the enjoyments of the upper world; and is now celebrating, with the heavenly host, the praises of that Redeemer whom he so much loved on earth.

#### BIOGRAPHICAL SKETCH OF REV. JEREMIAH B. EVERTS.

WHENEVER a soldier of the Cross has fallen on the field, there has been a feeling of chastened respect and saddened sympathy, prompting that kind of tribute to his memory which is perfectly just and proper. And it is not the voice of *eulogy*; for how meagre and sickening would be the sound of earthly praise to that spirit now wrapped in light, and listening to the immortal song of Heaven!

JEREMIAH B. EVERTS was born in Granville, Washington Co., 1807, and died in Hartford, Washington Co., N. Y., August 26, 1846, in the 40th year of his age.

The following brief sketch of his Christian experience and early piety

is furnished by his first pastor, Rev. Benjamin J. Lane, of Cambridge, (Mass.) in a letter to his brother, Rev. W. W. Everts, of Laight street Church, New York. "Your beloved brother became a hopeful subject of Divine grace under my ministry, in the town of Clarkson, Monroe Co., New York, at the same time, I believe, that you date your own transition 'from darkness to light, and from the power of Satan to God,'—being in the year 1829. That revival was remarkable for giving three ministers to the Church of Christ,—yourself and brother, and an estimable man who is now settled over the Presbyterian Church in Wyoming. Without having given his attention to the subject of baptism, under the excitement of influences then in operation, and a warm attachment to the young converts who were rejoicing with him, your brother united with the Presbyterian Church of which I was then the pastor. That upon a subsequent investigation of the subject he became a Baptist, I, of course, am not surprised. His conversion was remarkably clear. His dedication of himself to God was unre-served and entire. His religious enjoyments were calm, steady, and influential. He lived in my family for several months after his conversion, and I had every opportunity closely to observe his spirit and conduct. I never had occasion to be grieved with him, or to reprove him. At that early period he was remarkable for unfaltering decision, stern integrity, and sound piety—his piety governed him in everything."

In the spring of 1832, under an impression of a call to the Gospel ministry, in company with Henry B. Stanton, Eli Taylor, and one or two other young men, he set out for Lane Seminary, (Ohio,) a manual labor Collegiate and Theological Institution, of which Lyman Beecher, D.D., was president. When they had traveled as far as Olean Point, they engaged as raftsmen, to work their passage to Cincinnati; and their kind and faithful reproofs were blessed to the profane companions of their toilsome voyage—leading them to moor their souls upon the anchor of hope, and make the Star of Bethlehem their guide. At this Institution Brother E. soon became distinguished and beloved both for his talents and piety. During the summer he traveled six miles every Sabbath, to teach a Sunday School in a destitute neighborhood, where his occasional addresses to the parents and children were deeply interesting and of good effect. His arduous labors soon became too much for his bodily strength, which at the best was but feeble, and he was obliged to relinquish his studies in October.

After traveling a few months however, his health was so far improved that he took an agency under the Sabbath School Union Association in Onondaga Co.; and while preaching under this appointment he was marked out as one on his way to pre-eminence and usefulness. During this time he frequently called to visit a young physician who had been a long while sick; and here he became acquainted with Miss Nancy Kneeland, whom he married about a year afterwards.

On leaving his agency he preached some months to a church in Spafford,

and by his diligent labors this little flock was much encouraged and strengthened. And being invited to attend a revival meeting in Tully, he received a call from the Church, and was ordained their pastor in April, 1835. Of his standing here, some correct estimate can be formed from the following extract of a letter recently received from one of the members:—

“As to his success I would reply that ‘many believed and were baptized.’ His congregations were full, and the people listened attentively to his messages. His sermons were short, instructive, and interesting: and a peculiar trait with him during his labors here was, that he would so manage that his amen came when the anxiety of the people was high, and their appetites sharpened for more. His influence was savory upon all; his gift in the pulpit the people were unwilling to exchange for any other; and when he came to leave it seemed like pulling the most tender and sensitive fibres of the soul. I did think, at the time he left, that could he have felt how closely the people were attached to him he would have continued here; but since, I had thought that his talent was too much confined, and needed a more enlarged field.”

In April, 1837, he became pastor of the Church in Delphi, and in the winter and spring of '38 his labors were followed with a revival, and an ingathering of many souls. A division then took place, for which he was in no way responsible; that however rendered it unpleasant for him and he left; “but to the body of the Church that remained,” (says a letter from them,) “his labors were satisfactory and highly prized.”

He next settled in Elbridge, where, perhaps, above every other place, his labors were signally and extensively blessed. Many of high standing and influence in society were brought into the Church under his ministry; and he will be remembered by that dear people with warm and lasting affection.

In 1841 he accepted a call from the New Market street Church, Philadelphia, and here we cannot do his name better justice than by transcribing the following, from his intimate friend Rev. J. Lansing Burrows, of that city. “He was a good man, and a devoted minister of Christ. I have never known one more intensely solicitous to be useful to his flock. He studied intensely, and visited much: indeed he seemed to live but for one object—to promote the interests and secure the increase of his Church. During the brief period of his Pastorate which continued but fifteen months, some fifty or sixty were added to the Church by baptism. He is remembered here with great affection as a kind and godly man, and as an industrious and devoted pastor. As much as any minister I know, he deserves the inscription upon his tomb, ‘*He hath done what he could.*’”

In the Spring of 1843, he determined to leave the city for the country, as being more conducive to his health and congenial with his former habits of life, and accepted a call from the Church in Hartford, Wash. Co., N. Y. Here, with over five hundred members and a community of decid-

edly Baptist influence, a wide and interesting field of usefulness was opened before him; and there was something in his preaching that awakened at once a universal anxiety among the people to gather under his ministry. He immediately projected a plan for remodeling their house of worship, which by assiduous perseverance he moved the people to carry out—thus moulding the ancient chapel into a beauty and style surpassed by none in the county. This house, however, in its beautified state was to him like Canaan to Moses, which only his eyes beheld, but his feet never entered, God having prepared something better for him above; for during the first summer of his sojourn here he visited his friends in the western part of the State, and while returning he met with an accident from his carriage, which fractured his knee, and was the prostrating cause of his last illness. This injury in itself was not serious, but it seemed to be the signal to awaken into mortal action a latent disease, which had long been lurking in his system. He partially recovered, however, so that he sat in his chair and preached stately until the last Sabbath in December, and it being the last day of 1843, he improved the occasion with a funeral sermon of the departed year; and he often remarked afterwards in his sickness, that he then preached his *own* funeral sermon! Here ended his bright but short public career—it was his no longer to *do*, but now to *suffer* the will of God. His disease was a derangement of the digestive organs, which seemed exceedingly inexplicable; and he experienced constant changes from the appearance of recovery to that of decline, which ever kept his mind in a strait betwixt life and death. He often said, “I could easily make up my mind to die—but oh! this long suspense and painful uncertainty is trying. Yet I daily pray that I may have patience.” There were periods when his sickness seemed abating, and then his mind would grasp texts of Scripture and plan sermons, tracing out trains of thought with great clearness and vivacity, while his whole soul seemed beaming from his countenance and eye, until overcome he would say, “Oh! I must stop—I am getting so tired.” There were other times when he appeared to be near his end, and then his mind was remarkably clear and happy, and his thoughts dwelt upon his future state. At one of these seasons he remarked, “I have a strong desire to go; for I fear I never shall get where Jordan will seem *narrower*, or Heaven nearer than now.” He manifested, with humblest feeling, his entire reliance upon the blood of Christ for salvation, without any lean upon creature merit or works. One day when his hope was under a cloud, his pious mother tried to comfort his disquieted soul by referring to his former labors and usefulness; but he raised his hands as if shocked at the thought of his being in that way worthy of God’s favor, and with deep emotion replied, “Oh, don’t mention that—why, mother, the sin that has been mixed with the good I have done would be enough to damn me.” These occasional changes, however, were only a few short intervals in a dark and tedious period of uniform

suffering and great nervous excitability. Nearly three years of wearisome days and almost restless nights were appointed unto him. From all these sufferings he rested in a sweet and peaceful sleep in Jesus, on the 26th of Aug. 1846, and was gathered to his fathers. He had chosen as his funeral text, "The gift of God is eternal life, through our Lord Jesus Christ." On announcing this passage he added with his accustomed aptness, "Oh! how rich, how entire, how perfect the gift!" which was uttered with more than common emotion, as if his long sickness and sufferings had prepared him to anticipate with greater joy "the gift of eternal life." This expression suggested the divisions of the subject, which were carried out in an appropriate and impressive sermon at his funeral services, by the Rev. Leland Howard, present pastor of the Church. He was followed to his grave by a large procession, embracing almost the whole community, with many clergymen and citizens from surrounding towns, all feeling and regretting the public loss; and there he was buried in the deep sorrow of a people, on the bosom of whose sympathies he had leaned throughout his protracted sickness, and almost unparalleled sufferings. During his illness he frequently received pecuniary aid from individuals and churches, where he had formerly labored, as tokens of their continued affection towards him. And for every kindness shown him he expressed the most heartfelt gratitude.

He left a beloved wife whose unwearied care was strictly devoted to him in his sickness, and three interesting children whom he tenderly loved: a widowed mother—who but a year before was called to give up her youngest and affectionate, but long afflicted daughter, who fell dead with her needle-work in her hands—has now buried her first-born, over whom she had watched through most of his prolonged sufferings, with an anxious and prayerful heart; while brothers and sisters mourn a brother dead. His image and prominent traits of character will long live in the hearts and minds of those who knew him. He was tall in person, and of a commanding appearance; his thought was deep and strikingly original; he had a peculiar love for analogy—a field to which his mind was happily adapted, and where he succeeded with remarkable aptness and power; his emotions were strong and tender; and his appeals to the mind and heart were at once arousing and convincing, producing not only feeling but also thought and solemn reflection. He adhered with strict fidelity to the Baptist belief; but he was no sectarian, and entirely free from that censorious spirit too often manifested by those who have changed their denominational relation. His strong and sincere friendship was seen in his earnest devotedness to the interests of his friends. He left behind him a clear and consoling evidence, that his spirit is now with God in a brighter world, to which we also (O may it be!) are hastening while we write and weep.

L. P.

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**Essays, Doctrinal and Practical.**

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**THE NEW YEAR.**

WHAT is the New Year? A point of time in our earthly being, informing us that we are passing onward to our doom; that our existence here will soon and surely close, and we shall commence a spiritual, unending state of weal or woe. The New Year is a point of time in eternity—a beacon to remind us that we are immortal—that this is not our home. What, indeed, is *time*, but an island in that vast eternal ocean to which we hasten! How solemn the thought that we are on earth, yet have immortal spirits that will soon fly away to their permanent abode. Perhaps the next New Year will find us at that bourne whence no traveler returns. Should this be the case, how changed will be our condition! How great the contrast between our existence now and what it will be then? It is sometimes profitable to push off our little bark from its landing-place, to look upon the ocean, and take a larger view of being, immortality, eternity! What is spiritual being, but that which cannot cease to be? It may be changed, but cannot be annihilated. “The soul is secure in her existence.” What is immortality, but an essential part of spiritual being? Unconnected with such existence, it would be a word without meaning. And what is eternity, but a ceaseless dwelling-place of immortality, unalterably connected with spiritual beings? It is an ocean without a shore, upon whose peaceful or terrific waters immortal spirits are embarked. If we confine our view to this world, we may ask, what is the design of earthly existence—of man and all nature around him? Nature herself, as well as revelation, replies: All the works of God exhibit his wisdom, power, and goodness. “The heavens declare his glory and the earth showeth forth his handiwork.” All creation, animate and inanimate, are designed to display the same. Man, then, was placed in this world to honor his Maker. How can he best accomplish this object of his being? The fact that we *bear the image* of Him who created us, manifests His glory. But something more is required to exhibit it as we ought. The corporeal faculties to their full extent, the intellect with all its power and discrimination, the will with its energy, the affections with their tender and loftiest aspirations—every faculty of the soul and body must be consecrated to the service of the Most High, and all contribute their influence to extend the honor of His name. Have we done this through life, thus far, or even during the past year? If we have failed to act in accordance with the object of our creation, or the design of Heaven, shall we endeavor thus to act during the year upon which we have entered? While we contemplate our lives as individuals, our unfaithfulness as professed disciples of Christ—while we look upon the Church at large, and witness her



apathy, her unholy divisions, the few revivals to cheer her on, the recent diminutions of her numbers in many parts of the land; shall we not endeavor to do more for Christ than we have previously done? That we may thus be influenced to renew our zeal, let us reflect upon the *great work before us to be accomplished—the conversion of the world*. True, we cannot convert the soul—that requires the power of God; but the Saviour directs us to go to the sinner, and earnestly persuade him to be reconciled to God. There are instrumentalities through which the Spirit operates, and one of these is the efforts of Christians. They are to take the Bible in their hands and go forth as instruments for the conversion of mankind, relying upon the aid of the Holy Spirit. What a sublime object before them! To endeavor to be instrumental in preparing six hundred millions of their fellow-men for a better world.

Untiring efforts have been made for many years and how little has been done! There are only about two hundred millions of even nominal Christians, including those attached to the Romish See and all the varied sects in Christian lands. That would leave six hundred millions of our fellow-men to pass, as we have reason to fear, into a miserable eternity during every generation. These multitudes must have the means of grace, they must have the gospel sounded in their ears, the Word of God translated into their different tongues; the bread of eternal life must be carried into the hovels of poverty and the abodes of wealth, vice, and sin of every description, which exists in all parts of the land and world, must be effectually resisted; the waves of sorrow and wretchedness and sin must be rolled backward, and peace, and righteousness and purity are to pervade the world. "Peace o'er the earth her olive wand" must "extend, and white robed innocence from heaven descend." The heathen must forsake his idols, and fall as a suppliant at the feet of Christ—the Mahometan must no longer trust in the false prophet—the Romanist must no longer confide in the Pope as the vicegerent of Heaven—the Jew must embrace the Saviour as the true Messiah—all false professors of religion must be converted to God—the inebriate must dash the cup from his lips, and drink of the waters of eternal life—the gambler must let his midnight revels cease—the fatal dagger must fall harmlessly from the murderer's hand—the infidel must be a humble follower of Jesus—all who have embraced error, and all who are vicious, must be purified, regenerated, and saved. What an object for the Christian's zeal! It is worthy of an angel's contemplation, and shall we be indifferent or cease to toil until it shall be fully accomplished? We must have more *ardent piety* if we would be successful in our labors. This will prepare us for the great work of saving souls.

Perhaps no quality will impart to one's labors such efficiency as personal piety. Indeed, nothing short of it, with corresponding effort, will instrumentally save a perishing world. Let the efforts of pious persons, and all of the numerous influences which they exert in favor of religion, be

taken from the world, and where would be any effectual means in accomplishing this work. True, God might, by the immediate and overwhelming influences of his Spirit, convert our fellow-men and even the world without the intervention of means; but we know that this is not the usual method which he pursues. He not only uses instrumentalities, but sometimes the *feeblest* to accomplish the most grand designs. The sacred volume, and the efforts of the truly pious are the favorite means which He is pleased more usually to bless. But our labors will be nearly vain unless our hearts be filled with love to God. We must have ardent piety or our arm will be palsied; all our Christian graces must shine with brilliancy. But even this, were it enjoyed by all the world, would not of itself convert a soul. It is only an *instrument* in the hands of Him who imparts it; but it is a powerful one, for it *prepares our hearts* for the great work before us. It increases our faith in the Redeemer and our love to those who bear His image, and enhances our desire to lead the sinner to God. It enables its possessor to repress sinful thoughts, check unholy desires, and overcome temptations to sin. It expands his views of benevolence, and induces him to extend his pious influence to all around him, to the saint as well as the sinner. It leads him to expostulate with those who are spiritually slumbering until they return, and to plead with the unconverted so affectionately that they cannot resist.

Piety urges the Christian forward in *forming and executing various plans* for the conversion of the world. What but that leads the missionary of the cross to leave his native land of blessings, and go to some distant shore to proclaim salvation to the benighted? What but ardent piety caused Paul to suffer almost every evil and finally lose his life by the hand of Nero? What but this principle urged Howard to deeds of mercy in loathsome dungeons in his own and other lands, until he spent a fortune in pointing the inmates of those dismal cells to Christ? What but this enables holy men at the present day to bear reproaches and persecutions for the sake of leading sinners to the Lamb of God? If all our churches as spiritual bodies, and every member as an individual, would manifest piety, what a change there would be in the world; what a phalanx of the soldiers of the cross would appear, and how brilliantly would their spiritual armor shine! The waves of vice and irreligion would roll back into the darkest corners of the earth, and even there piety would soon extend its heavenly influence. We should see multitudes in every direction flocking to the Saviour. Our neighbors would be calling on us to pray for the salvation of their souls, children would be calling on their parents to plead for them at the throne of grace. Revival would reach revival until the influences of the Holy Spirit should be poured out in every part of the land. What shall we think of the piety which we exhibit at this day, if we shall be permitted to witness the full glories of the millennium? Then, we have reason to believe, Christians will appear in the beautiful garments

of Christ's righteousness, and those who are unholy will retire and hide their heads for shame, and none shall hurt or destroy in all the holy mountain of God. Let every Christian, then, renew his exertions—let him be faithful to the souls of his fellow-men during this year, and may *our* efforts in issuing this humble sheet not be in vain. If, to any extent, it shall be instrumental in promoting, in the heart of any follower of Christ, that ardent piety for which we plead, or be successful in alarming the unconverted and directing them to Jesus, it will be a cause of thankfulness to our Heavenly Father, and we shall feel that our labors have not been in vain in the Lord.

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MORAL EXCELLENCE.

How emphatically is man a fallen, depraved creature! He naturally prefers the course that leads to degradation and wretchedness, to the shining way of purity and moral excellence. With scorn he spurns the voice from on high (entreating him to stop and think) and plunges into the gulf of heinous vice. How numerous are the evils which everywhere surround us! They are scarcely less in number than the rational beings that inhabit the earth. Wars and rumors of wars have carried madness and destruction through the world. Ghastly death, in its most terrific forms, has followed the lamentable progress of sin. The various evils which, for so many ages, have been spreading over the earth, have reigned with a seemingly irresistible power, and have threatened the utter ruin of the human race. Time was, indeed, when no sin had scattered its blasting influences through the world, when no foul stain had blotted from man the traces of purity—when perfect moral excellence appeared. This shining quality was strikingly exhibited in the two distinguished inhabitants of the Holy Garden. It is not of earthly extraction; but descended from heaven to bless the creatures of God's power and goodness. It shone brightly in everything around the happy progenitors of our race. The heavenly dispositions—the innocent thoughts—the undefiled conversation—the warm, but chaste affections—the sweet harmony of all the animal kingdom—and even the beauty and loveliness of the inanimate creation—indicated the perfection of this principle. But alas! how soon did rational intelligences degenerate! how soon did they yield to unholy influence! how soon did their happiness and perfection depart! Earth felt the wound through all her vast dominions; and vice then made his despicable appearance. Then burst from regions of darkness the numerous destroyers of holiness, which have so long pervaded our world. As the number of the human race augmented, the breath of these monsters blasted almost every flower of virtue within their influence, and poured moral death into every part of the habitable globe. But, thanks be to God, these enemies of all good have not universally prevailed. Their withering influences were indeed most appalling; but Infinite Mercy kindly interposed.

Moral Excellence, that delightful messenger of peace, again descended from her celestial abode. She came to regain, on earth, her once majestic throne; but she did not appear in that glory which characterized her former reign. The fatal fruit had corrupted the nature of man, and deprived her of much of her primitive loveliness. She has, however, shone with some degree of brilliancy in various worthy characters. Numerous individuals have given abundant evidence that they were not destitute of excellence of a superior kind. This characteristic shone brightly in the Father of the faithful, and it appeared in that one pious inhabitant of devoted Sodom.

*Many of the venerable patriarchs well deserved the title *Morally Excellent*.* This gem beautifully adorned the brow of holy prophets and faithful apostles. They appeared as splendid moral luminaries in the midst of thick darkness, and they boldly opposed the torrents of vice which everywhere surrounded them. Their Great Creator lent them his powerful aid in promoting the triumphs of this heaven-born principle in the world, and made them abundantly successful. Multitudes were turned from their follies to the paths of true wisdom. Many have changed their wretchedness and disgrace for garments of purity and comparative perfection. Great numbers have been translated from the kingdom of darkness into the kingdom of light. Not one of these characters, though sometimes approximating apparently to angelic purity, possessed this principle in perfection. No mere tenant of the earth has arrived at that blissful state. But one individual has appeared in the world since the apostasy, who could unequivocally claim the possession of it. This was the vicarious Sufferer—the Divine Author of our salvation—the Everlasting Redeemer. No sin ever stained his spotless character. He passed through the world amid the scoffs of the licentious and the persecutions of the vile. He cheerfully expired upon the cross; triumphantly arose from the tomb, and ascended in glory to his celestial paradise. He has planted the standard of Moral Excellence so firmly in the very midst of his foes, that it shall never be removed. No; its floating banners shall continue to wave until their brightness shall be seen by every nation upon the face of the earth.

True piety is an indispensable requisite for its possession in a high degree. To this inestimable quality let there be added a thorough cultivation of all the intellectual and moral faculties, and what a lovely character will be presented to our view! There have been evidences of the existence of this principle in the various ages of antiquity. Traces of it have appeared in numerous poets, orators and distinguished men of science. Think of a Homer, a Milton, and a Watts. One can hardly peruse their glowing inspirations and not soar in imagination far above all earthly scenes. Think of the mighty oracles of eloquence in Greece and Rome. Their thunderings have caused the most

fearless to tremble with awe. Look at a Newton, a Boyle, and a Locke. Listen to the powerful appeals of a Calvin, a Luther, and a Melancthon. Reflect upon the tender affections, the vigorous intellection, the heavenly pathos, and the terrific grandeur, manifested by these individuals, and then tell me whether any degree of Moral Excellence has ever appeared in the world?

This heaven-born quality, from its appearance after the fall until the present time, has been gradually extending over the earth. Sometimes, indeed, it has been almost overwhelmed by the abominations with which it has been surrounded. When the dark ages arrived, which covered almost everything that was lovely in a gloomy mantle, this brilliant star began by degrees to lose its splendor, and finally disappeared below the moral horizon. But soon it burst forth from its prison of darkness, with a tenfold degree of lustre, and dispelled the dismal shades in which it was enveloped. Its influence is now increasing and widening in every direction. Its dazzling rays are darting into the remotest regions of the earth. Its appearance is most beautiful—its purity, innocence, and moral sublimity cause multitudes to draw near. It raises man from degradation and wretchedness to honor and happiness, and it imparts brilliancy to all his shining qualities. Where it is not, there is moral darkness, and the ingredients of everlasting death. Although this excellence is of heavenly origin—although received joyfully by many, yet by hundreds it is spurned with derision. By all the selfish and unholy principles of our nature, and by all the malignity of the spirits of darkness, its influences have been and will be resisted; still in the majesty and attractiveness of truth, it triumphantly proceeds. Already it has erased many foul stains from earth. It *has* succeeded; it *shall* succeed, until it shall achieve a most glorious victory. Moral Excellence shall increase more rapidly in the latter days, and when the glories of the millennium shall be ushered in, then will man be comparatively regenerated. Then will it eradicate those evils which had retarded its progress and overshadowed its brightness. Then will its mighty influence sweep every obstruction from its course, and superstition and all manner of evil hide their heads with shame, and eternal truth forever prevail. This bright crown of moral and intellectual eminence, will indeed appear most lovely in many human beings—though it never, below, should reach absolute perfection.

But in the fading world of purity and bliss, Moral Excellence will reign in all its perfection and glory. There it will shine with unspeakable lustre forever and ever.

