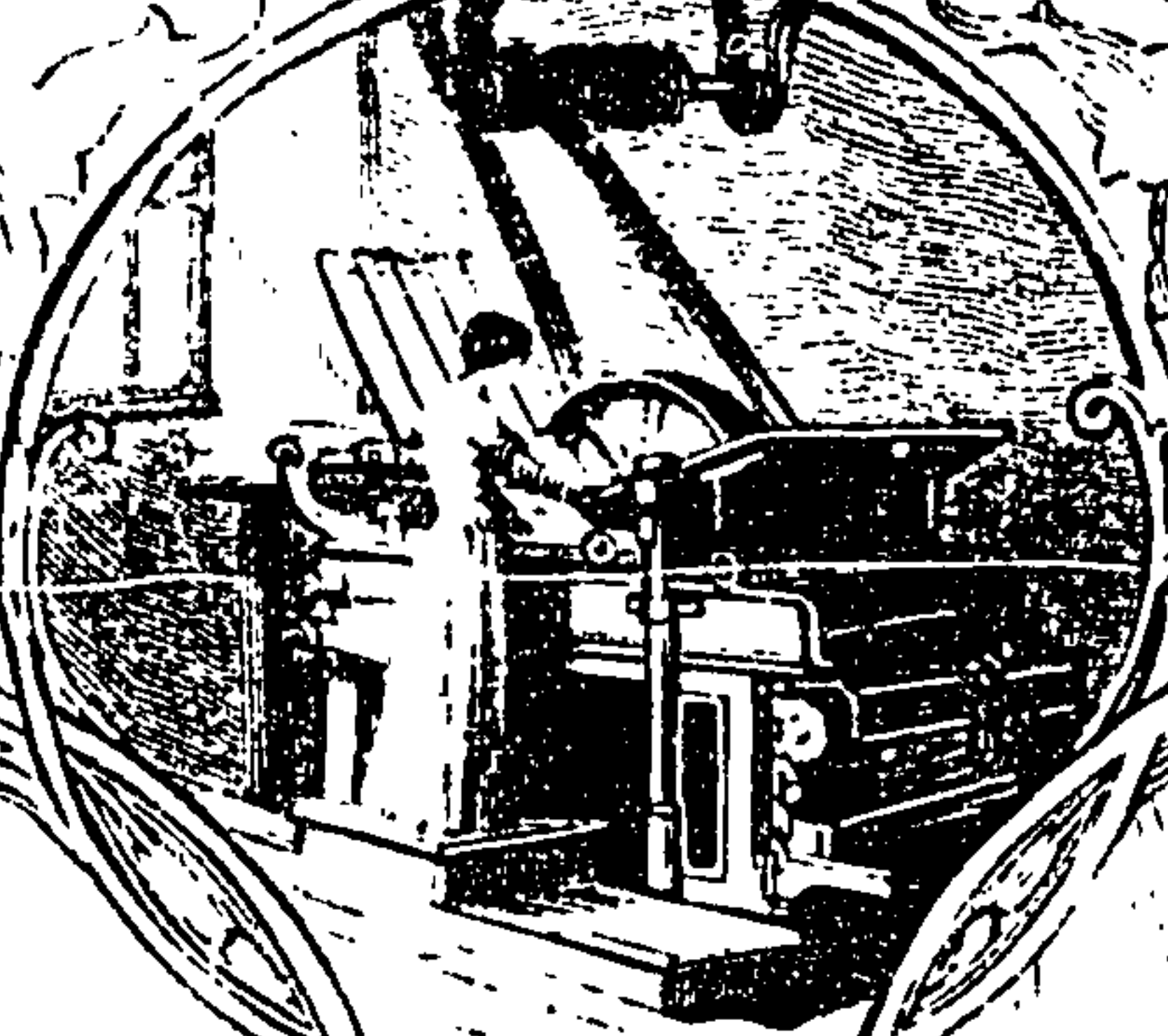


THE
RELIGIOUS DENOMINATIONS
IN THE UNITED STATES.

Means of the Diffusion of Religion in the United States

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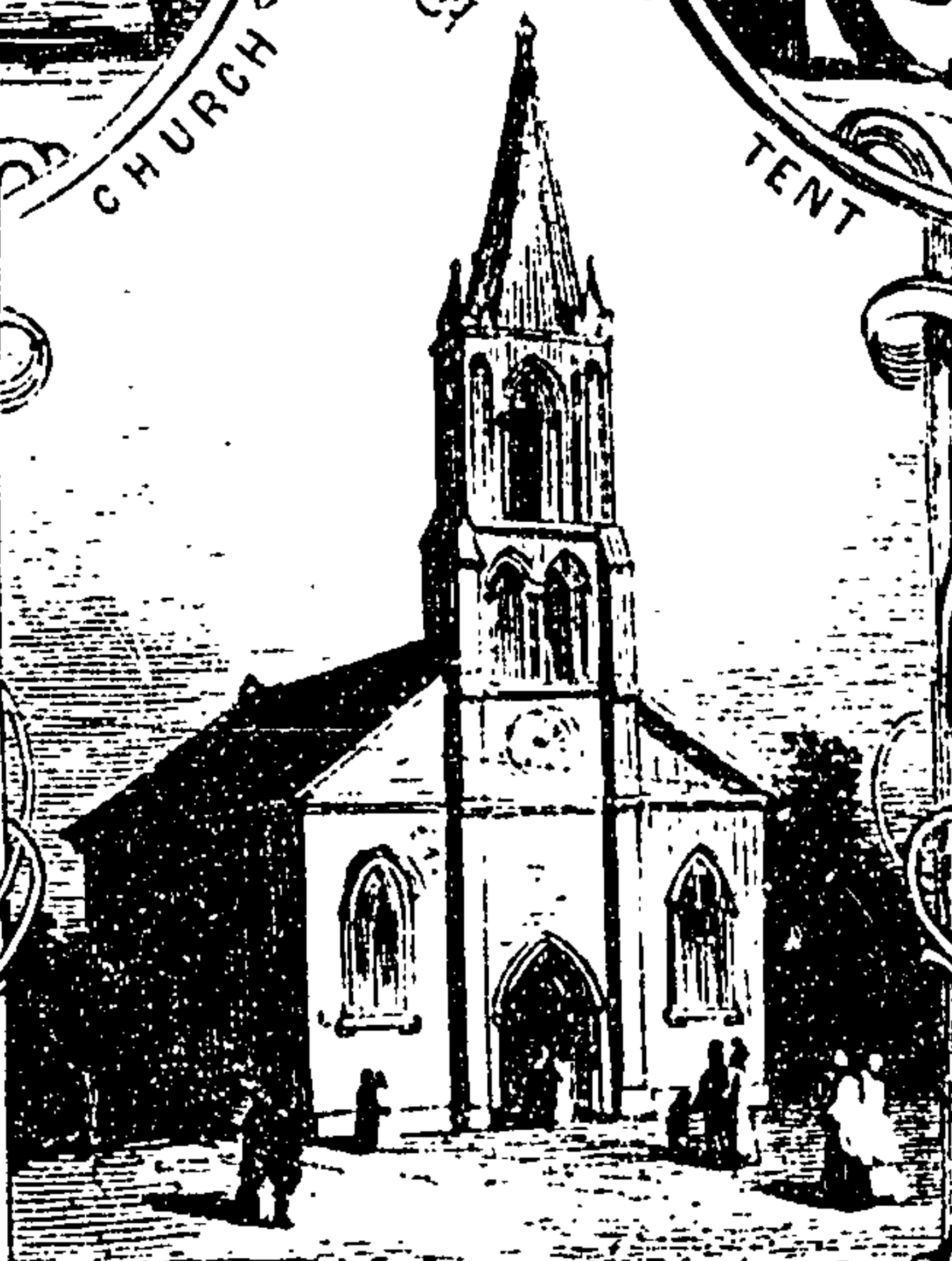
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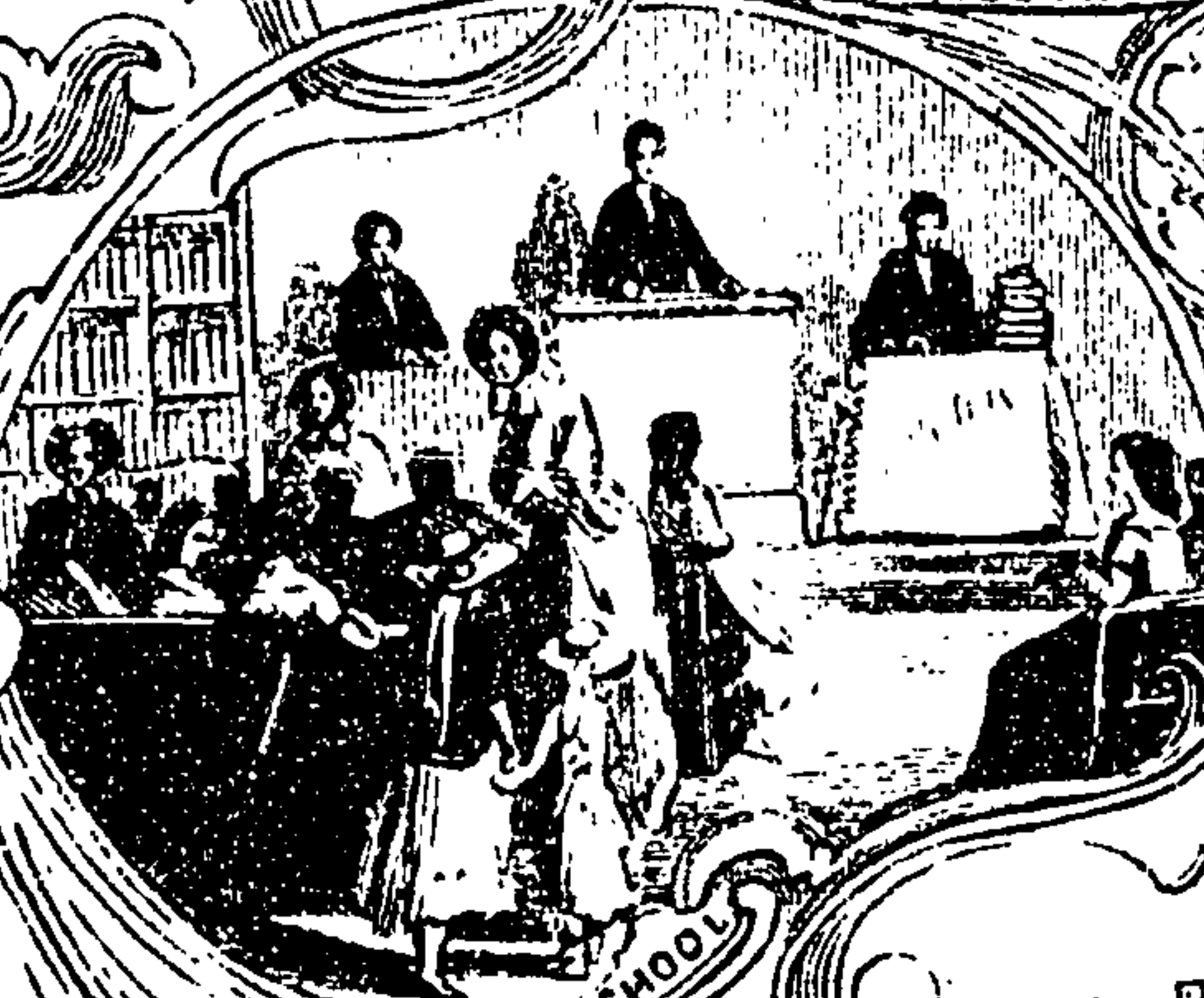


TENT

PREACHING



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SUNDAY SCHOOL



DAY SCHOOL



COLLEGE

UNION

THE
RELIGIOUS DENOMINATIONS
IN THE UNITED STATES:

THEIR HISTORY, DOCTRINE, GOVERNMENT AND STATISTICS.

WITH A PRELIMINARY SKETCH OF

JUDAISM, PAGANISM AND MOHAMMEDANISM.

BY JOSEPH BELCHER, D. D.;

“

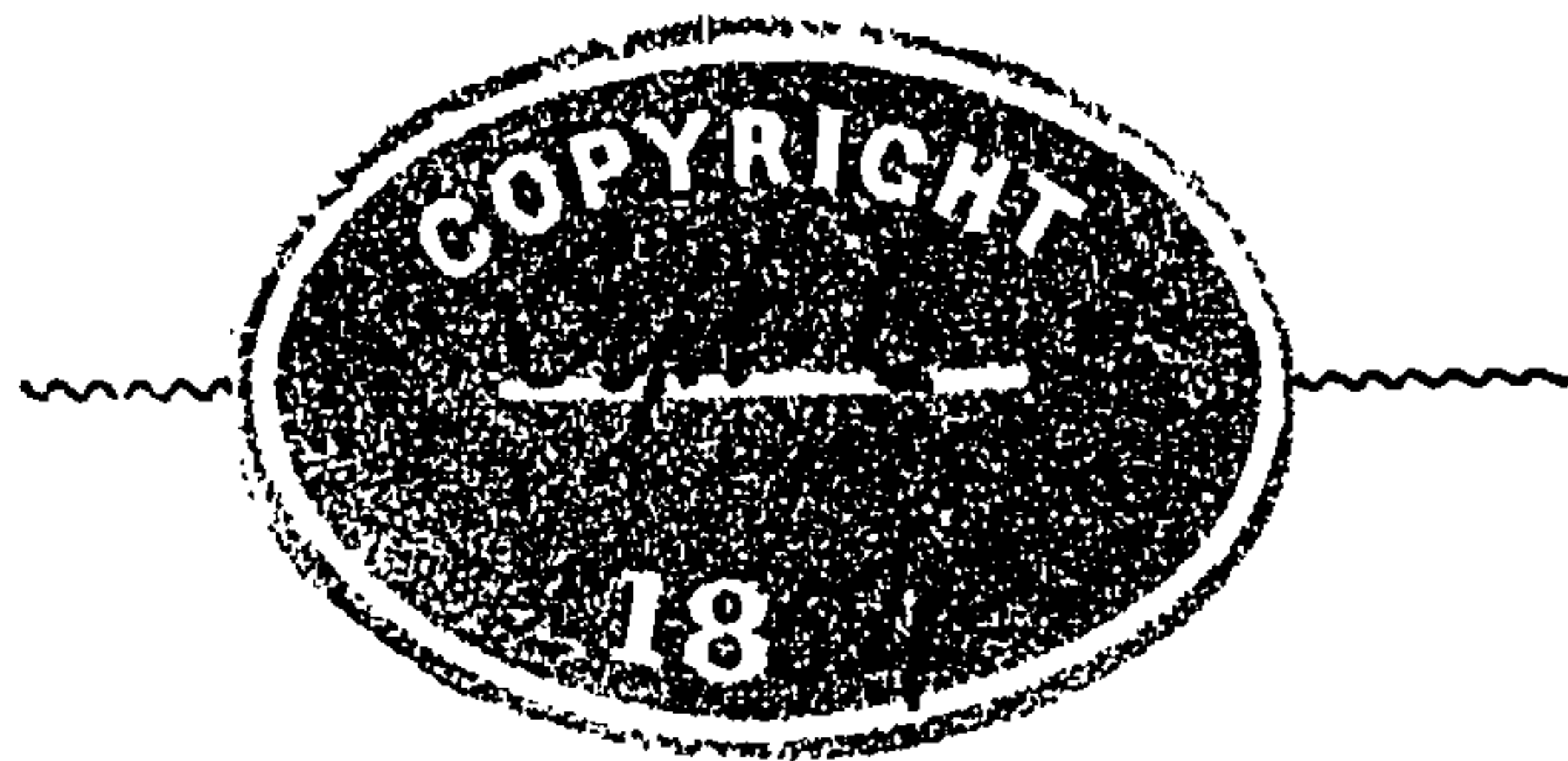
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EMBELLISHED WITH NEARLY TWO HUNDRED ENGRAVINGS.



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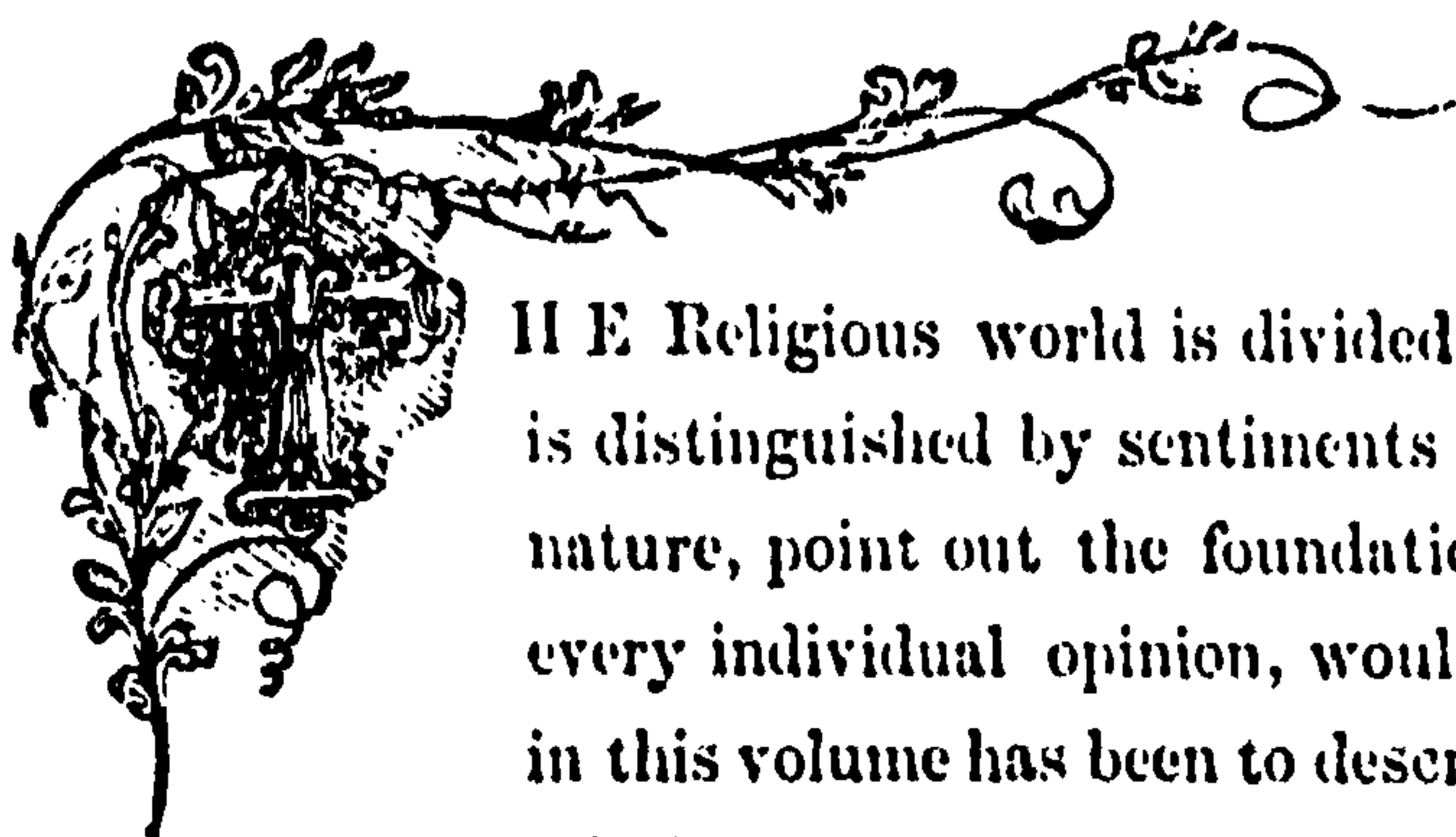
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# PREFACE.



THE Religious world is divided into denominations, each of which is distinguished by sentiments peculiar to itself. To delineate the nature, point out the foundation, and appreciate the tendency of every individual opinion, would be an endless task. Our design in this volume has been to describe the leading tenets of the several religions of our own country. From such a task we think two great advantages may be secured. The one is to show the truth of Bishop Watson's opinion, that a "Great lesson which every sect, and every individual of every sect, ought to learn from the history of the church is *Moderation*." Want of genuine Moderation towards those who differ from us in religious opinions, seems to be the most unaccountable thing in the world. The moderation here recommended, however, lies at an equal distance between an indifference to truth and the merciless spirit of uncharitableness. It is a virtue, alas ! much talked of—little understood—and less practised.

The other advantage to be derived from a volume like this is, that when we oppose any sect from which we differ, we may at least be acquainted with the history and principles against which we argue. It has been no uncommon case in the history of religious controversy, to find that much time, labor, and temper have been wasted in opposing what never existed. It is well that we should be able, on this matter as on others, to say with the apostle Paul, "So fight I, not as one that beateth the air."

If we suppose, according to the usual estimate, that the inhabitants of the world amount to eight hundred millions, then the whole may be thus divided:—Jews, two millions and a half; Pagans, four hundred and eighty-two millions; Christians, one hundred and seventy-five millions and a half, and Mohammedans one hundred and forty millions. The Christians again may be thus distributed, into Greek and Eastern churches, thirty millions; Roman Catholics, eighty millions; and Protestants, sixty-five millions and a half. Or thus, in round figures, which may make a more permanent impression on the mind of the reader:

|                          |   |   |   |   |   |             |
|--------------------------|---|---|---|---|---|-------------|
| Jews                     | - | - | - | - | - | 2,500,000   |
| Pagans                   | - | - | - | - | - | 482,000,000 |
| Christians               | - | - | - | - | - | 175,500,000 |
| Mohammedans              | - | - | - | - | - | 140,000,000 |
| Inhabitants of the world | - | - | - | - | - | 800,000,000 |

## SUBDIVISIONS OF CHRISTIANS.

|                             |   |   |   |                   |
|-----------------------------|---|---|---|-------------------|
| Greek and Eastern churches  | - | - | - | 30,000,000        |
| Roman Catholics             | - | - | - | 80,000,000        |
| Protestants                 | - | - | - | 65,000,000        |
| Total number of Christians, | - | - | - | <hr/> 175,000,000 |

We believe that the careful reader of this volume, will soon perceive that it has been written with care and impartiality ; and that its author has spared no labor or expense in obtaining the most correct information on the almost innumerable facts which will be found in his work. He has been more anxious to obtain the facts than to make a parade of his authorities. On all great questions he has given these ; at least where it has been practicable ; but to do this is not always an easy matter ; for if twenty men give the same statement, it may be difficult to say who gave it first. The author has quoted both from himself and others, not always giving quotation marks, because the author, whoever he may be, is not to be held accountable for the changes, condensations, or additions which may be made in connexion with the information he has given.

We have no disposition to enter largely on a review of our performance. Probably every reader will find something or other which he might wish to be different ; and in such a wish every reader may be right ; but the author asks only that each reader will give him credit for doing his best, and that each will believe the writer had a reason for whatever he has done, and for the precise manner in which it has been performed.

On one subject he may ask permission to say a word or two. In some former publications of this character the boast has been made that every article has been prepared by an author belonging to each particular Denomination ; and assuredly this plan has its own particular excellencies ; but it does not always insure impartiality, while it goes far to destroy the unity of style and manner in the volume, and occasions frequent repetition of the same matters of doctrine and practice. On these accounts the principle has been adopted of collecting the facts, as much as possible from the parties immediately interested, and then to write each article in the most kind and impartial manner.

Though the engravings have not fallen specially into the department of the author, he may be permitted to speak well of the labors and taste of the publisher in connexion with them, and to congratulate the reader that very many of them are truly *illustrations*.

With these cursory remarks the author sends forth a volume which has afforded him pleasure in its preparation, with the cordial wish that it may minister gratification to the reader in its perusal.

J. B.

PHILADELPHIA, July, 1854.

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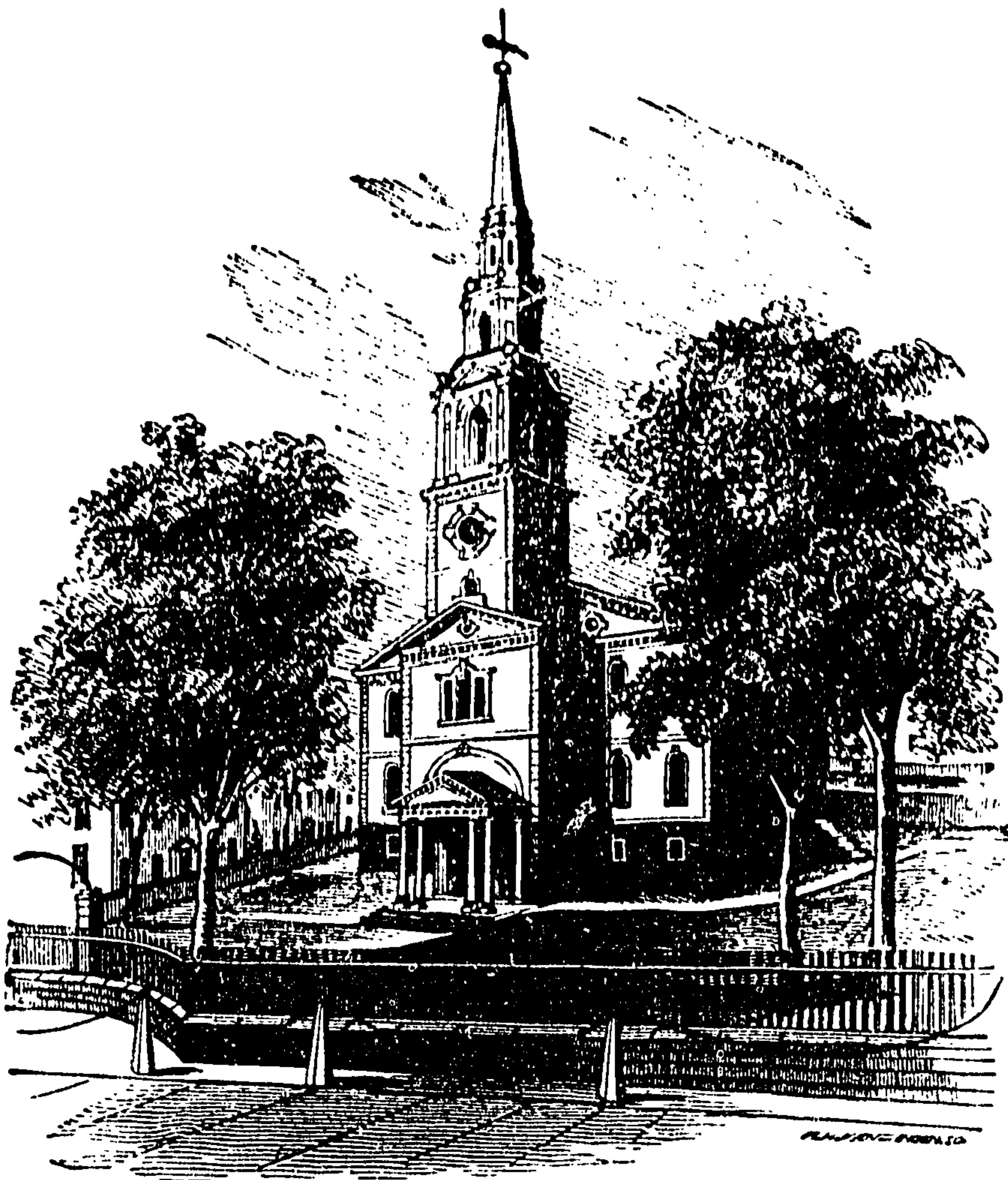
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# RELIGIOUS DENOMINATIONS, ETC.