#### INSPIRATION OF THE SCRIPTURES.

THE present is a time when investigation and innovation are the order of the day; when opinions and practices which have become venerable, and which seem sacred, by long and universal assent, are rudely assailed

and unceremoniously set aside ; restraints, which have long been considered reasonable and salutary, are violently broken, and in the general desire for change, the Scriptures, which impose a barrier to the sinful propensities of men, are attacked, and that, too, by some professing a very high regard for the object which they are designed to accomplish—the moral good of mankind. There can be no objection to a calm and candid investigation of the evidences which have hitherto been considered as establishing their Divine origin ; but when, in searching for the stability of their foundation, there is a wanton attempt to remove one stone even from its place, let those who have fled to them for refuge cry out in remonstrance. To whatever degree of advancement the world *may yet attain*, it is evident that it must become much *wiser* and *holier*, before the Bible will cease to be profitable as “ a lamp to our feet, and a light to our path.” From the infidel, who *openly* makes war with and deliberately sets aside the whole of the sacred volume, we have comparatively little to fear. We have too much experience in reference to the value of that book, to be thus shaken in our faith ; and the effect of this attack, in deterring others from bowing in the strictest deference to its authority, can be but slight. The effort has been fairly tried. But the present method of warfare, which is far more dangerous, as it is more liable to weaken the *restraints* of Scripture, and its support to those who rely upon it, is to attempt the overthrow of a little at a time, while there is a *professed* regard for the body of instruction. It consists in raising doubts on the inspiration of portions of the Scripture ; and great care should be taken by the real friends of the Bible, to give no countenance, directly or indirectly, to such attempts.

In the defence of the Scriptures, some point or points must be assumed, on which to base an argument, and I propose to take one conceded by those who assail portions of the sacred volume, viz : that portions *are inspired* ; and let it be further assumed, for the purpose of this discussion, that they are inspired for furnishing to man an infallible standard of *moral* rectitude ; that, considering man as an accountable being for his moral actions, they may teach him how to act with a right view of his accountability. This point is also conceded by those who assert ( I use the language of a recent writer in a religious journal ), that “ the inspired penmen usually wrote in conformity with the philosophy of their respective ages—in conformity, therefore, with some portions of natural and metaphysical philosophy that are false.” And again, by the same writer : “ There are, among our sacred books, mistakes in philosophy, and discrepancies in statements of facts.” Another writer, of the same school in divinity, becoming still bolder, says : “ By rejecting those parts of the former (the Old Testament), which are so unsuitable and discordant to the spirit of the Gospel, with all those degrading and unworthy representations of the high and lofty One who inhabiteth eternity, it will brighten and make clear the path which has so long been encumbered with thorns.”



These passages also serve to introduce the precise point under consideration, viz: the nature of the inspiration of the Scriptures; that is—are all parts inspired? Are all parts of equal authority? Let the answer be given by one whose competency to teach can be questioned only by those who wholly discard the Bible, and with such I shall *here* hold no controversy. “ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect—thoroughly furnished unto all good works.”

If any part of Scripture is inspired, we must conclude that the plain and direct teaching of moral truth by the Apostles is so, and especially by one called as Paul was, in a most miraculous manner, and commissioned by the Head of the Church in the following language: “I have appeared unto thee for this purpose, to *make thee a minister* and a *witness*, both of the things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles *unto whom now I send thee*, to *open their eyes*, and to *turn them from darkness to light*, and from the power of Satan unto God, *that they may receive forgiveness of sins*, and inheritance among them which are sanctified by faith that is in me.”

The inspiration of the passage before quoted—“all Scripture is given by inspiration of God,” &c.—cannot then be questioned by those who allow any part of the Bible to be inspired, and it will, therefore, serve for our *chart*, while we endeavor to explore other parts of the Scriptures.

The doubts and objections lie mainly against the Old Testament, and a recent writer inquires—“What is the inspiration of the Old Testament? What is the inspiration claimed for the Chronicles, the Song of Solomon, the book of Job, Esther, Ecclesiastes, and some parts of the Levitical law? That these, and other parts of the Old Testament, contain palpable mistakes in history, and gross misapprehensions of moral and religious truths, no well-informed mind can deny.” Our chart will give the soundings in reply to this throw of the line—“ALL Scripture is given by inspiration of God, and is profitable for doctrine,” &c. No answer could be more explicit. All Scripture is profitable for its *moral* teaching. The Apostle had just said that the Scriptures were able to make wise to *salvation*. The Old Testament must have been referred to, and he then proceeds to remove all doubt in reference to any part of it. But we should not fail to observe that it is not asserted that they are profitable for instruction, in merely historical, philosophical, or scientific truth. This would be in some degree foreign to their design, and allusions to these points would, therefore, be incidental, and, when not having a direct bearing on the *moral* teachings of Scripture, may not be made with that accuracy which would have been observed, had those been the prominent points of consideration. The sacred writers were specially qualified for

*their office*, and further than this, we are naturally led to suppose that they were merely kept from such errors as would have an injurious tendency. When speaking upon other subjects, which were not strictly religious ones, they would naturally adopt the commonly received phraseology, (as it would be better understood,) without affirming or denying its precise correctness. Thus Joshua said—"Sun, stand thou still," &c. For the Almighty to have made the inspired writers acquainted with all the mysteries of scientific knowledge, would seem unnecessary and inappropriate, as they were not to be teachers of such knowledge.

But it is asserted that they had gross misapprehensions of moral and religious truth, and that they acted at times widely at variance with a perfect standard of rectitude, and their teaching cannot, therefore, be implicitly relied on, nor can all their writings be considered as inspired.

There is evidently here a want of discrimination between the fundamental truths and incidental topics—between those parts of Scripture given for instruction and imitation, and those for our admonition.

The sacred writers record faithfully the faults and follies, as well as the virtues, exhibited in the subjects of their record; they even do it in reference to themselves, and they also give the sayings of wicked men and of the evil one, but some are given for our admonition, and others for our instruction, thus all become profitable in doctrine, reproof and correction. The disciples could inquire who should be greatest, Moses could speak unadvisedly with his lips, David commit a great act of wickedness in the case of Uriah, Job curse the day in which he was born, Jonah flee from the plain command of God, Peter even deny his Lord, and a multitude of other similar cases, could occur and the record form a part of the inspired word, and yet there be no misapprehension of moral truth, or error in teaching.

The treasure is committed to *earthen* vessels, that the excellency of power may be of God, and not of us. By such lamentable derelictions all future Christians are warned. When these individuals take up the pen to write the law, it is guided by the finger of God. Holy men speak as they are moved by the Holy Ghost. 'Tis then that their words are "in demonstration of the Spirit, and of power." If it *seem* otherwise in any passage, we are to examine carefully to see if it is given for our instruction, or recorded as an imperfection. "We have a *sure* word of prophecy, to which we do well to take heed, as unto a light shining in a dark place." Truth and error do not approach each other in the Bible by such imperceptible shades as to make it difficult to distinguish them. The contrast is that of light and darkness. We can easily discover—by looking at the circumstances under which any sentiment is uttered, any declaration is made, and by observing the spirit by which it is dictated—whether it is a moral precept binding on us. If it is a correct sentiment, conforming to the *plain* teachings of Scripture—if it is uttered by a child of

God, when actuated by a right spirit—if it forms part of the precepts—in either case it is so to be received, without inquiring whether the writer has done or said things showing a gross misapprehension of religious truth. We shall never find such to be the fact when they are speaking for our instruction, and if because this *has been* the case, we reject their plain teaching, we may reject the whole. The passage where any one of them has directly inculcated error is yet to be shown.

While others may dwell upon the unreasonable sayings of infidels, and utter the thoughts of groveling minds, let us speak forth the noble sentiments of those whose minds have been deeply imbued with Scripture truth: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "O how love I thy law, it is my meditation all the day." "THY word is TRUTH." The beautiful sentiment of John Locke—"one of the greatest of English scholars and metaphysicians"—is worthy to be uttered by every pious heart—"Study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life; it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." W. C.—N.

#### TEACHING IN THE CHURCH.—THE APOSTLES. NO. II.

WE have already briefly noticed the teaching of Jesus; let us now consider that of his Apostles. For more than three years they were the constant companions and disciples of "The great Teacher," and before he left the world, he inspired them with his own Spirit, imparting the gifts of wisdom and knowledge, to qualify them for their work.

Though they differed in character and acquirements, they were all acquainted with the phenomena of nature, the condition and conduct of mankind, the common arts of life, and the peculiar knowledge of the Jews—especially their sacred Scriptures; and thus were fitted naturally, to receive that supernatural endowment, which was requisite for their office and mission.

One of them was a man of rare intellect and profound erudition; comprehensive and minute in knowledge; subtle and irresistible in argument; tender and melting in persuasion. To him was committed the defence of their cause, against the bigotry of the Jews, the philosophy of the Greeks, and the authority of the Empire of Rome.

Their mode of teaching was a species of that employed by their master, but inferior; because *they* were inferior to *him*. *He* was not only perfect as man, but as God. *They*, however excellent, were, notwithstanding their inspiration, imperfect as men, and, therefore, as Teachers. One difference between them and their master is very remarkable. They never taught by parables. Probably they were not equal to the task. Few persons can appreciate the amount of mental power bestowed upon this

mode of instruction. Very few are able to construct a parable, though most may comprehend it when put forth.

It is interesting to observe the difference in their manner to Jews and Gentiles. In addressing the former, they appealed to the historical accounts and prophecies of their sacred books, in confirmation of the facts and truths of the Gospel—in addressing the latter they referred to the phenomena of nature, the physical proofs of the existence of God, and their own consciousness of right and wrong, for confirmation of their mission. Peter at Jerusalem, and Paul at Athens, are instances.

The Epistle of Paul to the Romans, is an admirable combination of both modes, exactly suitable for the members of that Church, composed as it was of converted Gentiles and Jews. The object of the writer was to show that the Gospel emanated from the Father through the Son—that it was His method of making men righteous and happy—that all men had been and were sinners—that faith or belief was the mode by which they were justified—that this mode was adopted by Deity, before the Law, and under it, as well as now—that Gentiles as well as Jews were, and had been, equally accepted by God—that therefore they ought to live together in peace and love as one family, and be the best citizens in the world.

To sustain these positions, the writer makes a judicious selection from the facts of Heathenism, Judaism, and Christianity—quotes some most appropriate passages from the Sacred Historians, and Prophets, and Heathen Philosophers—and on this broad and solid basis, builds the lofty and magnificent structure of his Epistle.

It requires a large amount of Biblical and Classical lore, and a considerable share of critical acumen, to discover whence the Apostle gathered his extensive knowledge, sacred and profane. His philological attainments in Greek, Hebrew, Syriac, and other languages, must have been profound, to enable him to bring out so many recondite truths, from such small portions of the sacred text. The Spirit who indited, must have communicated to him the meaning of every passage and word which he employed, or he never could have made so admirable use of them. The appeal to the feelings of his readers, is pathetic, elegant, and lofty. No one can read this Epistle devoutly, without being elevated and refined. The other Epistles of Paul are as remarkable for the fullness and variety of their knowledge, as for their perspicuity, energy, and power. Two of them are master-pieces, viz: the Epistles to the Ephesians and Hebrews. The former is a majestic piece of reasoning, to prove that the purpose of God in the Gospel was to unite all men in one Body under Christ, and make one holy brotherhood of Love. As we read it our hearts are melted by its glowing fervor and flow together in holy union.

That to the Hebrews is superior to all his other writings. Nothing will bear comparison with it. The sunbeams of the Spirit are shed upon

the dark letters of the Law, and the diamonds of the Gospel, which lay hidden under them, blaze forth with holy beauty and brilliancy.

Would that the Teachers of the Church now could bring out the excellencies of the New Testament, with the same power that the Apostles did those of the Old.

Let those who would make the attempt learn of Jesus and the Apostles.

## Condensed Reviews.

DOWLING'S HISTORY OF ROMANISM, FROM ITS EARLIEST ORIGIN TO THE PRESENT TIME: large 8vo. with fifty well-executed engravings. New York: E. Walker.

We briefly noticed this work in our last volume, on its first appearance, and a somewhat copious selection from its pages, with two of its illustrations, were by permission transferred to the Memorial. But we owe it to ourselves, to our readers, and to the estimable author, to express more definitely and fully the estimate we have formed of its superior worth. The public have already shown *their* appreciation of it by calling for *fourteen editions* of 1000 copies each! In the short space of little more than one year, an amount of patronage for an American copyright work, as expensive as this, quite unprecedented.

Perhaps our late notice cannot assume a more appropriate form than by *assigning some of the reasons* for this rapid and wide circulation. In the first place, then, we would say that Dr. Dowling has been unusually happy in the conception of the plan of this treatise. The nine books, into which the volume is divided, have each a graphic unity of subject, and in their mutual relations, a vivid and connected progress which imparts to the whole a kind of dramatic interest. Thus we have Popery first *in embryo*, then *at its birth*, and subsequently—as *advancing—in its glory—the World's Despot—on a tottering throne, at Trent—drunk with the blood of the Saints—and finally, in its Dotage*. Every intelligent reader will at once understand what an advantage, in point of interest, this plan possesses.

Then the execution is scarcely less felicitous than the conception. The author has so skillfully interwoven his facts and testimonies, gathered from a wide circuit, and embracing an almost endless variety, that to us there seems little ground for the objection—which by the way is the only one we have ever heard—that the volume is a patchwork of heterogeneous materials, a kind of literary mosaic, where various colors and textures are joined, instead of having all the mass molten and recast into a more symmetrical and homogeneous form. As a mere work of genius, we can conceive that it would be more gratifying to the taste and the ambition of original authorship, to have made such an attempt; but public utility would thus be too far sacrificed. For, what the student here needs, is not occasion for admiration of the author's genius, so much as reliable authorities. These he will here find in satisfactory profusion and completeness.

A third reason for this extensive demand, may be found in the more adequate appreciation, of late entertained, of the danger to our civil and religious institutions, which the prevalence of Romanism in our country would vastly increase. In this respect, the volume before us meets a public and widely-experienced want of definite and reliable information on a vital subject.

The circulation has been much increased also by the superior mechanical beauty

which the publisher, at great expense, has secured for the volume. It has been extensively and favorably reviewed by persons of various denominations.

Dr. Eaton of Hamilton says, "The work possesses a high value and must be one of **STANDARD REFERENCE.**" Alexander Campbell, President of Bethany College, speaks thus: "We desire for this book a very large circulation—it is very opportune just at this crisis."

**THE CHRISTIAN'S DAILY TREASURY.** By EBENEZER TEMPLE. From the second revised London Edition. Boston: Gould, Kendall & Lincoln. pp. 412, 12mo.

This must be an interesting and profitable work, to all those who delight in prayer, self-examination, and the daily perusal and contemplation of select portions of the sacred volume. It contains an appropriate passage for each day in the year, with suitable reflections, designed to instruct the reader, and cultivate a spirit of piety in his heart. It commences with the first day of January, and the present would be the most proper time to begin its perusal. It varies from other works of a similar kind, as the author has condensed in each exercise the groundwork of a sermon. Thus it will not only be found very useful to the Christian, in his daily walk with God, to families in domestic worship, to the sick and afflicted, but also to those who are commencing the work of the ministry. Take, for instance, the passage for Jan. 3d. "I will walk before the Lord in the land of the living." Ps. cxvi. 9. **SUBJECT.**—**THE CHRISTIAN'S COURSE, IN ITS PECULIAR NATURE—it is a walk of faith in God—it is a walk of communion with God—it is a walk of dependence on God—it is a walk of devotedness to God. IN ITS PARTICULAR SCENE—here the ordinances of religion are to be enjoyed—here the supplies of grace are to be afforded—here the hopes of glory are cherished.** Reflections upon other passages are equally rich and instructive.

At the end of the volume, there is an alphabetical arrangement of subjects, and an index of texts which will be found to be valuable.

The printing, paper and binding are beautiful, and do much credit to the efficient publishers.

**LECTURES TO YOUNG MEN ON VARIOUS IMPORTANT SUBJECTS.** By HENRY WARD BEECHER. Boston: John P. Jewett & Co. New York: Saxton & Miles. 251 pp. 12mo.

This edition of the work before us is the "tenth thousand" which has been issued in less than three years. We rejoice that a work of such decided merit has been read so extensively as its sale indicates. It contains the best of advice to young men upon those subjects in reference to which they need faithful instruction. How many youth, especially in our large cities, are led away to disgrace and ruin by the thousands of temptations thrown in their way, and it is a matter of surprise, that still larger numbers do not take the downward road. Multitudes are doubtless restrained by the moral and religious influence which they receive from friends, and the books they read. This is one of the *very few*, which it is perfectly safe for the inexperienced to peruse. It treats of Industry and Idleness—twelve causes of dishonesty—six warnings in reference to acquiring wealth—the portrait gallery, as often the first inducement to folly and sin—gamblers and gambling—the strange woman and popular amusements.

All of these subjects are discussed in an unsophisticated and faithful manner. The author does not endeavor to attract by oratorical flourishes, but speaks with feeling and apparently deep solicitude, as a father would expostulate with a wayward son. Parents, if you would have your sons honest, virtuous and pious, burn the miserable trash, in the deceptive form of light literature, which covers your centre tables, and substitute works like this.

The book appears in a large, open, plain type, very neat binding, and is truly a beautiful volume.

**A SCRIPTURE DEFENCE OF THE DOCTRINE OF THE TRINITY, OR A CHECK TO MODERN ARIANISM.** By Rev. H. MATTISON. New York: Lewis Colby & Co. pp. 162. 18mo.

This book is designed as a check to the religious opinions of Campbellites, Hicksites, New-Lights, Universalists, Mormons and especially a sect, calling themselves "Christians." The author, after speaking of the importance of the subject, stating clearly the doctrines, and explaining terms, ably maintains the Unity of God—the two natures of Christ—His humanity—and His Deity. He next proves the Deity of the Holy Spirit, and that He is a person distinct from the Father. He then shows that there are three persons in one God, and finally answers a variety of objections against the doctrine of the Trinity, and states and urges with much force many objections to Arianism. The reasoning throughout the work, as far as we have been able to examine, is plain and simple, yet strong and conclusive. The arrangement is clear and natural. The writer is not superficial, nor yet abstruse. He has studied conciseness, and consequently made the work cheap; yet it is sufficiently complete. Arianism is discussed not as it was in ancient times, but as it appears at the present day. This, we think, will be a very useful and popular work. Arianism in various forms threatens to overwhelm us and we bid our brother God speed in endeavoring to resist it. The mechanical execution of the work is very commendable to the publishers and we hope and believe it will have an extensive sale.

**ECLECTIC MORAL PHILOSOPHY:** by Rev. J. R. BOYD, A. M., author of "Elements of Rhetoric and Literary Criticism." New York: Harper & Brothers. pp. 423, 12mo. Price 75 cts.

This work is designed for literary institutions and general use. It is compiled from the best writers upon mental and moral subjects, such as Dugald Stewart, Whewell, Chalmers, Paley, Channing, Wayland, Bishop Butler and others. The author has avoided that which was defective and erroneous in Paley, and endeavored to be more full and explicit in delineations of moral duties than Dr. Wayland. He presents the scriptural sources whence the duties of man have been derived, a full exposition of the ten commandments, lessons of morality to be learned from the life of Christ, illustrations by anecdotes and proofs of the truth of Christianity. He has endeavored to have the work as simple and free from abstruseness as possible. He directs the learner to the sacred volume, as the great source of morality. We think that this work will do a good service, and we hope it may be used extensively in our primary schools and academies. It appears in a neat and substantial form.

**BAPTIST LIBRARY,** by Lewis Colby & Co.

The Dec. No. has appeared, and is a continuation of the masterly examination of Pædobaptism, by A. Booth.

**IMPORTANT WORKS IN PRESS.**—Haldane's Exposition of Romans. 700 pages 8vo. Robert Carter, New York.

Turny on Baptism—Doddridge's Expositor, \$4.00. Robins & Smith, Hartford, Ct.  
A work on Bronchitis, written by Dr. Green. Wiley & Putnam, New York.

De Wette of Germany is preparing a new edition of his condensed commentary on the New Testament. D'Aubigné is preparing for the press a history of the reformation in Great Britain. Dr. Tholuck, of Halle, has in press a work on the present theological and religious condition of Germany.

**NOTICES OF PERIODICALS.**—The Eclectic Magazine of Foreign Literature has passed the hands of Prof. Agnew into those of W. H. Bidwell.

A paper, called the Western Watchman, is to be established at St. Louis, Missouri, and edited by Br'n. Lynd, Sherwood, Ligon and Thomas.

**SOUTHERN BAPTIST REVIEW.**—It is contemplated to publish this work quarterly, if a sufficient number of subscribers shall be obtained. Prof. J. L. Reynolds is designated as the editor.

**CHRISTIAN CHRONICLE**, Philadelphia, Pa., edited by Geo. W. Anderson.—This is a weekly paper, recently commenced, and is ably conducted.

It is contemplated to establish a "Christian Magazine" at Knoxville, Tenn. We wish them all much success.

The New York Recorder has been purchased by Lewis Colby & Co., and will, we trust, be placed upon a permanent basis by its enterprising publishers. Rev. Sewall S. Cutting is to be the editor, and will, no doubt, conduct his department with ability as he has hitherto done, at first alone, and afterwards with his able associate Rev. Mr. Judd.

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## Monthly Record.

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**CHEERING FROM CHINA.**—Mrs. Gutzlaff, a Missionary in China, says, (as quoted in the Southern Missionary Journal,) "I have been nearly twenty years in Asia, and have never observed so much of the Divine power and manifest influences of the Spirit of God upon the hearts of the heathen as just now. The work is increasing, and the individuals who express their faith in the Saviour are becoming more numerous." \* \* \* "What rejoices us most is, that so many Chinese are coming forward to preach the Gospel. Five natives, full of energy and faith, have to-day proclaimed the Gospel to their countrymen." \* \* \* "But I must conclude, for a large Christian congregation of Chinese wait for us."

The following we extract from a letter of the Rev. Dr. Baird, in N. Y. Evangelist :

"One of the most valuable men in Hamburg is the Rev. Mr. Oncken, a Baptist minister, who a few years ago endured much persecution. Those days are now passed away, I hope forever. No man is doing more good than he in this city. I have attended his meetings, and have been delighted to see how many persons have been brought to the knowledge of the truth by his labors. *He will probably visit America next spring.*"

Our much esteemed Bro. Oncken, of Germany, informs us that 120 have been baptized in Stettin, Prussia, and that the good work is progressing in various other places.

According to our latest dates, Dr. King, a missionary of the American Board, was still exposed to such danger from the enraged populace, that he did not dare to make an attempt to leave Athens, as he had designed, or even his own house.

Rev. S. M. Osgood, Baptist Missionary in Burmah, has recently arrived in this city.



Under the auspices of the American Board, Rev. Levi Spaulding and lady, Rev. John Scudder, M.D., lady and two daughters, Rev. Wm. W. Scudder and lady, Rev. John E. Chandler and lady, Rev. E. P. Hastings, Rev. George Forde and lady, recently sailed as Missionaries for Madras and Calcutta.

**REVIVALS.**—We are happy to learn that there is a cheering revival of religion in Richmond College, and that 16 of the students have been hopefully converted.

Revivals of Religion are still progressing in various parts of the South, and are commencing in some parts of the North. May the Lord grant that they may extend over the whole land.

We are happy to learn that an interesting revival is now in progress among the students of Hamilton College. Several have yielded their obedience to the Saviour, and the work is still going on.

**AWFUL CALAMITY.**—The steamer Atlantic was wrecked on Fisher's Island, in Long Island Sound, Thursday, Nov. 26, and about 50 lives were lost. We are pained to learn that Rev. Wm. Armstrong, D.D., one of the Secretaries of the American Board of Commissioners for Foreign Missions, was among the number that were thus suddenly ushered into another world.

**IMPORTANT DISCOVERIES.**—Mr. Layard, of England, is excavating at Nimroud, near Mosul, on the Tigris, and has decided, it is believed, the precise position of Nineveh. He has discovered a splendid and spacious hall, built of marble, adorned with sculptures.

There is much difficulty in England in reference to forming the British organization of the Evangelical Alliance. The principal causes of division are, I. Slavery; II. The fact that dissenting clergymen residing in large towns, who do not feel the pressure of the Established Church, are so willing to unite with ministers of that church; and III. The exclusion of Friends, Plymouth Brethren, and others holding rather peculiar views. It is feared that there will be formed merely a confederacy against Popery, which may be a positive support of the Established Church.