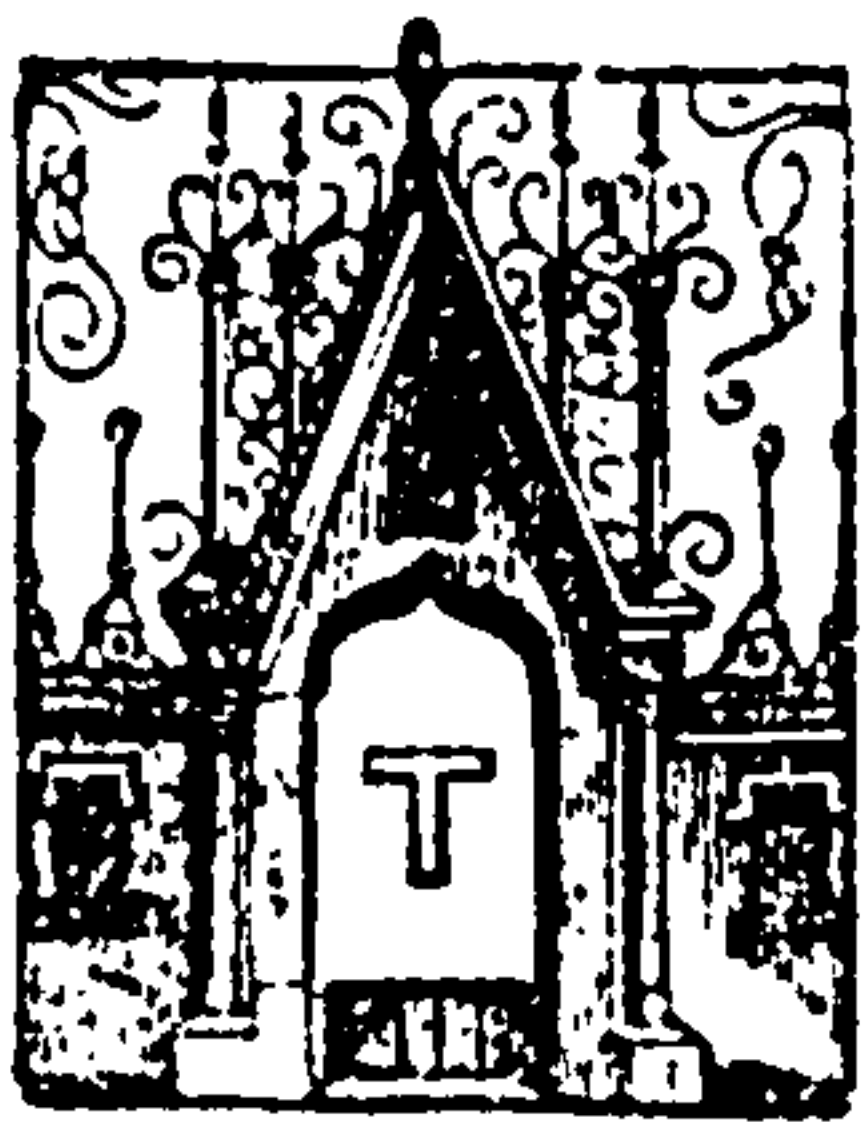


FIRST BAPTIST CHURCH, PROVIDENCE, R. I. FOUNDED BY ROGER WILLIAMS.

## THE BAPTISTS.

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### ASSOCIATED BAPTISTS.



HIS body is known to be highly respectable, alike in its numbers, its energy, and its usefulness. In preparing a statement of its principles, history, and statistics, there is no difficulty; for they not only publish books and statements in every possible form, but are not a little zealous in courting investigation into their principles.

It is known that this large body is divided into various sections, more or less differing from each other; as however, they are one in their views of baptism itself, we shall in our first article give some-

what of an extended view of the ordinance which distinguishes them from other denominations, so that in following articles we may have only to show the differences of Baptists from each other.

The Baptists profess to be governed in all their departures from common usage by clear and strong principles; and would probably all unite with the late learned converted Jew, the Rev. J. S. Christian Frederick Frey, who, in his "*Essays on Christian Baptism*," lays down the following clear and fundamental principles on this point:—  
 "1. The nature of a positive law differs essentially from that of a moral law.—2. The obligation to obey a positive law arises solely from the authority of the lawgiver.—3. The law of the institution is the only rule of obedience.—4. The law of a positive institution must be so plain and explicit, as to stand in no need of any other assistance to understand it but the mere letter of the law, like the words of a father to his family.—5. None but the lawgiver himself has a right to alter a positive institution.—Nothing must be added to, or taken from, a positive institution.—As these principles," he adds, "are recognised by the most eminent Protestant authors as legitimate, and *used* by them as the most successful weapons in exploding the superstitions of Popery, they will be revered by their successors. That infants are not proper subjects of baptism, will thus appear evident from the following considerations: Every positive institution, or religious observance, not sanctioned by divine precept, or Scripture example, is unlawful and displeasing to God: sacred Scripture affords neither precept nor example for infant baptism; therefore, infant baptism is unlawful and displeasing to God."

Another of their writers has unfolded the principles of moral and positive law in the following manner:

"The will, or law of God is expressed in both *moral* and *positive* precepts and prohibitions.

"Moral law is the eternal and unchangeable rule of right. It is intrinsically 'holy, just, and good,' and is adapted to all the relations of moral beings. When applied to man as related to God, its grand precept is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength.' Applied to man as related to his fellow-men it says, 'Thou shalt love thy neighbor as thyself.' Upon these two constitutional requirements 'hang all the law and the prophets.' Moral law commends itself to every man's conscience in the sight of God. 'Why,' says the Saviour to the Jews, 'even of your own selves, judge ye not *what is right*?' Children are under moral obligation to obey their parents, because "*it is right*.' By this law we are to 'prove all things, and

hold fast *that which is good.*' When the Jewish Sanhedrim interposed between the authority of God and Peter and John, forbidding them to preach in the name of Jesus, they put themselves upon moral ground, and appealed to their moral sense, saying, 'Whether it *be right* in the sight of God, to hearken unto you more than unto God, *judge ye.*'

"We are under moral obligation to present unto God our bodies, 'a living sacrifice, holy, acceptable unto God,' for it is our '*reasonable service.*' And 'whatsoever things are *true, honest, just, pure, lovely, or of good report,* they commend themselves to our moral sense *as right.*'

"Moral law binds the heathen to worship the Creator rather than the creature. Because 'That which may be known of God is manifest in them; for God hath showed it to them.' So that if, not having the written law, 'they do by nature the things, contained in the law, they, having not the law, are a law unto themselves, who show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.'

"The obligation to glorify God, therefore, rests upon all created intelligence because *it is right in itself.*

"POSITIVE LAW is the requirement or prohibition of an act, which, *in itself* is neither right nor wrong, and the obligation to obey it arises solely from *the authority of the Legislature.*

"Butler, in his Analogy, says, 'Moral precepts are precepts, *the reason* of which we see; positive precepts, are precepts *the reason* of which *we do not see.* Moral duties arise out of *the nature of the case itself,* prior to external command;—but positive duties do not arise out of the nature of the case, but from external command, nor would they be duties at all were it not for such command.' This distinction seems self-evidently clear.

"*Moral Law* is enacted *because it is right.* But *Positive Law* is right *because it is enacted.*

"*Moral Law* is unchangeable and irrepealable; but purely *Positive Law* may at any time be amended or entirely abrogated at the pleasure of God.

"While we are not always under *positive* obligation to obey moral precepts, we are always under moral obligation to obey positive precepts; because in the circumstances under which they are given they express *the will of God,* which is always and invariably *right.*"

The same writer thus applies the great principles of Positive Law to Baptism:

"When Christ had finished his personal work on the earth, and was about to sit on his throne as 'King of kings,' to reign till all ene-

mies shall be put under his feet; he said to his disciples, ‘All power,’ that is, *all authority* ‘is given unto me in Heaven and in Earth. Go ye therefore and disciple all nations’—teach them my sovereignty—its justice and benevolence, and show them the criminality of their rebellion and the way of reconciliation. Go and tell them that ‘he that believeth’—that will submit to my authority confidently, and will henceforth be my willing servant, and will prove the reality of his professed subjection by wearing the badge of my kingdom—tell him to put it on *by the act of Baptism*, and ‘he shall be saved.’ And from that hour till the last trumpet sounds *the positive law of Baptism* is the visible symbol and criterion of Faith, and before its tribunal a rebellious world is summoned for trial. It is the declaration or oath of allegiance to Christ as King; and is as veritable a test of character before the world, as was the prohibition in the garden of Eden.”

The following reasons have been given by the Baptists why *they baptize ONLY professing Christians* :

1. Because our Lord Jesus Christ, when he was about to ascend to heaven commanded it. Matt. xxviii. 19—20; Mark xvi. 15. As the command is so plain, positive, and solemn, they feel bound to reverence his authority and will.

2. Because the Saviour condescended to set his people an example, and requires them to follow in his steps. Matt. iii. 13—19. Mark i. 9—11. Luke iii. 21—22. 1 Pet. ii. 21. He came from Galilee to Jordan, three days’ journey, to John to be baptized of him, and he was baptized of John in Jordan.

3. Because baptism is acknowledged to be from heaven, or a divine institution. John was sent by God himself to baptize in water. John i. 33. This the Jews knew, though when Jesus put the question to them they pleaded ignorance, because they were ashamed or afraid to confess it. Matt. xxi. 24—27. Mark xi. 29—33.

4. Because baptism is a part of the counsel of God which they dare not reject, oppose, or disregard. Luke vii. 29—30. If God by his servants commands us to do it, shall we not obey? If the Pharisees and lawyers are found guilty for rejecting it, how can Christians be excused if they imitate their conduct?

5. Because baptism was administered by the Apostles of our Lord in his presence, by his command, and under his sanction. John iii. 22. iv. 2. If the Apostles baptized because Jesus commanded, so should we; and if he sanctioned them, no doubt but he will sanction us.

6. Because primitive christians considered it a privilege to be bap-

tized in the name of Jesus, and it has undergone no change since that time. Acts viii. 36—39. x. 46—48. xviii, 8. How anxious the Eunuch appeared to be baptized, and Peter demanded a reason why the Centurion, and his friends who believed, should not enjoy the same privilege.

7. Because baptism is the answer of a good conscience toward God. 1 Pet. iii. 21. When a man believes in the Lord Jesus Christ, he begins to search the Scriptures with prayer and anxious desire to know the will of God; whatever he discovers to be plainly revealed he receives, and whatever is positively commanded an honest conscience requires him to perform: seeing baptism to be a plain and positive institution of the Lord Jesus Christ, he cannot answer the demands of his conscience but by attending to it. He must be baptized or sin against his conscience and against God: but in baptism the requirement of conscience is answered, and his mind is set at rest.

8. Because baptism is an instructive ordinance, setting forth the doctrine of salvation by the vicarious sufferings, death, and resurrection of our Lord Jesus Christ. Luke xii. 50. Rom. vi. 3—5 Col. ii. 12. Jesus was baptized in sufferings, sorrows, and death: he arose from the grave, and so effected our deliverance from the law, sin, and death. Paul tells us that we were circumcised in him as our Representative, but we are buried with him by baptism, as our living head. We are planted TOGETHER in the likeness of his death, and we shall be also in the likeness of his resurrection. It teaches us also what is requisite to church membership under the gospel, as REPENTANCE, Acts ii. 38: FAITH, Acts viii. 36—37: CONFESSION, Rom. x. 9—10. Those only ought to be church-members who are in the way of salvation, but those only can be said to be in the way who repent of sin, believe in Jesus, and confess his name. Mark viii. 38.

9. Because God still honors the baptism of believers by immersion, to the conversion of sinners and the edification of saints: we seldom find the ordinance administered without this being the case, and would God thus sanction what is contrary to his word or opposed to his will?

10. Because they desire to glorify God in obeying his commands; they believe all his commands flow from wisdom, love, and grace; and therefore desire to walk in them to his glory, and their own profit: and we find that in keeping his commandments there is a great reward. Ps. xix. 11.

11. Because baptism by immersion is now generally considered to be a cross; and they would not avoid any cross which is laid in their

way by their divine Master : but would take it up and cheerfully carry it after him, singing—

“ Through floods and flames, if Jesus lead,  
I'll follow where he goes :  
Hinder me not, shall be my cry,  
Though earth and hell oppose.”

12. Because they would not live in any allowed sin, which they must do if they did not baptize ; for

1. They view baptism as a good and holy ordinance of Jesus Christ, and are told that he that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

2. They view it as a part of the divine Master's preceptive will, and they consider that they are bound to obey him ; and he that knoweth his Master's will and doeth it not shall be beaten with many stripes. Luke xii. 47.

3. They view it as an acknowledgment of Christ's kingly office and authority ; therefore, neglecting to attend to it would be sin. Rom. xiv. 22—23.

The Baptists contend that the *Examples of Scripture Baptism* are all in favor of their views and practice, and are decidedly opposed to Infant Baptism. One of their eminent writers thus discusses this topic :—

“ 1. ‘ John baptized with the baptism of repentance, saying unto the people, that they should *believe* on him which should come after him, that is, on Christ Jesus,’ Acts xix. 4. *All* baptized by John in the river Jordan, *confessed their sins*, Mark i. 5. John's baptism of *repentance, confession of sins*, and *faith* in the coming Messiah, could not be the baptism of *infants*.

“ 2. Our Lord was baptized, not in infancy, but when he ‘ began to be about thirty years of age,’ Luke iii. 23.

“ 3. ‘ Jesus made and baptized more disciples than John, (Though Jesus himself baptized not but his disciples,)’ John iv. 1. 2. Those baptized were *disciples*, and these could not be infants.

“ 4. On the day of Pentecost, when those who ‘ were pricked in their hearts ’ inquired ‘ What shall we do ? Peter said unto them, *Repent and be baptized every one of you.*’ And ‘ they that *gladly received his word* were baptized,’ Acts ii. 37—41. On this occasion ‘ about three thousand ’ were baptized ; but not one of these was an infant.

“ 5. ‘ Philip went down to the city of Samaria, and preached Christ

unto them.’ And ‘when they *believed* Philip, they were baptized—both *men* and *women*,’ Acts viii. 5—12. Had Philip baptized infants would they not have been mentioned as well as *men* and *women*!

“6. Philip preached Jesus to the Eunuch, who desired to be baptized, and after his baptism went on his way rejoicing. Acts viii. 36—39.

“7. Paul repented, prayed, addressed Jesus as Lord, desired to know, that he might do his Lord’s will, and received his sight, *before* he was baptized, Acts ix. 11—18.

“8. At Cesarea ‘the Holy Ghost fell on all them which heard the word. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord,’ Acts x. 44—48. These were not *infants* but *believers*.

“9. Lydia’s heart was opened, and she attended to the things which were spoken of Paul, and ‘she was baptized and her household,’ Acts xvi. 14, 15. The baptism of this household is no evidence of infant baptism. For, 1. There is no evidence that there was an *infant* in this household. 2. There is no evidence that Lydia had any *family*. 3. There is no evidence that she was even *married*. 4. A household does not *necessarily* require or imply an *infant*—there are multitudes of households in which there is not an infant. 5. From John iv. 53, and Acts xviii. 8, we learn that there were *believing* households in the days of the apostles. 6. There are *believing households* in the present day. 7. Those who now baptize none but believers sometimes baptize whole households. As it cannot be proved that there was an infant in Lydia’s household, the baptism of her household can be no proof of infant baptism.

“10. Paul and Silas spake unto the jailor ‘the word of the Lord, and *to all that were in his house*. And he was baptized, he and all his straightway.’ And he ‘rejoiced, believing in God with all his house,’ Acts xvi. 31—34. The apostles would not ‘speak the word of the Lord’ to infants; nor could infants ‘rejoice, believing in God.’ This baptized household *believed* in God. There is nothing here in favor of infant baptism.

“11. ‘Crispus *believed* on the Lord with all his house; and many of the Corinthians hearing, *believed*, and were baptized,’ Acts xviii. 8. All the house of Crispus believed. There were no infants here.

“12. The twelve disciples baptized at Ephesus, *believed* before they were baptized, Acts xix. 2. None of these were infants.

“13. Paul baptized Crispus and Gaius and ‘the household of

Stephanas,' 1 Cor. i. 14—16. 'Ye know the house of Stephanas, that it is the *first-fruits* of Achaia, and that they have *addicted themselves* to the ministry of the saints,' 1 Cor. xvi. 15. These first converts in Achaia, and ministers to the saints, could not be infants.

"14. So many of the Romans as were baptized, were capable of *knowing* that they were baptized into the death of Christ, and of walking in newness of life, Rom. vi. 3, 4. Therefore, there were no baptized infants among them.

"15. As many of the Galatians as were baptized, had 'put on Christ,' and were by profession 'the children of God *by faith in Christ Jesus*,' Gal. iii. 26, 27. There were, therefore, no baptized infants among them.

"16. In their baptism the Colossians had 'risen with Christ *through faith*,' Col. ii. 12. Hence their baptism was that of *believers*.

"These, we believe, are all the scripture examples of baptism. Is it not with good reason Dr. Wall says, in his History of Infant Baptism, 'Among all the persons that are recorded as baptized by the apostles, there is no express mention of an infant?' The baptism of believers is frequently mentioned in the Scriptures, but the baptism of infants never. This would be unaccountable, were it the will of God that infants should be baptized. Had the Saviour commissioned the apostles to baptize infants, it would have been their duty to baptize all infants. Had they baptized all infants, their baptism would have been one of the most important acts of the apostles; in that case would it not be strange indeed that Luke, in writing the Acts of the Apostles, never mentions the baptism of infants as one of their acts? He plainly tells us they baptized men and women, but never tells us they baptized infants. We cannot account for the entire omission of infant baptism in the written Acts of the Apostles, without admitting its entire omission in their living acts."

The Baptists believe, therefore, with the Chevalier Bunsen, a most distinguished pedobaptist of the present day, in his remarkable work, "*Hippolytus and his Age*;" He says—"The Church adhered rigidly to the principle—as constituting the true purport of the baptism ordained by Christ—that no one can be a member of the communion of saints, but by his own solemn vow made in the presence of the Church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost."

The same extraordinary man says in his edition of a lost work of Hippolytus, Bishop of Portus, the New Harbor of Rome, from A. D.

198—236, which has been recently discovered, and which the Chevalier has most ably edited and published:—“*Pedobaptism*, in the more modern sense—meaning thereby the baptism of new-born infants, with the vicarious promises of parents or sponsors—was utterly unknown in the early church; not only down to the end of the second, but indeed to the middle of the third century. . . . As in other cases the *origin* was innocent, and I think that we are at this moment better able than either the defenders or opponents of infant baptism have hitherto been, to explain *how it originated*. A passage in our Alexandrian Church-Book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolical tradition; and it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period—Cyprian being the first father, who impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle.”

The same writer says—“The first result of the protectorate of the Christian emperors was, that in their codes they converted church ordinances (that about baptism, for instance,) into statute laws. Thus Justinian, in the beginning of the sixth century, ordered new-born infants to be baptized, under a penalty for neglecting it; a law which still passes for a Christian principle and is the code of many a Christian State. Evangelical and apostolical freedom thus received its death blow from the same police crutch which was given it for support. It has remained in the same crippled state to this day, in the East.”

The Baptists state, that while they acknowledge the reasonings of no uninspired men to be of authority in matters of religion, yet when they hear their fellow-Christians who differ from them in practice, bearing witness to the propriety of their faith and conduct, they cannot but regard it as the power of truth acting on the consciences of good men, and compelling them to bear witness to it. Hence they remind those who differ from them that the distinguished MARTIN LUTHER says, “It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.” Bishop BURNETT says, “There is no express precept or rule given in the New Testament, for the baptism of infants.” THOMAS FULLER, an Episcopal clergyman, says, “We do freely confess, that there is neither express precept nor precedent in the New Testament for baptizing infants.”

MATTHEW HENRY, writing of the baptism of the household of the jailor, Acts viii. says, “The voice of rejoicing with that of salvation, was heard in the jailor’s house—‘He rejoiced, believing in God, with

all his house ;' there were none in his house that refused to be baptized, and so made a jar in the ceremony, but they were unanimous in embracing the gospel, which added much to the joy." CALVIN is still stronger—"Luke commends the pious zeal of the jailor, because he dedicated his whole house to the Lord, in which, also, the grace of God illustriously appeared, because it suddenly brought the whole family to a pious consent." Dr. GUYSE, writing of the baptism of the household of Stephanus, says, "It therefore seems that the family of Stephanus were all adult believers, and so were baptized on their own personal profession of faith in Christ," and MACKNIGHT, on the same Scripture, says, "The family of Stephanus seem all to have been adults when they were baptized, for they are said (1 Cor. xvi. 15,) to have devoted themselves to the ministry of the saints." The excellent RICHARD BAXTER says, "I conclude, that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith ; and the precepts give us no other direction. And I provoke Mr. Blake, as far as is seemly for me to do, to name one precept or example for baptizing any other, and make it good if he can." These are specimens of hundreds of like concessions.

#### BAPTISM BY IMMERSION.

ANOTHER great peculiarity of the Baptists, at present is, that they perform the ordinance by *immersion*. They contend, indeed, that opposition to this immersion is but recent, and appeal to the history of the Greek, the Catholic, and the English Episcopal Churches on the subject. The former baptize in this way to the present hour ; the Catholics did so till they thought sprinkling or pouring more convenient and easy, and then, contending that they had a right to do so, they changed the mode of the ordinance ; and the English Church formerly required that the priest should "Warily dip the child in water," and only departed from this rule when a certificate was given that "The child was weakly, and not able to bear it." They urge arguments like the following in favor of their practice :

The opinion of the Baptists as regards immersion, is supported, as they believe,

1. By the concurrent testimony of the most ancient versions.

The Syriac and Latin versions of the second century, the Coptic of the third, the Ethiopic and Gothic of the fourth, and the Armenian of the fifth, all employ words which signify *immersion*.

2. By the testimony of the early church, as contained in its rituals, its acts of councils, and in the writings of its distinguished members.

*Its rituals.* That of the Nestorians, made probably in the seventh century, gives the following directions:—"They bring them (the children) to the priest, who, standing on the western side of the baptistry, turns the face of the child to the east, and *dips* him in water." In the ritual of Severus, Patriarch of Antioch, the following passages occur:—"John mixed the waters of baptism, and Christ sanctified them, and descended that he might be baptized in them. Altitude and profundity imparted glory to him,"—"Who hast immersed thy head in the waters." The old Abyssinian ritual contains the following words:—"And the priest shall take them and immerse them three times." The sacramentary of Gregory the Great directs that persons to be baptized should be immersed. All the ancient Greek rituals require immersion. In the *Manuale ad usum Sarum*, published in England in the twenty-first year of Henry VIII., is a direction to the priest to take the child and *dip* him in the water. In the Smalcald articles, drawn up by Luther, it is said:—"Baptism is nothing else than the word of God with immersion in water."

*Its acts of councils.* The Apostolic Constitutions, probably written in the fourth century, declare that, "*Immersion* denotes dying with Christ, *emersion* a resurrection with him." So also in section iv. of the Fourth Council of Toledo, it is said, "*Immersion* is like a descent to the grave, and *emersion* from the water as a resurrection." The Decretals of Leo speak of a trine *immersion* as resembling the "Three day's burial, and the *emersion* from the waters as a resurrection."

*Its writers.* Tertullian, who died A.D. 220, speaking of the mode of baptism in Africa, tells us that a baptized person is "Let down into the water, and dipped between the utterance of a few words." "I do not see," confesses Professor Stuart, "how any doubt can well remain, that in Tertullian's time the practice of the African church, to say the least, as to the mode of baptism, must have been that of trine immersion." Gregory of Nyssa, says:—"Coming into the water \* \* \* we hide ourselves in it;" and Basil speaks of three immersions. Thus, then, in Asia Minor, for there these two bishops lived during the fourth century, the custom was like that of the Baptists. Chrysostom, on the third chapter of John, informs us of the manner in which baptism was administered in Constantinople during the same century. His words are "We, as in a sepulchre, immersing our heads in water, the old man is buried, and sinking down, the whole is concealed at once; then, as we emerge, the new man rises again." Ambrose, archbishop of Milan at the same period, says, "Thou saidst, I believe, and thus wast immersed, that is, thou wast buried." Cyril of Jerusalem, and Jerome

in Bethlehem, likewise gave the same testimony. Thus, then, as late as the fourth century, immersion was still customary in Europe, Asia Minor, and Africa. The Oriental and Greek churches have always practised dipping, as they yet do. Even as late as the year 850, W. Strabo speaks of immersion as being general. Nay, more, in the twelfth century Rupertus tells us that this was the custom in Germany; while the Episcopalian Wall confesses that, “In the times of Thomas Aquinas (thirteenth century) and Bonaventure, immersion was in Italy the most common way.” Such according to Fuller, was the practice of the English church from the beginning,—a statement borne out by the language of Tyndale, who, at the eve of the Reformation, speaks of it as the general practice; and by the autobiography of Bishop Chappell, who states that he was immersed, as was the custom in the parish in which he was born. With respect to Scotland, we find the following language in the *Edinburgh Encyclopedia*, “In this country, however, sprinkling was never used in ordinary cases till after the Reformation.”

Well may Augusti say that this mode is “A thing made out;” and well may the upright and erudite Congregationalist Stuart, whose truthfulness contrasts most favourably with the blind zeal of some others, say “So indeed all the writers who have thoroughly investigated this subject, conclude. I know of no one usage of ancient times, which seems to be more clearly or certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.”

3. By the testimony derived from the places in which baptism was anciently administered.

Clement of Rome speaks of a river, fountain, or the sea as suitable for the performance of this rite. Tertullian tells us that “It mattered not where a person was baptized, whether in the sea, or in standing or running water, in fountain, lake, or river.” Subsequently, baptistries were built for immersion, large enough for ecclesiastical councils to be held in them, as indeed was sometimes the case. More recently still fonts were erected, that in them the subjects of baptism might be dipped. Hundreds of these fonts are yet in existence. The fathers, in speaking of the place of baptism, frequently call it, “The bath.” All these statements point to one result.

4. By the testimony of the modern Greeks.

In an important Greek work, published 1757, the following statement occurs—“And again, the word baptism will not express any other thing besides dipping.” The most able scholar among the

modern Greeks, Dr. Cory, who died 1834, in the "Synopsis of Orthodox Doctrine," published for the use of the schools in Athens, says that the baptized person is "Plunged into the water." Indeed the members of the Greek church call those of the western churches "Sprinkled christians," by way of ridicule.

5. By the testimony of the most celebrated scholars.

The Reformers Luther, Beza, and Calvin own that immersion was the practice of the primitive church. Luther's own words are—"I would have those that are to be baptized, to be altogether dipped into the water, as the word doth sound, and the mystery doth signify." Milton, Selden, and Johnson all confess the same. Selden says—"In England, of late years, I ever thought the parson baptized his own fingers rather than the child." The testimony of Bentley and Porson, the two most celebrated Greek scholars England ever produced, may be cited. The former in his discourse on Free Thinking, defines baptism "Dipping." The latter affirms that *Bapto* signifies "Total immersion," and candidly confesses, "The baptists have the advantage of us." Dr. Campbell's language is to the same effect. Dr. Chalmers, in his Lectures on Romans, states that "The original meaning of the word baptism is immersion."

The Baptists also refer to the evidence afforded by German critics, who do not themselves practice immersion, and who are confessedly the masters of the world in matters of philology. Schleusner, Bretschneider, and Wahl, the celebrated New Testament Lexicographers, limit baptism as a religious ordinance to immersion; while Rost and Passow, in their admirable classic Greek Lexicons, give information as much in our favor.

Bingham, Augusti, Winer, and Rheinwald, the most celebrated authors on Christian Antiquities, affirm that baptism was originally administered by dipping. Augusti expressly states "The word baptism, according to etymology and usage, signifies to immerse, submerge," etc., and that "The choice of the expression betrays an age in which the custom of sprinkling had not been introduced."

Neander, Gieseler, and Guericke, confessedly the most learned church historians of the age, all add their testimony to the foregoing. Neander says—"There can be no doubt whatever, that in the primitive times it (baptism) was performed by immersion." Even the Episcopalian historian Waddington has moral courage enough to avow the same thing.

The latest and best commentators are clear upon this point Tholuck, on Romans vi. 4, says that "The candidate in the primitive

church was immersed in water, and raised out of it again," and declares from the Professor's chair in Berlin, that "Baptism always means immersion in the New Testament." Olshausen affirms the same in his commentary. Hahn, the celebrated editor of the Hebrew Bible and Greek New Testament, asserts that baptism takes place "Through the immersion of the whole man." Knapp and a host of other equally learned men, state the same. Even the Episcopalian Bloomfield says:—"I agree with Koppe and Rosenmuller, that there is reason to regret it [immersion] should have been abandoned in most christian churches."

The Baptists especially delight to present arguments drawn direct from divine revelation.

1. In the Scriptures the word "Immersion" will in every case supply the place of the word "Baptism," so as to make *good sense*; but neither the word "Sprinkling," nor "Pouring," will do this. Is not this plain evidence, they ask, that the *sacred writers* use the word "Baptism" in the sense of *immersion*?

2. The Greek words which properly mean sprinkling and pouring, are never used in Scripture to denote Christian baptism. If baptism were either sprinkling or pouring, would not the term which properly expresses such act have *sometimes* been used by the sacred writers when speaking of baptism? If the word which "Means to make the thing baptized be in the liquid," is the only word used in Scripture for the ordinance, can any thing but what "Makes the thing baptized be in the liquid," be the scriptural ordinance? Would the Holy Ghost have invariably used a word which means "To make one thing be in another," when speaking of the ordinance, if He had in any case intended by the ordinance, either sprinkling or pouring?

3. John baptized "In the river of Jordan," Mark i. 5. Jesus "Was baptized of John in Jordan," Mark i. 9. Jesus "Went up straight-way out of the water," Mat. iii. 16. If John immersed our Lord and others, this account is plain and natural; but it is neither, if he merely sprinkled or poured a little water on them, as there could be no need to be "in the river" for such a purpose.

4. Philip and the Eunuch "Came to a certain water; and they went down both into the water; both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip," Acts viii. 36—39. They "Came to," then "Went down into the water," and when "He baptized him," they "Came up out of the water." If, according to the gloss of some, the words "They went down both into the water," meant they went down out of the chariot; would not the words "When they were

come up" mean when they were come up into the chariot? Are not these words an antithesis? But, did Philip after the baptism "Come up" into the chariot? Was he not immediately "Caught away" by the Spirit of the Lord? No candid person will deny that the Eunuch went into the water; and no satisfactory reason can be assigned for his being *in* the water if he was not *immersed*.

5. "John was baptizing in Enon—because there was much water there," John iii. 23. Is this reason satisfactory if John sprinkled the people? Would that have required much water? Would not a water-pot have contained sufficient to sprinkle thousands? If John sprinkled there was not, if he immersed, there was a propriety in his selecting for baptism a place where there was much water.

6. Our Lord calls his sufferings unto death a baptism: "I have a baptism to be baptized with," Luke xii. 50. The sufferings of Christ were literal, but they were not a literal baptism; nor were they a figurative baptism: *they are figuratively called a baptism*. There must, therefore, be a resemblance between these sufferings and baptism. If baptism is sprinkling, there is not, if it is immersion, there is resemblance. If literal baptism were not immersion, would Jesus have called his overwhelming sufferings a baptism?

7. Paul says, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 1—2. "By faith they passed through the Red sea, as by dry land." Heb. xi. 29. The fathers were in imminent danger from the Egyptians, but the Lord fought for them by means of the cloud and the sea. "He turned the sea into dry land: they went through the flood on foot: there did they rejoice in him." Psa. lxvi. 6. "Thus the Lord saved Israel that day out of the hands of the Egyptians." This was a great temporal salvation—a salvation by *water*—a salvation by faith. This salvation is called a *baptism*—a baptism "In the cloud and in the sea," because the cloud and the sea were the means of the salvation—a baptism "Into Moses," because he was the agent of the salvation; also, because the fathers were thereby more fully initiated into Moses as their leader. There was something in this great salvation that resembled baptism, therefore the Apostle calls it a baptism.

8. Paul says, "So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death," Rom. vi. 3—4. Again he says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. ii. 12. Thus

the Apostle speaks of baptism as a death, burial, and resurrection. No mode of baptism but *immersion* supplies a figure of either death, burial, or resurrection. Until the exigencies of sprinkling required another interpretation, all commentators admitted that the Apostle evidently alluded to the mode of baptism by *immersion*. Dr. Whitby says, “It being so expressly declared here (Rom. vi. 4, and Col. ii. 12) that *we are buried with Christ in baptism*, by being buried under water; and the argument to oblige us to conformity to his death, by dying to sin, being taken hence, and this *immersion* being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of the institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use.” Annotations, Rom. vi. 4.

9. Speaking of the ark, “Wherein few, that is eight souls, were saved by water,” Peter says, “The like figure whereunto baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ,” 1 Pet. iii. 21. Enclosed in the ark, Noah and his family were buried in the deluge; but being buried in the ark they were preserved alive, when “Every living substance was destroyed which was upon the face of the ground.” When the waters were dried up, they came out of the ark as those who were alive from the dead. Their’s was a great temporal salvation, and it was a figure of eternal salvation by Jesus Christ—there was in it a figure of death, burial, and resurrection. “The like figure (says the Apostle) whereunto baptism doth also now save us.” There is in baptism a like figure of death, burial, and resurrection—a figure of salvation by the resurrection of Jesus Christ. In *immersion* there is this figure, but not in any other mode of administering the ordinance. “And this salvation from the deluge in the ark,” says Baxter, “prefigureth our salvation in the church, from God’s wrath by baptism, and that through the power of Christ’s resurrection, to which we begin our conformity, when we are raised to holiness by his Spirit, as we rise out of the water in baptism.”

#### DOCTRINAL IMPORT, AND IMPORTANCE OF BAPTISM.

As to the IMPORT of Baptism, the Baptists affirm that Christianity consists partly of truths to be believed, partly of precepts to be obeyed, and partly of promises to be hoped for; and this its initiatory ordinance

is rich in significancy in relation to them all. We are taught to regard it:—1. *As the solemn profession of our faith in the Holy Trinity.* John i. 33; Matthew iii. 16, 17; xxviii. 19; Ephes. ii. 18; Titus iii. 4-7,—particularly—*of our adoption by the Father.* Gal. iii. 26-29; iv. 1-7; John i. 12, 13; 2 Cor. vi. 17, 18: 1 John iii. 1-3,—*of our union to the Son.* Acts viii. 35-39; Rom. vi. 3-14; Col. ii. 12, 13-20; iii. 1-11; Matt. xx. 22, 23; 1 Pet. iii. 18-22; 1 Cor. i. 30,—*of our sanctification by the Spirit.* John iii. 5-8; vii. 37-39; xiv. 15-17: 26, 27; xvi. 12-15; Acts ii. 38, 39; Rom. viii. 1-27; 2 Cor. i. 21, 22; Gal. iii. 2, 3; iv. 6, 7; v. 22-25; Ephes. i. 11-14; iv. 30; v. 9.—2. *As the public pledge of the renunciation, and remission of sins.* Mark i. 4, 5; Acts ii. 38; xxii. 16; Rom. vi. 4 3. *As the expression of our hope of a future and glorious resurrection.* Rom. vi. 5; Col. iii. 1-4; 1 Cor. xv. 29.—4. *As a visible bond of union among Christians.* 1 Cor. xii. 3-31; Ephes. iv. 5. Baptism, therefore, is designed to give a sort of epitome of the whole system of Christianity.

Another of their writers, expresses his cordial concurrence with the view of Albert Barnes, D. D., in his Note on Mark xvi. 16:

“It is worthy of remark that Jesus has made baptism of so much importance. He did not say, indeed, that a man could not be saved without baptism, but he has strongly implied that where this is neglected, knowing it to be a command of the Saviour, it endangers the salvation of the soul. Faith and baptism are the beginnings of a christian life: the one the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion. And every man endangers his eternal interest by being ashamed of Christ before men;” and goes on to say:

1. Baptism is *plainly, solemnly, and repeatedly* enjoined by the highest of all authority—DIVINE COMMAND. Jesus *commands* an observance of the rite in the following solemn words: “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost.” Every word of this commission, and all the circumstances connected with it, tend to show the importance of baptism—the dignity of its Author, the time of its delivery, the allusion to universal dominion, the association of baptism with the teaching of all nations, and its relation to the Father, Son, and Holy Ghost.—Also, on the memorable day of Pentecost, Peter, under the direct influence of the Holy Ghost, thus commanded the awakened Jews, “Repent and be baptized every one of you in the name of Jesus Christ for the remission

of sins.” Again, when “God also to the Gentiles granted repentance unto life,” the same inspired apostle “Commanded them to be baptized in the name of the Lord.” Ananias thus commanded the penitent Saul of Tarsus, “Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” Can what God so plainly, solemnly, and repeatedly enjoins, be of little importance?

2. Baptism possesses all the importance an ordinance can derive from the plainly expressed sanction of the Father, Son, and Holy Ghost. This is evident from the record of the Saviour’s baptism. “Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased,” Mark i. 9—11. Jesus, by being himself baptized, has set the seal of his sanction to the ordinance. The Holy Ghost, by selecting the time of the Saviour’s baptism for his public descent upon the Son of God to anoint him as the promised Messiah, has evinced his high and special approbation of the ordinance. The God and Father of our Lord Jesus Christ chose this time of the Redeemer’s baptism as the fittest occasion to proclaim Jesus as his beloved Son in whom he is well pleased, and of giving to the world the command “Hear ye him.” What honor is thus put upon this ordinance!

3. The importance of baptism is evident from its *doctrinal import* and *practical design*. It is emblematical of the most important facts recorded in the book of God—the sufferings, the death, the burial, and the resurrection of the Redeemer, Luke xii. 50. Rom. vi. 3—5. It is symbolical of the most important change that can possibly be effected in the human character—a death unto sin and a new birth unto righteousness, John iii. 5. Rom. vi. 3—8. Baptism is also emblematical of the most important privileges enjoyed on earth—“The remission of sins,” Acts ii. 38; the washing away of sins by the blood of Christ, Acts xxii. 16; conformity to, fellowship with, and interest in the Lord Jesus Christ, in the purpose and benefit of his sufferings, death, burial, and resurrection, Rom. vi. 3—8. Col. ii. 12. It is likewise a solemn profession of belief in the gospel, Gal. iii. 27; in the doctrine of the Trinity, Matt. xxviii. 27; and in the resurrection of the dead, 1 Cor. xv. 29. Can an ordinance instituted by infinite wisdom to show forth so many facts, doctrines, privileges, and duties, be unimportant?

4. The Lord’s Supper is generally considered important. But does not baptism occur in the Scriptures, in the form of both command and example, more frequently than the Lord’s supper? Do the Scriptures

say the Lord's supper is "From heaven?" Do they insist on the observance of it as essential to "Fulfil all righteousness?" Do they call it "The answer of a good conscience?" Do they say, Repent and receive the Lord's supper "For the remission of sins?" Do they promise, He that believeth and receiveth the Lord's supper "Shall be saved?" The Lord's supper is important, but the Scriptures attach more importance to baptism. How is it that many who are ever ready to advocate the importance of the Lord's supper, are always reluctant to admit the importance of baptism?—that many who think it sinful to neglect the Lord's supper, think it needless to observe baptism? Is it because we are apt to think that most important which is most convenient?—Because we prefer the enjoyments of the Lord's table, to the cross and shame of the Lord's baptism?

"It is generally agreed among divines," says the learned Venema, "That the communion of a believer with Christ, and the effects of his obedience by which the guilt, the pollution, and the punishment of sin, are taken away, and so the remission of sin, sanctification, and glorification are conferred, are presented to view in baptism; yet they do not sufficiently show the way and manner in which that representation is made, and frequently speak with but little consistency. If in baptism, the appearance of nothing but washing presented itself to our consideration, the thing would be easy. For seeing we are delivered from sin by the obedience of Christ, that would be readily understood by every one as the cause of our purification, and as represented by water, in which there is a cleansing virtue; especially as the Scripture usually comprehends it under the emblem of water."

The Baptists lay considerable stress on the *moral influence of Baptism* on the person baptized. The late Rev. I. T. Hinton, in his "*History of Baptism*," says:—

"The new Testament writings invariably exhibit baptism to us—

"1. As a voluntary act on the part of the individual baptized. Now, every voluntary act, in proportion to its importance, has efficiency in forming the future moral character of the individual. Thus every act of obedience has decidedly a beneficial tendency on the future life of the christian; every victory he obtains over evil renders him stronger for the conflict; every instance of self-devotedness is a fresh pledge for the future. Apply these principles of spiritual philosophy to baptism as a voluntary act on the part of the believer, and is it not adapted to produce a beneficial influence over his whole future life?

"2. But baptism is more than an ordinary act of obedience. When this duty is discharged as the Scriptures require, it solemnly expresses

the devotion of the whole future life to Christ. In this point of view, when freely and solemnly engaged in, it is calculated to excite a continuous influence of the highest import, and the most strengthening kind, on the whole life of the christian. For this valuable purpose it is frequently used by the Apostles, but never as binding parents, or any other person than the individual baptized.

“3. The constant remembrance of the great facts of the gospel is the main instrumentality by which the christian life is to be sustained. The baptism of the believer is adapted indelibly to impress these facts upon his mind. This Paul avails himself of, in his exhortations to the Romans and Colossians.

“4. To the believer baptism is a profession, not only of his union to Christ but of his renunciation of, and separation from, sin. It was in this sense that Paul was exhorted by Ananias to ‘Arise and be baptized and wash away his sins;’ that is, to manifest, by this decided and public act of renunciation, that he had forever abandoned them. Is not this adapted to remind the christian, that to sin is contrary to the renunciation he has solemnly made?

“5. To the believer baptism is also a sign that his sins are forgiven—remitted. Is this not calculated to exercise a holy influence on his future life? Is it not when the christian feels most of the joy of forgiveness that he most dreads and hates sin?

“6. The promises of God are a most important position of the spiritual strength of the Christian; but their moral influence is necessarily limited by their realization, or appropriation. With baptism, as the voluntary act of a true believer, the promise of eternal salvation is connected; but only when baptism is *preceded* by faith on the part of the *individual baptized*. ‘He that *believeth and is baptized* shall be saved.’ Surely that must be an error, which virtually blots from the word of God so solemn, important, and encouraging a promise as this! My heart deeply feels for those of God’s children who through following on this point ‘blind guides,’ are deprived of so rich a promise.

“7. It is the highest delight of the true believer to keep *all* the commands of his Lord; and the fact of his having kept them has a most potent influence on his spiritual condition. ‘In keeping his commandments there is great reward.’ Now, who is there that will dare to say that Christ has not commanded *all* believers to be baptized, as an indication of *their own repentance and faith*? Who will *prove* a permission from divine authority, for *any* penitent and believing soul to dispense with this delightful act of obedience? *None has ever been shown.*”

## PERPETUITY OF BAPTISM.

“IF,” says one of the most recent Baptist writers on the subject, “There be any who still doubt the perpetual obligation of the ordinance, we would respectfully put to them the following questions: Is there in the law of the institution any thing which appears to *limit* the obligation to obedience to time, or place, or nation? Is not the language of the commission as exempt as language can be, from all such limitations? Was this law ever *repealed* by the same authority which enacted it? If it were, it can certainly be shown when, and where, and how; and we ask for the evidence.—We ask again, Has it been *virtually repealed*, by being superseded by another ordinance? If so, what is its name? and whence its origin? and where its authority? We ask once more, Do not the *same reasons exist for its continuance*, as did for its *appointment*? Miraculous gifts were a seal to the commission—they accredited the apostles as messengers of God; but now the proof of the divine origin of Christianity is complete, and the miraculous powers have ceased. They have ceased, because the same reason for which they were given, does not continue. But the same *doctrinal* and the same *practical* uses of baptism continue; and why should the ordinance be laid aside? Why should it be regarded by any disciple of the crucified Saviour as antiquated, or obsolete? ‘Therefore, we are buried with him by baptism in the likeness of his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life,’ Rom. vi. 4, 5.”

Another of their writers, thus enforces this matter:—

“1. That baptism was divinely instituted as an ordinance of the Christian religion and administered by inspired apostles to both Jews and Gentiles, is plain from the preceding remarks.

“2. There is no intimation that baptism was designed to be restricted to any nation or limited to any period: there is no restriction except in reference to character—‘He that believeth.’

“3. A *divine* law is obligatory until repealed by *divine* authority. There is no intimation in Scripture that the law of baptism is repealed.

“4. The perpetuity of baptism is implied in the promise ‘Lo, I am with you always, even to the end of the world.’ This promise was given in connexion with the commission to baptize, and it supposes the continuance of baptism ‘Even to the end of the world.’

“5. Baptism is connected with the most important *doctrines*, *duties*, and *privileges* of the gospel—with the doctrine of the sacred

Trinity; preaching and believing the gospel; fulfilling all righteousness; and the promise of salvation, Matt. xxviii. 19. Mark xvi. 16. Matt. iii. 15.—with the death, burial, and resurrection of Christ—the believer's dying unto sin, living unto God, and putting on Christ, Rom. vi. 3. 4. Gal. iii. 27.—with 'One body, one spirit, one hope, one Lord, one faith, one God and Father of all,' Eph. iv. 4-6,—with the 'Remission of sins,' Acts ii. 38,—also, with salvation, and a good conscience, 1 Peter iii. 21. To discontinue the ordinance would be to dissolve its connexion with all these doctrines, duties, and privileges. Who, without authority from God, can do this with impunity?

"6. Baptism now answers all the purposes which it answered in the first stage of christianity, and these are as needful *now* as they were *then*.

"7. These considerations afford incontestible proof of the *perpetuity* of baptism, and show that its observance is as *obligatory at present* as it was in the days of the Apostles.

"To suppose that the necessity of *water baptism* is superseded by the *baptism of the Holy Ghost*, is manifestly erroneous. For supposing every believer were as truly baptized in the Holy Ghost as Cornelius was, this would not diminish his obligation to be baptized in water. Did not the Apostle Peter command Cornelius and his friends to be baptized in water, and assign their being baptized in the Holy Ghost as a reason for their being baptized in water? 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' Is it not strange that what an inspired Apostle urged as a reason *for the observance* of baptism, should be adduced by some christians as a reason *for their neglect* of it?"

#### ON THE SINFULNESS OF CHANGING THE ORDINANCE.

One of their principal English writers, after quoting the late eminent Dr. Dwight, that "God has absolutely prohibited all men, under severe denunciations, and with terrible expressions of his anger, either to *form religious institutions*, or to substitute *their own* institutions for *his*," and the equally distinguished Bishop Hall, that "It is a dangerous thing in the service of God, to decline from his own institutions. We have to do with a power that is wise to prescribe his own worship, just to require what he hath prescribed, and powerful to revenge that which he hath not required," goes on to argue,—

"I. The Scriptures have instituted the *immersion of believers*, without the least intimation that *sprinkling* should ever be substituted

for *immersion* or *infants* for *believers*. *Divine sanction* cannot therefore be produced for such a change.

“2. *Man* has no right to change a *divine* institution. As much authority is required to *change* an institution as to *establish* one, If we change a divine law, we put ourselves in direct opposition to God.

“3. To change the ordinance from the immersion of believers to the sprinkling of infants is to subvert it. No instance can be produced, in which, by either precept or example, the Scriptures authorize the baptism of infants. The immersion of believers, and the sprinkling of infants, are quite distinct and different things. As the immersion of believers *is* baptism, and as there is but ‘ONE BAPTISM,’ infant sprinkling makes void the scriptural ordinance of believer’s immersion.

“4. We have no more right to change baptism than to change any other part of the revealed counsel of God. If therefore we change this ordinance, may we not with as little impropriety change the Lord’s supper and every other part of revealed worship?

“5. A faithful adherence to divine ordinances is commended in the Scriptures. ‘I praise you, that ye remember me in all things, and keep the ordinances as I delivered them to you,’ 1 Cor. xi. 2.

“6. It was one of the sins of the scribes and pharisees, that they rejected the commands of God to keep the traditions of men. ‘For laying aside the commandments of God, ye hold the tradition of men.—Making the word of God of none effect through your tradition. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men,’ Mark vii. 7—13. Thus they were turned from the truth by giving heed to Jewish fables and commandments of men. And will not our worship be vain, if we set aside the divine ordinance of believer’s immersion for infant sprinkling?

“7. When two of the sons of Aaron made a change in the offering of incense, ‘There went a fire from the Lord and devoured them,’ Lev. x. 1—3. The most severe judgments are denounced against those who ‘Add to’ or ‘Take away from’ the book of God. ‘For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book,’ Rev. xxii. 18, 19. This solemn portion of divine truth should cause us to tremble at the presumptuous thought of changing a divine institution; especially so important an institution as that of Christian baptism.

The Rev. J. Newton Brown, in a recent small volume, entitled “*The Baptismal Balance*,” speaking of the last commission of Christ, says—“The order runs teach all nations, or *make all nations my disciples; baptizing them*, etc. The thing speaks for itself, the style is popular, and the sense plain. It must mean either baptize whole nations; or such of all nations as become my disciples by believing the gospel you preach; or believers of all nations, and their unbelieving posterity. The first is too gross to be admitted by Protestants, because it cannot be effected without force; and the grossness of the first instantly turns the mind upon the second. This is agreed by all Protestants to be the plain and true sense; although by a great majority of divines it has been thought not to exclude the additional idea contained in the third interpretation. Difference of opinion on this last point, divided the Christian world into Baptists and Pedobaptists.

“Another more modern point of difference has arisen from the circumstance that the western branch of the Pedobaptist body has, for several hundred years past, relinquished immersion, and adopted sprinkling or affusion, as an equally valid and more convenient mode of administering the ordinance of baptism. ‘In the bosom of a church superstitiously devoted to ancient rites and forms, there sprung up,’ says Professor Stuart, ‘a conviction that the mode of baptism was one of the *adiaphora* of religion, that is, something unessential to the rite itself, and which might be modified by time and place, without any encroachment upon the command itself to baptize. Gradually did this conviction increase, until the whole Roman Catholic church, that of Milan only excepted, admitted it. By far the greater part of the Protestant world have also acceded to the same views. Even the English Episcopal church, and the Lutheran churches, both zealous in times past for what they supposed to be apostolic and really ancient usage, have had no serious difficulty in adopting modes of baptism quite different from that of immersion.’”

In no case do the Baptists require subscription to a human creed, nor do they reckon any composition apart from the sacred volume as possessing any degree of authority; still, however, they have often, for the sake of giving information, published their general views of divine truth. One of these statements we here insert, as giving, probably the views of the majority of the American Baptists.

## CONFESSION OF FAITH.

*Abstract of a Confession of Faith originally put forth by the Elders and Brethren of more than one hundred Congregations of Christians (Baptized upon profession of their Faith) in London, 1689, and adopted by the Philadelphia Baptist Association, 1742. Prepared by the direction of the Association, according to the order and in the very language of the above mentioned venerable Confession, 1837.*

## 1. HOLY SCRIPTURE.

THE Holy Scripture, is the only sufficient, certain, and infallible rule of all saving knowledge, faith and obedience, the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest. 2 Tim. iii. 15, 16, 17. Ps. xix. 7. 2 Peter i. 19, 20, 21.

## 2. GOD THE TRINITY.

The Lord our God is but one only living and true God, infinite in being and perfection. In this divine and infinite being, there are three subsistencies, the Father, the Word (or Son) and Holy Spirit, of one substance, power and eternity. 1 Corinthians viii. 6. Deut. vi. 4. Jerem. x. 10. 1 John v. 7. John xiv. 10, 11

## 3. GOD'S DECREE.

Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; without any other thing in the creature as a condition or cause moving him thereunto.