**WATERVILLE COLLEGE.**—We are happy to learn that this valuable Institution is in a flourishing condition. Number of Seniors, 22; Juniors, 11; Sophomores, 30; Freshmen, 21; Partial course, 6. Total, 90. Important additions have been made, during the past year, to the Apparatus and Library. The College has an able Faculty.

Brown University has six able Professors, besides the President, Dr. Wayland. It has Seniors, 34; Juniors, 40; Sophomores, 32; Freshmen, 31; English and Scientific course, 9. Total, 146. This is one of the best Institutions of the kind in our country. None has an abler Faculty.

**MERCER UNIVERSITY, GA.**—This young but efficient Institution has 30 collegiate students, 3 in Theology, and 70 in the preparatory department.

It is richly supplied with funds and officers, and is considered as in a very flourishing state.

Dartmouth College has 247 undergraduates, and 50 medical students.

Yale College has Seniors, 125; Juniors, 88; Sophomores, 103; Freshmen, 92; Undergraduates, 408; Theological Students, 51; Law, 50; Medical, 47. Total, 556.

Amherst College has 120 students.

Rev. Silas Bailey of Mass. has been appointed President of Granville College, Ohio.

We are happy to learn that the Freshman Class of Madison University numbers more than 40, and that the whole number of students in the several departments is about 200. It has an able Faculty.

Prof. Pryor has been appointed President of Acadia College, in place of Dr. Crawley, resigned.

GERMAN UNIVERSITIES.—The University of Bonn, on the Rhine, has from 16,000 to 18,000 specimens in Zoology; 10,000 petrifications; 22,000 minerals, and a Library of more than 100,000. The University of Heidelberg—most celebrated in Germany for its law department—has 932 students, eight or ten of whom are from this country.

Bâle has 5 Professors of Theology, among whom is De Wette; 50,000 to 60,000 volumes in the Library.

The Theological School in Geneva has 48 students. Professors: Merle D'Aubigné, Gaussen, La Harpe and Scherer.

ROMANISTS.—The Roman Catholic Association for the Propagation of the Faith at Lyons, France, received during the year ending in May last, \$639,610 61, and appropriated to Missions in the United States during the same time \$126,254 42.

We are happy to learn from the Baptist Record, that the American Bap. Publication Society are making great efforts to raise ten thousand dollars for the use of the Society, the interest to be appropriated to the gratuitous distribution of its books and tracts. We wish that important and useful Society abundant success.

It is believed that the number of dissenting Catholics in Germany, under Ronge and Szerski, is from 120,000 to 150,000.

We regret to learn that Rev. George B. Cheever has retired from the Editorial chair of the N. Y. Evangelist, in consequence of his parochial duties.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

J. Merriam, Tremont, Logan Co., Illinois. Oct. 23.  
W. Walker, Peoria, Illinois. Oct. 27.

*Ordinations.*

E. Lewis and B. T. Quin, Buck-Run, Frankfort, Kentucky. Sept. 10.  
S. Landrum, Salem, Oglethorpe Co., Ga. Oct. 23.  
R. R. Lillard, Laurenceburg, Kentucky. Oct. 24.  
F. Charlton, Plainfield, Conn. Oct. 27.  
L. Smith, Hatborough, Pa. Nov. 5.  
T. Swaim, jr., Washington, Pa. Nov. 10.  
E. Boekenooen, Philadelphia, Pa. Nov. 11.

*Churches Constituted.*

Effingham Co., Ga. Sept. 19.

*Dedications.*

Union Bap. Church, Boston, Mass.

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*Miscellaneous.*

## LETTER FROM MRS. DEVAN.

TO THE LADIES OF THE FIRST BAPTIST CHURCH, N. Y.

There are many among you, my dear sisters, whom I should be happy to address individually; but as I cannot write to *each* of you, I take pleasure in complying with the suggestion of our dear Pastor, in addressing you thus collectively. But here let me say that I appreciate the favor of a few lines from any of my sisters, and will gladly answer your communications. We daily feel our separation from those with whom we formerly went to the House of God in company; though our hearts are often cheered with the assurance that you remember us still. We cannot be unmindful of you, and though we love the heathen more than we once did, we love you not the less. Before leaving home, I had often thought that dwelling among the heathen might render one insensible to their degradation, and that familiarity with idolatrous rites might make them appear less abhorrent. But thus it has not proved in our own experience; the longer we live among this people, the more do we realize their guilt, and the more do we wonder at the long-suffering and goodness which permits them to live, and gives them "rain from Heaven, and fruitful seasons, filling their hearts with gladness." God has given the Chinese a great abundance and variety of the good things of earth, and they are emphatically a contented and light-hearted people; yet not a hymn of gratitude ascends to the *Author* of their blessings. The incense of their homage ascends before images which their own hands have made. We know that God will not give his glory to graven images: we know that he cast out the nations from Canaan because of their idolatry; he has dispersed his own people, the Jews, because they have forsaken him; and how soon he may visit *this* people in his wrath, we know not. But whether this day be at hand, or far off, we have reason to believe that a day of merciful

visitation is approaching. God has put into your hearts a spirit of prayer for China; he has sent hither a few whose feeble petitions ascend for mercy, and will he turn a deaf ear to the cry of his children? Did he spare a little city for Lot's sake? Did he spare Israel, when Moses interceded? And will he not listen, when we ask that China may be given to the Lord Jesus for his inheritance? True, when we speak to this people of Jesus, they see no beauty in him; and though we may tell them of the peace he has shed abroad in our hearts, and of that glorious immortality for which we hope, all is to them an idle tale. But this should not dampen our faith, for we remember that those things are spiritually discerned, and we hope in him who can make the blind to see, and the dead to live. At present, there does not seem to be any special outpouring of the Spirit at this station; but the Gospel is preached, and books are distributed to multitudes from this house. We are permitted to live here and pursue our efforts without molestation; though all around us are those whose craft is in danger; and their quietness is to us unaccountable, except from the consideration of God's special providence. This city is by no means open to foreigners; and some of our missionary brethren, who have been making efforts, for a year past, to obtain locations among the people, are still obliged to reside in the foreign quarter. We are but one street distant, and though in a Chinese thoroughfare, we are not surrounded by families, but are in the midst of business and stores. The fact that we are in possession of this house, and of the facilities it furnishes for the dissemination of the Word, satisfies me that the Lord ordered our steps in the *act* and time of our removal to Canton; and whatever may be our future circumstances, I can never doubt that, thus far, God has been with us. We believe, dear sisters, that God has heard your prayers for us and for this mission, and we trust that you will not faint nor grow weary till God has granted *all* your desires. Two years have sped their flight since we parted from you, and during that time how many changes have occurred! One and another have been called to join the church above. Soon will the messenger call for us. "Blessed are those servants whom the Lord, when he cometh, shall find watching." May this, dear sisters, be our blessedness, and through the riches of free grace in Christ Jesus, may an abundant entrance be ministered to us into his Heavenly Kingdom. With many wishes for your happiness—in which Dr. Devan joins me—as also for the prosperity of our dear church and pastor, I remain, as ever,

Your very affectionate, though distant sister,

CANTON, June 26th, 1846.

LYDIA DEVAN.

#### DUTY OF PARENTS TO THEIR CHILDREN.

1. It is impossible for parents to discharge their duty, without a correct view of the nature and design of the domestic constitution.

This they should study, and arrive at the conclusion as speedily as possible, and keep it ever before the mind, that the great design of this compact is, *to form well the character of the children*; to train up the citizen for the world, and the Christian for the church; to assist the child, as a mortal, to go with honor and comfort through this life, and as an immortal, to reach life everlasting. The domestic circle is intended to be the school of character, where, in the highest sense of the term, the most important

business of education is to be conducted ; where the moral sense is to be implanted and cultivated, and the conscience, and the temper, and the heart, are all to be trained.

2. Parents should be most deeply impressed and affected with a sense of the importance of the station they occupy in the domestic constitution.

Their state and mind should be the very opposite of that light and frivolous indifference ; that absence of all anxiety, which many of them manifest. There are some who seem to regard their children as pretty little living playthings, that must be well taken care of, and be taught, by somebody or other, whatever will set them off to the best advantage : but as to any idea of the formation of their character, especially their moral and religious character, and any of that deep, and painful, and almost overwhelming solicitude, which arises from a clear perception, and powerful impression of the probable connection between the child's destiny and the parent's conduct, to all this they are utter strangers.

On parents, it depends, in a great measure, what their children are to be,—miserable or happy in themselves ; a comfort or a curse to their connexions ; an ornament or a deformity to society ; a fiend or a seraph in eternity. It is indeed an awful thing to be a parent, and is enough to awaken the anxious, trembling inquiry in every heart, "Lord, who is sufficient for these things ?"

3. Parents should seek after the possession of all possible qualifications for their office.

What man in his senses would undertake the office of a pilot upon a dangerous coast without a knowledge of navigation ? Or that of a general of an army, without a knowledge of military tactics ? Or that of a physician, without a knowledge of medicine and diseases ? And who would go on another hour in the office of a parent, without seeking to possess all suitable qualifications ? And what are they ?—

*Genuine personal religion* : for how can they bring up children in the nurture and admonition of the Lord, if they do not know the Lord for themselves ?

No one, then, can rightly discharge the duties of a parent, in the higher reference of a family compact, without that personal religion, which consists in repentance towards God, faith in our Lord Jesus Christ, and a life of habitual holiness. In the absence of this, the highest end of the domestic constitution *must* be neglected, the sublimest part of education must be abandoned.

Parents should seek the *entire government of their temper* : a habit of self-control ; a meekness not to be disturbed by the greatest provocation ; a patience not to be wearied by long continued opposition. I say to any father or mother, are you irritable, petulant ? If so, begin this moment the work of subjugating your temper. You are in imminent peril of ruining your family.

O how many parents have had to bewail with weeping eyes, and most broken hearts, the effects of their own irritability as apparent in the headstrong passionate dispositions of their children.

*A kindness of manner*, an affectionate, persuasive address, is of great importance. It is desirable for parents to render their company pleasant to their children, to engage their confidence, to exert over them the influence of love, which certainly cannot be done by a cold, or churlish, or distant behavior.—*Selected.*

## WELSH ANECDOTE.

A Welsh clergyman being invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church were fully able to support him comfortably, took the following method of administering reproof. In his address to the church he remarked: "You have been praying, no doubt, that God would send you a man after his own heart to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him; and in order to his living happy amongst you, I have been thinking you have to pray again. Pray again, pray again; what should we pray again for? Well, I think you have need to pray again. But for what? Well, I'll tell you. Pray that God would put Jacob's ladder down to earth again. Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister? Why, I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning, so spiritually-minded and so full of heaven, that he would preach to you almost like an angel. Oh yes, that may be all very well, and if it was possible we would like it; but then we need our minister with us during the week, to attend prayer-meetings, visit the sick, hear experiences, give advice, &c., &c., and therefore must have him always with us. We want the whole of his time and attention. That may be, and I will admit the necessity of his daily attention to your concerns; but then you will remember that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the common necessaries of life, while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him.

DR. JOHNSON'S OPINION ON BAPTISM.—It is related by Boswell, the biographer of Dr. Johnson, that, during a conversation at Oxford in 1784, with Dr. Adams, Master of Pembroke College, Mr. Boswell and others, Dr. Johnson remarked in reference to the Papists giving only the bread to the laity, "They may think that in what is merely ritual, deviations from primitive (practice) may be admitted on ground of convenience, and I think they are as well warranted to make this election as we are to substitute sprinkling in the room of ancient baptism.

DATE OF CHRIST'S BIRTH.—Wieseler, a learned German divine, concludes that the day when that event occurred cannot be decided—that it most probably took place about the close of February—that it might have occurred near the close of January or December.

P o e t r y .

---

CHRIST UNCHANGING.

CHANGE is written everywhere,  
 Time and death o'er all are ranging ;  
 Seasons, creatures, all declare,  
 Man is mortal, earth is changing.

Life and all its treasures seem  
 Like a sea in constant motion,  
 Thanks for an eternal beam  
 Shining o'er the pathless ocean.

One by one although each name  
 Providence or death will sever ;  
 Jesus Christ is still the same,  
 Yesterday, to-day, forever.



WHAT IS LIFE ?

O! WHAT is Life ?—'Tis like a flower,  
 That blossoms, and is gone ;  
 It flourishes its little hour,  
 With all its beauties on ;—  
 Death comes ; and, like a wintry day,  
 It cuts the lovely flower away.

O! what is Life ?—'Tis like the bow,  
 That glistens in the sky ;  
 We love to see its colors glow,  
 But while we look, they die ;—  
 Life parts as soon—to-day 'tis here,  
 To-morrow it may disappear.

Lord ! what is Life ?—If spent with thee,  
 In humble praise and prayer ;  
 How long or short our life may be,  
 We feel no anxious care ;—  
 Though life depart, our joys shall last,  
 When life and all its joys are past.

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In addition to the protracted labor of the editors, the proof-sheets have all been submitted to a Committee, composed of clergymen of high standing, in different parts of the Union, by whose critical examinations and important suggestions the value of the work has been greatly enhanced.

*Certificate of the Committee appointed by the American Baptist Publication Society.*

The undersigned, having been requested by the Board of Directors of the Am. Bap. Publication and S. S. Society to examine the proof-sheets of 'THE PSALMIST,' edited by Rev. B. Stow and Rev. S. F. Smith, and to suggest such emendations as might seem expedient to render the work more acceptable to the churches throughout the country, hereby certify, that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

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*United Testimony of Pastors of Baptist Churches in Boston and vicinity, numbering twenty-seven.*

From an attentive and careful examination of the Psalmist, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and, in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all our churches.

*Sentiments similar to the above have been expressed by Pastors in New-York and vicinity, and in Philadelphia. Also by Professors in Hamilton Literary and Theol. Institution, and the Newton Theol. Institution.*

## RECOMMENDATIONS OF ASSOCIATIONS AND CONVENTIONS.

### *Miami (Ohio) Baptist Association.*

*Extracts from a Report by Dr. Lynd:*

Your Committee recommend to the attention of the Churches, the new work called 'The Psalmist,' as worthy of special patronage. 1. It is exceedingly desirable that our whole denomination should use in the praises of the sanctuary the same psalms, hymns, and spiritual songs. To secure uniformity, we prefer 'The Psalmist,' because it is strictly, and from the foundation, designed for the use of Baptist churches,—is not surpassed by any Hymn Book in the world. 2. It has been prepared with the greatest care. In no instance has a Hymn Book gone through so thorough a revision. 3. It is a book of very superior merit. The Committee therefore recommend to the churches the adoption of this work as well calculated to elevate the taste and the devotion of the denomination.

### *Illinois Baptist State Convention.*

Resolved, That, after an examination of the Hymn Book compiled by Messrs. Baron Stow and S. F. Smith, we can cheerfully recommend it to the denomination as being superior to any other work of the kind ever before published, and advise its adoption and use among the churches.

*Resolutions expressing similar sentiments have been passed by the following Associations and Conventions:*

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*From the New-York Baptist Register.*

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*From the Religious Herald, Richmond, Va.*

It has recently been compiled with much care, and comprises a sufficient variety of hymns for all the purposes of worship. The work deserves high praise for its purity of style and expression. It has great and deserved merit, and as a whole is not only well adapted to the object aimed at, but superior to its predecessors.

*From the Alabama Baptist.*

This work is intended to be the Baptist Hymn Book; and, after a careful and critical examination, we are fully prepared to say, that it really deserves to be adopted as such, by the denomination. We think it decidedly superior to any collection of Psalms and Hymns ever before issued from the American press. In the number, variety, and adaptation of subjects, this volume exceeds all others. Here, admirable hymns on all the great doctrines of the Bible. There are also great numbers of hymns of peculiar excellence, adapted to revivals, camp meetings, protracted meetings, prayer meetings, conferences, and family worship. We earnestly commend The Psalmist to the attention of pastors and churches.

## EXTRACTS OF LETTERS FROM ALBANY.

*From Rev. Geo. B. Ide, Philadelphia.*

Such another collection of hymns for public worship, so beautiful in its execution, so natural, clear, and perfect in its arrangement, so varied, copious, and appropriate in its list of subjects, so lyrical in its structure, so devotional in its spirit, so scriptural in its sentiments, so sweet, pure, and elevated in its poetry. I do not believe the world can furnish, and I am certain the English language cannot. It is a work, in every respect, of such surpassing excellence, as to leave nothing in its department to be desired. All here, who have seen it, are delighted with it. If there be any true taste in our churches, it must speedily come into universal use.

*From Rev. Spencer H. Cone, D. D. New-York.*

I have no hesitancy in saying it is better adapted to the wants of our churches, and affords greater facilities to those who lead in worship, in the selection of appropriate psalms and hymns, than any other compilation with which I am acquainted. Its poetic and evangelical features are worthy of all praise.

*From Rev. William T. Brantley, Augusta, Ga.*

Our denomination has been placed under lasting obligations to Brethren Stow and Smith for the discrimination and taste exercised in the preparation of this work. A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist 'perfect in its kind, leaving nothing more to be desired for this department of worship.' I think your book only requires to be known to secure for it an extensive circulation. I submitted it to my church, at a recent meeting, and they at once determined upon its adoption.

*From Rev. George F. Adams, Missionary Agent for Maryland.*

I have no hesitation in saying, that I think it decidedly the best Hymn Book we have. I do hope that our ministers will exert themselves to have it introduced into all our churches. It is the most perfect in the preparation of this work. A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist 'perfect in its kind, leaving nothing more to be desired for this department of worship.' I think your book only requires to be known to secure for it an extensive circulation. I submitted it to my church, at a recent meeting, and they at once determined upon its adoption.

*From Rev. C. D. Mallory, Ga.*

The object of this communication is, to enquire if you have made any arrangements to supply our section of the country with your new Hymn Book, the Psalmist. I am very anxious to have it generally circulated in Georgia, believing that it has claims paramount to all other Hymn Books in use.

*From Rev. A. D. Sears, Louisville, Ky.*

I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled, and must supersede the use of every other Hymn Book ever published by the denomination. I am satisfied that every friend of the denomination, east, west, north and south, must see the propriety of sustaining one Hymn Book common to the Baptist Church. The Psalmist is that book.

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THE  
BAPTIST MEMORIAL  
AND  
MONTHLY RECORD.

DEVOTED TO THE  
HISTORY, BIOGRAPHY, LITERATURE AND STATIS-  
TICS OF THE DENOMINATION.

REV. ENOCH HUTCHINSON, EDITOR.

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Four pages of Advertisements were inserted in the last number, but our 32 pages were not interfered with as some supposed.

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Our Subscribers will remember that their subscriptions for 1847 are now due.

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The Baptist Memorial is published about the first of every month. Each number will contain 32 pages octavo, at one dollar per year, payable in advance.

All persons who do not notify us to the contrary, by the first of February, will be regarded as desiring to continue their subscription.

The office of the Memorial is removed to 116 Nassau Street.

E. HUTCHINSON, Proprietor.

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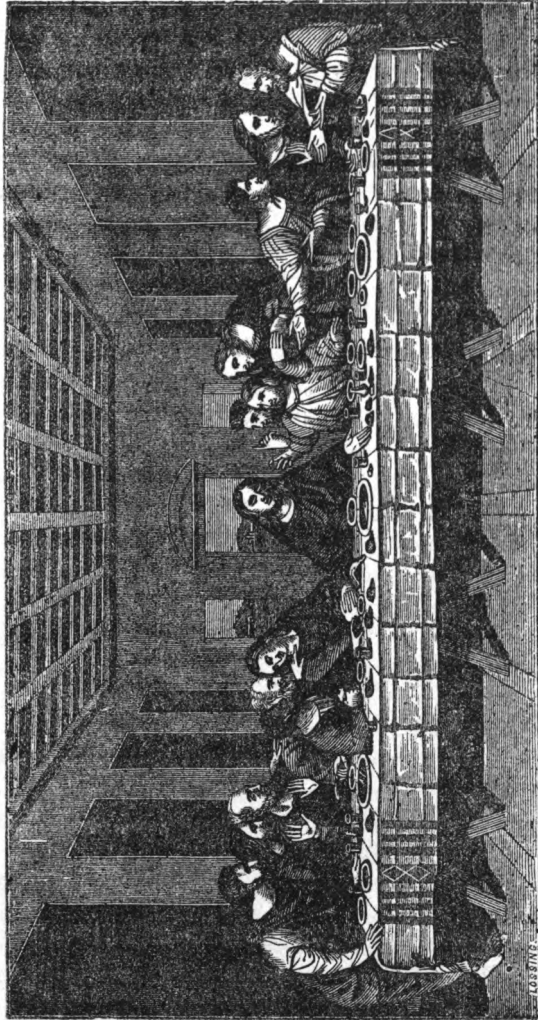
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THE LAST SUPPER,  
(Copied from that of Leonardo da Vinci.)

THE  
BAPTIST MEMORIAL  
AND  
MONTHLY RECORD.

VOL. VI.

FEBRUARY, 1847.

NO. II.

Historical and Biographical.

PERSECUTIONS OF THE BAPTISTS.—No. II.

JESUS CHRIST.

THE next martyr who claims our notice, is the most distinguished who ever sealed his testimony with his blood. It is no less than the Saviour of mankind. How surprising that the Scribes and Pharisees should wreak their vengeance upon one, whose wonderful works most clearly showed that He was divine; but this exhibits the true and unrelenting spirit of persecution. When the hearts of wicked men oppose the truth, though a voice from within may condemn their course, yet malice, which knows no reason, and envy and wounded pride, goad them onward, until, like fiends of darkness, they are prepared to shed the blood of saints, and even to dethrone their Maker, were it in their power. We can only thus account for all the sorrows which were heaped upon our Lord, while here below.

As we have recently\* inserted an article upon the sufferings of Christ, we shall not at the present time speak so fully upon that subject as we otherwise should; still it may not be amiss to take a brief and general view of the life, sufferings and death of Jesus.

The persecutions of this Holy Being were incessant, from his infancy until he left the world. He was compelled to have a manger as his cradle; for as those who were to be his parents went to pay the capitation tax at Bethlehem, there He was born, and as the inns were full, the mother of our Lord could only have a stable as her lodging-place. The babe was wrapped in swaddling clothes, and laid where oxen fed. This was humility indeed. But soon an angel from above announced to those who watched their flocks by night, that a Saviour was born in the city of David, and quickly with the angel appeared a multitude of the

\* See the November number.

heavenly host, who sung the praises of God in view of such a momentous event. The shepherds left their folds to see the Child, and returning praised the Lord. The wise men\* from the East, directed by a brilliant star, approached the Holy Babe and worshipped him. But now the jealousy of Herod was aroused, for they had passed the city where his palace stood, and asked where they could find "Him who was born King of the Jews." The Roman tyrant trembled for his honor, and carefully inquired where the Saviour would be born, that he might take his life. In accordance with his rash determination, and to be sure to find the victim of his envy, he commanded every child in Bethlehem, of two years old and under, to be slain. How revolting to the feelings of humanity was such a scene! and who could allow it but a wretch like Herod, who had caused the mother, grandfather and brother of his wife, and finally two sons and Mariamne herself, his own companion, to endure a violent death. But Jesus escaped the cruel edict,† for he was carried away into Egypt. When he was presented in the temple to the Lord, good old Simeon took him up and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He increased in knowledge as he grew in stature, and at the age of twelve was found disputing in the temple with the doctors of the law. In his thirtieth year he went down into the river Jordan and was baptized by John. That he was immersed, is evident from the testimony of the following distinguished Pædobaptist divines. Dr. Macknight says: "Jesus submitted to be baptized, that is, buried under the water, by John, and to be raised out of it again, as an emblem of his future death and resurrection."‡ G. J. Vossius makes use of the following language: "That John the Baptist and the apostles immersed persons whom they baptized, there is no doubt. For thus we read, and they were baptized in Jordan; and Jesus, when he was baptized, went up straightway out of the water," &c.§ Bishop Taylor: "The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word (baptize) in the commandment and the example of our blessed Saviour."|| After such testimony, we have no hesitation in asserting that Jesus Christ was a Baptist in principle and practice. When "he came up out of the water," the Holy Spirit descended upon him, and a voice was heard from heaven proclaiming, "This is my beloved Son, in whom I am well pleased." He afterwards

\* Probably these wise men came from Persia or Arabia. The gums which they brought were products of the latter place.