As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will, foreordained all the means thereunto, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Ephes. i. 4, 5. 11. John xiii. 18. Rom. viii. 29—30. Ephes. ii. 8. 2 Thess. ii. 13. John xvii. 17. 19.

## 4. THE FALL OF MAN AND SIN.

Although God created man upright and perfect, and gave to him a righteous law, yet he did not long abide in this honor, but did wilfully transgress the command given unto him in eating the forbidden fruit;

which God was pleased, according to his wise and holy *counsel* to permit, having purposed to order it to his own glory. Our first parents by this *sin*, fell from their original righteousness and communion with God, whereby death came upon all ; all becoming dead in *sin*, and wholly defiled in all the faculties and parts of soul and body. They being the root, corrupted nature was conveyed to all their posterity, descending from them by ordinary generation, being now conceived in *sin*, and by nature children of wrath. Gen. ii. 16—17. Gen. iii. 11, 12, 13, Rom. v. 12—14. Jer. xvii. 9. Ps. li. 5. Ephes. ii. 3.

#### 5. GOD'S COVENANT.

Man having brought himself under the curse of the law by his fall, it pleased the Lord to reveal the *covenant* of *Grace*, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved ; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit to make them willing, and able to believe. Gal. iii. 10. John iii. 15, 16.

#### 6. CHRIST THE MEDIATOR.

The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with him ; who made the world, who upholdeth and governeth all things he hath made ; did when the fulness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin ; so that two whole, perfect and distinct natures, were inseparably joined together in one person, which person is very God and very man, yet one Christ, the only Mediator between God and man. John i. 14. Gal. iv. 4. Rom. viii. 3. Heb. iv. 15. 1 Tim. ii. 5.

#### 7. REDEMPTION.

The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply, and communicate the same ; making intercession for them ; uniting them to himself by his Spirit ; revealing unto them, in and by the word, the mystery of salvation ; persuading them to believe, and obey ; governing their hearts by his word and spirit, and overcoming all their enemies by his Almighty

power and wisdom ; in such manner and ways, as are most consonant to his wonderful, and unsearchable dispensation : and all of free and absolute grace, without any condition foreseen in them, to procure it. Heb. x. 14. Rom. iii. 25, 26. John xvii. 2. Heb. ix. 15. John vii. 37; xvii. 9. Rom. viii. 9. 14. 1 Cor. xv. 25, 26. John iii. 8.

### 8. THE WILL.

Man, by his fall into a state of sin hath wholly lost all will to any spiritual good accompanying salvation ; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will, and do that which is spiritually good. Rom. viii. 7, 8. John vi. 44. Colos. i. 13, 14. John viii. 36. Rom. viii. 2. Ephes. ii. 8. 2 Tim. i. 9.

### 9. EFFECTUAL CALLING.

Those whom God hath predestinated unto life he is pleased in his appointed and accepted time effectually to call by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace of salvation by Jesus Christ. Rom. viii. 30. 2 Thess. ii. 13, 14. Ephes. i. 4, 5.

### 10. JUSTIFICATION.

Those whom God effectually calleth, he also freely justifieth, accounting and accepting their persons as righteous ; not for any thing wrought in them, or done by them, but for Christ's sake alone. Rom. iii. 24 ; viii. 30. Rom. v. 17—19.

### 11. ADOPTION.

All those that are justified, God vouchsafed in and for the sake of his only Son, Jesus Christ, to make partakers of the grace of adoption ; by which they are taken into the number, and enjoy the liberties and privileges of children of God. Ephes. i. 5. Gal. iv. 5, 6. Ephes. ii. 19. Rom. viii. 15.

### 12. SANCTIFICATION.

They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection ; are also further sanctified, really and personally, through the same virtue, by his word and Spirit dwelling in them. John xviii. 17, 18, 19. Ephes. iii. 16—19.

## 13. SAVING FAITH.

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word. 2 Corinth. iv. 13. Rom. x. 14. 17.

## 14. REPENTANCE.

Saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth by faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-abhorrency. 2. Cor. vii. 9, 10, 11. Ezekiel xxxvi. 31.

## 15. GOOD WORKS.

Good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith. James ii. 17—24. Heb. xi. 3—6.

## 16. PERSEVERANCE.

Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, shall certainly persevere therein to the end, and be eternally saved. John x. 28, 29. Phil. i. 6. 1 John ii. 19.

## 17. MORAL LAW.

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it; neither doth Christ in the gospel any way dissolve, but much strengthen this obligation. Rom. xiii. 8, 9, 10. James ii. 10, 11. Matt. v. 17—19.

## 18. THE CHURCH.

The Lord Jesus Christ is the head of the church, in whom by the appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner. In the execution of this power, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. Col. i. 18. John x. 16. Matt. xxviii. 20.

## 19. ITS OFFICERS.

A particular church gathered, and completely organized according to the mind of Christ, consists of officers and members: and the officers appointed by Christ to be chosen and set apart by the church are

bishops, or elders, and deacons. Acts xx. 17. 28. Phil. i. 1. Acts xiv. 23.

## 20. MINISTERS—THEIR DUTY AND SUPPORT.

The work of pastors being constantly to attend the service of Christ in his churches, in the ministry of the word, and prayer with watching for their souls, as they that must give an account to him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability. Acts vi. 4. Heb. xiii. 17. 1 Tim. v. 17, 18. Gal. vi. 6.

## 21. BAPTISM.

Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.

Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

The outward element to be used in this ordinance is water, wherein the party is to be immersed, in the name of the Father, and of the Son, and of the Holy Spirit. Rom. vi. 3, 4, 5. Colos. ii. 12. Gal. iii. 27. Mark i. 4. xvi. 16. Acts viii. 37, 38. Acts viii. 38. John iii. 23. Matt. iii. 16.

## 22. LORD'S SUPPER.

The Supper of the Lord Jesus, was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance, and showing forth the sacrifice of himself in his death. 1 Cor. xi. 23—26.

## 23. THE RESURRECTION.

The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to the judgment of the great day. Genesis iii. 19. Acts xiii. 36. Eccles. xii. 7. Luke xxiii. 43. Jude 6, 7. Luke xvi. 23, 24.

## 24. THE JUDGMENT.

God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ; to whom all power and judgment is given of the Father; then shall the righteous go into everlasting life; and receive that fullness of joy and glory, with everlasting reward, in the presence of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Acts xvii. 31. Matt. xxv. 21. 23. 2 Tim. iv. 8. Matt. xxv. 46. 2 Thess. i. 9.

THE following lines from the elegant pen of MRS. SIGOURNEY, a lady of another Christian communion, so beautifully describe baptism, as administered by this denomination, that our readers will be glad to see them in our volume:—

'Twas near the close of that blest day, when with melodious swell,  
To crowded mart and lonely shade had spoke the Sabbath bell,  
And on a broad, unruffled stream, with bordering verdure bright,  
The western sunbeam richly shed a beam of crimson light,—

When, lo! a solemn train appeared, by their loved pastor led,  
And sweetly rose the holy hymn as toward that stream they sped;  
And he its cleaving crystal breast, with graceful movement trod,  
His steadfast eye upraised, to seek communion with his God.

Then bending o'er his staff, approached the willow-fringed shore,  
A man of many weary years, with furrowed temples hoar;  
And faintly breathed his trembling lip, "Behold I fain would be  
Buried in baptism with my Lord, ere death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,  
The pastor bore his tottering frame through that translucent tide,  
And plunged him 'neath the shrouding wave, and spake the Triune name,  
And joy upon that withered face in wondering radiance came.

And then advanced a lovely form in manhood's towering pride,  
Who from the gilded snares of earth had wisely turned aside,  
And following in *His* steps who bowed to Jordan's startled wave,  
In deep humility of soul, this faithful witness gave.

Who next? A fair and fragile form in snowy robe doth move,  
That tender beauty in her eye that wakes the vow of love.  
Yea come, thou gentle one, and clothe thyself with strength divine,  
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound ;  
 Cling to that Comforter who holds a balm for every wound ;  
 Propitiate that Protector's care who never will forsake,  
 And thou shalt strike the harp of praise even when thy heart-strings break.

Then with a firm, unshrinking step, the watery path she trod,  
 And gave with woman's deathless trust, her being to her God ;  
 And when, all dripping from the flood, she rose like lily's stem,  
 Methought that spotless brow might wear an angel's diadem.

Yet more ! Yet more ! How meek they bow to their Redeemer's rite  
 Then pass with music on their way, like joyous suns of light !  
 But, lingering on those shores, I stayed till every sound was hushed ;  
 For hallowed musings o'er my soul like spring-swollen rivers rushed.

“ 'Tis better,” said the voice within, “ To bear a Christian's cross,  
 Than sell this fleeting life for gold, which death shall prove but dross ;  
 Far better, when those shrivelled skies are like a banner furled,  
 To share in Christ's reproach than gain the glory of the world.”

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We have already said that the Baptists recognise no authority apart from the great Head of the Church ; yet they are desirous of maintaining a constant and solemn regard to order. They usually, therefore, in their first organization of a church, adopt a written solemn compact, which is ever afterwards read and assented to at the admission of new members. The following was prepared by the Rev. J. N. Brown, and has been adopted by many of the churches :—

### CHURCH COVENANT.

HAVING been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love ; to strive for the advancement of this Church, in knowledge, holiness, and comfort ; to promote its prosperity and spirituality ; to sustain its worship, ordinances, discipline, and doctrines ; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion ; to reli-

giously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

So also, for the proper discharge of business appertaining to the respective churches, they generally have a few simple rules to which they can readily appeal when it may be necessary to correct any irregularity which may spring up. The excellent minister to whom we have already referred, has published, under the title of "*The Baptist Church Manual*," a variety of important matters, from which we shall now copy, premising that rules must vary with circumstances, localities, and the habits of persons composing the respective churches.

## R U L E S O F C H U R C H O R D E R.

### ART. I. RECEPTION OF MEMBERS.

SEC. 1. Any person professing faith in the Lord Jesus Christ, giving evidence of a change of heart, and adopting the views of faith and practice held by this church, may, upon baptism, be received into its membership.

SEC. 2. Candidates for baptism shall be propounded to the church at some stated devotional meeting, at least two days before they are examined before the church; and their admission shall not be acted on until the church has ascertained their character and standing. The question of reception shall not be taken in their presence.

SEC. 3. Members from other churches holding the same faith may be received, by letters of recommendation and dismissal from their respective churches.

SEC. 4. Those who have once been members of Baptist Churches, and in consequence of any peculiar circumstances, have no regular let-

ters of dismissal, may be received, by giving satisfactory evidence of a change of heart, Christian conduct, and scriptural faith.

SEC. 5. Excluded members may be restored to membership on confession of their errors, and giving evidence of repentance.

SEC. 6. No person shall be received as a member of this church, to whose admission five members object ; but if required, the objections shall be communicated to the pastor and deacons.

## ART. II. GENERAL DUTIES OF MEMBERS.

SEC. 1. The duties of members to themselves are, the acquisition of religious knowledge ; constant progression in grace and spirituality ; consistency of external conduct ; and the control and eradication of every unholy temper.

SEC. 2. It is the duty of members to honor, esteem, and love their Pastor ; to pray for him, fervently and daily ; to submit to him in the scriptural exercise of his official authority ; to attend constantly upon his ministrations ; to manifest a tender regard for his reputation ; and to contribute towards his support in proportion to their ability.

SEC. 3. It is the duty of each member to cultivate and cherish brotherly love for all other members of the church ; to visit and sympathize with them in affliction ; to pray with and for them ; to administer pecuniary relief to those who are necessitous ; tenderly to regard their reputation ; affectionately and privately to admonish them for faults and improprieties ; and to strive by all proper measures to promote their spiritual benefit and prosperity.

SEC. 4. Toward those who are not connected with the church, it is the duty of members, to bear a prudent testimony against evil practices ; to be exact in fulfilling obligations and performing promises ; to live in a peaceable and neighborly manner ; to perform offices of kindness and charity ; to set an example of industry, honesty, and generosity ; and as opportunity and ability may enable them, to commend the religion of the gospel unto them.

SEC. 5. It is the duty of all members removing from the vicinity of the church, to take letters of dismissal to other churches of the same denomination ; but should this not be practicable, to furnish their names and places of residence within three months after leaving the church.

## ART. 3. OFFICERS OF THE CHURCH.

SEC. 1. As often as it may be deemed necessary, by the death or removal of a previous pastor, the church shall, without unnecessary delay, invite to its Pastorship some minister of good report ; provided at least three-fourths of the members present and voting at any meeting,

of which two weeks public notice shall have been given, consent to the invitation.

It shall be the duty of the pastor to preach statedly at the church ; to administer the ordinances of the gospel ; to act as Moderator, when present, in meetings for the transaction of business ; and to perform the various other duties incumbent on his office.

In case of a proposed change of relation, three months notice shall be given by either party.

SEC. 2. The church shall elect Deacons by a majority of at least three-fourths of its members present at any regular or duly notified meeting, as often as it may be rendered necessary.

It shall be the duty of the Deacons to seek out such members of the church as need pecuniary assistance, and to use the alms of the church for their relief ; to visit the sick ; to prepare and distribute the elements of the Lord's Supper ; to take a general supervision of the external interests of the church, and to co-operate with and assist the pastor in the performance of his duties.

The ordination of Deacons shall be preceded by one year's trial. They shall continue in office as long as satisfaction shall be given.

SEC. 3. Seven Trustees, a Treasurer, a Clerk, and Sexton, shall on the Monday before the last Sabbath in January in every year, be elected by ballot, by a majority of votes. In case of any omission, to hold the election as above, the election shall be held at the next regular meeting for business. In case of the death, resignation, or removal of either of the said officers, an election shall be held to fill the vacancy, at the first regular meeting following that at which such vacancy shall have been announced as having occurred.

SEC. 4. It shall be the duty of the Treasurer to receive all monies, and pay all orders drawn on him by order of the church.

He shall keep a true and fair book of accounts ; and annually at the said meeting for business in January, shall lay before the church a statement of the monies so received and paid, which a committee appointed by the church shall examine, with the necessary vouchers.

SEC. 5. The Clerk shall keep a fair record of the proceedings of the church, in their meetings for business ; sign all orders on the Treasury passed by the church ; take charge of all the records ; and keep a register of all the members of this church.

#### ART. IV. MEETINGS OF THE CHURCH.

SEC. 1. The regular meeting for business shall be held on the last Tuesday evening in every month.

SEC. 2. Special meetings may be called by the Pastor or Moderator of the church. In case of his resignation, absence, impeachment, or refusal to act, the Clerk shall call such a meeting on a written request signed by not less than seven male members; and the notice shall be publicly given from the pulpit on the Lord's day preceding.

SEC. 3. Nine male members shall constitute a quorum, for the transaction of business.

SEC. 4. The church shall regularly meet every Lord's Day, for the public worship of Almighty God.

SEC. 5. The ordinance of the Lord's Supper shall be observed by the church, upon the first Sabbath in each month.

SEC. 6. Once in each week, at least, it shall be the duty of the members to meet for social prayer.

#### ART. V. MANNER OF CONDUCTING BUSINESS.

SEC. 1. The Pastor of the church, or in his absence, any brother whom the church may appoint, shall act as Moderator in all meetings for the transaction of business.

SEC. 2. It shall be the duty of the Moderator to keep order; state and explain propositions; and by his vote decide questions, upon which there is no majority.

SEC. 3. He shall cause every meeting to be opened and closed by prayer.

SEC. 4. He shall call for the business of the church in the following order:

1. Read the Minutes of the previous meeting.
2. Hear the experience of Candidates for membership.
3. Receive Letters of dismission from sister churches.
4. Grant Letters of dismission to those requesting them.
5. Hear reports of Committees and other unfinished business.
6. New business.

SEC. 5. He shall suffer no second motion to be entertained until the one under consideration has been disposed of, except motions to amend, postpone, adjourn, or put the main question.

SEC. 6. He shall call to order any member who, while speaking, introduces any subject foreign to the one under discussion.

SEC. 7. He shall call to order any member who uses uncourteous language, or whose remarks are adapted to injure the reputation or feelings of any brother.

SEC. 8. He may speak upon any subject under discussion, by inviting a brother to preside in his place.

SEC. 9. Every member who wishes to speak shall rise, and respectfully address the Moderator.

SEC. 10. Every proposition presented for the action of the church, must be introduced by the motion of one member—in writing, if requested—and seconded by another.

SEC. 11. No member shall speak more than twice upon the same subject, without the expressed consent of the church.

SEC. 12. Upon any point of order a member may appeal from the Moderator to the church, whose decision shall be final.

SEC. 13. All questions shall be decided by the vote of a majority, except the cases mentioned in other sections of these rules.

#### ART. VI. MODE OF PROCEEDING AGAINST A DISORDERLY MEMBER.

SEC. 1. When offence is given to one member of the church, by the language or conduct of another, if the offence relate only to himself, and is known to none other, the offender shall, without consulting or informing any person, seek opportunity to converse privately with the offender, with an honest view to reconcile the difficulty if possible. If satisfaction be given, he shall complain of the offender to none.

SEC. 2. If satisfaction be not given, it shall be the duty of the offended to select one or two, or at most three others, choosing such as he may deem best adapted to effect a reconciliation, with whom he shall again privately converse with the offending brother; if satisfaction be given, he shall make no further complaint.

SEC. 3. If these efforts fail to secure a reconciliation, it shall be the duty of the offended to lay the matter before the church, for further action.

SEC. 4. If any member of the church shall be publicly guilty of any crime, or gross impropriety, it shall be the duty of the member knowing the transgression, to see or write to the offender, and inform him of his intention to lay the matter before the church, that he may appear in his own defence.

SEC. 5. When common rumor charges a crime or gross impropriety against a member, it shall be the duty of the member hearing it to visit or write to the accused, and inform him of the reports; and if he has reason to believe that they are true, to take the most judicious steps to ascertain their correctness, and lay the charge and its evidence before the church.

SEC. 6. When peculiar circumstances render it impracticable to visit or write to a member, who is known or currently reported to have been guilty of crime or gross impropriety, it shall be the duty of the

member knowing or hearing of such conduct, to take the most judicious measures to ascertain the truth, and lay the matter before the church.

SEC. 7. If a member having erred, shall voluntarily confess it to the church, and manifest repentance, no further proceedings, in ordinary cases, shall be entertained against him.

SEC. 8. If a charge be preferred against an absent member, he shall, if practicable, be cited to appear at the next meeting of the church; and no member, if absent, shall be censured or excluded at the same meeting during which a charge is preferred against him.

SEC. 9. Every member against whom a charge of misconduct is preferred, shall have the privilege of speaking in his own defence.

SEC. 10. Written testimony of any individual who is not a member of the church, may be admitted in cases of discipline; but not oral testimony, except the individual testifying be connected with some church of the same faith and order.

SEC. 11. If a member fail to give satisfaction to the church in relation to charges preferred against him, or perversely refuse to appear before the church when cited, he shall be excluded.

#### ART. VII. CONVENING A COUNCIL.

In cases of difficulty, for the decision of which the church desire the advice and wisdom of disinterested brethren, letters may be sent to the neighboring churches, requesting them to appoint delegates to meet a delegation from the church on a specified day; to which council, when organized, the case shall be referred, and their advice shall be laid before the church for further action.

#### ART. VIII. REPRESENTATION IN ASSOCIATION.

Once in each year delegates shall be appointed to represent the church in the Association; whose duty it shall be to furnish to the Association a statement of the condition of the church, including its changes; to faithfully represent the desires of the church; and to cooperate with the messengers of other churches in promoting the interests of the kingdom of Christ.

#### ART. IX. LICENSING AND ORDAINING MEMBERS TO PREACH THE GOSPEL.

SEC. 1. Any member who, in the judgment of the church, gives evidence, by his piety, zeal, and "Aptness to teach," that he is called of God to the work of the ministry, after having preached in the hearing of the church, may be licensed to preach the gospel of Jesus Christ, provided three-fourths of the members present at any regular meeting shall agree thereto.

SEC. 2. If the church unanimously decide that one of its licensed preachers possess the scriptural qualifications for full ordination, they shall call a council of ministers and brethren to examine the qualifications of the candidate, to which council the propriety of ordaining shall be wholly referred,

#### ART. X. BENEVOLENT ACTION.

The church holds it to be an imperative duty to labor for the propagation of pure Christianity, throughout the world, and will maintain some system by which all the leading objects of benevolence may receive their share of support, and all the members contribute, as the Lord prospers them.

All collections granted to churches, societies, or individuals, shall be counted by the Deacons before paying over the same; and the amount so collected shall be reported at the next church meeting.

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In proceeding to sketch the HISTORY of the BAPTIST body at large, their writers rejoice that early historical documents are in existence which very materially aid them. They cannot, they say, but be thankful to Mosheim when he tells them that their origin is hidden in the depths of antiquity, because such a testimony, like that of Cardinal Hosius, when he says that the Baptists have furnished martyrs for twelve hundred years, goes to show that they are not so modern in their origin as some recent writers would pretend.

It may not yet be known to all our readers that an ancient Greek work, recently found among the literary treasures on Mount Athos, by an agent from the Royal Library at Paris, was published at Oxford, England, in 1851. At first it was ascribed to Origen; but that opinion has been changed by strong reasons, brought forward by the Chevalier Bunsen, a gentleman who has long occupied a distinguished position in the literary world. For fifteen or twenty years, he was the Prussian ambassador at Rome; and he now holds the same high office at the court of London. He has enjoyed throughout life extraordinary facilities for prosecuting his favorite study of ecclesiastical history, and has shown much conscientiousness and independence in his researches and publications. This gentleman has forcibly shown the manuscript to have been written by Hippolytus, an ancient Christian writer, who was born in the latter part of the second century. and who died a martyr in the reign of the Emperor Maximin, about A. D. 236. The

work of Bunsen, treating of him and his times, consists of four volumes, published at London, in 1852. It exhibits abundant evidences of erudition; and it discusses a great variety of matters. It is entitled, "*Hippolytus and his Age; or, the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus:\** and, *Ancient and Modern Christianity and Divinity compared.*"

In the opinion of Chevalier Bunsen, this single work of Hippolytus, embracing as it does copious extracts from fifteen preceding authors whose works are lost, doubles our means of knowing the actual condition of the early Christian churches, up to about the year 236, of the Christian era. Hence the vast labor which he has expended in examining its results, and their application to the various churches of modern christendom.

The view of *baptism* that so distinguished a man presents, in this survey of a most important period of ancient church history, ought to be known. His character and position, as will have been perceived, entitle him to a respectful hearing. Whoever also has known him personally in private, must remember him with much esteem and love.

The Chevalier, as the result of this careful investigation, says:—  
 "The church adhered rigidly to the principles, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own solemn vow made in presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. It understood baptism, therefore, in the exact sense of the First Epistle of Peter, (iii. 21,) not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the church, in which the catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbor, not to the world and for self; a vow of faith in his becoming a child of God through the communion of his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church; its infringement entailed repentance or excommunication."

We can easily believe such a man as Bunsen when he says:—

"I have neither written for my own personal gratification, nor for

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\*Emperors of Rome, the one late in the second century, and the other early in the third.

any party, either here or in Germany, nor for any fashion of the day. I have meditated and inquired from an earnest desire to discover truth, and to meet the wants of a confused and eventful age, which yearns after light and information; and I have said nothing which I have not thoroughly examined and tested for at least twenty-five years. Thus, while I shall not be scared by any dictatorial assertions, neither will any correction come unwelcome to me. Of the truth of the fundamental views which I have expressed, and of the soundness of their philosophical and historical ground work, I have as little doubt as I have of my own existence."

Let us copy from him one more short extract:—

"You take your stand upon the church; here is its commencement. You take your stand upon the Bible; here is its first apostolical realization. What is required of you is, not to substitute scholarship and research for simple Christian faith, much less to set up the idol of philosophy on the shrine of religion. You have no longer to deal with the abstract philosophy and barren research of the eighteenth century; you live in the nineteenth, one of historical philosophy and of reconstruction. The work to which we are called, is unweariedly and humbly to sweep the porch of the Temple; to clear the floor; not to riot as destructives in the darkened chambers, but to bestir ourselves to restore, and to allow the light of heaven to penetrate within them. It is the rubbish of false learning and conventional scholasticism which separates us from the sanctuary, and it is high time to sweep it away, as the signs of the latter days have appeared, in which infidel superstition intends to usurp the altar, and wilful falsehood the throne of truth."

Of course it cannot be expected, that in a work like this we should give a complete history of any one denomination of professing religionists. Our object is to give a portion of general knowledge, which may excite a disposition to read other and separate works, on whatever section of the church may especially interest the reader. But as the Baptists lay claim to the highest antiquity, even to be the lineal descendants of the primitive church, and as they are at present a large and influential body, we may glance at their History both in England and our own country.

It has been customary with a large class of writers to identify the origin of the Baptists with a mob of persons called Anabaptists, at Munster, Westphalia, in the sixteenth century. But it is important to remark, that the Baptists have always disowned that lawless riot, and that modern historians are now beginning to separate the one class from the other. Dr. Chase, of Massachusetts, writes in 1846, "Many, we

know, have pointed to Munster, in Westphalia, as the place where the Baptist family originated. But the matter seems not to be so understood there. I was once standing in that city, near St. Lambert's church, in sight of the iron cages on its steeple, in which John Bockhold, of Leyden, and two of his most active associates, after being tortured to death with red hot pincers, were hung up more than three hundred years ago, for a terror to all ages ; and I inquired of the very intelligent citizen who accompanied me, whether there were any where more of this kind of people. ' No,' he promptly replied, ' They were all exterminated.' "

It is believed that the Gospel of Jesus Christ was introduced into Britain about the year 63, by Claudia, a Welsh princess converted, under the ministry of the apostle Paul, at Rome. Her exertions to extend the reign of Christ were constant and successful. Bishop Burgess tells us, that the early British churches bore a striking resemblance to the model Institution at Jerusalem ; and Mosheim tells us that " No persons were admitted to baptism, but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

For many years, especially in the middle and towards the close of the second century, the gospel made considerable progress, destroying the cruel idolatrous rites of Druidism. The churches, it is said, were long preserved from the error which so extensively prevailed in the East. They endured " A great fight of afflictions," especially in the fourth century, by the edicts of Dioclesian. But though opposed by the civil power, they admirably sustained their Christian simplicity and purity. When, however, Constantine began to smile upon them, not a few became worldly-minded, and corrupt, and not long after the errors of Pelagius covered and rent the land. Two divines, who are said to have been Welshmen, but who had resided on the continent of Europe, returned, and happily succeeded in reclaiming many of the wanderers, who were re-baptized in the river Allen, near Chester, on the borders of North Wales, about the year 410. Thirty years after this, such was the prevalence of immorality in Britain, that the pious people retired to the woods, to enjoy in peace the worship of God, and communion with each other ; while the old corrupt professors of Christianity, so Warner tells us, united their system with that of the Druids. Old Dr. Thomas Fuller testifies that the body of the Christian church was now in Wales.