† This was Herod the Great, father of Herod Antipas, who beheaded John the Baptist.

‡ Translation of Epis. Notes on Romans vi. 4.

§ Disputat. de Bapt. disp. i. § 6.

|| Ductor Dubitantium, b. iii., chap. iv., rule xv., p. 644.

retired into the wilderness, and was tempted of the devil forty days and nights, but yielded not to any wiles of Satan. When he came from the scene of temptation, he commenced more especially his mission—began to proclaim repentance and perform his wonderful works. He caused the blind to see, the lame to walk and the deaf to hear. He cast out devils, healed the sick and raised the dead. As his final scene of sorrows now approached, he chose his twelve apostles, preached his sermon on the mount—and such an one before was never uttered—wrought other miracles, and finally partook with his disciples of the last and cheerless supper.\* How surprised and sad they were when Jesus told them, that from among their number one would soon betray Him, while another would deny Him. This seemed to be his farewell sermon. After he had closed, he went into the garden and agonized in prayer, until he sweat great drops of blood. Not long had he been there before a multitude approached, with Judas as their leader. The traitor kissed the Saviour as a signal for the mob to seize Him. He was taken by his persecutors, deserted by his friends, and that amid severest sorrows. The Jewish council met the following day, secured false witnesses, and finally condemned him to be crucified. They clothed him, in derision, with a royal robe, a crown of thorns adorned his sacred head, and as a sceptre in his hand a reed was placed. They spit upon him, mocked and smote him with their hands. The mob cried out, “Crucify him, crucify him.” He soon ascended



Calvary's mount, and was extended on the cross. They gave him vinegar and gall to drink, and with a Roman spear they pierced his side. While in the very pains of death, the Jews reproached, the priests reviled, and even one who suffered with him railed; and finally, at three o'clock, he bowed his head and died. The sun was darkened, the earth trembled, and all nature seemed to be in commotion. He was

\* See the first engraving.



laid in Joseph's sepulchre, in three days left the tomb, and soon ascended to his native heaven.

Thus closed the days of Christ on earth. His life was one continual scene of persecution. The more he tried to benefit mankind, the more his envious foes opposed his mission. To ascertain exactly how long the Saviour's ministry continued, is now perhaps impossible. Much has been said and written by able scholars upon the subject. During the first three centuries, the general opinion was, that it continued one year, or at most a year and four months. Early in the fourth century, Eusebius maintained that it lasted between three and four years. This opinion was generally received, until about the middle of the eighteenth century, when various opinions in reference to it were entertained. It probably continued from a year and a half to three or four years. It is immaterial which. The *character* of Jesus and of his ministry is much more important. He was considered *mean* by those who only viewed his outward circumstances. Still he was divine, and always manifested a holy dignity, which often caused the proudest Pharisee to turn away with shame, and yet with veneration for one so much superior to himself. He was always doing *good*, and directing his untiring efforts to accomplish the grand and glorious object of his mission. He was *persevering*, and pressed onward in the face of every kind of persecution. He was incessantly engaged in acts of mercy, and when he was required to suffer, he fearlessly and willingly endured the tortures of his foes. How cheerfully he drank the cup of sorrow to its dregs! He manifested *charity* to all. Even those who caused him thus to bleed upon the cross he asked the Father to forgive, because they knew not what they did. How exalted his *benevolence*, and how superior to that displayed by any human being! Who but Jesus ever *founded a religion* wholly unconnected with human policy or civil government? It will not compare in this respect with that of Numa or Mohammed, or even that of Moses. What reformer ever thought, like Jesus, to make his sufferings and death a part of his plan and mission? He was never *trained* in worldly wisdom. He had only read perhaps the Old Testament. He did not associate with schoolmen and philosophers. The manner of his teaching was simple and unassuming; yet these traits were blended with the greatest boldness and integrity. He often made the most powerful of his foes recoil and tremble, while they listened to the carpenter of Nazareth. His weighty precepts, joined with a mild and serious manner, caused his enemies to say, "Never man spake like this man." What heavenly-mindedness he manifested—what love, what condescension, what self-denial, what patience and what meekness!

Perhaps we cannot do better than to close this article by the eloquent

language of the distinguished French infidel philosopher, Rousseau. He hated the Saviour ; but the force of truth compelled him to speak in the following manner : " Do we find that he assumed the love of an enthusiast or ambitious sectary ? What sweetness, what purity in his manners ! What an affecting gracefulness in his delivery ! What sublimity in his maxims ! What profound wisdom in his discourses ! What presence of mind in his replies ! How great the command over his passions ! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation ? When Plato described his imaginary good man, with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ : the resemblance is so striking, that all the Christian Fathers perceived it.

" What prepossession, what blindness, must it be, to compare the son of Sophroniscus (Socrates) to the Son of Mary ! What an infinite disproportion is there between them ! Socrates, dying without pain or ignominy, easily supported his character to the last ; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, before had put them in practice ; he had only to say, therefore, what they had done, and reduce their examples to precept. But where could Jesus learn, among his competitors, that pure and sublime morality of which he only has given us both precept and example ? The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for : that of Jesus, expiring in the midst of agonizing pains, abused, insulted and accused, by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it ; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes ! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God !"

## BIOGRAPHICAL SKETCH OF REV. THOMAS BURCHELL,

### BAPTIST MISSIONARY TO JAMAICA.

So many individuals, and in such rapid succession, have of late passed from the field of missionary labor to the rest of heaven, that to announce the departure of another distinguished servant of Christ might almost appear like proclaiming an ordinary occurrence, and one of every day ; yet there is in reality attached to it a grandeur and a glory that belong not to this world's history, and that separate and ele-

vate it above the concourse of human events. If it be said, a fellow-creature has died, it is a solemn fact; if it be declared that a friend is gone, it adds mourning to the solemnity; if it be told that a minister has been removed, we realize a public loss; if it be certified that a missionary is no more, the heart of a Christian world swells into loftier emotions; if it be affirmed that a missionary confessor or martyr has disappeared from our midst, there is sublimity in the enkindled sympathies; and of all these blended feelings we are at once painfully and delightfully conscious, in conveying the intelligence that the friend, the minister, the missionary, the confessor, yea, the martyr, all in one, have left us, in the person of Thomas Burchell.

Six months—only six short months—have elapsed, since his illustrious associate in conflict, suffering and success—William Knibb—was suddenly summoned to his eternal reward. The news of his death came from afar over the world of waters like the awful roll of distant thunder; but this has smote upon our ear like the rush of the cataract; for, though life ran smoothly downward and beguilingly to the observer through accumulating disease, yet we were not prepared for the moment of the final and fearful descent. Knibb departed to finish his course with joy in the land of his adoption, and in the scene of his magnificent triumphs. Burchell returned, for a season, to renew his strength for future service; but his Master rather chose to give him a peaceful exit in the land of his nativity, and in the midst of earlier friends. But, whether the one took his immortal flight from the high places of the field, or the other from the retirement of the tent, both have nobly labored, nobly triumphed, and joyously met in their Redeemer's presence, "having washed their robes and made them white in the blood of the Lamb."

We took the pen, however, simply to record a few circumstances connected with Mr. Burchell's life; and to these we shall now very rapidly advert. The first event in his history was his becoming a member of Mr. Winterbotham's church at Nailsworth. On October 13, 1823, he was set apart to missionary labor at Trowbridge, and was sent by the Baptist Missionary Society to Jamaica. There he soon became eminently successful in the towns of Montego Bay and Crooked Spring, on the northwestern side of the island. On the 29th of February, 1824, he formed a church of twelve members at the former station; but the enlargement of the attendance speedily rendered it necessary to procure more extensive accommodations for the people than had been provided; and many were converted to God, although great opposition arose. His efforts were equally useful at Crooked Spring. In 1826, his state of health requiring a visit to England, he availed himself of the opportunity of soliciting pecuniary aid for a chapel, and returned in January, 1827, with means sufficient for its erection. Subsequently he

took the chief part in the settlement of Mr. Knibb at Falmouth, of which he furnished at the time a very interesting account. A year or two afterwards, he revisited England to arrange some family affairs, at which period he left 1,600 persons in full communion with the church at Montego Bay, and about 3,000 inquirers, including the town and the district around. Every alternate Sabbath he was engaged with the people from six in the morning till eight at night, the other being employed in laborious services at Gurney's Mount, Shortwood, and other places. \* \* \* \* \*

In 1834, Messrs. Burchell and Knibb returned to Jamaica, and were welcomed by their respective congregations with enthusiastic joy. "It was almost more," says Mr. Burchell, "than we could bear." The period of persecution was succeeded by one of prosperity unparalleled even in Jamaica. Before 1836, Mr. Burchell's congregation had increased by at least one-half, and he had added to his church in Spanish Town between five and six hundred souls. Still his labors were pursued amidst much obloquy and personal affliction. In 1839, his health gave way under the pressure of occupation. His toils, however, were still sweetened with success. During this year one hundred and ninety-nine members were added to the church; and in the following year it was calculated that, in seventeen years, the parent church, with its affiliated branches, had grown from thirteen members to upwards of three thousand, with nearly as many inquirers.

It is not surprising that, under the accumulation of labor and responsibility involved in the increase of his flock, and in the necessity of making due provision for their accommodation, Mr. Burchell's health should have remained in a precarious state. The probability is, that his constitution had now been worn out by the combined influence of labor, anxiety and suffering. About the close of 1843, he obtained relief by the appointment of Mr. Cornford to take charge of the church and congregation at Montego Bay, himself retiring to Mount Carey, one of the country stations.

In February of the past year he had an attack of fever, under which it was expected he would sink. His recovery was but partial; for the vigor of his constitution seemed to have left him without sufficient rallying power. In the hope that a voyage to England might, in some measure, re-establish his health, he came over in the steamer, and arrived at England in May, 1846. Mr. Ebenezer Smith, his medical adviser, gave him some hope, that, if he could escape the atmospheric uncertainties of spring, the warm weather of July might effect a cure; nor until a few days before his death did any symptom appear to forbid this pleasing anticipation. Even as late as Tuesday, four days before his death, he was able to pay Mr. Smith a visit at his residence in Bil-

liter square, and to return to his lodgings at Mrs. Moore's in Queen's place, Southwark bridge, by way of the Baptist Mission-house in Moor-gate street. But on Wednesday we found him in bed, from which he never rose again. The next day the hue of his countenance betrayed a decided jaundice, with such strong symptoms of lethargy, that Mr. Smith gave special instructions for engaging his attention and preventing sleep. Every attempt to effect this was unavailing, and, before Friday morning, he was in a state of insensibility. As a last resource, he was cupped in the temple; but he appeared entirely unconscious of the manipulations of the operator. At two o'clock on Saturday morning, he expired in the presence of Mrs. Moore and her family, by whom no sign of returning consciousness could be detected. The remains of this honored servant of God were removed on Saturday night to the Baptist Mission-house, preparatory to interment in Abney-park Cemetery. It is deeply affecting to know that, when Mr. Burchell sailed from Jamaica, he left his wife and only child on the island. Mrs. Burchell's devotedness to the mission would not permit her to yield to the suggestions of conjugal anxiety. She trusted, no doubt, that the air of England would restore her venerated husband's health; but the packet which leaves Southampton for the West Indies to-night will bear to her the sad intelligence of her widowhood, and to the missionaries and churches the mournful tidings of another bereaving stroke, but not without many tender assurances to all of Christian sympathy in their irreparable loss.

Mr. Burchell was less possessed of shining than of solid qualities. His piety was a deep well-spring in the heart—a spring of “living water” that flowed forth in streams of most blessed influence throughout his whole being. His character, like his person, was strongly formed; sterling sense and unbending integrity were among his distinguishing features. Although he sometimes encountered severe disappointment, nothing could induce him to swerve from the determined resolve to do the greatest good, and to keep on his way of holy labor for Christ. He had the keenest sense of wrong-doing in others, and a perfect sympathy with the sufferings of his brethren. He had great determination and resoluteness; and the love of souls was like a sweet and heavenly light thrown over all the sterner virtues of his character. Let the memory of such a man be precious! He ought to be honored. He must be missed. He was truly a “cedar in Lebanon.” We saw him almost in the grasp of death; he united in audible and fervent responses to the exercises of devotion, and his happy spirit seemed like the bird of evening winging its way, amidst the gathering shadows, homeward to its resting-place.—(*London*) *Baptist Record*.

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**Essays, Doctrinal and Practical.**

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**FINAL TRIUMPH OF RELIGIOUS FREEDOM.**

RELIGIOUS liberty is the free right of adopting and enjoying opinions on religious subjects, and of worshiping God according to the dictates of conscience.

This principle is so deeply fixed in the mind, that it must develop itself, and finally prevail.

Liberty is one of the first and strongest attributes of the soul. As the child gradually improves in knowledge, and the barbarian becomes enlightened, the idea of freedom is more strongly impressed upon the heart. When they reflect upon the duties which they owe to God, and the solemn account to be rendered to Him, they feel that they must act as conscience directs. This right they view to be sacred, and sanctioned by a law of their Maker written upon the soul. This law, and the revelations of God in his Word, place them under primary obligations superior to all others, and no opposite law of tyrants can have force. There is, consequently, a strong inclination in the mind to resist interference with so dear a right. The law of heaven, and all the best feelings of the heart, authorize and impel us to obey God rather than man. Nothing but a mere arbitrary power can prevent, and that can only restrain the performance of those external acts which conscience dictates, and not the acts of conscience itself. The principle of religious freedom may, for a length of time, be borne down by oppression, and submit to the contempt of its foes; but soon, like the fires of the volcano, confined for a while in their subterranean abode, only to spread wider desolation around—soon gathering force, by accumulating indignities, it will rise in its power, bearing away every obstacle in its course, and victoriously assert its rights, and triumphantly extend itself upon the ruins of spiritual despotism.

Again: the principle which we advocate is intimately connected with the whole system of truth, and must finally triumph.

Scarcely a truth can be found, which is not, in some way, connected with religious belief; consequently, where spiritual tyranny prevails, freedom of thought, in almost every form, is suppressed. Thus a fatal blow is aimed at the very foundation of all truth; but its violence shall be averted and turned back with a powerful re-action. It is evident from the nature of goodness, and from the oracles of God, that in truth and virtue is contained a germ which shall expand and bloom forever; but in error, and especially religious intolerance, are found the very seeds of their own destruction. Tyranny and error may, indeed, prevail for a time, and fill the world with sorrow; but when

truth shall extend its influence, then must they inevitably fall amid the desolation of unholiness, and the glories of that day when spiritual and temporal oppression shall cease, and our Saviour's command, to do to others as we would have them do to us, be universally obeyed.

From the past *history* of this principle, we perceive the elements of final victory.

It is indeed lamentable to mark the progress of despotism. The world has presented a scene of moral desolations almost unbroken. Clouds of thick darkness have rested for ages upon religious freedom, and everything ennobling to man. Still, at times there have been glimmerings of that light which is yet to fill the earth with glory; but, alas! its feeble rays have soon again been lost in deeper gloom, and the wheels of despotism have continued to roll onward in blood. Noah, Abraham and Lot beheld the alarming course of spiritual oppression. Holy Daniel, *all* the prophets, the apostles, and Jesus Christ himself, suffered by its power. Ancient Babylon, Persia, Greece, Rome, and other kingdoms, beheld and approved its desolating influence. Indeed, the pious of those days often sought for liberty of conscience. The Saviour clearly taught that he was the "Prince of Peace," that his kingdom was not of this world, and that he desired no carnal weapons to be used in his defence. Still intolerance did not cease. It was even found among that people who had received the peculiar favors of Heaven.

Pagan Rome violently oppressed the followers of Christ. She thirsted for the blood of saints until a succession of cruel persecutions had slain thousands of her innocent subjects. But at last she fell to rise no more, and joyful hope again beamed upon the disconsolate. The memorable decree of Constantine, permitting all to embrace the religion most congenial to their heart, was proclaimed A. D. 313. But during the same century, (350,) Constantius prohibited, on pain of death, the worship of heathen gods. Theodosius and others manifested the same intolerant spirit. In the seventh century the Mohammedan delusion began to be widely extended by the sword. The bloody standard of Popery, too, was already floating over the afflicted multitude of her subdued opposers. An unconditional submission to human authority, in respect to opinion, was strictly required, and consequently free investigation entirely prohibited. In the eleventh century (1078) the Pope had reached the summit of his power, and was no longer subject to temporal or spiritual dominion. All the powers of Europe were ruled by a single mind, and religious freedom seemed to be lost forever; but she had only retired from her oppressors to gather strength, and return, with renewed energy, to the combat. The twelfth century had scarcely dawned, when she had effectually resisted the powers of darkness.

The struggle was long and mighty, but decidedly in favor of truth. Among the advocates of freedom, the innocent inhabitants of Piedmont distinguished themselves, by firmly maintaining a principle so dear to their hearts; but their foes pursued them to their retired homes, and covered their peaceful vales with streams of blood. The inquisition soon (1215) began to invent inhuman tortures, and cast in every direction a melancholy gloom; but the eloquence and piety of Wickliffe, Huss, and afterwards of Luther and other Reformers, shook the powers of despotism. They went forth, we believe, under the guidance of Heaven, and the darkness of ages dispersed before them. Religious liberty then received an impulse, which it has felt until the present time. The flame continued to glow in the hearts of multitudes, restrained indeed, but often bursting from its confinement and shaking the dominions of tyranny.

In the 17th century, the Catholics and Protestants were alternately the persecutors and the persecuted. Queen Elizabeth oppressed both Puritans and Papists. Her successor, James I., commanded all to adhere strictly to the Church of England; and finally parliament (1684) enacted a law, requiring all who did not believe in the existence of God, and some other specified doctrines, to be put to death. This, truly, was a dark period in English history; but oppression so barbarous could not, in an enlightened age, be silently endured. The powerful voice of Milton, Taylor, Locke and others, was raised with indignation against such cruelties, and the great body of Dissenters made a noble stand against intolerance, though on some points they extended their views *gradually*. We mention, "more in sorrow than in anger," that even the venerable Pilgrim Fathers of New England did not fully perceive the safety with which religious freedom may be enjoyed by all. But in their days an exile from Massachusetts had the honor of being the first legislator who fully and effectually established liberty of conscience. At a time when the world was rent by religious feuds, when Germany was literally the battle-field of Europe, when Holland was convulsed by factions, when France had yet to stem the tide of bigotry, when England was struggling with fearful intolerance—more than forty years before the peaceful William Penn founded the colony which bears his name—ROGER WILLIAMS asserted the grand principle of religious liberty. That the *civil power has no jurisdiction over conscience*, was the foundation of his system. "An unbelieving soul," said he, "is dead in sin, and to force the indifferent from one worship to another, is like shifting a dead man into several changes of apparel."

Since the days of that illustrious man, America has shown to the world that government and religion can exist and flourish together without the *establishment* of any religion by human law. The spirit of



freedom has been extending its salutary influence in various parts of the world. It has been apparent in the many struggles to be free from civil and religious oppression. It has, indeed, been occasionally retarded by determined opposition ; but it has moved onward with power, and we have reason to believe, from its past achievements, its native energies and its intimate connection with all truth, that its final triumph will be universal and glorious. E.

#### DANGEROUS EFFECTS OF A CONTROVERSIAL SPIRIT.

NOTHING can afford a more mortifying proof of the weakness and inconsistency of human nature, than the acrimonious spirit so often displayed in religious controversies by the disciples of the meek and lowly Jesus, in opposition to the example and precepts of their Lord.

If we are taught, that whosoever shall keep the whole law, and yet offend in one point, is guilty of all ; if the servant of the Lord is forbidden to strive, and commanded to be gentle unto all men, apt to teach, in meekness instructing those that oppose themselves ; if to love one another be the distinguishing test required of his disciples by Christ himself ; great indeed must be that self-delusion, which can induce men to imagine that they are promoting the cause of Christianity whilst they are offending against the law of charity. To such our Saviour might say, as of old to Saul of Tarsus, I am Jesus whom ye persecute. The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned ; from which some having swerved have turned aside unto *vain jangling*, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.

Far be it from me to recommend indifference in the cause of religion. I know the obligation earnestly to contend for the faith which was once delivered to the saints. I know who said to the angel of the Church of Laodicea, " Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." Zeal in a good cause has ever been deemed commendable ; and zeal in the cause of Christianity is a duty of indispensable obligation. Those who undertake to explain and enforce the doctrines of salvation are bound to express their convictions with earnestness, and to declare the revealed truths of eternal and universal concern with all boldness and sincerity, consulting the honor of God, and looking to the salvation, not to the praise of men.

But the plea of zeal will not justify defamation ; it will not authorize unfounded insinuations against the principles or morals of an antagonist ; and it furnishes no cause for the language of irritation or unfounded reproach, for invective or sarcasm. The difference between pious and

intemperate zeal is aptly and elegantly illustrated by Jortin: the former he compares to the gentle flame which innocently played round the hair and temples of Iulus; the latter to the autumnal star of Homer, whose

“—————burning breath  
Taints the red air with fevers, plagues and death.”

Let me quote on this subject a striking passage from a work attributed to Hales of Eaton:—

“ St. Chrysostom excellently observeth, that the prophets of God and Satan were by this notoriously differenced, that they which gave oracles by motion from the devil did it with much impatience and confusion, with a kind of fury and madness; but they which gave oracles by divine inspiration, gave them with all mildness and temper. If it be the cause of God which we handle in our writings, then let us handle it like the prophets of God, with meekness and moderation, and not in the violence of passion, as if we were possessed rather than inspired.”

It may be affirmed with truth, that controversial asperity and violence scarcely ever fail to defeat the end for which they are used: instead of producing good in any instance, they have been productive of most extensive evil; and if it were possible for the gates of hell to prevail against the religion of Christ, they would indeed have prevailed in this way.

But the evils arising from the use of acrimonious, intemperate language in religious controversies are so various and prejudicial, that I cannot refrain from more particularly enumerating some of them.—First, It is a cause of offence and uneasiness to all serious, humble-minded Christians, who feel the obligation of keeping the unity of the spirit in the bond of peace.—Secondly, It abridges the usefulness of a writer. Our confidence in an author is often proportionate to the respect which we entertain for him, and that respect will be insensibly heightened or lowered, as we find him adhering to the principles which he professes, or deviating from them.—Thirdly, It excites a spirit of disunion and hostility amongst the professors of the same faith, the followers of the same Lord. The intemperance of a writer often communicates itself to his readers, whether they take part with him or against him. His readers communicate their feelings to others; an intolerant spirit is disseminated, and parties are thus formed, of which the leading principle is hostility to each other, to the real injury of the Christian cause.—Fourthly, It affords a triumph to Infidels, who malignantly ascribe to the religion of Christ consequences which only result from a culpable violation of one of its most prominent injunctions; and some, perhaps, may have been deterred by it from that examination into the truth of Christianity, which might have ended in conviction.

Let me seriously then recommend to every controversialist, who feels himself liable to the censures implied in these observations, to consider the alarming and extensive responsibility of a conduct which is equally condemned by the Word of God and the judgment of mankind.

It may be proper here to add a few words on controversy itself. Experience unhappily shows, that there is something in the very nature of it, which has a tendency to exasperate the mind, inflame the passions, stifle the emotions of benevolence, and substitute a spirit of wrath and enmity for that of Christian meekness, forbearance and love. Few writers are sufficiently schooled in humility to peruse, with temper, strictures upon their opinions and arguments; to weigh them candidly and dispassionately, or, what is harder still, though a duty, to acknowledge their errors. The offspring of our intellect is often almost as dear to us as that of our bodies. With this experience, which the writings of all ages have verified, how cautious ought every theologian to be, before he exposes his writings to the criticisms of the public; with what severity ought he to scrutinize his motives, and probe his temper, lest, incautiously drawn into the vortex of controversy, he should make shipwreck of his faith. If zeal for Christ, and an anxious desire to promote the eternal happiness of his fellow-creatures, be the laudable motives which induce him to become an author, let him reflect, that he is liable to have his opinions discussed, his arguments contradicted, and his learning and talents perhaps arraigned and impeached. Let him then seriously ask himself, whether he is sufficiently armed with humility to undergo these trials without loss of temper; whether he possesses candor to admit the soundness of arguments which he cannot refute, or to be grateful for the rectification of his errors or ignorance. If his motives be such as he professes and supposes, no intemperance of his adversary, no censure of his opinions, should be able to extort from him an angry reply, or querulous appeal; and an adherence to them should induce him to acknowledge and correct any mistakes into which he may incautiously have been betrayed. But should he find his mind agitated by anger and vexation, or tainted with malignity, he may conclude that the purity of his motives has not been such as to prove a sufficient preservative from yielding to the infirmities of his nature; and, instead of answering his opponent under the influence of such disorder, he would act more in the spirit of a wise man and a Christian, by praying to God to compose the turbulence of his passions.

But all who commence writers, or engage in controversy, cannot plead the pure and simple motives of wishing only to do good to others. It is now as it was in the days of the apostles: if some preach Christ of good will, others preach Christ even of envy and strife. Upon such I fear my arguments will fail to make any impression: I must, therefore,

commend them to God, sincerely pitying them, and deprecating the injury which they may occasion to the Christian community.

It might be a useful rule for every controversial writer, before he publishes his work, to ask himself, What shall I think of this work in my dying moments? Is there nothing said in it, which I shall then wish unsaid? It will be an awful consideration at the hour of death, that we have done mischief which it is no longer in our power to redress, and which may be felt by thousands yet unborn. How many have died with this burden upon their consciences.

We are told by supreme authority, that every *idle* word that men shall speak, they shall give an account thereof in the day of judgment. It behooves every man, but the controversialist in particular, to reflect on this solemn admonition, as a salutary restraint against every expression dictated by enmity, pride, envy, wrath, malice or uncharitableness; nor ought any one to engage in controversy, who cannot in a good measure control these passions. The triumph obtained in a theological contest will avail little in the terrible day of the Lord, when every secret thought, as well as every word, will be brought into judgment. The number, abilities or rank of our admirers, flattering as they may be to self-importance now, will contribute nothing to our comfort; the dogmatism of learning, or the pride of sectarianism, will add in no degree to our future happiness. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven." "Prophecies they shall fail, tongues they shall cease, and knowledge it shall vanish away," but "charity never faileth." C.

#### MISERIES OF WAR.

How dreadful to hold everything at the mercy of an enemy, and to receive life itself as a boon dependent on the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles or customs, and no conjecture can be formed of our destiny, except as far as it is dimly deciphered in characters of blood, in the dictates of revenge and the caprices of power. Conceive but for a moment the consternation which the approach of an invading army would impress on the peace and quiet in this neighborhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of heaven and the reward of industry consumed in a moment, or trampled under foot, while famine and pea-

tilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves, but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil! In another part you witness opulent cities taken by storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex and rank mingled in promiscuous massacre and ruin.

The injury which the *morals* of a people sustain from an invading army is prodigious. The agitation and suspense universally prevalent, are incompatible with everything which requires calm thought or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect, the sanctuary of God is forsaken, and the gates of Zion mourn and are desolate? Familiarized to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenure by which everything is held during the absence of laws, must impair confidence; the sudden revolutions of fortune must be infinitely favorable to fraud and injustice. He who reflects on these consequences will not think it too much to affirm, that the injury the virtue of a people sustains from invasion is greater than that which affects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue and piety, which it is the first care of education to implant and mature, are swept away as by a hurricane.

The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter, to inflict injuries. The former commands us to succor the oppressed; the latter, to overwhelm the defenceless. The former teaches men to love their enemies; the latter, to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration.

May our Heavenly Father so overrule the disastrous war now existing between this and a neighboring republic, that it may be speedily closed, and especially that the revolting demoralization which has been witnessed from a similar cause in other lands, may not be experienced in this, by the invaders or the invaded.

O.

## EXPOSITION OF JOHN v. 37.

"THE Father hath borne witness of me. Ye have neither *heard* his voice (*attended to it*) at any time, nor seen (*discerned*) his (*εἶδος*) form," appearance. Compare Exod. xxiv. 17, (Septuagint,) where, as in many other places of that version, *εἶδος* answers to the Hebrew *רָאוּ* sight, appearance.

Our Lord had repeatedly declared: "If ye had known me, ye should have known my Father also." "He that seeth me, seeth him that sent me." "He that hath seen me, hath seen the Father." (John viii. 19; xii. 45; xiv. 9.) From which declarations, and the whole tenor of the context, which contains an accusation against the Jewish rulers for their blindness in not acknowledging Him whom the Father had sent, I think it may be gathered that *εἶδος* refers to that appearance of God in the person of Christ, of which his appearance in the *Shechina* was both a type and earnest, and which the Jews, to whom our Lord addressed himself, did not discern. (John ix. 41.)

The word *shape*, in our version, conveys to an English reader a declaration similar to that made by Moses, Deut. iv. 15, when he warned the people from making to themselves any image of the infinite and invisible Jehovah; which, not being the error the Jews were then exposed to, does not seem to be the true import of the passage.

C. L.

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 Condensed Reviews.
 

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TRUTH DEFENDED, IN A SUPPOSED TRIAL BETWEEN INFANT AFFUSION AND BELIEVER'S BAPTISM. Second edition—remodeled, condensed and revised. To which is appended, *A Letter to Joseph John Gurney, Esq., on Baptism and the Lord's Supper.* By SEACOME ELLISON. London.

An octavo of about seven hundred pages, handsomely printed on fair paper.

The great question of the scriptural authority of Pædobaptism is treated as a Will case contested at law. The clauses of the New Testament enjoining faith and baptism are regarded as the conditions of heirship to a great inheritance. The Court is opened, the Jury empaneled, and the Plaintiffs in the case appear by their Counsel, claiming the rights, privileges and advantages of heirship for their affused children. The Defendants are also represented by Counsel. The Counsel of the Plaintiffs, after an introductory address, brings forward his witnesses, the most eminent writers of the age, in favor of Pædobaptism. Their testimony is given at great length. This is subsequently scrutinized by the Counsel of the other side, when the witnesses undergo a strict *cross-examination*. The replies are extracts from the writings of the same individuals. Book and page are always cited. Finally, the Plaintiffs' plea and the address of their Counsel are answered at length. The Judge addresses the Jury, the latter give their verdict in favor of the DEFENDANTS, and the case is closed by a brief speech from the Court.

Such is an outline of the body of the work. The trial is conducted, the testimony examined, and the charge to the Jury modeled, upon strict legal principles. The ver-

dict must, according to the conduct of the argument and the nature and character of the evidence, commend itself to the approbation of every candid jurist.

The author has shown considerable research in the collection of facts, and not a little ingenuity in their arrangement—an ingenuity, however, which never makes “the worse appear the better reason,” but exhibits truth in striking and sometimes startling lights, adapted to arrest the attention and convince the understanding. There is at times a pithiness, and occasionally a sharpness and decision in the expression, which may ruffle the spirits of a controversialist; but the evident desire of securing and vindicating the triumph of simple truth and right so characterizes the book, as to soften the edge of offence to a mind disposed to candor, and desirous of knowing the real import of the Will of the Great Testator.

There is one view, however, evidently entertained by the writer, and distinctly vindicated in several parts of the work, from which we most cordially dissent—that baptism and regeneration are so closely connected, as to leave no gospel hope of eternal salvation to any one who has not been baptized. We do not approve of calling baptism a “non-essential,” but we unwaveringly believe, that all who have been renewed in heart by the effectual operation of the Holy Ghost, will be saved through the merits of Christ, whether they have been baptized in water or not.

**MEMOIR OF MRS. HENRIETTA SHUCK, the First American Female Missionary to China.**  
By J. B. JETER, pastor of the First Baptist Church, Richmond, Va. Boston: Gould, Kendall & Lincoln. pp. 250, 18mo.

The author undertook the compilation of this work by the earnest solicitation of the members of the China Mission, of the Board of Missions at Boston, and the friends of the deceased. The revered pastor was evidently the most suitable person to write her memoirs; and he has generously determined to receive no share of the profits of the work, but to divide what he could justly claim for himself between the children of the deceased and the Northern and Southern Board of Missions. Every friend of Missions will thank him for this labor of love.

Henrietta Hall was born at Kilmarnock, in Lancaster county, Va., Oct. 28, 1817. In her fourteenth year, while at school in Fredericksburg, she was deeply impressed with a sense of her lost condition by nature; and the same year, while at home during vacation, she was hopefully converted to God, and manifested ardent piety. In her eighteenth year she was united in marriage to brother Shuck. They sailed for China Sept. 10, 1835. Mrs. Shuck labored with her dear companion for the salvation of the heathen with untiring zeal for about ten years, when death came to her relief. She was prepared, and did not fear to die. These memoirs will be read, we think, with great interest, as the subject of them was the first American female who went as a missionary to China. She suffered much, but manifested great fortitude. She always expressed the deepest anxiety for her sisters at home, and pled with them in her letters with an earnestness which resulted, it is believed, in the conversion of their souls.

There is much in this volume in reference to the history and peculiar customs of the Chinese, which will be read with interest. It is written in a manner highly commendable to the author. The printing and binding are excellent, and the work is adorned with a beautiful portrait of Mrs. Shuck, said to be perfect by those who knew her.

**THE ECGLOGUES AND GEORGICS OF VIRGIL, with English notes.** By CHARLES ANTHON, LL. D. New York. Harper & Brothers. 1846.

In this beautiful volume of more than 450 pages duodecimo all the desirable helps to an accurate understanding and full appreciation of the peerless Latin Pastorals of the great poet, are furnished in a manner never before attempted for American scholars.

We are aware that some teachers have deprecated the fullness of these helps, but sure we are the most industrious both of teachers and learners will highly appreciate them.

**THE TREES OF AMERICA, NATIVE AND FOREIGN, pictorially and botanically delineated.** Illustrated by numerous engravings. By D. J. BROWN. Harpers. 1846.

Another beautiful and instructive volume is here furnished for the delight and profit of all who love to study the works of God. Solomon, who "spake of trees, from the cedar even unto the hyssop," has given us an illustration of the interest which here invites us. It is of course impossible for every one to intermeddle with all wisdom, and in this short life it is wise not to attempt embracing too wide a variety of objects in the scope of our studies. But thousands even of the humblest laborers and artisans might make themselves wiser and happier than they are by such use of their daily observation of objects within their reach, as it seems almost inexcusable in them to neglect. This volume is well adapted to stimulate, direct and assist such observation. "The trees of the Lord," oh, what a variety of ennobling and instructive lessons do they teach! Those most prized for fruit, or for ornament, or for various use, are all treated of here, scientifically and in popular terms. Such general and even minute directions as arboriculture demands, are uniformly furnished.

The volume is a kind of demi-quarto of over 500 pages; and in view of the extent of its embellishment and illustration of leaves, branches, flowers and fruits, it ought not to be reckoned a dear book at five dollars.

**APOLLOS, OR THE PREACHER.** *Professor Champlin's Sermon before the Maine Baptist Convention.* Portland: Day & Co. 1846.

This is an excellent discourse on rightly dividing the word of truth. For one having so little personal experience as a pastor and preacher, we think the worthy Professor has acquitted himself admirably in the discussion of this important theme. He considers the duty of rightly dividing the word, 1. In respect to its topics of excitement, edification and consolation; 2. In respect to its milder and its sterner features; 3. In respect to the moral constitution of man—as the consciousness of our mortal and immortal nature—of our accountability—of dependence, and the desire of happiness; 4. In respect to the social state of man; and 5. In respect to the particular condition of each minister's own people. Sound thought and practical good sense characterize the whole discourse.

**A QUESTION BOOK ON THE MIRACLES OF JESUS CHRIST.** *Designed for Sabbath-schools and Bible-classes.* By Rev. LEMUEL PORTER. Boston: New England Sunday-school Union.

The object of this little work is to direct the attention of the young to the subject of miracles. To perceive that this is of the utmost importance, we only need reflect that our religion, as a revelation from Heaven, rests upon the miracles wrought by our Saviour. Children as well as adults should be made very early to understand what is the foundation upon which Christianity rests, and we are pleased that our esteemed brother and former schoolmate, has, with so much care and study, prepared this useful work. It commences with a map of Palestine, which contains the name of every place mentioned in the book. After the preface there follows an introduction, which is in reality an able though brief essay on the general subject. Next we find a distinct classification of miracles, and an alphabetical arrangement of collateral subjects. At the end of each lesson there are two verses of an appropriate hymn. After each classification, there are questions for review, and after the last classification, general questions for review of the whole. The book closes with valuable notes, of a critical and explanatory character. The paper and typographical execution of the work are good. We have rarely seen a Sabbath-school book having greater merit.



**THE SCRIPTURE TREASURY.** New York: Lewis Colby & Co. pp. 154, 12mo.

This work is designed as a second part to the "Scripture Text Book," which we have before commended to the public. The latter aids us to find proof-texts upon a great variety of religious subjects, and the former refers us, in a similar manner, to passages of scripture upon the manners, customs and history of the Jews and other nations mentioned in the sacred volume; upon the geography, natural history and arts of the ancients, and upon many other subjects.

The two works ought to go together, although each is of itself sufficiently complete to be of great value. The Treasury is designed for ministers of the gospel, teachers of Sabbath and day-schools, heads of families and authors, and will be found very useful to all who love to study the Bible. It is illustrated by a variety of beautiful engravings. It is neatly printed in double columns on good paper. The binding is substantial, handsome, and similar to that of the Text Book. They both deserve an extensive sale.

**BEAUTIES OF ENGLISH HISTORY.** Edited by J. FROST, LL. D. New York: Harper & Brothers. pp. 252, 18mo.

The author of this beautiful work has been very successful in his "Pictorial History of the United States." In the volume before us he presents a connected view of the most interesting subjects of English history, in so plain and simple a style as to please and instruct young persons. Whenever anything occurs which is obscure, or likely to be misunderstood by the inexperienced reader, it is fully explained. We think that it will be very beneficial to youth in cultivating a taste for reading that which is of intrinsic value, instead of those works of fiction which are destructive to the morals of the young. This volume is richly illustrated with engravings and handsomely bound. On the whole, it is a very attractive little work, and would make a desirable present.

**BENEDICT'S HISTORY OF THE BAPTISTS.**

We have seen proof sheets of this long-looked-for work, and a large part of the manuscript, which is now in the hands of the stereotyper. The work will be issued in a few months, by Lewis Colby & Co.

**BAPTIST LIBRARY. Part V.** January. Lewis Colby & Co.

Completes Booth's Pædobaptism Examined; Dr. Oott on Baptism; Bunyan's Grace Abounding; Fuller on Baptism; and commences Fuller on Backsliding. It is an interesting number.

**LATE THEOLOGICAL WORKS ISSUED IN GERMANY.**

*Neander's Denkwürdigkeiten aus der Geschichte der Christlichen Lebens, Memorials of the History of the Christian Life.* 1st vol., pp. 414, 8vo. There will probably be two more vols.

*Neander's Leben Jesu, Life of Jesus.* 1 vol. pp. 614, 8vo. Hamburg.

*Hengstenberg's Commentary on the Psalms.* 3 vols., as far as Ps. xc. Probably will be two more vols.

*Dr. C. Hase on Kirche Geschichte, Church History.* Leipsic. pp. 614, 8vo.

All of these, also *Hase's Leben Jesu*, may be obtained of Wm. Radde, 322 Broadway, New York.

## Monthly Record.

### MINISTERIAL CONFERENCE IN ILLINOIS.

ASSOCIATIONS OF THIS KIND NOTICED.—RE-ORGANIZATION OF THE MINISTERIAL CONFERENCE OF SOUTH DISTRICT AND VICINITY, ILLINOIS.—ITS OBJECTS, CHARACTER AND PROGRESS.

ASSOCIATIONS of ministers of the gospel, especially of those who sustain the pastoral relation, are quite common in this era of social organization, particularly in the Northeastern States. They are clubs or coteries of the profession, formed for mutual benefit. To a portion of our readers, this topic may seem very common-place, yet others, and especially ministers, may be stimulated and guided to form similar associations, where they do not exist. At least, this sketch may serve as a *record* of the doings of the age and country in which we live.

In several of the States, *annual* associations of pastors are held in conjunction with other general organizations of our denomination. Such annual convocations of pastors are now held in Ohio, Indiana, Illinois, Kentucky, and probably other States of the Great Valley.

In smaller localities, they are held *monthly*, and include the ministers within a city or limited district; and in other cases their sessions are *quarterly*.

Throughout the Western and Southwestern States, our churches hold regular meetings for devotion and business, *monthly*, on Saturdays. The only exceptions to the day of the week are in some large commercial cities and towns, where some evening is substituted for Saturday; and as many of the churches are destitute of pastors, they have regular ministerial supplies but once in a month. This period always includes Saturday and Sabbath; consequently, whenever a *fifth* Sabbath occurs in a month, many of the ministers have no stated engagements. Hence, this is the time fixed for ministerial conferences.

An organization of this description existed in our vicinity some fifteen years since, and was kept up for several years. It was suspended in consequence of extra engagements of some of the ministers, in protracted meetings and other labors, and for some years past only occasional meetings have been held, at irregular periods. Last March it was revived, by a meeting held in Belleville, St. Clair county, Ill., which was attended by a dozen ministers. Anticipating the return of the writer from a long absence, his brethren affectionately greeted his return by appointing the meeting in May at Rock Spring. At this meeting, a constitution and rules of order were adopted, and a systematic course of operations projected.

This constitution provides, that any Baptist preacher, ordained or

licensed, may become a member by application and vote of the Conference. Deacons and other brethren may be invited to sit as visiting brethren, and participate in the discussions. The objects of the Conference are, the mutual improvement of the members in intellectual and moral principles; the cultivation of brotherly love and usefulness; the study and correct interpretation of the Holy Scriptures; and the promotion of knowledge, piety and spirituality in the churches. Each member is pledged to attend the meetings of the Conference, unless prevented by affliction, or some other providential interference; and if absent at any one meeting, he shall render an excuse at the next meeting. The late Dr. Going, whose praise is in the churches, East and West, in his quaint, pithy style of expression, maintained the assertion, that "*Every man is as lazy as he can be*;" that is, human nature will avoid the performance of duty, whenever self-denial, perseverance and energy are wanting. Ministers have much of human nature, and often manifest much tact and ingenuity in contriving excuses and apologies for neglect, and in many instances satisfy, or rather, silence their own consciences, when they do not convince the judgment of others. Hence, every incentive to promptness and fidelity in attending these Conferences should be employed. The most controlling instrumentality employed with the ministers of the Methodist denomination, is that part of their Discipline which requires a rigid investigation *annually*, at the Conference, of every preacher's character, doctrine, piety, usefulness, and especially fidelity in his engagements.

The mode adopted in the Baptist Ministerial Conference which we are reviewing, of requiring an explanation for absence, and a vote of the body in excuse, works well, and incites to promptitude and punctuality.

In the order of arrangement, each member presides by turn, according to age, thus affording to every one the opportunity of learning by experience, and the example of his senior brethren, the practical working of the rules of order of deliberative bodies. Essays, prepared by order of the Conference, read and approved, are preserved on file, subject to the future disposal of the Conference. After devotional exercises, and reading the records of the preceding Conference, each pastor and travelling preacher is called on, in turn, to furnish a written sketch of his labors for the preceding quarter—the number of sermons preached, different churches visited, converts baptized, miles travelled, ordinations, revivals, and any other interesting facts within the sphere of his labors. Each preacher, commencing with the youngest, is called upon to give a synopsis of the last sermon he has preached.

*To be concluded in our next.*

## MISSIONARY INTELLIGENCE.

By our latest accounts from Madeira, we learn, that the persecutions of Popery have by no means ceased. More than twenty thousand converts have been obliged to leave the island and go to other islands, on account of the virulence of their persecutors. Some have already become martyrs to the fury of Rome.

Rev. E. Kincaid, on account of the ill health of his wife, is still prevented from returning to his field of missionary labor. He has consented to accept of an agency to raise funds for establishing the contemplated University at Lewisburg, Pa.

Intelligence has recently been received from Burmah, informing us that fifteen candidates had presented themselves before the church at Maulmain for baptism. Mrs. Mason was very low.

The number of Karens baptized within the last year in the regions of Sandoway, Rangoon, Tamoy, Mergui, Amherst and Maulmain, is about *twelve hundred*.

The converts to Christianity among the Nestorians are still persecuted in a most revolting manner. Recently a Kurd chief, with a large body of men, burned thirty-six villages, and put to death, in the most awfully cruel manner, three thousand human beings.

The good work of grace is still going on among the Karens, but several native preachers have died, and the Roman Catholics are making great efforts to seduce the disciples.

Rev. E. C. Lord was designated as a missionary to China, on Wednesday evening, Dec. 30, in the First Baptist Church in this city, with appropriate and very interesting services, in which brethren Cone, Williams, Sommers, Dowling, Hodge, Peck of Boston, and John Peck, took a part. Brother Lord and wife are to labor at Hong Kong, with Brother Dean.

We learn from the Richmond Herald, that Rev. M. T. Yates, Rev. T. U. Tobey, and Dr. J. S. James, were recently designated as missionaries to China. Also a son of Dr. W. B. Johnson has been received as a missionary, to go out in the spring.

## ITEMS.

An agent of the Bible Society recently found, in one county in Massachusetts, twelve hundred families destitute of a complete copy of the Bible. Three hundred of these were Roman Catholics.

Rev. Stephen Barnard, of Southborough, Mass., has renounced Unitarianism, and become connected with the Congregational Church.

The American Tract Society has one hundred and seventy colporteurs in the field, distributing its excellent books in every direction.

*Forty-five German Catholics in New York have seceded from the Romish Church.* On Sunday, December 13, these apparently conscientious individuals, declared their secession from Rome, in the presence of a large audience, in the Broadway Tabernacle. Two young men ascended the platform, and placed a Bible in the hands of the priest, who addressed the assembly in English and German. It appears that himself and from fifty to one hundred and fifty, had been in the habit of meeting together to study the Word of God. They have been constantly opposed, abused and persecuted by Roman Catholic priests, as well as the laity.

The priest, Rev. L. Giustiniani, thus addressed the meeting:—

“My little flock have presented me with this Word of God. It is not human laws, but the pure, living Word of God. I press it to my heart; I will preach it before the congregation, and before God. I will preach nothing but Jesus Christ, and him crucified. I wish to preach his all-atoning blood. I am here, and yet, were not the Bible with me, I would fly like Jonah, and leave this labor to men more able than myself. Members of the hierarchy of Rome, you know that I have been brought up among you, have an experience in your organization; I had opportunities to know all your doings in your life and conduct; I heard the words of your lips, but I witnessed your acts and discerned your hearts. I heard love and charity from your tongues, but I knew neither existed in your bosoms.”

In reference to the doctrines of those engaged in this remarkable movement, he said:—

“Our intention is not to separate from the Church, but from Rome; to renounce, not the Bible, but Rome. We believe in the Triune God, and in Jesus Christ his only-begotten Son. We believe in the divinity of Jesus Christ, who came into the world to redeem men, and who on Calvary’s height accomplished his high mission. We believe in the sanctifying power of the Holy Spirit. The Pope, with his bulls, cannot separate us from Christ’s Church, or cut us off. We withdraw from Rome quietly this day, and do not wait to be cut off; we wish not to offend any, we wish to develop truth.”

We have conversed with Dr. Giustiniani, and find him, as we think, a sincere searcher after truth. It is interesting to hear him, in his simple way, speak of the value of the Bible. We can but hope, that this movement, like a similar one in Germany, will be the means of opening the eyes of many who are blinded by the Man of Sin.