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About the year 448 the Saxons began to settle in Britain ; and for more than a century perpetually harassed the natives, till they forced

them to retire from their country, and settle in Wales. Their cruelties are described in a very affecting manner by Bede and Gildas, the latter of whom says, "From the east to the west nothing was to be seen but churches burnt and destroyed to their very foundations. The inhabitants were extirpated by the sword, and buried under the ruins of their own houses. The altars were daily profaned by the blood of those slain thereon. After they were driven into Wales, whither their invaders could not follow them, religion began again to flourish. Two large societies or communities were formed; one at Bangor in the north, the other at Caerleon in the south. In each of these communities there existed one common fund, from which the wants of all, however differently engaged, were supplied.

Danvers informs us, that "In Bangor was a college consisting of two thousand one hundred Christians, who dedicated themselves to the Lord, to serve him in the ministry as they became capable, to whom was attributed the name of the Monks of Bangor. Yet did they no ways accord with the Popish monks of that or the following age; for they were not reduced to any ecclesiastical order, but were for the most part laymen, who labored with their hands, married, and followed their callings; only some of them, whose spirits the Lord fitted and inclined to his more immediate service, devoted themselves to the study of the Scriptures, and other holy exercises, in order to the work of the ministry." From this institution hundreds of eminently useful ministers were sent forth to extend the kingdom of Christ.

In this state was religion in Wales, when Austin the monk was sent into England by Gregory VII., Bishop of Rome, with the design of converting the Pagan Saxons into conformity with the church of Rome. To accomplish this, Gregory ordered him not to pull down the idol temples, but convert them into Christian churches. The reason of this injunction was, that the natives, by frequenting the temples they had always been accustomed to, might be the less shocked at their entrance into Christianity; and therefore his Holiness directed that the idols should be destroyed, and those places of worship sprinkled with holy water.

This was in the year 596, when Ethelbert was King of Kent. At his court Augustin opened his mission, which was attended with such success, that the king and his queen Bertha, and a great number of his subjects, very soon made a public profession of Christianity. The king was so zealous a convert, that he gave his own palace to the church, and retired to Reculvers, that Austin might live more at ease and in splendor at Canterbury. Notwithstanding all these favors, and the

princely style in which he lived, this Romish apostle could not be contented while the British clergy in Wales lived independent of his authority, and were not in a state of subjection to the bishop of Rome. He was extremely desirous to reduce the British Christians in remote parts of the Island to his metropolitan jurisdiction, and to the doctrine and discipline of Rome. This circumstance is the more remarkable, as the British bishops of that age had more enlarged views of things than any other class of persons; accordingly they disclaimed all submission to the church of Rome, and nobly asserted their independence.

The account of a conference which Austin held with some of the Christians of the college of Bangor is thus related by Robert Fabian, himself a Catholic monk, and one of the oldest of the Chroniclers. We will give it, as a curiosity, in his own exact style and spelling:—“By the help of Ethelbert, [the King,] he assembled and gathered the byshoppes, and doctours of Brytaine that were before disparkled [dispersed.] The place of Assemble was called long after, Austin’s Oke; which is expounded to be Austeyn’s strengthe, and is in the march of Wikerres and of the west Saxons. In this place he charged the said byshoppes, that they should with him preach the word of God to the Anglis, [Angles or Saxons;] and also that they should among themselves amend certain errours, then used in the Churche; and specially for kepeing of their Ester tide, wher against the byshoppes of Brytayne held opinion til Austayne shewed them a myracle by a blind Anglis or Saxon. After the which myracle shewed the said Byshoppes replied to the will of Austayne in that cause. But for all this, there was of them that said, that they might not leave the custome which they so long had continued, without assente of al such as had used the same. Then he gathered a synode, to the which came seven byshoppes of Brytons with the wysest men of that famous Abbey of Bangor. But first, they took counsel of an holy man, wher they should be obediente to Austayne or not. And he said, yf ye find him humble or meke, as to Christes disciple belongeth; that they should aset to him, which mekeness they shoude perceave in him, yf he, at their coming into their synode, or councell, arose agayne them. When the sayde bishops entered the sayde synode, Austain sat styl in the chaire, and removed not: whereupon they were wroth and disdayned him and would not obey his requestes.

“He then sayde, sins ye wol not aset to my hestes generally assent to me specially in iii things.

“The first is that ye kepe Ester in due fourme and time as it is ordayned.

“The second, THAT YE GIVE CHRISTENDOME TO CHILDREN. And the thyrde is, that ye preach unto the Anglis the worde of God, as aforetimes I have exhorted you. And all the other deale, I shall suffer you to amend and refourm within yourselves: *but they would not thereof.* Then Austayne sayd unto them, and warned them by manner of inspiration, that since they wold not receave peace of their brethren, they should of other receave warre and wretche: the which was after put in experience by Ethelfridus King of Northumberland.”

This account is confirmed by other ancient writers, such as Bede, and Geoffrey of Monmouth, the latter of whom tells us that “In the country of the Britons, Christianity flourished, which never decayed even from the apostles’ time; amongst whom was the preaching of the gospel, sincere doctrine, and living faith, and such form of worship as was delivered to the churches by the apostles themselves; and that they ever to death withstood the Romish rites and ceremonies; and that as long as the British churches possessed the country, they kept themselves sound in the faith, and pure in the worship, order, and discipline of Christ, as it was delivered to them from the apostles and evangelists.”

Old Thomas Fuller, in his Ecclesiastical History, has translated some verses of the ancient Bard, Talliessyn, recorded in the Chronicle of Wales, which show how much these Welsh Christians opposed Romish innovations:—

“Wo be to the priest unborn,  
That will not cleanly weed his corne  
And preach his flock among;  
Wo be to that shepherd, I say,  
That will not watch his fold alway,  
As to his office doth belong.  
Wo be to him that doth not keep,  
From *Romish wolves* his sheep,  
With staff and weapon strong.”

The account given by Fabian of the destruction of the Britons and of the monastery, so called, of Bangor, is confirmed by Humphrey Lloyd, the learned Welsh Antiquarian, in his Breviary of Britain. He says:—“In Denbighshire, near the castle of Holt, is seen the rubbish and reliques of the monastery of Bangor, while the glory of the Britons flourished. In the same were two thousand one hundred monks, very well ordered and learned, divided into seven parts, daily serving God; amongst whom those that were simple and unlearned, by their handy labor, provided meat and drink and apparel for the learned, and such as applied themselves to their studies; and if anything was remaining,

they divided it among the poor. That place sent forth many hundreds of excellent, well learned men ; amongst whom it also vomited forth to the world Pelagius. And afterwards by the envy and malice of Austin, that arrogant monk, and the most cruel execution of his minister Ethelfrid, those worthy men were destroyed, the whole house, from the very foundation, together with the library more precious than gold, was razed down, and demolished by fire and sword. And hence it is manifest that this bloody massacre of those glorious witnesses for Christ did arise from their courage and zeal against those anti-Christian impositions of the Romish Church.”

The Welsh Baptist historians assert, that one thousand two hundred ministers and delegates were murdered at one time, and many more afterwards, because they would not submit to infant baptism.

The controversy on Baptism did not end here. Between those Christians who had survived the persecutions to which they had been exposed, and the followers of Augustin, it lasted about a century. This debate, says Dupin, was not on the *number* of immersions, since one or three dippings were equally valid at Rome ; not on the *mode*, because all immersed in rivers, ponds, etc. ; but on the *subjects*. At this period, A. D. 600, baptism in the Romish church had descended to minors of seven years of age, called, as Mabillion and Robinson have shown, *infants*. Conformity to this custom was required and refused. The ancient British church, says the Encyclopedia Metropolitana, did not practice immersion of minors, their conformity to the mother church, Acts ii. 41, forbade it. Neither Constantine the Great, who was born in Britain, was baptized in childhood, though his mother Helena was a zealous Christian, and his father favourable to Christianity, if not a professor of it ; nor were Sexted and Seward, sons of Sebert, the Christian king of the East Saxons. “Men,” says the venerable Bede, “Were first to be instructed in the knowledge of the truth, then to be baptized as Christ hath taught, because without faith it is impossible to please God.” In the baptisms of Austin, Camden tells us, none were compelled, but the multitude was with faith to go into the water, two and two, and in the name of the Trinity to dip one another. Bede’s history of the first baptism in England, say baptist writers, is an exact counterpart of the histories of baptism in the East ; the first teachers made disciples, and immersed in rivers or in the sea. There is no proof, say the Baptists, in Gildas or Bede of infant baptism for the first six centuries.

To descant on the various proofs of declension in what have been very properly called “The dark ages,” would neither comport with

the design or the limits of our work. Suffice it to say, that in the darkest night the Waldenses of Piedmont reflected the glory of Christ. To claim *all* the Waldenses as Baptists, is not the ambition of that body; though they do maintain that the best of the Waldenses, in their best days were Baptists. In support of which they bring the following witnesses:

Dr. WALL, in his "*History of Infant Baptism*," speaking of the Petrobussians, says:—"Withdrawing themselves about the year 1100 from the communion of the Church of Rome, which was then very corrupt, they did reckon infant baptism as one of the corruptions, and accordingly renounced it, and practised only adult baptism."

Mosheim, speaking of Peter de Bruys, says:—"It is certain that one of his tenets was that no persons whatever were to be baptized before they were come to the full use of reason."

Bishop Bossuet, a Catholic, complaining of Calvin's party for claiming Apostolical succession through the Waldenses, observes:—"You adopt Henry and Peter de Bruys among your predecessors, but both of these everybody knows were Anabaptists." "The Waldenses," says Francowitz, "Scent a little of Anabaptism, but they were nothing like the Anabaptists of our times." "Yes," replies Limborch, a learned Professor of Divinity in the University of Amsterdam, "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenses and the Waldenses."

In the year 1536, the Baptists received a very important accession in the person of Menno Simon, a native of Friezeland, who renounced the church of Rome, of which he had been a priest, and joined the Baptists, who received from him the name of *Mennonites*. He was a man of eminent worth, and his indefatigable labors were crowned with distinguished success; as well in correcting the internal discipline, and sentiments of the society, as in procuring for those sentiments a more extensive adoption. In the United Provinces their numbers became great, and their reputation high, notwithstanding their subdivisions under various names.

The principles, we are told by Bayle, on which the States of Holland tolerated this defamed sect, may be learned from a conversation which the Dutch ambassador, Van Benning, held with the celebrated M. de Turrene: "Why should you wish," said the ambassador, "That we would not tolerate them? They are the best and the most convenient people in the world. They never aspire to posts of honor, nor rival us in glory. One could wish, that everywhere, half the inhabitants would decline public offices; there would be more chance for the

other half. We have no fear from a sect which maintains the unlawfulness of bearing arms. The Mennonites pay their taxes, and with the money we levy troops, who do us more service than they would. They apply themselves to business, and enrich the State by their industry, without injuring it by the expense and contagion of their dissipations. But they refuse to take an oath! Terrible crime! They are as much bound by their word and promise as if they swore."

While the sword of persecution pursued the Baptists on the continent of Europe, some of them fled to England, where the opposition of Henry VIII., to the Papal See, encouraged them to hope that they should enjoy the same liberty of religion which the monarch claimed for himself. In him, however, they found a secular pope; for in 1535, fourteen Hollanders, accused of being Anabaptists, were put to death, and ten others escaped the same fate only by recantation. As this sect was supposed to include all that was vile, Henry indiscriminately branded with the name those whom he doomed to death, though some of the martyrs avowed at the stake their abhorrence of those tenets with which they were charged. Thirty persons were at one time banished for opposing the baptism of infants. Fleeing to Delft, in Holland, which was then under the yoke of Charles V., the men were beheaded, and the women drowned.

During the reign of Edward VI., among those who fled from Germany on account of the rustic war, there were some who went by the name of Anabaptists. Of this, a complaint was made to the Council, which issued a commission to several bishops and other persons, to try all "Anabaptists, heretics, and dispensers of the common prayer." In tender compassion they were first to attempt the conversion of the accused by force of argument; but if they failed here, they were to employ flames. Cranmer being at the head of this Protestant inquisition, gave his enemies too much reason for saying, that his own cruel death was but a just retaliation. On the accession of Elizabeth, Baptists much increased; and notwithstanding Fuller's exultation, "That our countrymen were free from the infection," it is highly probable that Englishmen, as well as foreigners, were found in their societies. On Easter day, 1575, was discovered a congregation of Dutch Anabaptists, at Aldgate, London. Many were imprisoned, and four of them, bearing faggots, made their recantation at Paul's Cross. Next month, eight Dutch women were banished; but two, for their peculiar obstinacy, were sentenced to be burned. At length the Baptists banished from England by the proclamation of Elizabeth, fled to Holland. Here they were first in communion with the independent churches; but the differ-

ence of their sentiments having created dissensions, they separated and formed distinct societies. The learned Ainsworth had been some time pastor of the Independent church at Amsterdam, when it was joined by John Smith, who had been a minister of the church in England. Mr. Smith, having declared his objection to infant baptism, was opposed by Ainsworth, and by Robinson, pastor of the Independents at Leyden. Many controversial pieces were published on both sides. As Mr. Smith thought there was no one at that time duly qualified to administer the ordinance, he baptized himself, for which he was called a se-baptist. He afterwards adopted the sentiments of the Arminians, and became the father of the general baptists. This subdivision published a confession of faith, which diverges much farther from Calvinism than those who are now called Arminians would approve.

In England, in the year 1608, Enoch Clapham writing against those whom he calls sectaries, charges them with separating not only from the established church, but from the Brownists, or other Puritans, and retiring to worship in woods, and plant churches in foreign lands. Some on meeting to form themselves into a Baptist church, felt the same difficulty which had induced Mr. Smith to baptize himself; but they adopted a different method to extricate themselves from the embarrassment. They sent Richard Blount, who understood the Dutch language, to a Baptist church in Holland. Having been baptized he returned, and administered the ordinance to Samuel Blacklock, a minister. By these two, all the rest of the society, about fifty persons were baptized.

It is supposed that the first treatise against the baptism of infants, which appeared in the English language, was the translation of a book written in Dutch. Previous to this however, the Baptists had defended their own sentiments from the press, and published a confession of their faith. They presented to King James, and his parliament, an "Humble supplication," in which they vindicate their sentiments concerning civil government, and sign themselves "Those who are unjustly called Anabaptists."

The Baptists now began to appear as a distinct member of the Puritan body. The Independant congregation of which Henry Jacob was pastor, having become very numerous, was in the year 1616, divided into several churches; and those of them who adopted the principles of the Baptists, chose Mr. Spillsbury for their pastor. This separation from the Independent churches, in order to form a communion distinguished from them, only by these peculiar views of baptism, naturally produced controversy.

The Long Parliament having wrested from the hands of Laud the crosier which he had employed as a rod of iron to crush all freedom of opinion, the Baptists came forth to defend their cause on a more public stage. A species of ecclesiastical chivalry was the fashion of the day. Divines selected as the champions of their respective parties, met in these consecrated lists, to determine by single combat the merits of their cause. The Baptists, with all the ardour of recent conviction, threw down the gauntlet, and by frequent exercise, became skillful fencers in these bloodless duels.

Dr. Featly, a divine of the Established church, was one of the first opponents of the rising sect. He contended against four persons, and by his own confession wrote the record of the conflict with a pen dipped in gall. Shortly after this, Mr. Baxter says, he first became acquainted with the Baptists. Some young men had submitted to immersion, and joined a church which Mr. Tombes had formed at Bewdley, three miles from Kidderminster. They endeavored in vain to draw Mr. Baxter into a paper war with Mr. Tombes, but at length a public disputation between these two leading men was appointed. They met in the parish church at Bewdley, and disputed from nine in the morning, till five in the evening. On Mr. Baxter's side, it was said, that this contest satisfied, not only the inhabitants of Kidderminster, but also Mr. Tombes' own townsmen, except about twenty, who composed his church. But as all such public tournaments are most unhappily calculated to make men contend for victory, rather than truth, so both sides usually claim the victory which was the case in the battle of Bewdley.

While the Baptists were struggling for the establishment and diffusion of their principles, the Quakers arose with most decided hostility to what they called water baptism. Hence these two parties from their origin, stood peculiarly opposed to each other; for to contend in behalf of the exclusive baptism of believers by immersion, would be a nugatory warfare, if George Fox, and his followers could prove that the only Christian baptism was that of the Spirit.

A public dispute was held at High Wycombe, Buckinghamshire in 1670, between a Baptist and a Quaker. Four years after they persecuted each other with books, of which the bitter titles excite regret, that sufferings had not taught them more respect for companions in tribulation. William Penn, irritated by the charges which a Baptist had preferred against the Friends, appealed to the whole body for justice. To arouse their attention, Penn's book was given away at the doors of Baptist meeting-houses. But after an examination, the Baptists pro-

nounced their champion innocent. The Quakers, however, deny that the affair received an impartial investigation.

More severe conflicts awaited the Baptists. Mr. Henry Denne was, by the Long Parliament, imprisoned for preaching against infant baptism, and for acting upon what appeared to him scriptural principles; for instead of the unbounded license, which is supposed to have been the sin of those times the spirit of intolerance still usurped the throne of Deity, by attempting to rule in the empire of conscience.

After the Senate had published what we may term an apology for the sectaries, it passed a most disgraceful ordinance, denouncing severe penalties on certain opinions, among which the denial of infant baptism was distinctly mentioned. The law was found too vile to be executed. When Cromwell was rising into power, having determined, for political reasons, to cashier the officers of his regiment, he assigned what he thought would be the least odious pretence, that they were Anabaptists. Yet, in the general tenor of his government, the *Protector* merited that title for his conduct towards the Baptists, whom the advocates for covenant uniformity longed to crush.

At the Restoration, Major General Harrison, who was of this communion, being condemned as one of the regicides, died not merely with calmness, but with joy. Venner's insurrection was the signal for a general persecution of the Baptists; though Mr. Henry Jesse shortly after declared, that Venner himself said, "There was not one Baptist in his party; and that if they succeeded, the Baptists should know that infant baptism was an ordinance of Jesus Christ."

A congregation of Seventh-day Baptists in London was disturbed, and the preacher, Mr. John James, was accused by an unhappy wretch of uttering treasonable words. Though it was solemnly sworn by those who were present, that the words were never uttered, he was condemned. His wife presented a petition to Charles, who, on hearing the name of the petitioner, said, "Oh, Mr. James, he is a sweet gentleman." But the king afterwards so completely changed his tone, as to say, "The rogue shall be hanged." For once, Charles remembered his promise, and Mr. James was sent to join the noble army of martyrs.

Upon the infamous statute of Elizabeth, ten men and two women, taken at a meeting near Aylesbury, were required to conform to the establishment, or abjure the realm. Declaring that they could do neither, they threw themselves upon the mercy of the court; but as the tender mercies of the wicked are cruel, the twelve were condemned to die. Aylesbury was thrown into the utmost alarm at the bloody sentence; for the rest of the Dissenters, who were the principal part of the inhabi-

tants, expecting that their turn would come next, shut up their shops, and abandoned all attention to business. The son of one of the condemned persons rode up to London, to confer with Mr. William Kiffin, who, though a Baptist, had some interest at Court. When Chancellor Hyde laid the case before his Majesty, Charles seemed much surprised, and promised his royal pardon. But afraid that his father would be pardoned after he was hanged, the son begged for an immediate reprieve, which, having obtained, he returned with sufficient speed to save these devoted lives.

The Baptists claim the high honor of being the first who, in England, asserted the rights of conscience; of establishing, on the immutable basis of just argument, and Scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command. The Hansard Knollys Society, which takes its name from a renowned champion of this principle, an early distinguished member of the sect, have thought it right to publish these early tracts, memorials of their brave and conscientious forefathers, not from approving of every ill-advised word by which they may be alloyed, but as they "Were the first articulations of infant liberty;" the first utterances of the voice of truth and pure Christianity, issuing from the pioneers of the soul's freedom. A well-written Historical Introduction to the Tracts may be described as a good concise history of the Reformation in England. The modern reader who is the friend of unlimited freedom of conscience, will be charmed with the brave, uncompromising, and really enlightened spirit displayed even in the most homely of these tracts.

When the great Assembly of Divines met in St. Margaret's church, Westminster, in the middle of the seventeenth century, so far was the generality of men, even those of the most expanded minds, from apprehending the true principles of religious freedom, that Milton himself, though a noble defender of religious toleration in general, places exceptions to its universal extension, and regards Romanism and idolatry as not to be comprised in its benefits. Sir Harry Vane, taught by Roger Williams, appears to have been the only one in the assembly who asserted any thing like consistent sentiments. He pleaded for "A full libertie of conscience to all religions," and opposed the clause, says Baillie, which required subscription to the covenant before ordination. To the Anabaptists, as they were then nick-named, the high praise is due, that at this period and before it, they had been clear in the principle, "That it is not only unmerciful, but unnatural and abominable, yea monstrous, for one Christian to vex and destroy another for difference on questions of religion." Such was the language of a Baptist writer

in 1646. And in 1647, Samuel Richardson, a Baptist also, asks, "Whether it be not better for us that a patent were granted to monopolize all the cloth and corn, and to have it measured out unto us, at their price and pleasure, which yet were intolerable, as for some men to appoint and measure out to us what and how much we shall believe and practise in matters of religion?" "If," the same writer asks, "If the magistrate must punish errors in religion, whether it does not impose a necessity that the magistrates have a certainty of knowledge in all intricate cases? And whether God calls such to that place whom he hath not furnished with abilities for that place? And if a magistrate in darkness, and spiritually blind and dead, be fit to judge of light, of truth, and error? And whether such be fit for the place of the magistracy?"

Such are specimens of the kind of questions addressed by Baptists to the consideration of the Assembly of Divines, where none of them were considered worthy of a seat.

It is now full time to sketch the HISTORY of the Baptist Body in the United States. Every one is interested in the facts connected with the arrival of the Pilgrim fathers in Massachusetts, in the year 1620, and are acquainted with the statement of Dr. Cotton Mather, in his "*Magnalia*," that "Some of the first planters of New England were Baptists," and many facts and still existing documents go to confirm the statement.

The early emigrants to Massachusetts were composed of two classes. The former of which were Puritans, members of the established church, who would have been fully content had the irregularities and grosser improprieties of the church been reformed; and others were non-conformists, who generally worshipped apart, conscientiously objecting to the forms of the church, so strongly that they could not worship within its walls. Comparatively few of them, however, objected to the *principle* of an union between the church and the state. The result of this was, that on their arrival in New England such an union was recognized, and from this fact originated all the unhappy contentions which existed till within the present generation,—till the law of Massachusetts passed making the support of religion entirely voluntary. The compulsory support of the ministry was the first evil of a religious character established by the government of Massachusetts, and the last which was removed.

Speaking of the Pilgrim fathers, and their designs in coming to this country, Dr. Bushnell has well said, "They as little thought of raising a separation of church and state as of planting a new democracy. They

accepted in full and by formal reference the English doctrine on this subject and Robinson even professed his willingness to accept the 'Oath of supremacy,' which acknowledges the king as the rightful head of the church. When a new settlement or town was planted, they said, not that the settlers were become a body politic, but that they were 'Inchurched.' And when Davenport preached on the terms of suffrage, the problem stated was "How to order a frame of civil government in a plantation whose *design* is religion." "

It is a painful fact that the Pilgrim fathers did not clearly understand the doctrine of Religious freedom. Comparatively few had discovered that any established form of Religion must be essentially intolerant. Hence, in the early history of New England, existed banishment for holding religious heresies, or what was considered such, and hanging in case of their return from banishment. Toleration was preached against, as a sin in rulers, that would bring down the judgment of Heaven upon the land. Mr. Dudley died with a copy of verses in his pocket, of which the following two lines make a part:—

"Let men of God, in court and churches, watch,  
O'er such as do a toleration hatch."

There can be no doubt that while the Baptists worshipped with their pedobaptist brethren, there were frequent contentions between the parties, relating alike to baptism, to the support of the ministry, and to the general union of civil and ecclesiastical affairs. We think, too, that we can perceive indications of attempts to organize separate churches on the part of Baptists, but for many years, they proved failures.

Early in the seventeenth century, Sir Edward Coke, one of the most eminent lawyers which England has ever produced, observed at the church where he usually worshipped, a lad taking notes of the sermons. He was pleased with his modest appearance, and his promising talents, and sent him to Oxford University. The name of this lad was ROGER WILLIAMS. He was born of humble parentage in Wales, about 1599; and after a good education, received ordination in the church of England. He soon began to show great independence of mind, and could not submit to the tyrannical laws which aimed to control the consciences of his countrymen; he saw, too, the errors of his own church, and was very early convinced that there was small hope of their removal. In a word, he became a resolute Dissenter from the ecclesiastical establishment.

At the age of thirty-one, he sailed with his wife, December 1, 1630, to this country, and arrived at Nantucket, February 5, 1631. His ener-

getic piety made him popular, and he was soon invited to become assistant minister at Salem. Not many years afterwards he was accused of "Embracing principles which tended to Anabaptism;" was "Hunted like a partridge upon the mountains;" and was at length driven from the colony. He sought and found among the Indians of what is now called Rhode Island, the rest denied to him by Christians. March, 1639, he was baptized, and with ten others formed the first Baptist Church at Providence, an engraving of whose present building appears on page 117.

Often as the inscription on the bell of this Church edifice has been printed, it cannot be improper to introduce it here :—

" For freedom of conscience the town was first planted ;  
Persuasion, not force, was used by the people ;  
This church is the eldest, and has not recanted,  
Enjoying and granting, bell, temple, and steeple."

Roger Williams always declared that the worst statute in the English code was that which enforced attendance upon the parish Church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights. No one should be bound to worship, or, he added, " To maintain a worship against his own consent." What ? exclaimed his antagonists, amazed at his tenets, " Is not the laborer worthy of his hire ?" " Yes," replied he, "*From them that hire him.*"

" How sorrowful, how sorrowful !  
Thou Freedom's foremost friend,  
That they who toiled with thee for truth,  
Thy bleeding heart could rend.

How terrible, how terrible !  
When exiled from thy home,  
Thy co-exiles could drive thee forth,  
'Mid savages to roam.

How cruelly, how cruelly,  
Thy persecutors plied  
The stabs of slander to thy heart,  
Nerved by a bigot-pride.