**EVANGELICAL ALLIANCE.**—A British organization has been formed. Meetings were held upon the subject, both at Freemasons’ Hall, London, and in Manchester, from both of which reporters for newspapers

were excluded. The question is discussed whether there shall be an American organization, in connection with the British. Slavery in these States they present as the great barrier. The preparatory American Committee appointed in London, have recently met in New York, and passed various resolutions in reference to union, and decided to meet again on the second of February.

It is believed that the English established Church is yet tending towards Romanism.

**REVIVALS.**—It is cheering to learn, that the influences of the Holy Spirit are beginning to be poured out in the Northern, as well as the Southern States. On Staten Island, in Connecticut, Massachusetts, Vermont, Maine, Rhode Island and Pennsylvania, we hear of precious revivals.

#### INSTITUTIONS OF LEARNING.

New Hampton Institution has 36 Theological Students, 29 Classical, 41 English, and 119 in the Female Department. Total, 225. Six teachers in the male, and eight in the female department.

A successful effort has recently been made, to raise funds for Franklin College, Ia.

We regret to learn, from a letter in the New York Recorder, that Madison University is suffering for want of funds. We hope its friends will arouse, and supply the pressing need.

**COLLEGE OF NEW JERSEY.**—Rev. John Forsythe, D. D., of Newburgh, N. Y., has been appointed in this College, Professor of Latin and Lecturer on History, and Rev. Lyman Coleman, Professor of German.

#### MONTHLY LIST.

##### *Deaths of Baptist Ministers.*

Thomas Sturgeon, Baptist Missionary at Fernando Po, Aug. 13.

##### *Ordinations.*

J. T. Burman, East Sullivan, Tioga Co., Pa., Oct. 7.

S. Wilder, Cohoes, N. Y., Nov. 24.

J. Mitchell, Olive Branch Ch., Conecuh Co., Ala., Nov. 20.

A. D. Blackwood, Mount Pleasant, Ala., Dec. 12.

S. J. Bronson, Millbury, Mass., Dec. 16.

B. F. Bronson, Ashland, Mass., Dec. 17.

Prof. P. C. Edwards, of the Furman Institution, Society Hill, S. C., Dec. 20.

##### *Churches Constituted.*

Brookfield Iron Works, Conn., Nov. 2.  
Windham, Conn., Nov.

##### *Dedications.*

Windham, Conn., Nov.

West Royalston, Mass., Dec. 3.

Lewisburg, Pa., Dec. 15.

Salem, N. J., Dec. 17.

English Neighborhood, N. J., Dec. 24

Miscellaneous.

HOW MAY I TEACH MY CHILD SINCERITY?

THAT children are naturally indisposed to sincerity, must be admitted. A propensity to deceive by word and act is among the bitter fruits of our common apostacy. "*The wicked,*" saith the Psalmist, "*are estranged from the womb; they go astray as soon as they are born, telling lies.*" One of the first things observable in children is an effort to deceive. To exonerate themselves from blame, or free themselves from anticipated punishment, they falsify their word, or cover up what truth and duty demand should be exposed. Very important, therefore, is it to prevent this—to nip this evil propensity in the bud, and cultivate a frank, open, sincere disposition. How may this be done? I suggest four things:—

1. Impress them deeply with the criminality and odiousness of insincerity. This may be done by reading and expounding to them portions of scripture bearing upon this point, and making them commit to memory those portions of scripture.

2. Always be sincere with them; never allowing yourself to deceive them in any particular, or for any cause. There is often a temptation, on the part of the parents, to do the opposite of this. It is often convenient to deceive a child; but he who does it, does it to the child's moral injury and his own guilt. He teaches falsehood by example—the most effective of teaching—and the pupil will most surely learn and practise deceit himself.

3. When your children commit an offence and confess it, commend them for the confession, and forgive them the wrong done. This will inculcate the belief that the sin of lying is far greater than sins in general, which is the fact, and cause it to be so regarded. It is a violation not only of parental precept, but of God's sacred law. Lev. xix. 11; Col. ii. 9; Phil. iv. 8.

4. When you detect your child in a falsehood, invariably punish him for it. Whatever other offence goes unpunished, let not this. If Jehovah regards lying as a crime so flagrant as to denounce against the liar eternal separation from himself in the world to come, that parent who omits severe discipline in case of falsehood, is certainly deserving of censure. Our Saviour tells us that he who lies, *bears Satan's image*. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own; for he is a liar, and the father of it." And Jehovah hath said, "All liars shall have their part in the lake that burneth with fire and brimstone."

While the path of sincerity is straight and plain, and the sunlight of heaven rests upon it, and while it leads upwards to the home of God and truth, the paths of dissimulation are dark and crooked, and lead down to the abode of the Prince of Darkness.

Can we be too careful that our children should be kept in the way of the Father of lights, and out of the tortuous course of the old serpent?—  
(*London*) *Baptist Record*.

#### A ROMISH MIRACLE.

WHEN the Reformation was spreading in Lithuania, Prince Radziviw was so affected that he went in person to visit the Pope, and pay him all possible honors. His Holiness on this occasion presented him with a box of precious relics. Having returned home, the report of this invaluable possession was spread; and, at length, some monks entreated permission to try the effects of these on a demoniac who had hitherto resisted every kind of exorcism. They were brought into the church with pomp, deposited on the altar, and an innumerable crowd attended. After the usual conjurations, which were unsuccessful, they applied the relics. The demoniac instantly became well. The people cried out, *A miracle!* and the Prince, lifting up his hands and eyes to heaven, felt his faith confirmed. In this transport of pious joy, he observed a young gentleman, who was keeper of this rich treasure of relics, to smile, and appear by his motions to ridicule the miracle. The Prince, with violent indignation, took our young keeper of the relics to task; who, on promise of pardon, gave the following secret intelligence concerning them: He stated, that in travelling from Rome, he had lost the box of relics, and not daring to mention it, he had procured a similar one, which he had filled with the small bones of dogs and cats, and other trifles similar to what was lost. He hoped he might be pardoned for smiling, when he found that such a collection of rubbish was idolized with such pomp, and had even the virtue of expelling demons. It was by the assistance of this box that the Prince discovered the gross imposition of the monks and demoniacs; and he afterwards became a zealous Lutheran.

#### NAMES OF REPROACH.

DURING the first three centuries of the Christian era, **CHRISTIAN** was the great term of reproach, and in the estimation of the persecutors of Christianity, it proved a sufficient substitution for evidence and argu-



ment. The irreligious world now assume the name of CHRISTIAN, and it has, therefore, ceased to be infamous; but its place has been successively supplied by the words LOLLARD, PURITAN, PIETIST and METHODIST.

REASONING EMPLOYED BY CELSUS AGAINST CHRISTIANS OF HIS DAY.

THIS author wrote about the close of the second century, and a more virulent enemy of Christianity never existed. A few extracts from his writings will serve to satisfy the attentive reader, that there is little new in the calumnies which have been employed, and in the spirit which has been manifested by some modern declaimers, in conducting their attacks against those whose zeal for Christ appears to them to be excessive. "You encourage sinners," observes this Pagan writer: "because you are not able to persuade any good men, therefore you open the door to the most wicked and abandoned." "Some of them say, Do not examine but believe, and thy faith shall save thee." "All wise men are excluded from the doctrine of their faith: they call to it only fools and men of a servile spirit." "The preachers of their divine word only attempt to persuade fools, mean and senseless persons, slaves, women and children." "In other mysteries, the crier uses to say, whoever has clean hands, a good conscience and a good life, let him come in. But let us hear whom they call. 'Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him.' 'An unjust man, if he humble himself for his crimes, God will receive him; but a just man, who has proceeded in a course of virtue from the beginning, if he look up to him he will not be received.'"

DEFECTS OF ABRAHAM BOOTH'S PREACHING.

IN a note appended to the address at Mr. Booth's grave, by Dr. Rippon, it is said: "One of the members of his church waited on him, and mentioned to him what he supposed were the defects of his preaching. 'You do not touch upon such and such articles of which I am very fond; and I really find that I cannot profit by your ministry as I wish.' The good man, instead of yielding to resentment, or going into angry disputation, only paused awhile, and then meekly said: 'Ah, brother! so far am I from being astonished at your not profiting under my ministry, that I often feel amazed at God's making me useful to anybody at all.'" The reply produced a considerable effect; but alas! it did not prevent desertion.—(*English Baptist Magazine*.)

## MORNING AND EVENING THOUGHTS.

## MORNING.

Looking for divine aid, I will strive this day—  
 To act as if in the sight of God ;  
 To obey my Father's will with resignation and gratitude ;  
 To seek for a spirit of fervent prayer ;  
 To exercise faith, humility, self-denial and zeal ;  
 To take heed to the words of my mouth, that I sin not ;  
 To abstain from the appearance of evil ;  
 To be instant in season and out of season, in my Saviour's work ;  
 To aspire after holiness of heart, that the power of sin may be destroyed, remembering who has said, "*My grace is sufficient for thee.*"

## EVENING.

Well, my soul, how hath it gone with thee to-day ?—  
 Art thou nearer the kingdom of God ?  
 Art thou enjoying sweet communion with thy heavenly Father ?  
 What fresh victories hast thou gained over thy sins this day ?  
 Have any unhallowed feelings been encouraged in thy heart ?  
 Have any unholy expressions escaped from thy lips ?  
 Hast thou let thy light shine before men, to the glory of God thy Father ?  
 Art thou still pressing forward, joyfully bearing the cross, that thou mayest wear the crown ?

GERMANY—*Baptism.*—In a convention of Lutheran clergymen, lately held in Germany, a debate arose concerning the validity and grounds of the institution of infant baptism, so called. It was amusing to the spectators present, to notice the great variety of views which prevailed, among the different members of the convention, scarcely any two agreeing in the same opinion ; and one of the most eminent in that Church is said to have taken ground with the Baptists, in direct opposition to the institution.

A NOVEL ARGUMENT.—A few days ago a young man, who had become convinced that baptism, as practised by us, is the only scriptural mode, was conversing with his minister on the subject. The minister did not deny the agreement of our practice with scripture, but said that *it was only intended for the Pagans.* The young man quietly asked him, if our Lord and his Apostles were Pagans ? Next day he was immersed.—*(London) Baptist Reporter.*

## Poetry.

### EARTHLY THINGS HOW CHANGING!

**WHEN** first we tread life's untried way,  
 The wide world all before us,  
 Through many a flowery path we stray,  
 The bright sun shineth o'er us;  
 The bounding heart, the sparkling eye,  
 We think will fail us never;  
 Youth's laughing morn and cloudless sky  
 Must last with us for ever.

Let others weep—a prey to care—  
 No cause have we for sorrow;  
 The sun that shines to-day so fair,  
 Will brighter shine to-morrow.  
 But years pass on, and with them go  
 Our airy dreams of pleasure;  
 And soon we learn that man below  
 Can have no lasting treasure.

So may you see in some clear stream,  
 With course unruffled flowing,  
 The youthful morning's rosy beam,  
 In life and beauty glowing;  
 Then fade—as, mourning o'er its mirth,  
 Some chilly cloud is driven:  
 'Tis ever thus when things of earth  
 Deceive with looks of heaven.

### CHRISTIAN GUIDANCE AND ENJOYMENT.

**THERE** is a light which beams from heaven  
 On life's short, evil day;  
 It cheers the pathway of the just,  
 And guides him on his way.

How it illuminates the soul  
 With joy, and peace, and love!  
 Disperses every gloomy doubt,  
 Directs the thoughts above.

And who enjoys this glorious boon,  
 Which shineth from on high?  
 The *Christian soldier* of the cross,  
 Who does not fear to die.

W.

# FOREIGN PERIODICAL LITERATURE.

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## REPUBLICATION OF THE NORTH BRITISH REVIEW.

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### PROSPECTUS.

THIS Periodical is now in the third year of its existence, and has already attained an extended circulation and a most unprecedented degree of popularity, in Great Britain and Ireland.

The great ecclesiastical movement in Scotland led to its establishment. There was no JOURNAL in the UNITED KINGDOM, which appeared to meet the necessities of this Anti-National-Church agitation. Indeed, the revolution caused by the disruption induced a new state of things, placing the actors in new positions of observation: nor could they give utterance to their new perceptions of State and Church Polity—their new sympathies—their new emotions, without some other organ of thought than any then extant. Hence the spontaneous agreement of the great master minds among them, in the necessity of a new outlet of opinion, and the immediate creation of the NORTH BRITISH REVIEW. The basis of this Journal is the Evangelism of the Nineteenth Century; nor is it to be overlooked as one of the striking characteristics of the times, that the grand principle which Robertson, Smith, and many of the eminent men of Scotland took the field a century ago to *write down*, is now *advocated and vindicated* in this able work, and in the same literary metropolis.

This Periodical is not ultra in its views on any one of the grand departments of human knowledge: at the same time it never drifts from its moorings on the shores of the pure Evangelical religion of the Bible. Nor will it fail to compare most favorably with every other contemporary in the amount of talent, energy and spirit, enlisted on its side. The names of Sir David Brewster, Drs. Chalmers, Cunningham, Lorimer, Candlish, Gordon, Buchanan, Smith, &c., are a host in themselves. Much foreign talent is also pledged to adorn and enrich its pages.

*It is not to be considered strictly a Theological Review*, for topics of every kind calculated to occupy and interest the well cultivated mind are introduced. Political questions, not so much in their party aspects as in their general character, are considered. Literature and the literary merits of works are discussed, and discoveries in mental and physical

science unfolded; the discussion of religious subjects, however, in a dispassionate and Christian spirit, forms a distinct feature of the work, and will continue to occupy a prominent place in its pages.

Ever since the first number of the North British Review was issued in Edinburgh, numerous urgent applications have been received to reprint it—and inasmuch as it has already become popular in the United States, and the Foreign Quarterly and Westminster have been recently united in one Review, thus diminishing the number heretofore re-published, the American Publishers of the Foreign Periodicals have resolved to add this new work to their list—and they do not hesitate to commend it to every class of citizens, irrespective of political bias or ecclesiastical preference, as the exponent of principles lying at the foundation of Civil Liberty and Religious Freedom.

The European Edition costs **SIX DOLLARS** per annum; the subscription price to the American Edition, which will be printed in a style quite equal to the original, will be only **THREE DOLLARS**. To those who are subscribers to any of the other Reprints, the price will be but **TWO DOLLARS** per annum. As it cannot for a moment be doubted that there are as many admirers of **FREE INQUIRY** on this side of the Atlantic as on the other, it is confidently hoped that the Republication, at such a greatly reduced cost, will be sustained, and that the American Circulation will soon exceed the European.

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## NOTICES.

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The very work required by our times. In point of literature it admits of no comparison with any number of the "Edinburgh Review" in its best days.—*Christian Witness*.

We hail the appearance of this powerful Review, which promises good service to the cause of Religion, Literature and Science.—*Evangelical Magazine*.

It more than realized our expectations, and clearly shows that it will take its stand in the first rank of the first journals of the empire.—*Congregational Magazine*.

We recognize in its interesting pages contributions from some of the ablest writers and most distinguished men our country has ever produced.—*Edinburgh Witness*.

This new quarterly advocate of civil and religious liberty equals the expectations that were formed of it in all literary circles, when the names of the principal contributors became known.—*Liverpool Journal*.

We are bound to say that the work seems to us to be a solid, able, and temperate publication.—*Literary Gazette*.

Talent of the first order sheds its steady and brilliant lustre on almost every page. The most recondite subjects are discoursed upon in a masterly, cogent, and erudite manner.—*Bedford Mercury*.

It meets the age's increasing combination of strong religious feeling with intellectual competition; and mingles the lighter graces of literary criticism with the graver lucubrations and discoveries of mental and physical science.—*Cambridge Advertiser*.

It discusses various subjects of literature and science with a proper knowledge of the subject as well as with spirit and good taste. The sentiments expressed are always accompanied by a fair exhibition of reason and argument.—*Edinburgh Courier*.

It evidently bears the impress of genius, and possesses freedom and independence of sentiment.—*Scottish Herald*.

It is certainly calculated to produce a very favorable impression, whether viewed in relation to its literary merits, to the deep moral tone which is visible throughout, or to the liberality and scope of its general principles.—*Newcastle Courier*.

We are decidedly of opinion that it is on a par with the best of its contemporaries. It presents the same judicious mixture of Science, Politics, History, Poetry, and Talent. \* \* \* *Atlas*.

The political articles are written on "liberal principles," but at the same time, it must be confessed that they have been treated with a calmness of reasoning, a depth of argument, and a total freedom from bluster or vituperation, very different from what many of both political parties indulge in. \* \* \* *Bath Herald*.

The articles are worthy of the distinguished men said to be contributors to this work.—*Christian Examiner*.

An examination of the first number received from the American publishers impresses us with the conviction that it is at least equal to any of its contemporaries. In one respect it is far superior: while recognizing and advocating Progress as the law of humanity, it finds it upon a living Christianity. Political and literary questions are explored in the light of Christian philosophy; and, while cant is studiously avoided, it is impossible not to feel that the religious element is the controlling one of the Review.—*National Era, Washington, D. C.*

Without being theological, its discussions are conducted on the manly and elevated principles of the Christian religion; and partake of that enlarged spirit of freedom which has now become so much the characteristic of the Free Church. Its literary character is not inferior to any of the great Reviews—perhaps it should be styled superior to them all. Its influence we should regard as highly healthful and excellent.—*N. Y. Evangelist*.



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NO. X.

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DEVOTED TO THE  
HISTORY, BIOGRAPHY, LITERATURE AND STATIS-  
TICS OF THE DENOMINATION.

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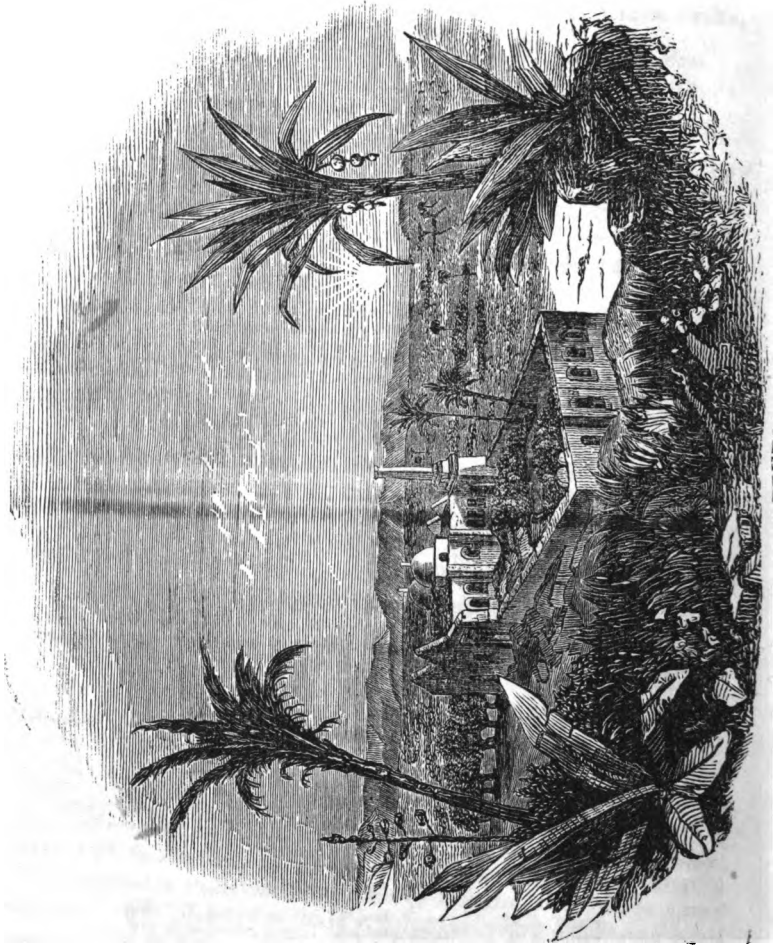
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Vol. VI.

DECEMBER.

No. XII.

Historical and Biographical.

PERSECUTIONS OF BAPTISTS.—No. XII.

APOSTOLIC DOCTRINES.

Before we pass the age of which we have been speaking, it may be expected, that a few remarks should here be made upon the *doctrines* of that period. What opinions did the Savior teach, and his apostles, and do they correspond with those which we maintain.

These are questions of surpassing interest, and their full discussion would require a volume; but we shall be compelled to limit what we have to say, to one brief article, and, in consequence, can only touch upon the most important points.

The New Testament contains the whole system of evangelical doctrines. In reference to those, which lie at the foundation of christianity, most denominations agree. Such are the inspiration of the scriptures, the existence of God and his attributes, the total depravity of man, the atonement of Jesus Christ, regeneration, faith, justification, the resurrection of the righteous and the wicked, a general judgment and a future state of rewards and punishments. Some of these are denied by Atheists, Deists, Unitarians, Universalists, and some other sects of a similar kind.\* These can hardly,

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\* The Rationalists of Germany are similar to Unitarians in this country. Many of them are celebrated for philological attainments; but their neological views are dangerous to the unwary student. We are sorry to place among them the distinguished names of Semler, Bauer, Paulus, Wegscheider, Eichorn, C. F. Ammon, Thiess, Heinrichs, Gramberg, Geddes, and others, who maintain, that the miracles

with propriety, be called christian, and especially evangelical denominations, for their principles sap the very foundation and soul of christianity. The first deny the existence of God, which is the grand starting point of christian doctrine; the second deny the authenticity of the scriptures, which reveal to us the will of God; the third take the crown of divinity from the head of Jesus, and virtually reject his atonement, by the efficacy of which alone we can be saved, the fourth indeed allow the divinity of Christ, but make his vicarious suffering entirely unnecessary, by maintaining that we atone for sin by our own sufferings in this life. These denominations call for the sympathy and prayers of the truly pious.

It would not be difficult to prove that each of the great doctrines of the christian scheme, is contained in the precepts of the apostles; but we can only at present, speak of some points peculiar to the Baptist denomination and their correspondence with apostolic teaching. Indeed, the apostles were Baptists, as we have shown, in previous articles, and we endeavor to imitate them in doctrine and practice. The same denomination or class of people, however, may differ, at different periods of their existence, owing to various circumstances, with which they may be surrounded, and it may be proper and interesting, to inquire how nearly their doctrines, in ancient times, correspond with the same, at the present day.

It should be remarked, that in apostolic times, there was no division into sects among christians, as at this day. They were all one brotherhood, one denomination and generally correct in doctrine, as they were instructed by Christ himself and his inspired twelve. It was the unbelieving Jews who had their different sects, and when any of them were converted to the christain faith, they left the sect to which they were attached.\*

---

in the scriptures were natural occurrences. Even the learned De Wette, (in his treatise "*De Morte Christi Expiatoria*,") declares that Christ was merely a moral teacher.

It is to be regretted, that there is so great a tendency to skepticism among nearly all of the German divines, so much so, that it is necessary to consult them with great caution. Even such important helps to the critical study of the sacred volume, as the writings of J. D. Michaelis, the Rosenmüllers and Kuinoel, are not always to be followed. They are generally correct; but will sometimes lead us astray. Kuinoel stands between neological and orthodox writers

\* Sometimes, those, who were converted to christianity from Judaism, retained some of the erroneous sentiments of the Jewish sect to which they belonged, like Hymenaeus, Philetus (2 Tim. ii. 17.) who maintained that the resurrection of the just had already past. Also Alexander, Hermogenes, Phygellus, Demas and Diotrephes, (1 Tim. i. 20: 2 Tim. iv. 14: Acts ix. 33: 2 Tim. i. 15: 2 Tim. iv. 10 3 John ix.) are mentioned with disapprobation. All of these last, however, ex

Nearly all religious denominations trace back their origin to the days of the apostles, and they undoubtedly, hold some doctrines which were taught by those holy men. But to ascertain whether their origin can be carried back so far, we must consider what are the characteristics, which distinguish them from other denominations, similar in many respects, and whether those characteristics are really derived from the teachings of the apostles. The sect may have many opinions, held in common with most evangelical denominations and those opinions may be apostolical, while that, which characterizes it as a distinct sect, may be of modern and human origin. The Deist, for instance, in common with nearly all religious and irreligious sects, believes in the existence of God, and that is an apostolic doctrine, whose origin was even earlier than the christian era. That is not a doctrine, however which characterizes Deists as a sect. It is the denial of the divine authenticity of the scriptures, which distinguishes them from others. As such denial had not its origin in the times of which we speak, the sect must have originated at another period. \*

The world is divided and subdivided into almost an innumerable number of sects. The grand divisions are, into Protestants, Roman Catholics, Jews, Mohammedans, the Greek Church, and the Heathen. All of these, excepting the last, hold many precious truths in common, while each has some peculiarities to distinguish it from the others.