How dolefully, how dolefully,  
The tale breaks on the ear,  
When the long sorrow of thy life  
Impartially we hear.

But gloriously, but gloriously,  
 The victory was wrought,  
 When trusty time took up the sword,  
 And thy own battle fought.

Yes, gloriously ! yes, gloriously !  
 For now throughout our land,  
 None dare the sacred conscience touch  
 With sacrilegious hand.

Yes, gloriously ! yes, gloriously !  
 For lo ! throughout the world,  
 The truth is pushing on the war,  
 With banners high unfurled."

The German philosopher—Gervinus—in a work, lately published, entitled "*An Introduction to the History of the Nineteenth Century*," in discussing the doctrines of the Reformation, and their influence upon the world, thus speaks of Roger Williams, and the doctrines first evolved by that illustrious Reformer :

"In accordance with these principles, Roger Williams insisted in Massachusetts upon allowing entire freedom of conscience, and upon entire separation of the Church and the State. But he was obliged to flee, and in 1636 he formed in Rhode Island a small and new society, in which perfect freedom in matters of faith was allowed, and in which the majority ruled in all civil affairs. Here in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed, before they were even taught in any of the schools of philosophy in Europe. At that time people predicted only a short existence for these democratical experiments—universal suffrage, universal eligibility to office, the annual change of rulers, perfect religious freedom—the Miltonian doctrines of schisms. But not only have these ideas and these forms of government maintained themselves here, but precisely from this little State have they extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the Theocracy in Massachusetts, and the Monarchy in all America. They have given laws to a continent, and formidable through their moral influence, *they lie at the bottom of all the democratic movements which are now shaking the nations of Europe.*"

A few years before the baptism of WILLIAMS, though unknown to him, the Rev. Hansard Knollys, a distinguished Baptist minister in London, arrived in Boston, where he remained some time diffusing, as he could, baptist principles. He was the first minister ever settled in

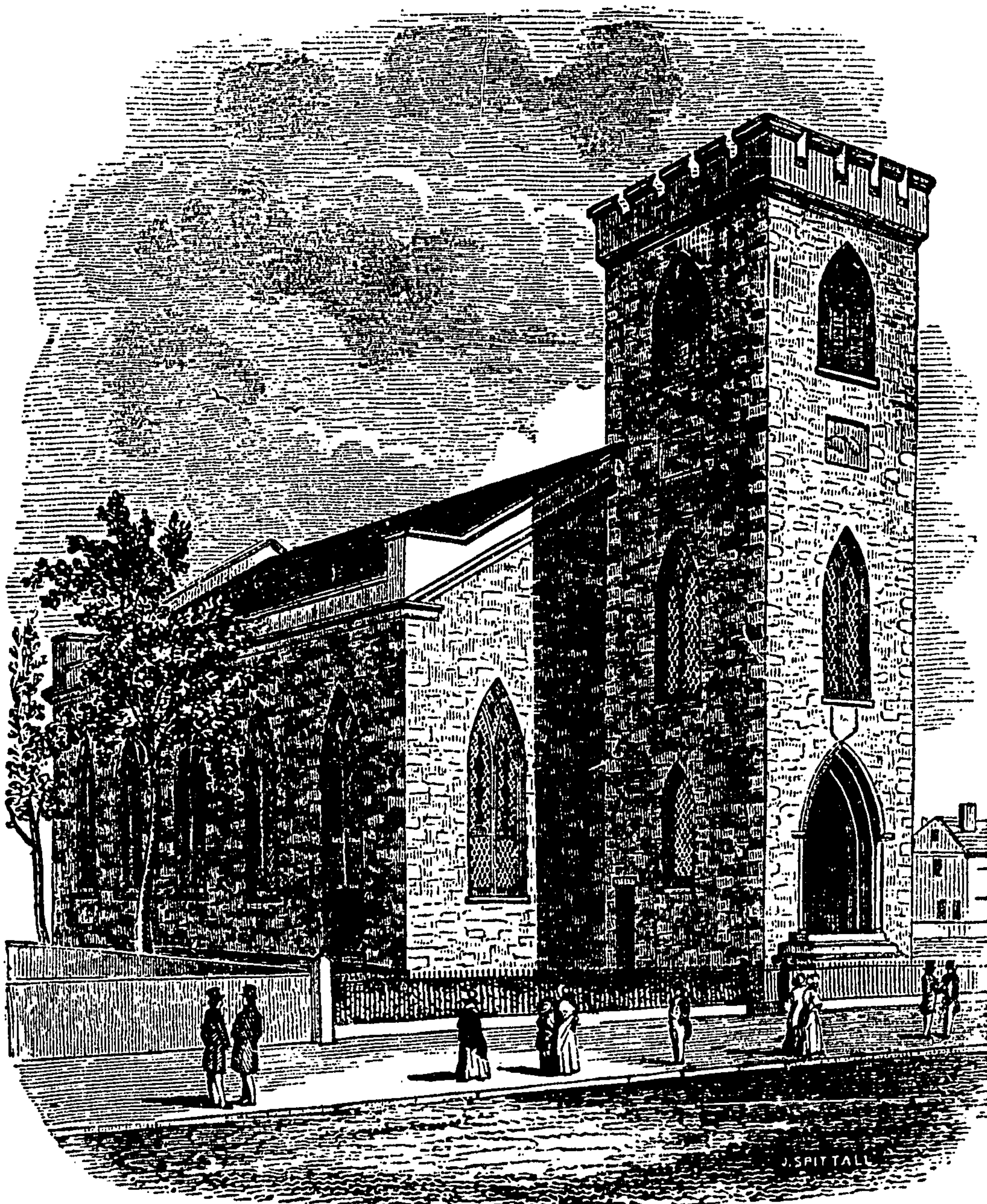
New Hampshire, He took charge of the church at Dover in 1635, and resigned in 1639. His character was injured by some historians in New England; but he was vindicated by Drs. Cotton Mather and Neale. Seeing little hope of organizing Baptist churches, he returned to England in 1639.

In the year 1639, the same year in which WILLIAMS organized his church, and Knollys returned to England, an attempt was made in Weymouth, a town about fourteen miles southeast of Boston, to gather a small church of Baptist believers. John Spur, John Smith, Richard Sylvester, Ambrose Morton, Thomas Makepeace, and Robert Lenthal, were the principal promoters of the design. They were all arraigned before the general court of Boston, where they were treated according to the practice of the day. Smith, who was probably considered the greatest transgressor, was fined twenty pounds, and committed to prison during the pleasure of the court. Sylvester was fined twenty shillings and disfranchised. Morton was fined ten pounds, and counselled to go to Mr. Mather for instruction. Makepeace had probably no money; he was not fined, but received a modest hint of banishment unless he reformed. Lenthal compromised the matter with the court for the present; consented to appear before it at the next session; and was enjoined to acknowledge his faults. How matters finally terminated with him we do not know; but it is certain that he soon after went to Rhode Island, and began to preach there.

Of another of the beautiful Baptist church edifices in Rhode Island we here give an engraving. It is that of WARREN, built in 1844, for a church formed about a century ago, and which is now in a high state of prosperity, having about three hundred communicants.

About this time, several persons of distinction, including two of the professors of Cambridge University, and Lady Moody, of Lynn, became Baptists, and had to remove from the colony. And in 1644 a poor man, of the name of Painter, became a Baptist, and was complained of to the court for refusing to have his child baptized. The court with judicial dignity, interposed their authority in favor of the child. And because the poor man gave it as his opinion, that infant-baptism was an anti-christian ordinance, "He was," says Backus, "Tied up and whipped."

In the mean time, Roger Williams had been to England, bringing back with him a charter signed by the King granting full and entire freedom of conscience to the colony which the bold Baptist had originated. While this fact greatly encouraged the Baptists it did nothing to abate the persecutions of those who opposed them. Three men of Lynn, in the colony of Massachusetts, named Clark, Holmes, and Crandal, were



FIRST BAPTIST CHURCH, WARREN R. I. /

convicted of being Anabaptists, and the first was sentenced to pay a fine of twenty pounds, the second of thirty and the last of five, or to be publicly whipped.

The cause, however, gradually progressed, and so much the more, because it was felt to be that which promoted civil freedom, as well as religious. The prevailing party, in spite of checks from the government in England, and of growing public opinion at home, showed no disposition to give up the contest. We will give an illustration or two of this fact.

The town of Ashfield, in Massachusetts, was incorporated by this name in 1764, but was previously called Huntstown, and a few families settled in it as early as 1742. In 1761, the Christians of that town took measures to organize a Church, and having embraced the then widely-spread faith of the Baptists, they sent to the Rev. Noah Allen, of Stafford, Conn., to come among them, and baptize. Their Church was organized July 1, 1761, and the Rev. Ebenezer Smith, one of their own number, was soon after ordained over them. In copying an account from the Franklin County Association Minutes of the persecutions which these Christians underwent, there can be no wish to revive unhallowed feelings between the pedobaptist brethren and the Baptists, but simply to show the unhappy consequences of the union between the Church and the State, and to excite gratitude to God that such events are passed away from us, we trust, for ever:—

“When I was ordained,” says Mr. Smith, “More than half the people in town were agreed in it, and attended my ministry. The pedobaptists came into town, and in 1763, settled a minister. There was, according to law, three hundred acres of land given to the first minister settled in town. The pedobaptists *claimed* that, and got it. There were three hundred acres more given, the use of which was for the support of the ministry. The pedobaptists rented that, and refused to let the Baptists have one cent of the avails. The General Court about this time passed a law granting the pedobaptists the privilege of taxing all the land in town to pay their ministers, and build their meeting-houses; and if any refused to pay, power was granted to sell their lands to cancel the debt. We sent a petition to the General Court for relief, but were refused. We immediately agreed not to pay the tax, and in the month of April, 1770, they presented a tax of £507, which had been raised for the support of their minister, and erection of their meeting-house. They commenced selling our land, and in all sold about four hundred acres, ten of which was my own, worth ten dollars per acre. The next day, while they were surveying the land, my little son, four years old, came to me crying, saying, ‘Father, have the men come to

take away our home?" We again petitioned the Court for relief, and finally a committee of five was appointed to listen to our complaints, and report. I was appointed to stand before them, and plead our cause. The owners of the land also appeared, and remonstrated against us. After a full hearing, the committee reported in substance, that in the sale of our lands, there was nothing unjust, and since it was in accordance with law, we had suffered no wrong. The report was adopted by the Court. Thus we were left in the hands of our neighbors, to *tax* and *sell* as much of our land as they pleased."

It appears from the Records, that these unjust taxes were paid from 1763 to 1768. In the mean time efforts had been made for relief, but failing in these, they decided to submit to the execution of the unjust law rather than violently oppose the magistrates who acted against the principles of justice and the convictions of their consciences. Mr. Smith further says, "Thus all hope of human help seemed to fail, and the mouths of our enemies were opened wide against us, insulting us in a most reproachful manner, tauntingly saying, that when the *negroes* are freed, the Baptists may hope to be. But I had this for my support, that there was a God in heaven who would not *always* suffer his truth to be perverted, or his trusting disciples to suffer reproach. In the month of April, by the help of some friends, the whole matter was sent to England, and laid before the King. In October following an order came from the King to restore our lands, and exempting us from further taxation. This order, while it carried dismay and bitter animosity to the hearts of our enemies, was like good news from a far country to the hearts of my afflicted brethren, and we felt called upon anew to rejoice in the Rock of our defence, and the God of our salvation."

At the New London, Conn., Baptist Association, 1849, the Rev. A. V. Dimock furnished the following account of persecution in Connecticut in the last century:—

My great-grandfather, Shubael Dimock, and his son Daniel, were bitterly persecuted for preaching the Gospel "*contrary to the law*," and their property wasted by repeated fines. But this did not satisfy their persecutors, nor close the mouths of these men.

Just as Shubael closed his sermon at a school-house in Mansfield, a sheriff arrested him upon a *warrant* to commit him to Windham jail. His offence was as follows: "The said Shubael Dimock has been convicted of preaching in a school-house in Mansfield, and under an oak tree in Ashford." He was required to walk before the officer to prison. But he replied, "I have no call there, neither can I voluntarily go, since I have said, God willing, I will preach this evening in Ashford

under the oak tree." The officer urged that it was his duty to commit him to jail. "Well, then," said the prisoner, "If you have a duty to perform, you must attend to it; I shall not resist." He was at length set upon a horse and directed to guide it to Windham. Even this he refused to do, and the sheriff was compelled to mount the horse behind, and with his arms around him to guide the horse to the prison. Here he lay confined nine months, still proclaiming the truth as he had opportunity, for he declared that it was impossible to prevent his preaching unless they cut out his tongue.

Soon after his release he removed with his family to the province of Nova Scotia, which had just fallen into the hands of the English, where he found a wider door of usefulness opened, and a more productive field of labor.

Here is another evidence of the prevalent spirit:—

Dr. Smith was full six feet high, of an erect gait, and majestic aspect. His manners were uncommonly bland and courteous, and his noble heart full of love to God and man. When he went to Haverhill, the Congregational Church had just divided upon the subject of *new* and *old* light. One of the parties, supposing Dr. Smith to be a Pedobaptist minister, invited him to preach. They were all delighted with him, and wished to settle him as their minister, "Right off." But he informed them he was a *Baptist*, and this soon turned the tide of affairs; their admiration gave way to contempt, and their love to hatred. They could not even bear his presence, and the select men of the town commissioned an officer to warn him out of the place. The poor man who was sent to read the notice was so awed by Dr. Smith's dignified presence, that he could not read it, but tremblingly stammered out—"I—I—warn you—off God's earth!!!" "Why, man," said the Doctor, "where shall I go?" "To the isle of Shoals, if you have a mind to," replied the man, and then ran off. Dr. Smith did not obey the lordly mandate of his inquisitors, but continued to preach the gospel—treated every one with kindness and courtesy, met their opposition in the spirit of Christian love, and finally overcame it. He was never known to say an unkind word, or meet the abusive conduct of his enemies, except with generous allowance and compassion. He was a chaplain in the revolutionary army, and gained the esteem and affection of officers and men. His preaching was truly evangelical, rich and impressive. He was a great friend to ministerial education, and advocated the doctrine of giving pastors and preachers an adequate support—sentiments exceedingly unpopular in those days. He never disputed or contended about his opinions, but would state them calmly, deliberately

and kindly, quoting the word of God as his authority, and then leave them to produce their effect. He was pre-eminently a godly man. There was a *heavenliness* in his conversation which at once interested and delighted. His labors were greatly blessed to the conversion of souls. He died in A. D. 1804, universally loved and lamented.

We may add here, that in 1663 was organized, by the Rev. John Myles, one of the ejected clergymen of England, the Baptist church at Swansea, Mass.; in 1701 was formed the church at Welshtract, now in the State of Delaware; in 1714 originated the church in Prince George County, the first in the State of Virginia; the first church of the order in New York began in 1762, under the ministry of the Rev. John Gano. And after a few years, Baptists from England, Ireland, Wales, and Holland began to emigrate in considerable numbers to the American colonies, so that the denomination rapidly extended.

If from what we have said, the reader has supposed that the persecution of the Baptists was confined to New England, the facts of the case will soon prove the contrary. In Virginia, as is well known, Episcopacy had long been established, but notwithstanding this, ignorance prevailed to a most alarming degree. In 1741 a very delightful revival of religion took place, chiefly under the preaching of the distinguished George Whitefield. The Baptists, not long after this period, became very numerous in that colony, and as their principles led them, of necessity, to oppose all established churches, and woe, woe was it for those who sustained such a character. We shall here be indulged in giving a narrative which both illustrates the character of those times, and affords a most interesting view of a distinguished patriot and orator. In those days of persecution, the Baptists were the most numerous class of Dissenters in Virginia, and they most of all groaned under the strong arm of power, because they were the first to resist the hierarchy. Their ministers were generally poor men, warm-hearted, and affectionate, and spent much time in gratuitous services in promoting the spiritual welfare of their fellow-men. It is not certain that there was ever an existing law in the colony of Virginia which authorized the imprisonment of any person for preaching the gospel, but it is certain that imprisonment often followed preaching. Many instances might be given: such as that on June 4, 1768, John Walker, Lewis Craig, James Childs, and others were dragged before the magistrates in Spotsylvania County, and bound over for trial. Three days after they were indicted as "Disturbers of the peace." The prosecuting attorney made this formidable charge: "May it please your worships, these men are great disturbers of the peace; they cannot meet a man in the road,

but they must ram a text of scripture down his throat." Elder Waller made an ingenious and able defence, and perplexed the judges to know what to do with these singular criminals. They offered to release them if they would pledge themselves to preach no more in that county. Of course they refused this pledge, and were sent to jail, where they were closely imprisoned forty-three days, but were finally liberated by the authority of the deputy governor, Honorable John Blair. Others were at various times thus imprisoned from 1768 to 1775. One trial for this crime has been made memorable on account of the unsolicited, eloquent, and successful services of the renowned Patrick Henry.

Three Baptist preachers were brought to trial for preaching. The indictment brought against them was "*For preaching the gospel of the Son of God,*" contrary to the statute in that case provided, and therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, "*For preaching the gospel of the Son of God,*" when a plain-dressed man dismounted his horse, entered the court-house, and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators, who had gathered on the occasion. This was PATRICK HENRY, who, on hearing of this prosecution, had rode some fifty or sixty miles from his residence in Hanover County, to volunteer his services in the defence of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which had caught his ear, was, "*For preaching the gospel of the Son of God.*" When the indictment had been read, and the prosecuting attorney had submitted a few remarks, Henry arose, stretched out his hand, and received the paper, and then addressed the court:

"May it please your worships: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with, what!" and continuing, in a low, solemn, heavy tone, "*For preaching the gospel of the Son of God!*" Pausing, amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then, lifting up his hands and eyes to heaven, with extraordinary and impressive energy,

he exclaimed, "GREAT GOD!" The exclamation—the action—the burst of feeling from the audience were all overpowering. Mr. Henry resumed:—

"May it please your worships:—in a day like this, when truth is about to burst her fetters—when mankind are about to be raised to claim their natural and inalienable rights—when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, is about to be dissevered—at such a period,—when liberty—liberty of conscience, is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners—and resumed:—"If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of 'preaching the gospel of the Son of God.'—GREAT GOD!" Another long pause, during which he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech—"May it please your worships; there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From the period when our fathers left the land of their nativity for settlement in these American wilds—for LIBERTY—for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of Heaven's revealed will; from the moment they placed their feet on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to enquire once more, for what are these men about to be tried? This paper says 'for preaching the Gospel of the Son of God.' GREAT GOD. For preaching the Saviour to Adam's fallen race."

After another pause, in tones of thunder he enquired—"WHAT



PATRICK HENRY.

LAW HAVE THEY VIOLATED?" Then, for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command—" *Sheriff discharge those men!* "

PATRICK HENRY was a native of Virginia, of which State he became Governor. He was eminent through life as a statesman and an orator. A little before his death, he remarked to a friend, who found him reading his Bible, "Here is a book worth more than all the other books which ever were printed; yet it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

This excellent man left in his Will the following important passage:—

"I have now disposed of all my property to my family: there is one thing more I wish I could give them, and that is, the Christian religion. If they had that and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

The descendants of Patrick Henry are now members of Baptist churches, and the inhabitants of the counties in Virginia where the Baptists were then persecuted, are now almost all connected with that denomination.

In February 1785, says a writer in the third volume of the *Christian Review*, "A law for the establishment and support of Religion was passed in Georgia, through the influence of the Episcopalians.

"It embraced all denominations, and gave all equal privileges; but in May, the Baptists remonstrated against it,—sent two messengers to the Legislature, and in the next session it was repealed. In both ministers and members they were much more numerous than any other denomination. Their preachers might have occupied every neighborhood, and lived upon the public treasury; but no, they knew that Christ's 'Kingdom is not of this world;' and believed that any dependence on the civil power for its support, tends to corrupt the purity and pristine loveliness of religion. They therefore preferred to pine in poverty, as many of them did, and prevent an unholy marriage between the church of Christ and the civil authority. The overthrow of the above-named odious laws is to be attributed to their unremitting efforts; they generally struck the first blow, and thus inspired the other sects with their

own intrepidity. It is owing to their sentiments, chiefly, as the friends of religious liberty, that no law, abridging the freedom of thought or opinion, touching religious worship, is now in force to disgrace our statute books. It is not here asserted that but for their efforts, a system of persecution, cruel and relentless as that of Mary of England, or Catherine de Medici of France, would have obtained in these United States; but is asserted, that the Baptists have successfully propagated their sentiments on the subject of religious liberty, at the cost of suffering in property, in person, in limb, and in life. Let the sacrifice be ever so great, they have always freely made it, in testimony of their indignation against laws which would fetter the conscience. Their opposition to tyranny was implacable, and it mattered not whether the intention was to tax the people without representation, or to give to the civil magistrate authority to settle religious questions by the sword. In either case, it met in every Baptist an irreconcilable foe."

Many of the Baptists are of opinion that their system of church government, had somewhat to do with the foundation of the Constitution of these United States, and tell us that the late Rev. Dr. Fishback, of Lexington, Ky., a few years since, made the following statement, which he received from the late Rev. Andrew Tribble, who died at about the age of ninety-three years.

Mr. Tribble was pastor of a small Baptist church, near Mr. Jefferson's residence, in the State of Virginia, eight or ten years before the American Revolution. Mr. Jefferson attended the meetings of the church for several months, in succession, and after one of them, asked the worthy pastor to go home and dine with him, with which request he complied.

Mr. Tribble asked Mr. Jefferson how he was pleased with their church government. Mr. Jefferson replied, that its propriety had struck him with great force, and had greatly interested him; adding, that he considered it the only form of pure democracy which then existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was several years before the Declaration of Independence.

If proof were requisite that the principles of the Baptists were favorable to freedom, we have an illustration in the following statement made on undoubted authority.

At the close of one of the earliest sessions of the Baptist Triennial Convention, probably in 1814, the late Rev. Dr. Furman, of Charleston, stopped on his way home at the city of Washington, where he took private lodgings; but finding an acquaintance in company with Mr.

Monroe, then a member of the Cabinet, he was introduced to that functionary as "Mr. Furman, of Charleston." Colonel Monroe, in taking his hand, remarked thoughtfully, as if trying to recal something, "Furman, *Furman*, of Charleston! The name and the countenance seem familiar. May I enquire if you were once of the High Hills of Santee?" asked Monroe. He was answered in the affirmative. "And were you the young preacher who fled for protection to the American camp, on account of the reward which Lord Cornwallis had offered for his head?" "I am the same," replied Dr. Furman. Their interview was now deeply affecting, and Colonel Monroe could scarcely let him go, and did not till he related to the distinguished bystanders the circumstance to which he had alluded. It seems that young Furman was not only a warm-hearted baptist preacher, but an ardent advocate of rebellion at the crisis of the Revolutionary war. Every where, on stumps, and in barns, as well as in the pulpit, he preached resistance to Britain, and alarm to the Tories. Urged by the latter, Lord Cornwallis, who had been made acquainted with his influence and daring, offered a thousand pounds for his head. Ascertaining that the Tories were on his tracks, young Furman fled to the American camp, which, by his prayers and eloquent appeals, he reassured, insomuch that it was reported Cornwallis remarked, that "He feared the prayers of that godly youth more than the armies of Sumpter and Marion."

Colonel Monroe related these particulars with great feeling and enthusiasm. Dr. Furman was now so much of a *lion* in the national capitol, that he prepared at once to leave it; Monroe, however, would not allow him to go, but made an arrangement for him to preach in the Hall of Congress. In vain did the quiet minister disclaim his talents as a Court preacher. All the *elite*, the honorable, and celebrated of the Metropolis were there, including the President, Cabinet Ministers, Foreign Ambassadors, etc., for his early adventures and eloquence had been noised about. In the midst of that crowded assembly, the clarion voice of Furman rang out, as it had once done in the camp of his countrymen. He seemed to feel at home, as among the high hills of Santee, where he first put the trumpet of the gospel to his mouth. His text was highly characteristic—"And now, why tarriest thou? Arise and be baptized." Acts xxii. 16. He felt great freedom of mind and feeling, and riveted the attention of the audience, not only by his commanding eloquence, but by "The spirit of power" sent down from the throne of God. The earnestness and the plainness with which "He rebuked the nobles and the rulers," were enough, like the discoveries of Nehemiah of old, and of the first Baptists, to startle his time-serving,

conscience-stricken hearers. He paused in the last passage of his peroration, and surveying for an instant the scene before him, as he stood upon the grand climax of his appeal, and while all was still as the grave, uttered in the highest notes of his clear stentorian voice, "And now, why tarriest thou? **ARISE!** and be baptized." At the word "**ARISE,**" not a few of his august, but electrified auditors *did* rise from their seats, as if alarmed at their past sinful sluggishness. Mr. Monroe, who soon after became President of the United States, always retained the highest veneration for good Dr. Furman.

"The question may be asked," says the writer in the *Christian Review*, already quoted, "How should this denomination, in its sentiments of religious liberty, be so much in advance of the age? The form of church government established by the Puritans, was a pure democracy, and essentially that of the Baptists. True; but in the reception of members, the two denominations differ widely. While a large portion of the former came into the church by birth, the latter enter on their own responsibility. They feel that they have rights, and prize them. One feature in the policy of the former renders it a kind of parental government, authorized to mould the opinions of its subjects before they are able to discern them. But from the first, the Baptists seem to have perceived the truth on this subject. Whether they derived it from particular texts, or from the general principles of the Bible, it is not now for us to enquire. Their knowledge on this subject is coeval with their existence as a distinct people. Religious liberty is a Baptist watchword, a kind of talisman, which operates like a charm, and nerves every man for action."

At a time like the present, when no small degree of agitation is going on as to the character and the rights of women, it may gratify some of our readers to be reminded of an other interesting fact:

In the days of persecution, when a large portion of the West was under the Spanish Government, a Baptist preacher, named Hannan, was thrown into prison. His wife was a woman of determined courage, and was greatly attached to her husband. She went to the Governor, and demanded his release. The Governor endeavored to evade her request by caressing her babe, and making it rich presents. The woman said to him:—

"I do not want your presents; I want my husband."

He replied, "I cannot grant your request, madam."

She answered in a tone corresponding with her determination, "I will have him before to-morrow morning, or this place shall be deluged in blood; for there are men enough who have pledged themselves to

release him before morning, or die in the attempt to overcome any force you may have here."

The Governor having but few soldiers at his command, prudently released him before night.