The Jews were divided anciently into Pharisees, Sadducees, Essenes, Caraites, Rabbinites, and Samaritans.

At the present time the last three divisions exist, also the Hassidim and some other minor divisions.

---

cepting Alexander, seem to have been rather apostates from the practice of religion, than corruptors of its principles

There were, indeed, attempts made to establish sects among the christians and the foundations of some sects that eventually became powerful, were laid in the days of the apostles, but the influence of the pure principles of those holy men was so great that, during their lives, little could be accomplished, and there could hardly be said to be any regularly formed sects among christians until after the close of the first century.

\* The term **DEIST**, as applied to those who are enemies to revealed religion, seems to have been assumed first by some persons in France and Italy, who wished to cover their opposition to revelation by a more honorable name than Atheists. Viret, a very eminent divine among the first reformers, is the first author who mentions the sect. In the dedicatory epistle, prefixed to the first volume of his "Instruction Chretienne," published in 1563, he speaks of certain persons at that time, who called themselves, by a new name, that of **DEISTS**. He remarks that they professed to believe in God, but showed no regard for Jesus Christ, and laughed at ALL religion. See Dr. Leland's view of Deistical writers, vol. 1. p. 2.



The Mohammedans are divided into Sunnites, Shiites, Ishmaelites, Wahabees, Nosairians and others.

The Greek church has included within its pale, the Strigolnicks, Roskolnicians. Philippones and others. The Heathen have probably some thousands of sects. The Roman Catholics have had their Dominicans, Franciscans, Jesuits and Jansenists. Protestants are divided into Lutherans, Calvinists, Arminians, Predestinarians, and numerous other sects, each differing perhaps, very little, from one or more, nearly allied to it. Still that difference, however small, characterizes it as a distinct sect. So the difference between Baptists and some other denominations can be stated in a few words.

1. We believe that nothing but *immersion* in water, as far as the outward action is concerned, is baptism. We maintain that the *original words* used to denote this ordinance signify immersion and not pouring or sprinkling. The Greek Church have always practised thus, showing how they understood their own language. Whatever the word signified, that denoted the manner in which the ordinance was to be performed.

The circumstances attending the performance of baptism are in our favor. When Jesus was baptized he "went up out of the water."\* John baptized "in the river Jordan."† He baptized in Enon because there was "much water there."‡ When Philip baptized the Eunuch, *they went down into the water, and came up out of the water.*§ Paul says, *we are buried with him by baptism.*||

Further, the most distinguished *scholars among Paedobaptists* decide with us in reference to the meaning of the word *baptizo*, as we have previously shown.\*\*

2. We maintain that none but *believers* are the proper *subjects* of baptism, and that the *immersion of believers in water*, alone constitutes *christian baptism*. We find neither precept nor example in the scriptures for infant baptism. In the household baptisms, there is no evidence, that there were any infants. nor is there any valid proof from history or any other source, that infant baptism was practiced at all or known in the apostolic age.†† The directions which our Savior gave to the apostles,‡‡ intimate that believers were the proper subjects of baptism.

Our belief in respect to this important command of the Savior has given us the name which we bear, and is a characteristic not common to other evangelical denominations. It is, in fact, what constitutes us a sect, distinct from others, holding many fundamental, and

\* Matt. iii. 16. † Mark i. 5. ‡ John iii. 23. § Acts viii. 38, 39.  
 || Rom. vi. 3-5; Col. ii. 12. \*\* See April number of the Memorial, 1847. p. 103.  
 †† See the Aug. number of the Memorial, 1847, pp. 231, 232. ‡  
 ‡‡ Matt. xxviii, 18-20; Mark xvi, 15, 16.

precious truths in common with us. We are not aware that there is REALLY any difference of opinion between Orthodox, Congregationalists and Baptists, excepting in referencce to baptism, as all other differences result from that.

But let us inquire whence the origin of our views upon this subject?

Our opponents fully answer this question by informing us that it is apostolical.\* John the Baptist was our leader. Christ submitted to his baptism and the apostles practised the same.

The objector may say, that there were other doctrines which the primitive disciples maintained, besides that of the immersion of believers. We grant it. They taught doctrines vastly more important than that; but we advocate the same, as strongly as did apostolic Baptists.

It should be observed, however, that the fundamental truths of christianity, as we have before intimated, such as faith, regeneration and others, are not distinguishing characteristics of any particular sect, but common to many.

3. Baptists have always been opposed to *tradition* as a *rule of faith and practice* in religious things. While the church of Rome maintains that the authority of tradition is superior to that of the scriptures, as the latter must be explained and understood in accordance with the former, we dissent from it, together with most Protestant sects.

The objector may inquire why we present this as a characteristic of our denomination if other Protestants maintain the same? We answer, they zealously maintain the *principle* while they directly contradict it by their practice. So long as they *practise* sprinkling or pouring for baptism they favor tradition. The Romanist frankly admits, that authority for infant baptism is not found in the scriptures; but that it is authoritative from the fact that it is an enactment of the church, and has been transmitted down to the present time.

Protestant Paedobaptists, while they maintain, when arguing with Roman Catholics, that it is sinful in the latter, to practise any religious rites, for which there is no divine command or apostolic example, and, at the same time, acknowledge that there is no such command or example for infant baptism,† still practise that relic of Popery, in direct contradiction to their avowed principles.

\* See July number, 1847, of Memorial, p. 196 and Note. Also Aug. 1847 pp. 231, 232, and Nov. 1847, p. 329.

† Says Bishop Burnet, a learned Paedobaptist writer, "There is no express precept or rule given in the New Testament for baptism of infants," (Expos. of Articles, Art. XXVII.

‡ Says Luther, "It cannot be proved by the sacred scriptures, that infant bap-

We have already presented ample testimony that sprinkling was not practised until about the middle of the third century and of course could not have been of apostolic or scriptural authority.\* We say, then, that we are distinguished from other Protestant sects in that our practice as well as principles are decidedly against tradition as authority for the religious rites which we are to practise.

This we believe is apostolical and scriptural. The Savior said to the Pharisees, "Why do ye transgress the commandments of God by your traditions?"† Again he says, "In vain do they worship me, teaching for doctrines the commandments of men."‡ These and other passages show very clearly, that Jesus Christ entirely disapproved of tradition as a rule of faith and practice. The Pharisees like the Romanists at this day, regarded it as superior to the authority of scripture. The Talmud, containing the traditions of the elders, was considered as superior to the law of Moses; but Christ and the apostles zealously opposed the doctrine and denounced the Pharisees.

We say, as Baptists, let us have the "Bible fully translated, to direct us. We have enough in that celestial chart, we want none of the traditions of men.

STRICT COMMUNION is generally considered as a distinguishing characteristic of our denomination; but we deny that it is peculiar to us. All denominations are nearly similar in this respect. They will not admit to their church communion those, whom they do not believe to have been scripturally baptized.§ Baptists have the same rule. The difference consists not in respect to communion, but in reference to baptism, which we have already considered.

4. Baptists differ from other denominations in respect to the constitution of their churches. We believe that no persons are properly initiated into a gospel church until they have submitted to christian baptism, *i. e.* until they have believed and been immersed, thus excluding from the privileges of the church, infants and ALL who have not been scripturally baptized. And, though such persons may form themselves into a body, it is not a gospel church.

The argument stands thus :

A gospel church consists of those only, who have been scripturally baptized; none but immersed believers have been scripturally baptized; therefore, a body of persons, whether believers or not,

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tism was instituted by Christ, or begun by the first christians after the apostles." (Paedobaptism examined, Vol. II. p. 4.)

\* July number of Memorial, 1847, p. 196, and Note. Also Jar. number 1847, p. 4.

† Matt. xv, 2. ‡ Matt xv, 9; Mark vii, 7; Col. ii, 8; Titus i, 14; 1 Peter i, 16

§ A brief and interesting view of the difference between Baptists and paedobaptists is given in the Baptist Memorial vol. vi, p. 274.

who have only been sprinkled, or had water poured upon them for baptism, not having been scripturally baptized, are not a gospel church, and ought not to be treated as such. With such we cannot hold church communion, though we can hold christian communion with them. This we believe is in accordance with the practice of the apostles. Sprinkling and pouring were not known, and all the churches formed by those holy men were gospel churches, composed only of immersed believers, as we have proved from the testimony of our opponents.

5. Again, our denomination has been distinguished by its unyielding opposition to control over the conscience. We have always, even in the midst of suffering and martyrdom, maintained the rights of conscience and opposed intolerance in every form. Instances of suffering and death by adherence to this principle, we shall present hereafter. We need not spend time to show that religious liberty is taught in the New Testament. During the whole of the Savior's ministry upon earth, and that of the apostles, they were continually borne down by intolerance, which they resisted even "to the death." From those days until the present time,\* Baptists have been persecuted for maintaining religious freedom. They have not, however, labored alone in this cause. In modern times, the Friends have nobly maintained the same principle amid the severest sufferings and the most cruel deaths. It was at a much later period that other Protestant sects practised religious toleration. They pretended to advocate it; but oppressed those within their power, almost as severely as others had oppressed them.

These are the principal points, which characterize us as a denomination. We have endeavored to manifest the simplicity and piety of primitive christianity in opposition to all external pomp and show. May the Lord enable us to approach still nearer to that original standard, and may the mantles of apostolic Baptists rest upon us.

EDITOR.

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\* The persecutions of Baptists recently in Germany and France are well known and will be considered in their proper place.

## HISTORY OF THE MEHERRIN CHURCH.

[The following, abridged from a more extended history by S. J. Wheeler, M. D., contains many things of general interest in reference to the Baptists of North Carolina.—Ed.]

The early history of the Baptists of North Carolina is involved in great obscurity. A few rays of traditionary light are nearly all that has reached us: their records prior to 1789, being manuscript only, have long been lost; and of their printed minutes we have been unable to find any of an older date than 1796.

Notwithstanding the untoward events which have marked the earlier period of our political history, it is pleasing to reflect that North Carolina has almost always been a refuge to the oppressed, and an asylum to which the friend of the "rights of conscience" might repair in safety. While the iron rod of persecution was applied to those who differed in sentiment from those in authority in sister colonies, hither could they flee; and unmolested, "worship God under their own vine and fig tree." Efforts, however, were made about the year 1690, during the administration of Sir Nathaniel Johnson, to erect a religious establishment.

After considerable exertion, a legislature was returned, that enacted laws, imposing civil disabilities on persons dissenting from the Episcopal church; and preventing them from becoming members of the General Assembly. This law, so odious to the people, was soon repealed. But opposition to religious persecution in Virginia had not been so successful, and the intolerance of the dominant party drove many of their best citizens from the colony. The jail and whipping post were sometimes the arguments used to convince those preachers of their error, on whose heads the prelates' hands had not been imposed. This drove many "of the most industrious subjects to flee to the wilderness," and, continues the historian, "the first settlers near Pasquotank and Perquimens were chiefly emigrants from Virginia and dissenters from the established church of England.

Among these worthy people who were compelled to seek relief from persecution by flight to the 'wilderness' of Carolina, is to be found the germ of the first Baptist church in this part of the State.

The early history of this church, to us, is now unknown. Tradition has lost its origin: its own records prior to 1758, have been destroyed; and but for a short notice of it in a manuscript work still extant, the date of its first being would be forever lost. This notice is to be found in the Journal of the venerable John Comer of Boston, a work which has been almost miraculously preserved and

is now in possession of some gentleman in New England. While delving into the antiquities of our church history, I found a reference to this work, and without any knowledge that it could be found, I commenced a search for it in 1841. After years of fruitless toil, I succeeded in discovering it; and for the following extract I am indebted to Rev. David Benedict of Rhode Island. In his journal for 1729 Mr. Comer says, "this day I received a letter from the Baptist church in North Carolina, settled about two years by Mr. Paul Palmer signed by *John Parker, John Jordan, Benjamin Evans, John Brinkly, Thomas Parker, James Copeland, John Welch, Joseph Parker, Wm. Copeland, Joseph Parker and Michel Brinkley.*"

This church was planted doubtless by the "Emigrants from Virginia," alluded to by Dr. Williamson: after it had increased so as to extend into the surrounding country, and other churches were constituted from it, it assumed the name of Camden by way of distinction. In 1812 the name was changed to Shiloh in consequence probably of the organization of other churches in Camden county.

Joseph Parker, one of the names in the list quoted from Comer's Journal, was a minister of the Gospel, and following the tide of emigration westward, settled in the "wilds of the wilderness," as the lands were then called, which subsequently were surveyed and became Hertford county. The land on which he settled, adjoins the church lands, on which our meeting house stands at this time. He set up public worship; and with the aid of his neighbors and friends, he erected about the year 1735 the first house on this spot, which was consecrated to the worship of God. This house was built of hewn logs, and was 20 by 25 feet in size. His labors were confined, principally, to the people in this immediate vicinity, until 1773, when he removed, according to tradition, "South of Tar River," and there ended his earthly pilgrimage. Of the history of the church during the service of this her first pastor, but little is known; nor is it probable that we shall ever know more of that interesting period than we have already learned. Elder Parker was a constant christian, a zealous and successful minister.

In the great reformation which took place among the Baptists of North Carolina, Elder Joseph Parker, William Parker, and Winfield refused to unite. As the reformed Baptists were styled Separates, the Parkers and their adherents assumed the name of Freewill Baptists: Joseph Parker departed this life about 1791 or 1792, and was buried in Wyrington's burial ground, on Wheat Swamp. James Roach, a Free-will minister from Craven country, took charge of the churches on Wheat Swamp and Loosing Swamp, on the demise of Elder Parker, and under his labors the churches were revived and greatly increased. There are at present more than three thousand members of the Free-will churches, who are probably the descendants of the handful on Wheat Swamp, Pungo and Coneeto.

After Joseph Parker resigned the care of the church, she called Elder Wm. Parker to serve her in holy things, who accepted the call, and was recognised as her Bishop, in 1773.

It would seem that the only spiritual instruction received by the people of Hertford county, was through Elder Parker's instrumentality; with the exception of an occasional service by an Episcopal clergyman, in whom the people lost confidence as a leader of the flock of Christ. Elder Wm. Parker ceased from his labors in January, 1794.

The history of the church at this time, assumes a very interesting character. Vessels, had for many years prior, steadily visited the vicinity for the purpose of exchanging merchandize of various kinds, for the products of the country. A settlement was thus commenced, a town formed to be called Murfreesborough, on 97 acres of land, adjoining Murfrees-Landing. For many years the only place of worship to which the citizens resorted, was at Parker's meeting-house.

At length the church called Lemuel Burkitt to serve them in the ministry. In accordance with their invitation, Elder B. visited the Church and consented to serve them on condition that the church would adopt the principles of the reformation and come under the Calvinistic organization. The new church assented; Elder Burkitt, aided by the few of his own members, and some from Potecasi, organized a church on the principles set forth by the Kehukee Association. Elder Burkitt preached for the church, for nearly six years; and succeeded in establishing it firmly on a solid foundation. He was born in Chowan county in February 1750, and was baptized in July, 1771: began to preach two months thereafter. At first he was in the habit of reading Whitfield's and Williston's sermons to the people, but afterwards wrote his own sermons.

The names of our forefathers in connection with the history of this church must be of too much interest to the casual reader who has worshipped with us, to be allowed to descend unnoticed to the tomb of forgetfulness. Some of these facts have been procured with considerable trouble, and some expense, from many parts of our own State, and from other and distant States in the Union. In thus embodying them we hope to hand them down, more certainly to those who succeed us, when we shall have departed to the spirit world. Many facts brought to light in this compilation have been elicited from documents almost illegible by reason of age and neglect; some from tradition handed down by our oldest citizens who longed to see these pages made public, but whose eyes are now closed in death; and had this work been longer delayed the knowledge of those facts would forever have been beyond mortal grasp. Our history would consequently have been deficient in many important particulars. These scattered remains we regard with a reverence

bordering on devotion : " like the Sybilline leaves, the more valuable because they are few."

Through many discouragements the church was enabled to maintain its visibility until 1802. At that time they were visited by Rev. Jno. Wall, a native of Sussex county, Va., and a member of the church in that county. At the invitation of the church he assumed the pastorate, and moved to Hertford, from Southampton, where he then resided. He became a member of this church by letter.

At this time, and for a few years before, a spiritual dearth prevailed extensively. The churches throughout the whole Kehukee association, which extended from the Virginia line on the North, to Wayne and Beaufort counties on the South, and from the Atlantic on the east to Warren and Franklin on the west, suffered in this distressing state of affairs. In all this region, comprising 29 churches, there were only 72 persons who put on Christ by baptism in 1799.

The work of revival commenced and extended to other churches. It reached the church at Meherrin in 1802. " In less than two years 160 were baptized." It is specially mentioned, as a remarkable circumstance, that our pastor " baptizd as many as twenty-three in one day."

The precise date of his death, we have been unable to learn, but it was sometime subsequent to the year 1818. During the time that Elder Wall had the care of the church 176 persons were added to it by baptism. In 1804 the Kehukee Association again held a session with this church. It was on this occasion and in our church, that that eminent servant of God, Rev. Martin Ross, called up that famous resolution which led to the first general organization of the Baptists of North Carolina. After a most interesting and solemn discussion, " it was declared to be the duty of the association to engage in the work of sending the gospel to the heathen. And this venerated spot has the honor of being the birth place of the N. C. General Meeting of Correspondence, which was subsequently merged into the Baptist State Convention. October of 1854 will be the jubilee period of that interesting event : let those that may live at that day, celebrate it with gratitude to him, who commanded, " Go ye into all the world and preach the gospel." In March 1808, the general Meeting sat in this church, and again in May 1843. In Oct. 1842 its offspring, the N. C. B. S. Convention held a memorable meeting with this church.

Meherrin church has been the mother of several churches, and perhaps this is as convenient a place as any other to speak of them : 1. The Church worshiping at Ahoskie M. H. In Oct. 1805 it was received into the Kehukee Association, reported 67 in fellowship : 2. Church at Ahoskie now contains 329 members. Church at Middle Swamp, Gates county, containing 25 members.



3. In Nov. 1835, a flourishing branch was set off at Buckhorn Chapel, It now numbers nearly 80. 4. On 22 November, 1839, twenty one members were dismissed to constitute a church about four miles west from Winton; they are recognized as the church at Mt. Tabor. She has enrolled on her books nearly 100 names. 5. For the convenience of members residing in Murfreesboro' another branch was constituted in town on 22 July, 1843. This branch took immediate steps to build a place of worship in the village. May 1843, the carpenters commenced work. On 1st Lord's day in Nov. following the House was dedicated to the service of the Holy Trinity. Our Bishop was assisted on the occasion by Rev. E. L. Magoon of Richmond; and Rev. J. V. Cosby of the Presbyterian church.

From this it will be seen that this church has been heavily drained for the constitution of other churches. Notwithstanding all these drains, however, she is enabled to sustain herself, (having nearly 380 members,) and yet is able to lend a helping hand to the needy. Hillary Morriss was called to ordination in 1804. Jacob Archer was licensed to preach in Nov. 1804. Arthur Byrd and a man by the name of Brasington, were also licentiates of our church. Samuel, (a blind of Man of color,) better known by the sobriquet of "Blind Sam," was a member of this church. His ready wit and natural abilities drew white and colored people wherever he went. There were several other colored persons who were accounted as preachers, and who were instruments of good especially among people of their own color; but the church did not see fit to grant them a formal license. Among them may be mentioned Joseph of Deberry, an exemplary christian, and believed to be a sincere lover of our Lord Jesus Christ.

Elder Wright was esteemed as a man of talents above mediocrity, and possessed some natural powers, which occasionally burst forth to the astonishment of his auditors. While he was pastor he baptized 130 persons into the fellowship of this church. In 1824, a revival broke out in the town of Murfreesboro', in the first of which our church shared largely. About 20 connected themselves with the Methodist church; 15 with the Presbyterians, and 33 to the Baptist church.

In the latter part of this year, Andrew V. Edwards, a Canadian by birth, became a member of this church, and soon a powerful work of grace was manifested, which continued so long as Edwards lived. As the result of this work, Elder Wright baptized 46 persons.

In 1831 Elder James Delk became pastor. It will be seen that Mr. Delk baptized about 150 persons in the church, notwithstanding the difficulties under which he labored. Since the last meeting of the Chowan Association, he has engaged to supply a circuit of churches with preaching once a month, and ours is among the num-

ber. Elder John Harrell alone continued to supply the church with the Word and ordinances. In Nov. 1837, Elder George M. Thompson was requested to preach for us once a month, on first Lord's days. While operating for the Missionary Society, Mr. Thompson held a meeting of days with the church, during which 38 persons professed to have found peace, and were baptized by him. Elder Harrell terminated his mortal career on the 6th of Nov. 1844, greatly regretted. From the date of Elder Harrell's resignation until the present time, our church has been under the care of the present bishop, Rev. G. M. Thompson. In 1839 the church enjoyed a time of refreshing, and between 30 and 40 put on Christ in baptism. In June 1842, a work of grace broke forth which effected a great change. The meetings were kept up for several weeks, and about 70 persons professed to have been converted, 48 of whom were baptized—the work extended to churches in the vicinity, and proved a blessing to many." The members in town were set off as a branch, and afterwards built them a house of worship as before stated: thus setting a good example to those who prefer worshipping in the "bushes." Last autumn several persons professed to have found peace, and on the 3rd Lord's day in Sept. being 20th of the month, 26 persons were immersed by the Pastor in the Meherrin, at our usual place of Baptism. The church as a body, is a fast friend of missions. For the most part, the church has enjoyed great harmony and peace since 1838. Baptists in this vicinity have advanced at least fifty years in the past seven.

Since the organization of this church nearly one thousand persons, as we believe and hope, have been trained in the ways of righteousness, and taught the way to heaven—the greater part of them have ceased from their labors. Our ancient pastors sleep with their flocks. We, their descendants are thus privileged to review their lives and actions. Let us learn wisdom from these lessons, for soon we shall be called to that unseen world, to give an account for the manner in which we have improved our present opportunities. Let us be useful while we can, conscious that our works on earth will soon be done. Remember that our warfare is for life; in this service there is no resting place, our great adversary redoubles his exertions, whenever we remit. By the memory of our fathers, by the love we bear our venerable church, by the regard we feel for a dying world, by the love we cherish for immortal spirits, let us continue constant and faithful. When our pilgrimage on earth shall cease, our names no longer on the list of the church militant, may we be permitted to enter the happy climes of unending bliss, and sit down with the sanctified, ever to participate in the glories of the church triumphant.

## F r a g m e n t .

### JUNCTION FROM ON HIGH IN PREACHING.

The principal cause why our discourse do not seize and impress the mind, and impart a vital, edifying influence, is, that instead of *growing by a natural process* from the feelings of the heart, they are *fabricated*. "One must *breathe the spirit*," says Pindar, "before he can speak." Not only must a sermon be prepared, but it must be delivered, under spiritual excitement. There is an indescribable difference between the effect of a discourse which is spoken from *memory*, and one that is, with fresh feelings, *born again* in the pulpit. He, that knows the power which language, *new-born from the soul*, has beyond that which is previously arranged and *preserved* for the occasion, will never be content with dried preparations."

The discourse that is the offspring of the soul, is to be addressed to the *whole man*. It should contain a germ of doctrine, reflections, and a practical application. In this age, especially, when every man's hand is put forth towards the tree of knowledge, when the common people are panting for increased intelligence, and demanding the means for attaining to it, it is indispensable for the preacher, if he would teach Christianity thoroughly, and perpetually give a fresh current to the living fountain of truth, to devote himself constantly to the study of the Bible, to theology, and to literature.