To those who feel interested in the progress of the Baptist Body in the mighty West, it may be pleasing to see a specimen of their church buildings, we therefore place before them an engraving of the First Baptist Church, Cincinnati, Ohio.

It is built, as the reader will perceive, in the semi-gothic style of architecture. Its dimensions are fifty-four feet by eighty-five on the ground, is forty feet in height, and is surmounted by a spire one hundred and thirty-six feet high, having a clock and bell. It is pleasant to add that it was opened without a debt. The church, under the pastorate of the Rev. D. Shepardson, has we believe, more than three hundred members.

There are three or four anecdotes before us, which so clearly illustrate some of the practices of this denomination, and exhibit the character of several of their leading ministers, that we make no apology for their introduction.

It is well known that the late Rev. Dr. Baldwin, of Boston, was unusually happy and impressive in his administration of the ordinance of baptism. On a certain occasion, while he was engaged in baptizing the Rev. Daniel Merrill, of Sedgwick, Me., a dog, belonging to the candidate, on seeing his master going down into the water, leaped into the river, much to the merriment of a large concourse of boys, who had assembled as spectators to this Christian ordinance. The Doctor, on observing the dog swimming toward him, and noticing the effect it had produced on a portion of the promiscuous assemblage, lifted up his hands, and exclaimed in an extremely touching and affecting manner—"Oh, that I loved *my* Master, as that affectionate creature loves his." The whole current of merry feeling was at once changed, as by an electric shock.

When tempted to be ambitious in writing or speaking, we think of an incident related by the Rev. Doctor Welsh, of Brooklyn, and are greatly benefited.

Doctor Welsh states that when his former pastor, Doctor Staughton, lived in Philadelphia, an old fashioned Baptist minister visited that city and was invited by Doctor S. to preach in the Sansom street meeting house. The old gentleman dressed in his sheep's gray, and buttons to match, went through the preliminary exercises very acceptably; but when he came to the preaching, feeling that he must be particularly

fine, he was in danger of making an entire failure. The intelligent audience could hardly restrain their laughter. Doctor S. was sitting on nettles, and inwardly asking what should be done? Knowing that the old gentleman was "A good deal of a man when he was himself," the Doctor nervously pulled the speaker by the coat, and hurriedly whispered, "Brother! brother!! give it to them bush fashion." The old gentleman swung off into the same style in which he preached in the woods of western Pennsylvania, and was then perfectly irresistible. The audience which had commenced with laughing ended with praying; and "Give it to them bush fashion," grew into a proverb which is doing its work of profitable admonition even to this day.

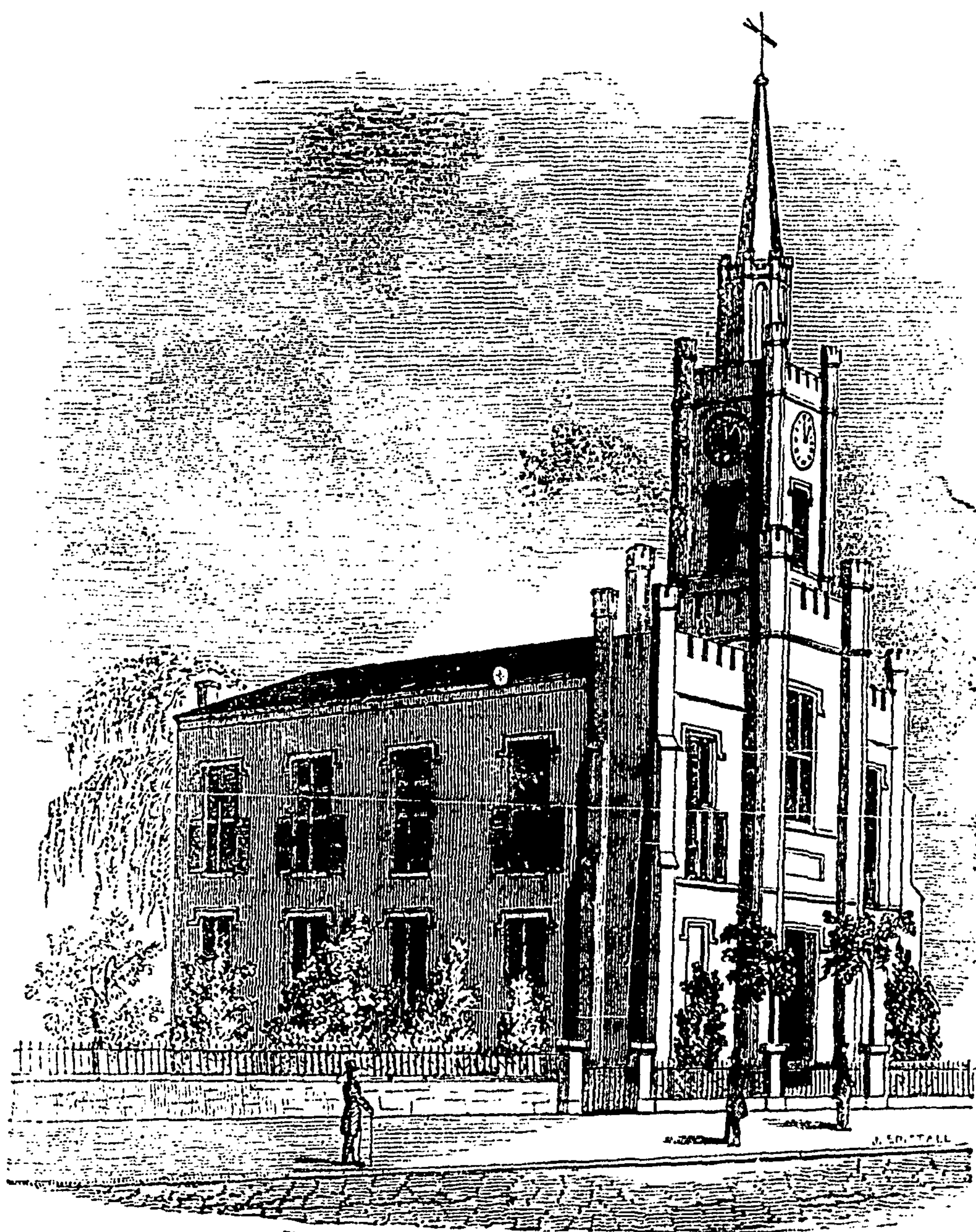
The Rev. Dr. Magoon has given an account of the excellent Dr. Stillman, which is too interesting to be abridged:

"This distinguished patriot and divine was born in Philadelphia, but was removed early to Charleston, South Carolina, where he was educated, and where he was ordained in 1759. He removed to Boston in 1763, and remained there until his death in 1806, the universally admired pastor of the First Baptist church. He was small of stature, but great of soul. His courtesy was proverbial, his accomplishments diversified; his piety undisputed by all, and his patriotic preaching unexcelled. He was explicit and bold in avowing his own peculiar views, but was exceedingly forbearing toward those who were conscientiously opposed to them. It was only the vicious and the recreant, those who armed themselves with malignant hatred against the cross and his country, that suffered beneath his scathing bolts. His ambition and reward were those of a moral hero, who contended without anger, conquered without meanness, and accumulated triumphs without pride; habitually desirous of being governed by the golden rule, he fashioned his conduct under the influence of virtue and wisdom from above. Clothing his arms with light, he fought against the powers of darkness—at the same time contemplating, with humble gratitude, the miry pit from which he had emerged, and putting forth an active hand to rescue those who remain behind.

"He fostered every Christian enterprise and neglected no effort that might contribute to instruct those whom prejudice had blinded or to set free from the thralldom of error those whom cupidity had long kept bound.

‘He was a man

Whose powers shed around him in the common strife,  
Or mild concerns of ordinary life,  
A constant influence, a peculiar grace.’



FIRST BAPTIST CHURCH, CINCINNATI, OHIO.

“The respect which this admirable preacher won was most comprehensive, and of the highest kind. Among refined gentlemen, liberal scholars and eloquent divines, he was second to none of any section or name. Standing in the presence of armed foes, he preached with a power that commanded respect, even when he could not create compunction. When the British took possession of Boston, and desecrated its sacred edifices, some of the more skilful of their number, who had recoiled under Stillman’s patriotic appeals, illustrated their spite by drawing a charcoal outline of the great divine on the plastered wall of his own pulpit, in all the freedom of expressive gesture and eloquent denunciation.

“It will not seem strange that Dr. Stillman’s own church was habitually thronged, or that, whenever he visited other cities, his instructions were sought with avidity by the most exalted minds. John Adams wrote to his wife—

‘*Philadelphia, August 4, 1776.*—Went this morning to the Baptist meeting in hopes of hearing Mr. Stillman preach, but was disappointed. He was there, but another gentleman preached.’ \* \* \*

“These letters of John Adams to his wife abound with intimations of the patriotism of the pulpit in those days. In one dated ‘7th July, 1775,’ he inquires: ‘Does Mr. Wibird preach against oppression and the other cardinal vices of the times? Tell him, the clergy here of every denomination thunder and lighten every Sabbath.’ They pray for Boston and Massachusetts. They thank God explicitly for our remarkable successes. They pray for the American army. They seem to feel as if they were among you.’

“The secular and sacred patriots of that age labored in different spheres to fortify the two wings of the same army. One promoted defence by martial force, the other extended the interests of religion; one beat down the ramparts of invading power, the other erected the shrines of education and piety; one drove back the Philistines from our shores, the other built pavilions for Israel’s God. When the battle was over, and the great boon of liberty was won, the parties were found at the same altars—having toiled for one end, and expressing gratitude for blessings dearly bought—by each equally prized.

“Dr. Stillman was foremost among those who with one hand discomfited the Amalekites, and raised the other to implore divine benedictions. To the heroism of Joshua in the combat, he joined the faith of Moses upon the mountain—beholding the goodly heritage which he had panted to secure, and bearing, under the arms of a warrior, the heart and docility of a child. Always on the field of battle, conquering

souls for God or confounding his foes, each step he took marked a new victory, and, at the end of his career, he triumphantly grasped the amaranth of immortal bliss."

"And now 'tis silence all.—Enchanter, fare thee well!"

The Rev. President Manly, in describing the preaching of the late Rev. Dr. Jesse Mercer, thus writes:—

To feel his greatness it was necessary to have heard him preach *under happy circumstances*. At other times he was characterized by a solid judiciousness in all he did or said, sanctified by a simple and fervent piety. But in his happy seasons he would rouse and enchain the attention of reflecting minds beyond any minister I have ever heard. At such times, his views were vast, profound, original, striking, absorbing, in the highest degree; while his language, though simple, was so terse and pithy, so pruned, consolidated, and suited to become the vehicle of the dense map of his thoughts, that it required no ordinary effort of a well trained mind to take in all that he said. At a meeting of the South Carolina Baptist State Convention, held at Edgefield, C. H., he preached, preparatory to communion on Sunday, and Dr. Furman was one of his hearers. His text was, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God." It was one of his happy times; and after a few of his honest shrugs, and workings of his neck and shoulders, as if to push his huge frame into his armour, he got fully under way. Dr. Furman sat next me in the congregation, and though much absorbed myself, I could not forbear to notice that the Doctor (whose unconscious and inordinate use of snuff, when excited and engaged, was remarkable,) passed his hand to his pocket with singular celerity and frequency. At length, as the subject advanced and the interest deepened, the snuff box returned no more to the pocket, but remained open on his knee; while the thumb and finger plied incessantly and well freighted between it and his nose. Father Mercer was now reasoning out by overpowering argument, the position—that the divinity of Jesus Christ is necessary to his atonement; and when he announced the conclusion, proved and clear, the venerable Dr. F. brought his hand down violently on his knee, exclaiming audibly, "*What an important thought.*"

The biographer of Dr. Mercer has given us another illustration of his power in the pulpit, while preaching at the Savannah River Associa-

tion in 1824. His text was, "The weakness of God is stronger than men."

It was a passage admirably suited to the genius of the preacher; his mind was at the time remarkably free and unclouded, and his heart in a very tender and devout frame. He first illustrated what he supposed might be understood by the weakness of God: this he considered as referring mainly to the precious Gospel of a crucified Redeemer. He next considered in what the strength of men might be said to consist; for said he, "The text seems to imply that men have some kind of strength, with which the weakness of God is brought into conflict." He here enlarged in a manner most powerful and convincing, upon the pride, ignorance, and deep seated corruption of the human heart. He then proceeded to show how, by weak and insignificant means, the Lord thwarted the vain and proud designs of men, and how, especially by the application of Gospel truth by the Spirit of God, the stubborn and rebellious heart was effectually and savingly subdued. His track was as clear as the noon. His simple and energetic language, his apt illustrations, and his invincible reasoning, rendered everything visible. The audience felt that they were in the hands of a master-spirit, or rather in the hands of a glorious and Almighty Sovereign, whose power was portrayed with such pungent and heart-searching strokes; and whilst their minds were led captive by the matchless argument, their feelings were evidently much affected by the holy fervour, the tender and heavenly pathos, of the venerable preacher.

The Rev. Dr. Dagg, has written the following sketch of a service conducted by the late Rev. Andrew Broaddus, an eminent minister of the South;

In the year 1811 or 1812, Mr. Broaddus visited Loudon County, Virginia, in company with another minister from his neighborhood. They were both strangers; and it is probably the only time that Mr. B. was ever in that part of the State. I attended one of their meetings, being then a boy of seventeen or eighteen years of age, and not a professor of religion. The first sermon made no lasting impression on my mind; but when it was concluded, Mr. B. arose and read the hymn of Dr. Watts, which begins,

"Lord, we are blind, we mortals blind,  
We can't behold thy bright abode;  
O 'tis beyond a creature mind  
To glance a thought half way to God."

His manner of reading was to me new and attractive; and before he had finished this first stanza, my attention was riveted. He read

through the hymn, and the impression produced on my mind, forty years have not erased. From that time, I have regarded this hymn, perhaps on account of the impression then made, as one of the most beautiful that Dr. Watts ever composed.

After the hymn was sung, he read his text from the sixty-third chapter of Isaiah. "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." In the exordium of his discourse, he stated that the people of Edom were the enemies of Israel, and that Bozrah was their chief city. He regarded the text as a prophetic view of the Messiah, victorious over the enemies of his people. The first division of his discourse was the *gradual manner* in which the character and victory of the Messiah were unfolded to the eye of prophecy. He found this progression in the text. The Conqueror is first described at a great distance in the direction of the land of Edom. After some time, he approaches nearer, and it is distinctly seen that he is traveling in the road from Bozrah, and the crimson dye of his garments becomes visible. After another interval, he approaches so near, that the richness of his apparel is seen, and the firmness and strength of his step, as distinguished from one who had become faint and exhausted by the conflicts through which he had passed. Another interval succeeds, and the Conqueror is within speaking distance of the prophet, and answers his inquiry; "I that speak," etc. The preacher took occasion to discourse most beautifully of the gradual development which had been made of the plan of salvation, from the first promise obscurely given in the garden of Eden, to the clear and full revelation of the gospel.

In the course of his remarks on this head, he said that in each of the three great dispensations, the Patriarchal, the Prophetic, and the Evangelical, a translation from earth to heaven had occurred; but the different degrees of clearness with which these several passages into the invisible world were exhibited, corresponded to the different degrees of light by which the several dispensations were distinguished. In the first or patriarchal dispensation, Enoch was translated to heaven; but all that we know concerning this wonderful event is expressed in these few words: "He was not; for God took him." In the prophetic dispensation, Elijah was taken to heaven; and the circumstances and manner of his departure, are distinctly recorded. Here he gave us a view of the two prophets, Elijah and Elisha, crossing Jordan, and journeying together to the place of their separation. He admitted us to their earnest and heavenly conversation; and then graphically

depicted the prophet, ascending in the chariot of fire, and the gazing Elisha exclaiming: "My father, my father, the chariots of Israel and the horsemen thereof." After brief comments on the incidents of this event, he proceeded to describe the clearer manifestation of the way to heaven which was given in the gospel dispensation, when Jesus ascended on high, in the view, not of a single witness, but of a number of disciples. His description of this scene was surpassingly fine. We beheld the company of disciples, crowding around their divine Master, and drinking in his words with intense interest. We heard his parting benediction, and saw him gradually lifted up above their heads, and borne on high; while, with silent and overpowering admiration, every eye followed him in his ascent, until the view of him was wholly lost in the distance. He then introduced into his picture the angels that awoke the disciples from their reverie, and commented on their language: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In the conclusion of these comments, he remarked, that he had some time before compared the first chapter of Acts, in which these words are recorded, with the last chapter of Luke. He found, in this comparison of passages, that Jesus had left the earth, with his hands extended, blessing his disciples; and he rejoiced to contemplate him, as coming in like manner—coming with extended hands—coming to confer the fullness of blessing—and saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How delightfully he closed the scene, those who have ever heard him may be able to imagine.

The remaining divisions of his discourse were, the description of the Conqueror, as given, first, by the prophet, and second by himself.

It would be an act of injustice were we not in this place to refer at least to one of the many excellent American Baptist missionaries, who lived in usefulness and died in triumph on the missionary field. Chiefly from the able Memoir of him by Dr. Wayland, we present a brief glance of Dr. A. Judson:—

In person, Dr. Judson was of about the medium height, slenderly built, but compactly knitted together. His complexion was in youth fair; but residence in India had given him the sallow hue common to that climate. His hair, when in this country, was yet of a fine chestnut, with scarcely a trace of gray. The elasticity of his movement indicated a man of thirty, rather than of nearly sixty years of age. His deportment was, in a remarkable degree, quiet and self-possessed, and

his manner was pointed out as perfectly well bred, by those who consider the cultivation of social accomplishments the serious business of life. A person overtaking Judson in one of his early morning walks, as he strode along the pagoda-capped hills of Maulmain, would have thought the pedestrian before him rather undersized, and of a build showing no great muscular development; although the pace was good and the step firm, yet there was nothing to indicate great powers of physical endurance, in the somewhat slight and spare frame tramping steadily in front of the observer. The latter would scarcely suppose that he had before him the man who, on the 25th of March, 1826, wrote, "Through the kind interposition of our heavenly Father, our lives have been preserved in the most imminent danger from the hand of the executioner, and in repeated instances of most alarming illness during my protracted imprisonment of one year and seven months; nine months in three pairs of fetters, two months in five, six months in one, and two months a prisoner at large." Illness nigh unto death, and three or five pairs of fetters to aid in weighing down the shattered and exhausted frame, seemed a dispensation calculated for the endurance of a far more muscular build. But meet the man, instead of overtaking him, or, better still, see him enter a room and bare his head, and the observer at once caught an eye beaming with intelligence, a countenance full of life and expression. Attention could scarce fail of being riveted on that head and face, which told at once that the spiritual and intellectual formed the man; the physical was wholly subordinate, and must have been borne through its trials by the more essential elements of the individual, by the *feu sacré* which predominated in his disposition. Nor was this impression weakened by his conversation. Wisdom and piety were, as might be expected in such a man, its general tone; but there was a vivacity pervading it which indicated strong, buoyant, though well, it may be said very severely, disciplined animal spirits. Wit, too, was there, playful, pure, free from malice, and a certain quiet Cervantic humor, full of benignity, would often enliven and illustrate what he had to say on purely temporal affairs. His conversation was thus both very able and remarkably pleasing.

Of his personal habits, Mrs. Emily C. Judson gives the following account: "His predilection for neatness, uniformity, and order, amounted indeed to a passion. Then he had an innate sort of refinement about him, which would subject him to annoyance when a less sensitive person would only be amused—a most inconvenient qualification for a missionary. This passion for order—which I should rather consider an unconquerable love for the beautiful and elegant, studiously



MRS. EMILY C. JUDSON.

perverted—displayed itself rather oddly after the means for its natural gratification and development were cut off. Nobody ever luxuriated more in perfectly spotless linen, though partly from necessity, and partly because there was a suspicion among his friends that he would wear no other, it was always coarse. The tie of the narrow black ribbon, which he wore instead of a neckcloth, was perfect, and the ribbon itself would not have soiled the purest snow, though it was often limp and rusty from frequent washing. His general dress was always clean, and adjusted with scrupulous exactness, though it often looked as if it might have belonged to some rustic of the last century; being of the plainest material, and in fashion the American idea of what was proper for a missionary, perpetuated in broad caricature by a bungling Bengalee tailor. Most people thought that he dressed oddly from a love of eccentricity; but the truth is, he was not in the least aware of any thing peculiar in his costume, never seeing himself in a mirror larger than his pocket toilet glass. He could see his feet, however; and his shoes never had a spot on their polish, nor the long, white, carefully gartered stockings a wrinkle, much less a stain. In the construction and arrangement of his unique studying apparatus, which was composed of two long, narrow boxes mounted on a teak table, there was the same mixture of plainness with neatness and order, and, what was rather conspicuous in all his arrangements, a wonderful capacity for convenience. No one ever thought of invading his study corner; for he dusted his books and papers himself, and knew so well where every thing was placed, that he could have laid his hand upon the smallest article, in the darkest night."

Dr. Judson, from the dawn to the close of his eventful career, could contemplate the millions still under the yoke of Buddhist error, with the hope and assurance of ultimate victory for the cause of truth. Strong in this hope, like a good soldier of the cross, he unfurled his standard on the enemy's ground, and, though in the contest it was at times struck down, yet the standard bearer's heart and courage were proof, and the banner, triumphing in such hands over every struggle, soon rose and floated again in the breath of heaven. We may well say with the Psalmist, "How are the mighty fallen in the midst of the battle!" But in this instance, though the mighty are fallen, the weapons of war are not perished. A champion of the cross, and a notable one too, has indeed, after waging a severe and thirty years' conflict, with the powers of darkness, fallen at his post: but he has fallen gloriously, leaving a well furnished armory to his seconds and successors in the fight—weapons sound of temper, sharp of edge, and

gleaming brightly with the light of heaven. He was, indeed, a mighty champion; mighty in word, mighty in thought, mighty in suffering, mighty in the elasticity of an unconquerable spirit; mighty in the entire absence of selfishness, avarice, and of all the meaner passions of the unregenerated soul; mighty in the yearning spirit of love and affection; above all, mighty in real humility, in the knowledge and confession of the natural evil and corruption of his own heart, in the weakness which brings forth strength; mighty in fulfilling the apostolic injunction, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men," mighty in the entire devotion of means, time, strength, and great intellect to his Master, Christ.

We are unwilling to close this sketch without a reference to the eminently devoted and useful Mrs Ann H. Judson, the first wife of this excellent Missionary. Her arduous labors, almost unparalleled sufferings, and her devotion to the sacred cause, both in life and death, must immortalize her name, both in heathen Burmah, and in all Christian lands.

Two anecdotes relating to the old-fashioned singing among the Baptists shall end this somewhat miscellaneous matter.

A Concert by the Billings and Holden Society, of Bangor, composed of elderly ladies and gentlemen, "Singers of the olden time," veritable antiquarian musicians, worshippers of the majestic melodies of Luther, Pleyel, Tansur, Holyoke, and the rich *fugues* of Billings, Holden, Edson and Read, of by-gone days, was held in 1848. The enraptured writer of the description of it exclaims:

"Oh could you have been there! It was a glorious *sight* as well as sound. Those old gentlemen, took us back again to thirty or forty years ago! But let me give you a description of them.

"The number of singers, I should judge, was nearly a hundred—at any rate they filled the singing gallery and part of the side galleries of the First Baptist church. Among them were at least four deacons, four colonels, several captains, judges, doctors, lawyers, esquires of the old school, and last, though not least, the chief members of the 'Bangor Antiquarian Society.' All classes were represented. An ancient colonel led off the singing, with a white wand and blue ribbon. He is a stout man, between fifty and sixty years of age, with gray hair, of considerable vigor, with a voice commanding, and precisely adapted to the kind of music sung that evening. On his right, was an elderly tenor deacon, who at times was evidently as near heaven as he could be and still be on earth. He is a tall man, and not unfrequently, during the performance of some unique passage, you might have heard the



MRS. ANN H. JUDSON.

whisper, 'See him go up!' as while beating time he would draw up his tall form to its full height and elevate his face toward the ceiling. On the left of the leader, was an ancient tenor judge, who prides himself upon being able to sing all the 'Old tunes' without looking at a note. He stood erect, looked straight forward, preserving an astonishing equanimity during the whole evening, although he beat time, as did all the other singers, quite emphatically. At the extreme right of the choir were the ladies,—matronly personages in caps, with strong voices and peculiar intonations. Indeed, the style of singing was quite different from that of the present day throughout; and I was happy to find that the rich nasal sound of forty years ago is not yet forgotten, and that the practice of beating time with the hand still exists.

"The number of tunes sung was about thirty. Some were repeated. Among the tunes were Bridgewater, Element, Tilden, Bristol, Portland, Buckingham, Lynnfield, Montague, Rainbow, Sherburne, Victory, Ode on Science, Heavenly Vision, Calvary, Invitation, etc. Invitation was encored. It was sung in magnificent style.—When the part beginning with

'Fly like a youthful hart or roe,'

was repeated, one could hardly help imagining himself among a flock of young deer, scampering

'Over the hills where spices grow,'

so swiftly did the chorister lead off, and the singers follow.

"The singing commenced at seven, and continued without cessation, excepting during a recess of a few minutes to get breath, until nine o'clock. The audience were delighted, not only with the music, but with the evident enjoyment manifested by the venerable musicians."

The Boston "Christian Reflector and Watchman," some time since, published the following scene in the sanctuary:—

A city congregation, who do not often enjoy the luxury of hearing old-fashioned music, were recently surprised and delighted, while the choir sung the good old tune of "China," well known as set to the words,

"Why do we mourn departing friends,  
Or shake at death's alarms."

This incident, which was witnessed by the writer, induced the following lines:

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"The preacher had his sermon preached,  
 And prayer besfitting marked its close,  
 When lingering yet where prayer was made,  
 The preacher and the people rose.  
 They sung a hymn, the hymn was old,  
 The lines were like familiar things,  
 But bursting as from harps of gold,  
 The music swept a thousand strings ;  
 While with a low and reverend air,  
 The people bowed and worshipped there.