But away with that doctrinal preaching, which is not baptized in imagination and feeling.

Again, the sermon should be drawn out of the congregation. There are discourses which are brought into the congregation *from without*; there are others which spring from the bosom of the people. The former are those which are prepared in a general way, and which depend on the rules of sermonizing. So it must always be whenever there is no reciprocal influence between pastor and people. But is it otherwise, when the discourses of the Sabbath are the echo of pastoral experience during the week. The more it is the product of such intercourse, the more pertinent, specific and interesting will it be. But here comes up the spectre of pulpit style and pulpit decorum, which frightens away all the fresh impulses of the preacher. Let him be independent, and yield himself only to the dictates of reason. Let him bear the interests of his people on his heart, and those dead preparations that are dull by rule, will disappear, and discourses will assume more of the voice and garb of nature, and

will be animated with the sighings and pulsations of a living heart. O could preaching return to nature, we could dispense with the rest. The "refined discourse, sweetened with sirrus," is like an antiquated beauty wrapped in a hundred envelopes. It kindles no hearts into passion, but is unattractive and frosty. O ye mighty men, of warm and swelling hearts, Chrysostom, Augustin, Muller, and Harms, may the breathing of your spirit of life again come over our pulpits.

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### CONDENSED REVIEWS.

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**THE LIFE OF BUNYAN, author of the Pilgrim's Progress; compiled from his**

own writings, and from other authentic sources; by Ira Chase, D. D.; New York. L. COLBY & Co., 122 Nassau Street.

We are glad to see another work, on the life of so good a man as John Bunyan. The ardent piety, remarkable genius, and original thought, exhibited in his works, have caused them to live until the present time, although the author was an eccentric and illiterate man. Bunyan lived at a time when religious liberty was struggling with spiritual oppression, and for twelve years, in his solitary cell, he was made to feel the power of the English hierarchy, who were determined to enforce conformity to the established church.

In the work before us, Bunyan is made, to a considerable extent, his own biographer. The reader seems to be introduced to the old tinker, and to hold familiar conversation with him. Dr. Chase has given a faithful portraiture of his character as a man, a christian, and an author. Many historical facts in reference to the stormy times in which he lived, are presented in a pleasing style, so that the work will be read with much interest. We advise all connected with Sabbath Schools to see that this excellent and cheap volume is immediately put into the library. It will be read also, by adults, with profit. Its mechanical execution is unexceptionable.

We have already announced a work on the "APOSTOLIC CONSTITUTIONS," from the able pen of Dr. Chase. It will soon be issued by Appleton & Co. We hope to see other contributions to biblical literature from the same source.

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THE MEMENTO, A GIFT OF FRIENDSHIP." Edited by Rev. C. W. Everest second edition.

This is a beautiful ANNUAL, though its contents are so rich that it deserves a permanent place in the estimation of the public. We notice among its contributors, the names of Mrs. Sigourney, Mrs. Brownell, Mrs. Allen, Park Benjamin, S. D. Phelps, Horace Greeley, and other distinguished writers. There is a great

variety of useful reading in poetry and prose, suited to the wants and tastes of all. There are two splendid frontispiece engravings, one a mezzotint, the other steel. There are other beautiful engravings in the volume. The paper is good, the printing is done in a superior style, the margins wide, the pages surrounded with ornamental lines, and it is elegantly bound in gilt.

The high moral and religious character of the articles, and the external beauty of the work will introduce it into many parlors.

M. W. DODD'S PUBLICATIONS.

**HAVE ME EXCUSED, OF THE GREAT SUPPER**; by E. D. Kinney, A. M.—**BOOK THAT WILL SUIT YOU**; by Rev. J. Smith. **MEMOIR OF CHARLOTTE ELIZABETH**; by L. H. TONNA. These are all excellent little works. The first takes from the sinner every shadow of an excuse, which he can raise for not giving his heart to God. The second contains various familiar instructions to all classes of be lievers and unbelievers in reference to their duty. Both of these works are rich gems and should be owned by all, who love practical holiness, as well as by those who wish to be directed to the Savior of sinners. The third ("Memoir of Charlotte Elizabeth,") will be read with great interest. It is brief, but full of thrilling incidents in reference to that lovely christian and celebrated writer. All of these little volumes are elegant for the parlor table and can be had of M. W. Dodd, Brick Church Chapel, N. Y.

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"The Indian in his Wigwam," by H. R. Schoolcraft. New York, W. H. Graham, Tribune buildings, pp. 416, octavo. This contains a great amount of information in reference to our red brethren, and can be purchased for a trifle. It is embellished. "Life of General Taylor," by the same publisher. This

gives the principal facts in the General's life, and especially during the present war, and has engravings. "Ewbank's Hydraulics and Mechanics." Part 2nd. This is an indispensable work for all who are interested in machinery. How is it possible to get up such expensive books for only 25 cents each? One number more will complete the work. "Discourse on Home Missions," delivered by Rev. Benjamin Brierly, before the Am. Bap. Home Miss. Soc., in this city, May 9th, 1847. This reads well. It is labored, logical, and evangelical. It will do good.

"The one Progressive Principle," by J. T. Headley; New York, John S. Taylor, 151 Nassau Street. Here is an able production by an able author. Buy it for sixpence and you will not regret it. "Baptist Almanack and Annual Register, for 1848." Philadelphia, Am. Bap. Pub. Soc. This contains many statistics which we mean to copy when we have room. Every Baptist should have it.

"The Boy's Autumn Book;" 37 1-2 cents. This is one of Harper's series of the Boys own Library. It contains much which is amusing and instructive, full of handsome engravings, on superb paper.

We perceive by the decision of the Baptist Convention of this State, that the price of the Baptist Register at Utica, is to be reduced to \$1.50 per annum and yet retain its present size, with improved type and paper. When the subscription list shall reach 8000 the price is to be \$1.25, and when it shall have 10,000 subscribers the price is to be \$1.00. It is now an excellent paper and this arrangement will no doubt much increase its circulation. The editor is admirably qualified for his work. The Baptist Recorder is a new weekly paper, established in Western Virginia. It is published by D. S. Morris & Co., Fairmont, Marion Co., Price \$1.25. That is cheap enough, for it is well conducted and of respectable size.

We notice by an advertisement in the Montreal Register that a monthly Magazine called the "Colonial Protestant," is to be commenced Jan. 1848, to be edited by Rev. J. M. Cramp, and Rev. F. Bosworth. We wish it much success. It will, at least, have able editors.

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## MONTHLY RECORD.

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### MISSIONARY INTELLIGENCE.

Rev. T. Simons, Rev. W. Moore and Lady, Rev. D. S. Brayton, Rev. I. J. Stoddard and Lady, and Rev. A. H. Danforth and Lady, sailed from Boston, Oct. 3rd, as missionaries to Asia, in the ship *Cato*.

Bro. I. Clarke is translating the Bible into the Bassa language in Africa.

GREECE.—The mission school at Corfu retains its encouraging aspect, and was never more prosperous than in July. The number of pupils was more than sixty, mostly Greeks. The Sunday School is attended by about thirty pupils.

Rev. H. Hickok and Lady, and Rev. S. Maclay, of the Methodist Episcopal ch. sailed for China in the *Paul Jones*, and their destination is Fuht-Chou, a city of some five hundred thousand inhabitants, about five degrees north of Canton. They are to be associated in labor with the Rev. M. White, and Collins, who sailed in April last for the same place.

We learn from an English paper, that on the 25th of last May Mr. Roberts,

at Canton, China, had his habitation destroyed by the people, and every thing that he possessed in his house stolen, including his clothes, caps, books and other articles. On the 27th he prevailed by a petition, on the magistrate of Pwan-yu to seize eleven robbers and examine and punish them, and also to recover some of the stolen goods.

The same paper reports that Rev. Samel Cornelius Clopton, missionary from the foreign board of the Southern Baptist Convention, died at Canton July, 7th, after an illness of about ten days, aged 31.

FRANCE.—On the 25th of July M. Lepoix baptized four persons, and on the 22 of August he baptized seven more. Seven deacons were also elected, and are to be consecrated hereafter as aids to M. Lepoix in the quality of evangelists. Everywhere the prospect looks more encouraging.

We learn that Br. Mason has continued to improve in health since his arrival at Maulmain. Another convert in the boarding school is mentioned in a letter from Br. Howard of June 19th. "We are now strengthened by a number of praying souls, and the voice of prayer is frequently heard from the boarding-house near us."

Dr. Judson has not been able to remove to the capital of Burmah as he anticipated for want of funds. Mr. Wade's health has failed and himself and wife are supposed to be on their way to this country. Mrs. Vinton's health is also much impaired and she with her husband are expected to visit this country soon

## REVIVALS.

Cross Roads Montgomery Co. N. C. 15 to 20 professed conversion. Mt. Carme Va., 45 recently baptized. Mecklenburg Co. Va. 29 recently baptized. New Market, Ala. 19 hopeful conversions. Salem, Franklin Co. Tenn. 30 professed religion. Rutlands, Wilson Co. Tenn. 13 conversions. Macedonia, Cass Co. Ga. 20 added to the church. Enon Grove, Ga. 10 baptized. Harmony Talladega Co. Ala. Sept. 8, 75 were added to the Church. Siloam, Sumter Co. Ala. 47 added to ch.

Ross' M. H. N. C. 56 baptized. At Ahsokie, N. C. 56 converts. Big Creek, Tenn. 15 conversions. Piney Grove, Tenn. 24 hopefully converted.

Spaquala, Conecuh Co. Ala. 21 baptized. Steventown, N. Y. 40 baptized. Clinton Wayne Co. Pa. 22 baptized. Renselaerville N. Y. 50 hopefully converted during the year past. Hopewell, Yalobuesha Co. Miss. 30 converts. Black Haaw, Carroll Co. Miss. 24 converts. Thorptown, Franklin Co. Ala. 26 professed a hope. Dover, N. H. 20 converts. Russellville, Chester Co. Pa. 30 conversions. Fabius, N. Y. 80 conversions. Benlap, Pa. 10 baptized; several conversions have recently occurred in the seminary at New Hampton, N. H. Cheshire, Mass. 113 baptized. Carroll Co. Mi. 23 baptized, Richmond, Va. 3d ch. 16 baptized. New Hartford, 30 conversions. Nine Mile Prairie, Perry Co. Ill. 34 baptized.



## ITEMS.

We acknowledge the receipt of the report of the Baptist Education Society of the State of New York. The 30th annual meeting of this Society was held at Hamilton Aug. 17, in the chapel of the Institution. The introductory sermon was preached by Rev. D. T. Taylor, of Montrose, Pa. Dr. Kendrick the Cor. Secretary not being able to be present, having been confined a long time by severe sickness, Rev. Z. Freeman read the report of the Board. Afterwards interesting remarks were made by Br'n Bevan, Ketcham, Robinson, Hascall, J. Peck, Simons, and Osgood. It was voted "that the Board of the University shall appoint such Professors in the theological department as may be nominated by the Baptist Education Society of the State of New York and shall remove such Professors in that department as that Society may direct."

We learn from the report of the Secretary that the Society has been instrumental in endowing scholarships in the University, some permanent and others temporary. The internal state of the Institution is in a flourishing condition. Valuable additions have been made to the library. It is more than 27 years since the Institution went into operation—it has aided 1000 young men in preparing for the ministry—nearly 200 are now enjoying its privileges. One striking characteristic of Hamilton Institution is, that its officers and students have been distinguished, above other similar institutions, for piety. Intellectual attainments in our ministry, without ardent piety will be a curse to the churches. Let piety be first and intellectual cultivation next. As long as Hamilton thus enlists in her behalf, the prayers of our churches, she will continue to prosper.

The unpublished manuscripts of the late Dr. Chalmers of Scotland have been purchased by Thomas Constable for £10,000. There is enough, with the memoir of the author to make four large octavo volumes.

EXTRACT OF A LETTER FROM REV. JOHN PECK ADDRESSED TO THE  
EDITOR OF THE NEW YORK RECORDER.

Permit me to give you a short account of a recent visit to Owego, made for the purpose of accompanying the widow and children of my late son Philetus. We found his dwelling a lonely and mournful place; on entering his study there were his books, paper, pen and ink, also subjects on texts of Scripture that he had commenced investigating. But when he laid down his pen it was to take it up no more—when he left his study, it was to enter it no more, Oh! how little ministers of the Gospel know when their stewardship will end, or when they walk out of their study whether they will enter again. How important to perform the duties of each day in their season!

As soon as our arrival was known, numerous friends came in, who on seeing us wept aloud—it was indeed a house of mourning, a place of tears. On the succeeding Lord's day the funeral of Philetus was attended by a very large concourse—an excellent and appropriate sermon was delivered by Brother Swan of New London, text from Genesis xlii, 36, "And Jacob, their father, said, me ye have bereaved of my children; Joseph is not, Simeon is not, and ye will take Benjamin away; all these things are against me."

Brother Swan had by request spent the previous week in the place and

preached nearly every evening. Great solemnity had pervaded the minds of the people during the sickness and death of their Pastor, and prayer was offered continually by the church. But at this period there was evident tokens that God was about to pour out His spirit upon this afflicted church and congregation. After the funeral sermon three converts were baptized by Brother Swan and in the evening a large number requested prayers.

On Monday morning, Brother Swan left for New-London, but the Lord remained with the people by the special influence of His Spirit. The church were anxious to have me remain over the next Sabbath, and as it appeared to be duty, I consented. Elder Fox of Spencer, who was present at the funeral, also agreed to tarry through the week. We continued the meetings every evening, assisted four days by Elder Gibson of Tioga. The meetings were well attended and as solemn as the house of death, for the Divine Spirit came down in great mercy, like "showers of rain upon the mown grass." Every day witnessed new convictions and conversions—the converts were mostly youth and members of the Sabbath School.

On Saturday was their Covenant meeting, which was truly a blessed season. The heavens appeared to bow while seventeen young converts related what the Lord had done for their souls and received the fellowship of the church, together with one backslider, who returned with penitent tears. On Lord's day, another convert, a colored man, related his experience and was received, after which we repaired to the Susquehannah River, where there was much water, and Brother Fox baptized eighteen happy followers of Christ in the likeness of their Savior's death. We then returned to the place of worship, and I presented the hand of fellowship to twenty-one, including the three baptized by Brother Swan, when I assisted Brother Fox in administering the Lord's Supper. This was to me peculiarly solemn, for at their last communion, only two months previous, my dear son, Philetus, after admiring the ordinance of baptism, occupied the place where I now stood, in the bloom of health, little thinking he was performing this service for the last time, to the church he so much loved. It was indeed, one of Zion's feasts, for the presence of the Lord was evidently enjoyed by His saints.

Oh! how comforting, that notwithstanding under-shepherds are removed by death,

"The eternal Shepherd still survives,"

who will feed his flock and gather the lambs into his arms and carry them in his bosom, saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

A denomination called "Bible Christians," says the United States Gazette, have just completed a meeting house in Philadelphia. The members are all required to abstain from animal food and intoxicating liquors.

We regret to learn that Bro. T. S. Burlingame a member of the New Hampton Institution, and one of our agents, died Sept. 15th, at Ashland, Mass. He was studying to prepare for the ministry, and was an amiable and pious young man; but God has called him home before he was permitted to enter upon his anticipated labors.

A monument in honor of General Washington is to be erected in this city. It is to be built of granite in the Grecian style of architecture—pentagonal form, 450 feet high, in six unequal sections the whole to be surmounted with a statue of Washington. It will be a splendid affair. The corner stone was laid Oct. 19th.

It is contemplated to remove Madison University from Hamilton to Rochester or Utica. It is yet uncertain, however, whether it will be accomplished.

We have received a report of the Ohio Baptist For. Miss. and Bible Society.

from the Secretary, (we suppose) Rev. J. Stevens, presenting what has been and what ought to be done in that great state, in the good cause. Ohio is coming up nobly to the work. We should be glad to quote largely from the report, but have not room now.

Waterville College. We have just received a catalogue of the officers and students of that flourishing institution, from our friend, M. B. Anderson, Prof. of Rhetoric. The College is now placed upon a firm basis as to funds, and has a faculty that will compare well with that of other colleges. There is no place, we think, in the country, where students can have so good facilities for a *thorough* education, at so little expense, as at Waterville. The No. of students is seventy-five. Faculty, Rev. D. N. Sheldon, D. D., President and Professor of Intellectual and Moral Philosophy. J. W. Keely, A. M., Prof. of Math. and Nat. Phil. Rev. J. R. Loomis, A. M., Prof. of Chemistry and Nat. Hist. Rev. T. J. Champlin, A. M., Prof. of Greek and Latin and Literature. Rev. M. B. Anderson, A. M., Prof. of Rhetoric and Librarian. S. K. Smith, Tutor. We wish great success to our Alma Mater.

## MONTHLY LIST.

### *Deaths of Baptist Ministers,*

- Samuel Cornelius Clopton, missionary of the Southern Baptist Missionary Board, Canton, China, July 7.  
 Elijah Herrick, Charlestown, Mont. Co., N. Y., aged 87.  
 J. A. Tisdale, (Prof. in Franklin Institute, Ind.) Aurora, O., Sept. 24.  
 Isaac Sawyer, Jun., Essex Co., N. Y., Sept. 30, aged 76.  
 J. W. Cummings, Moulton, Ala. Oct. 1.  
 Linus M. Peck, Cazenovia Village, N. Y., Oct. 4, aged 29.  
 Philotus B. Peck, near Cazenovia, N. Y., Oct. 6, aged 38.  
 Daniel Rockwell, Elk Grove, Cook Co., Ill.  
 Charles Van Loon, Poughkeepsie N. Y. Nov. 21, aged 26. (He died in a fit.)

### *Ordinations.*

- Ira J. Stoddard, (destined as a missionary to Asam,) Busti, Chatau. Co., N. Y. Sept. 23. The meetings continued two days and were of a very interesting character. The farewell address of the father of the candidate was said to be thrilling.  
 Ira Bates, West Greenwich, R. I., Sept. 23.  
 E. R. Hera, Manasquan, N. J., Sept. 29.  
 A. Jones, Sodus, Wayne Co., N. Y., Oct. 5.  
 Hiram Lord, Greenville, Green Co., N. Y.,  
 George Carpenter, Westminister, Mass. Oct. 14  
 — Moore, recent graduate of Covington Institution, Cincinnati, O., Oct. 17, as a missionary to Burmah.  
 — Craven, of the same Institution, Cincinnati O., Oct. 17, both ordained at the same time.

- Joseph Thayer, South Sutton, Mass., Oct. 20.  
 John W. Sables, as pastor of the Central Bap. Church, Brooklyn, N. Y., Oct. 27, (Ser., Dr. Cone, or. pr. Rev. J. L. Hodge, char. Rev. E. Tucker, hand fel. Rev. H. Davis, ad. to chur. Rev. W. W. Everts.)  
 Ezra J. Covey, Darien, Conn. Co., N. Y., Oct. 27.  
 Appleton H. Danforth, (recently appointed missionary to Asam,) Worcester, Mass., Oct. 28, (Ser. Rev. Dr. Sharp, or. pr. Rev. L. Tracy, charge and instructions by Rev. S. Peck, foreign secretary of the missionary board—hand of fellowship Rev. S. B. Swaim.)  
 Richard Lentell, Conway, Mass.  
 S. Cornelius, Jr., Tecumseh, Oct. 28.  
 H. B. Streeter, Hinsdale, N. H. Nov. 3.  
 J. T. Mason, Galesville, Wash. Co., N. Y.

### *Churches Constituted.*

- The Third Bap. Church Rochester, N. Y., Oct. 1, (Rev. Charles Thompson, pastor of the 2nd ch. is to become the pastor.)  
 Palusha, Carroll Co., Miss., Oct., (45 mem.)  
 Brooklyn, N. Y., Oct. 17.  
 New York City, cor. 29th Street, and 8th Av., Oct. 18, Rev. L. Farnely is to be the pastor.

### *Dedications.*

- East Meredith, Del. Co., N. Y., Sept. 21.  
 Londonderry, Vt., Oct.  
 New York City, 6th Street, Oct. 25.  
 Kennebunk, Me. Nov. 17.  
 Fulton, O., Sept. 20.  
 Lubec, Me., Sept. 30.  
 Meddyhamps, Me., Sept. 30.

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*Miscellaneous.*

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## RELIGIOUS INTOLERANCE.

At a Protestant Convention held July 22d, at Binghampton, N. Y. Mr. Gonsalves, Missionary of the American Protestant Society—a converted priest from the Island of Madeira—arose and addressed the audience thus:—

“I love the Bible, and I have reason to love it. I was brought up without one. Though educated for a priest, I never saw a whole Bible till I came to this country. The first time I ever saw a Catholic priest with a Bible in his library, was about four years ago, when on a visit to my native land. I looked at it three times before I could believe that it was a Bible. It was so strange to see a priest with a Bible! He sold it to me for 80 cents—and I gave it to my sister. Blessed book—it led her to Jesus! She had to flee for her life in the late persecution, and travel 30 miles in the night; but she is alive yet, and rejoicing in the Savior.”

Mr. G. then proceeded to narrate some of the events of his life, and the means of the great revival now prevailing in Madeira. There were some Testaments introduced into the schools there when he was but a child. “The priests were then asleep—there was no revival then, and they had no fear of the Testament. Now they call it a bad book, and do all they can to destroy it. But full one quarter of the inhabitants are now Protestants—and the work goes on. The priests in this country tell you that they do not worship the saints. But they dare not say that in Portugal. Every one has his patron saint. God is represented as a frowning, angry old man! The people dare not pray to God; but the Virgin Mary will pity them and intercede for them. You are told here that the priests do not pretend to forgive sins. The priests tell the people to say so to heretics. It is all false,” said he; “I have been a priest myself, and know all about it. They are very polite, full of kindness and flattery. These are the men who shut themselves up in the confessional with the daughters of Protestants. And mark me—they are all single men—too holy to marry! They are laboring to get the children of Protestants into their schools, to make them Catholics. Those ‘Sisters of Charity,’” he exclaimed, in tones of indignation, “I know them like a book; they are the illegal wives of the priests! They may kill me for telling these things. I was shot at last summer, and I have the ball now. I had eight men after me to murder

me in Madeira, but the Lord preserved me. They may kill me, but they cannot hurt my soul." He then referred to the case of the young man alluded to by Mr. Beach, and described the manner in which such runaways are seized and gagged, and bound down in the bottom of a waggon, loaded perhaps with corn, and are never seen again. He then gave some touching facts to show that Catholics can be converted, and closed by remarking that something must be done, or in ten years our liberties are gone.—*Am. Prot.*

### "I MADE HASTE."

A person was lately complaining in my presence, says Mr. Jay, "Oh, sir, I like not this rail-road pace to heaven." "Why sir," said I, "It is the Scriptural pace. 'It is good to be always zealously affected in a good thing;' and you can never go to heaven in a hearse. Oh, says David, 'Then will I—crawl along? No. 'Then will I—walk along? No; but, 'Then will I run in the way of Thy commandments when Thou shalt enlarge my heart.'"

### THE LAST WAR

A commander in the French army, when mortally wounded in a great battle, exclaimed, in madness, "*I will not die.*" He invoked the name of Napoleon, as if the mighty emperor who had taken the lives of millions could save *him* from death. But he *died*.

### "HE BEING DEAD YET SPEAKETH."

When Dr. Payson was dead, and his remains were carried to the church where he had so frequently and faithfully displayed the Word of Life, his weeping people saw a paper lying on his motionless breast, placed there at his own request, with this inscription: "Remember the words which I spake unto you while I was yet with you."

### READ THE BIBLE.

The celebrated Dr. Johnson said to a young gentleman who visited him on his death bed. "Young man attend to the voice of one who has possessed a certain degree of fame in the world, and who is about to appear before his maker: READ THE BIBLE EVERY DAY OF YOUR LIFE."

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DEVOTED TO THE HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE DENOMINATION.

REV. ENOCH HUTCHINSON, EDITOR.

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