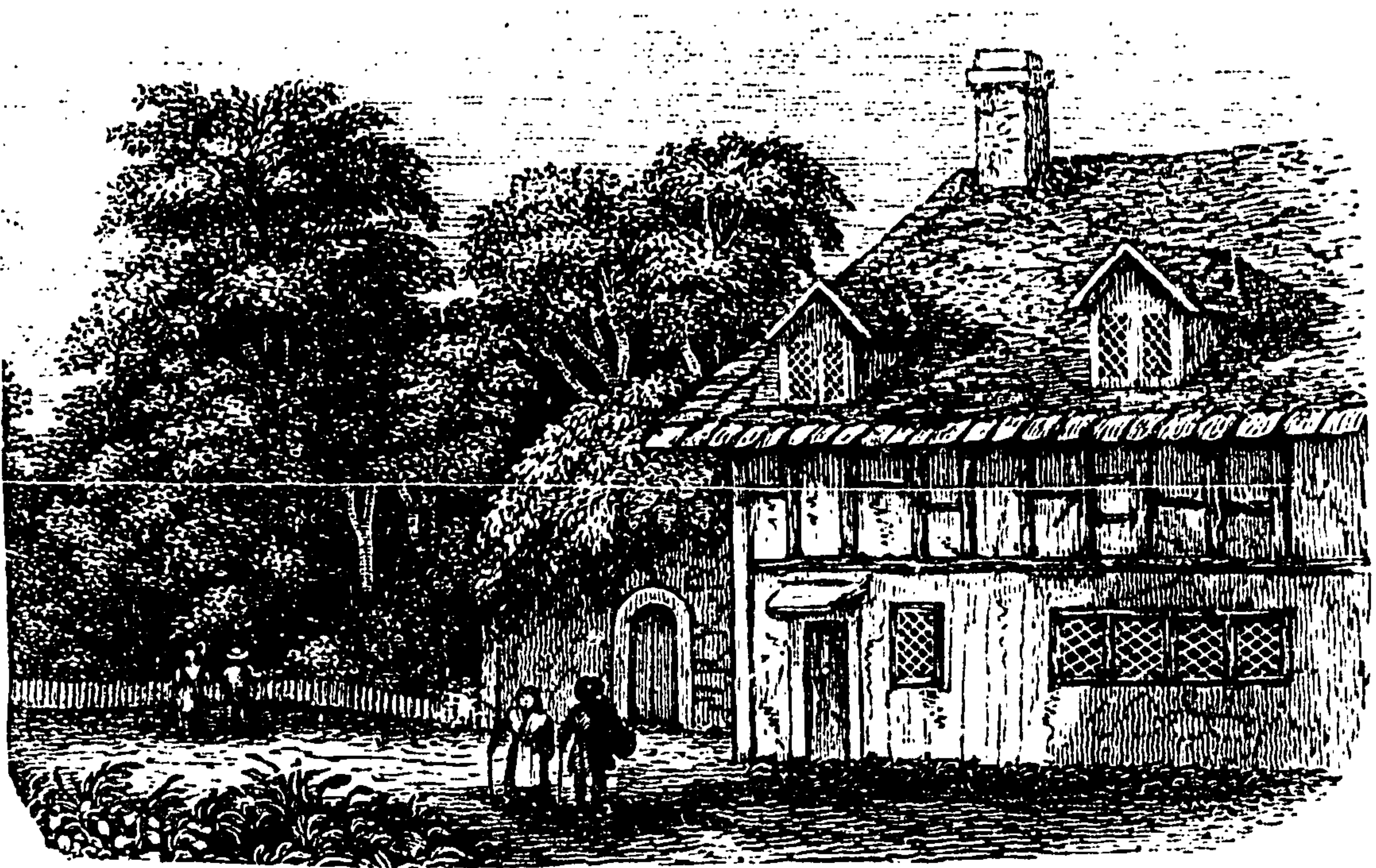
The young man paused, and wondered why  
 He had not heard such strains before.  
 The old man wept, and seemed again,  
 To live his very childhood o'er ;  
 As quickly from the treasured past,  
 Came visions of the olden time,  
 When his dear father worshipped God,  
 While swaying to the music's chime,  
 And by his side they sat who shared,  
 The sunshine of his early days,  
 What other could he do than weep,  
 To hear once more those good old lays !

Oh, art may charm, and newer strains  
 May better please the youthful breast,  
 But unto him whose locks are gray,  
 The oldest music is the best.  
 And so methought, as died away  
 Those strains within that place of prayer,  
 That heaven to some will sweeter be,  
 If ' China,' is remembered there. "

The Baptists are often represented as bigots, because they refuse to commune at the Lord's table with pious persons belonging to pedo-baptist churches. Their reply to this is, that, in common with the vast majority of their fellow Christians, they regard baptism as a prerequisite to the Lord's supper ; and as they cannot conscientiously believe that those who have not been immersed on a profession of their faith in Christ are baptized persons, they dare not disobey the will of their great Lord in admitting them to his table. They believe that the real difference between them and other Christians, does not relate to communion at the Lord's supper, but to the question, What is baptism ?

Nor have there been wanting men who have represented them as opposed to an educated ministry. If this were in some degree the

fact, in the earliest stage of their history, it might be accounted for on the ground that their principal persecutors were men of learning, the larger portion of them entering the ministry simply as a *profession*, and without regard to the glory of Christ, or the salvation of souls. Still, there never was a period when the Baptists were without eminent scholars, or when such men were not highly valued. And if it be doubted whether they are now desirous of a well-educated ministry, we have only to ask the reader to turn to the Statistical Tables at the end of this article, and to count the number of their colleges and theological institutions, and to enquire among his connections as to the character of the Professors, and the attainments of the Alumni.



BUNYAN'S RESIDENCE.

The same remark may apply to their periodical publications. It will be seen that from their number, their character, and the extent of their circulation, they need not be ashamed to meet either their friends or their enemies in the gate.

It is said that "Not many wise men are called" to the knowledge of the truth, and for a denomination to be able to number many learned or talented men among its members, is not a proof that it has more of divine truth than others. But there have been Baptists as learned and talented as any who are to be found in other denominations. Who has not heard of Milton, Bunyan, of the place of whose birth and residence we present an engraving, Gill, Fuller, Ryland, Hall, Foster, Carson,

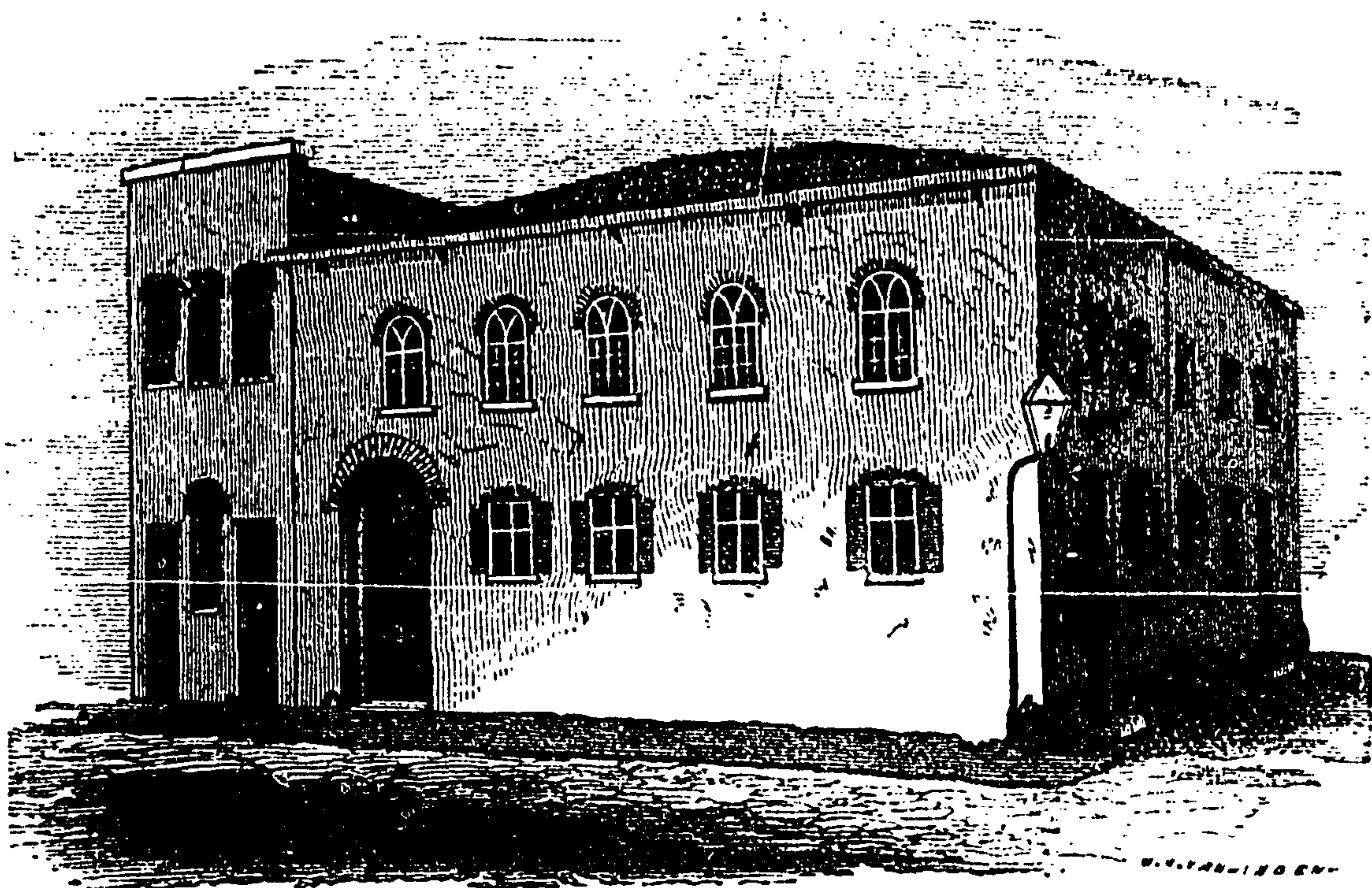
Kinghorn, Carey, Yates, Marshman, Chamberlain, and others, who have been the authors of poetry, allegories, commentaries, sermons, essays, criticisms, and translations, of Divine truth, which place them among the greatest authors of modern or any other times?

To say nothing of living persons in the United States, the Baptists have been blest with men like Baldwin, Stillman, Maxcy, Staughton, Mercer, Brantley, Sharp, Judson, and a multitude of others, who as preachers, and authors, may rank with the best men of other denominations. Living men, old and young, are following in the same train, and the churches glorify God in them.

On the whole, the Baptists may feel justified in exulting in the testimony of Washington, when, in answer to a letter from the Virginia Baptists, congratulating him on his honors, he replied that the denomination "Have been throughout America uniformly, and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution."

Under such circumstances the body of which we are now writing cannot but feel gratified with the statement of Chevalier Bunsen, to whom we have already referred, when he says, in his "*Hippolytus*,"—"How little the National Churches of the seventeenth century can make head against the onsets of the Baptists, in countries where a great and free religious movement exists, is evinced by the fact, that, among serious christians of the English race in the United States, the Baptist or Congregational preachers are on the increase more than any other sect, so that they form already the most numerous and most progressive community."

It must not be inferred from anything which has been said in this article, that the Baptists resemble a rope of sand, without union or cement. In no body of Christians is there more of a disposition to coalesce, both for devotional purposes, and for discussion and action on the great common objects they have in view. It is true, their decisions and councils have no authority in their churches only that which arises from the wisdom they may show, but very rarely indeed do the churches refuse to act on their recommendations. Their annual *Associations* are very largely attended. There are many hundreds of them all over the United States, which meet once or twice a year to hear of the state of the churches, unite in devotional exercises, and discuss matters of common interest. Here friendships are formed and cherished, and the influence carried home from them is good, and productive of benefits throughout the year. Besides these meetings they hold CONVENTIONS, which usually include the churches and other ecclesiastical organizations



CAREY'S MEETING HOUSE.

This meeting house is not only an interesting memorial of the eminently faithful, and in some important respects, successful labors of Dr. Carey at Leicester, England; but will be equally gratifying to the reader as presenting the scene of the labors, for many years, of the distinguished Robert Hall, one of the successors of Carey in the pastorate of the Church.

of a whole State ; where almost every object, domestic and foreign, is discussed, and where during some six or seven days much important business is transacted. In the leading Institutions of the day, such as the Tract Society, the Sunday School Union, and the Temperance cause, they are one with their brethren, and share in labor and its happy results.

Nor are they, as will be seen before we close this article, without their full share of foreign missionary labor. In 1814 they formed for this object a Triennial Convention, which brought together thousands from every part of the Union. Their other large organizations assembled at the same time, and happy indeed were the eight or ten days they spent together. But the body became unwieldy, and several circumstances combined to show the necessity of *annual* meetings of the different societies at points most convenient to themselves ; besides which, several of the societies themselves have become divided ; so that now, though the Baptists boast not of organizations which attract multitudes from every part of the Union, there never were so many assembled on great public business as at present.

It would, undoubtedly, be interesting to sketch the present state of the Baptists in England, especially as it would show that the body, in all parts of the world, is advancing ; but our space is limited, and as our volume is especially intended to give the interesting statistics of our own country, we shall only say that while in 1834 the number of churches was only about eight hundred, and the membership little more than seventy thousand, they have now in England and Wales one thousand nine hundred and forty-seven churches, and at the very lowest estimate one hundred and ninety thousand members ; besides which there are at least ten thousand immersed Christians in the churches of other denominations. Their denominational societies are prosperous, and a sketch of their foreign missions, so far especially as India is concerned, is so truly interesting that we will transfer it to our pages. It will surely show how God has blessed the first society of this character in modern days in the pursuit of their simple but grand object.

Some time ago, said the Rev. George Pearce, at a meeting in Exeter Hall, London, April, 1853, I was appointed by the Missionary Conference of Calcutta, to endeavor to ascertain the extent of conversions through the country. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were twenty-seven converts ; in the second ten years, one hundred and sixty-one ; in the third ten years, four hundred and three ; in the fourth ten years, six hundred and seventy-five ; in the fifth ten years, one thousand and

forty-five; in the three years after, eight hundred and nineteen; giving a ratio for the whole period of ten years, of two thousand five hundred. This is the rate at which our disciples in India are increasing. One or two things occur to my mind in regard to this subject. Some twenty years ago, I visited a place called Luckantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of Christians held there; there were five hundred persons present,—those five hundred persons were the increase of the one or two families to which I have alluded. Some six or seven years ago, there was an old man, a Mohunta Goro, as we call them in that country, who obtained a tract from some one, and after reading it, his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought him into that district; and last year there was an association of Christian churches there, and a chapel holding about five hundred persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the association of Luckantipore. Some years ago it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a tract; it was not one of the Calcutta tracts—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that the tract was the instrument in the hands of God, of the formation of the churches which now exist in that part of the country. I say, in one word, that we have attained a vantage ground in India, such as we never had before; that weak as our strength is, we have greater encouragements, from the results of missionary labors, to endeavor to propagate the gospel, than we have ever yet been permitted to witness.

To return to our own country. For the comparative view we here furnish of the progress of the Baptists in this mighty land, we are chiefly indebted to the laborious pen of the Rev. Doctor J. M. Peck, now of Kentucky.

1762—Churches, 56; Ministers, 52; members, 3,000.

1784—Churches, 471; Ministers, 424; members, 35,101.

1790—Churches, 733; Ministers, 552; members, 50,970.

1812—Churches, 2,164; Ministers, 1,605; members, 175,138.

1825—Churches, 3,743; Ministers, 2,577; members, 238,100.



REV. CHARLES G. SOMMERS. D. D.

1832—Churches, 5,320 ; Ministers, 3,618 ; members, 384,926.

1840—Churches, 7,766 ; Ministers, 5,204 ; members, 570,758.

Grand total of Baptists in North America, 1853—Associations, 797 ; Churches 16,273 ; Ordained Ministers, 11,079 ; Licentiates, 1,357 ; Members, 1,208,765.

It will be seen from this statement, that the ratio of increase within *sixty* years has far, very far exceeded that of our national population in the same period. “And when,” adds Dr. Peck, “We contemplate the instrumentalities employed, and the difficulties surmounted, well may we exclaim in grateful astonishment, ‘What hath God wrought!’”

“Baptist principles,” says Dr. Peck, “Have made progress throughout the United States, and have found a place in the consciences and feelings of the people to an extent far greater than many imagine. The time was, when the doctrine of the entire separation of the State from the religious opinions and practices of the people was unknown in every colony of North America save one. Rhode Island then was the lone star, shining with a clear and steady light, but regarded as an ominous and baleful meteor in a dark sky, by the neighboring colonies. Baptists in every age, from the apostles, have remained true to the kingdom which Christ came to establish. The testimony of their Divine Lord before the Roman governor, ‘My kingdom is not of this world,’ was never misunderstood by Baptists. No coercive measures can be used in the extension and support of that kingdom, without a violation of the fundamental principles of their creed.”

In common with other Christian bodies, the Baptists are often exposed to the inconvenience of leaving well known localities, and of moving their church edifices to places less adapted to business. Prosperity in commerce converts houses into stores, and builds dwellings in new neighborhoods. The South Baptist church in New York has been one of these places. The Rev. Charles G. Sommers, D. D., of that city built the edifice, and labored in it for more than twenty years, but has now gone some two miles “Up town.”

A very important object has lately attracted the attention of the Baptists, as well as that of some other denominations. The want of houses of worship, especially for the new congregations collecting in the mighty West, has long been felt, but the difficulty, it was thought, could not be removed. Recently, however, the Baptist Home Mission Society, the centre of whose operations is in the city of New York, have carefully digested and published a plan, which it is hoped will be entirely successful.

To secure the important end in view, it is proposed that at least

100,000 dollars be raised at the earliest day practicable. By careful management, such an amount, with the annual voluntary replenishments by donations, legacies, etc., which may reasonably be expected, will enable the Society to accomplish, if not all that is desirable, at least all that may be found indispensable for some years to come. It will prove necessary that a small proportion of it, or of its revenue, should be freely given to the really needy and deserving, but the greater part will be gladly received by applicants in the form of loans: some to draw ordinary interest, some a small percentage of interest, and some without any interest, as circumstances may require;—payment to be made at convenient periods, and properly secured. The interest on such loans, and the annual contributions, will probably keep the amount of capital good, and even increase it against the increasing necessities of future years.

It is believed that a fund of \$100,000 or more can be raised for such a purpose, without serious inconvenience to any other object of importance to the churches. One thousand individuals, or families, or societies, or churches, might be found abundantly able to contribute 100 dollars each; and if it be indispensable, in any case, the amount might be made payable in four equal annual instalments.

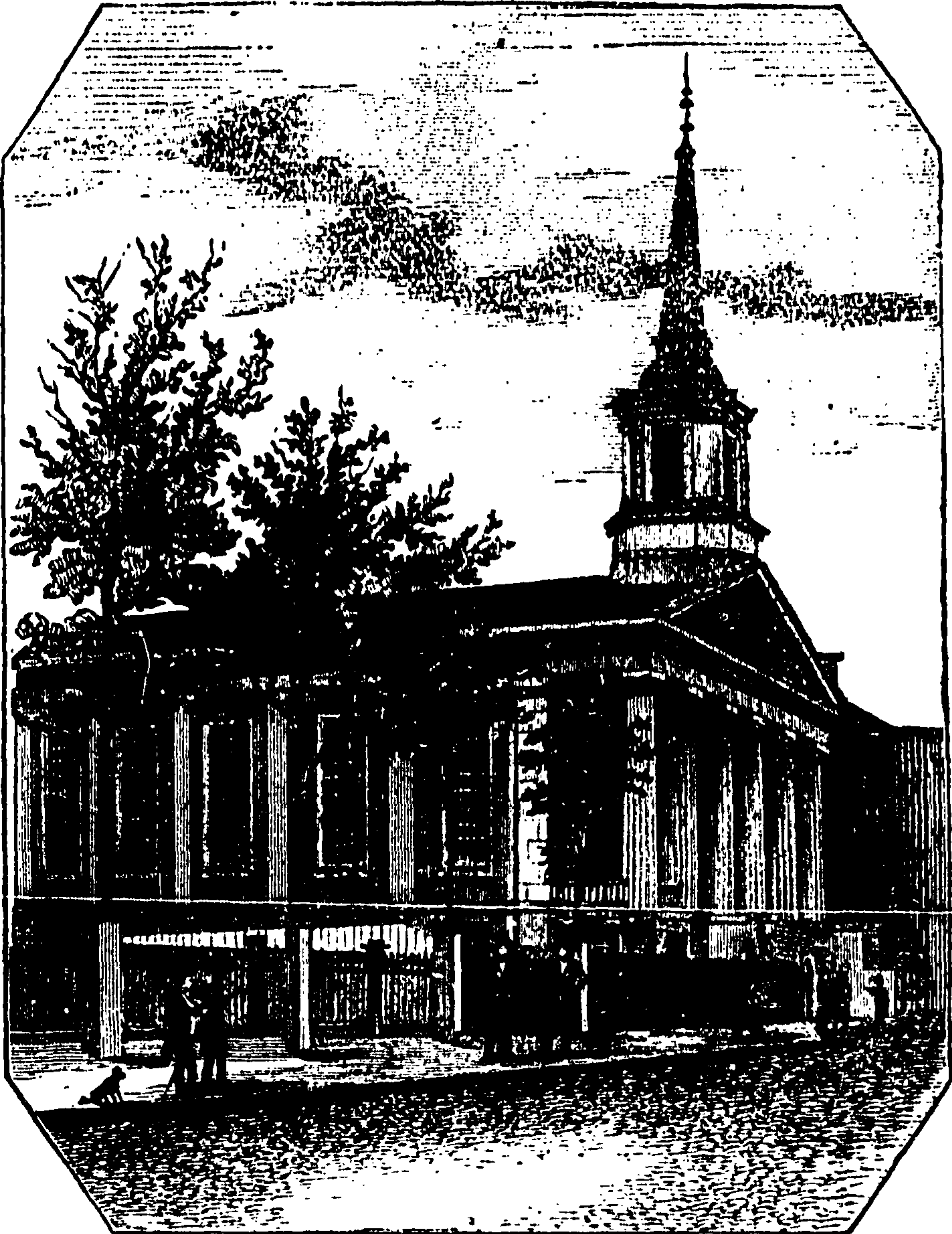
It is pleasing to add that the plan is already partially in operation, and it is found to work very admirably. Progress has been great, may it be far greater. Cotton Mather said in 1718,—“New England is now so far improved, as to have the best part of *two hundred* meeting houses.” In 1854 New England has 920 Baptist churches alone, and of all denominations more than 4500.

In the census returns of the United States for 1850, it is reported that the Baptists have 8,791 church buildings; that these are capable of accommodating 3,130,878 persons; and that they are of the value of 10,931,382 dollars.

That church architecture has not been neglected by the Baptists, even in new countries may be inferred from the representations we now give of several of their edifices.

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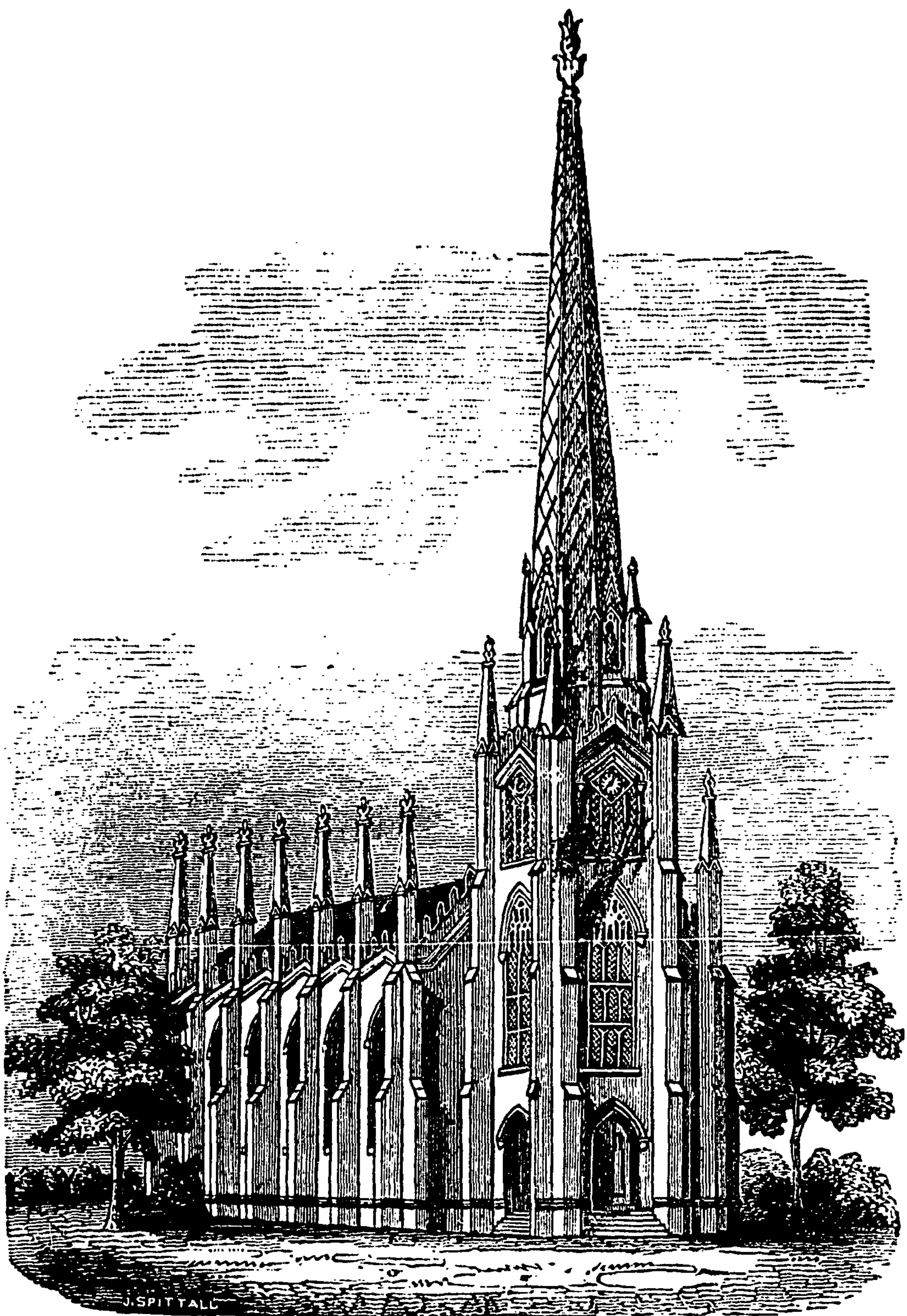
We shall draw our account of this, the largest section of the American Baptists to a conclusion, by showing from the latest intelligence we have been able to obtain, their present STATISTICS.



THE ST. FRANCIS STREET BAPTIST CHURCH, MOBILE, ALA.,  
speaks for itself. It is worthy of the beautiful City of which it is an ornament.  
It is a highly promising Church with an excellent Pastor.

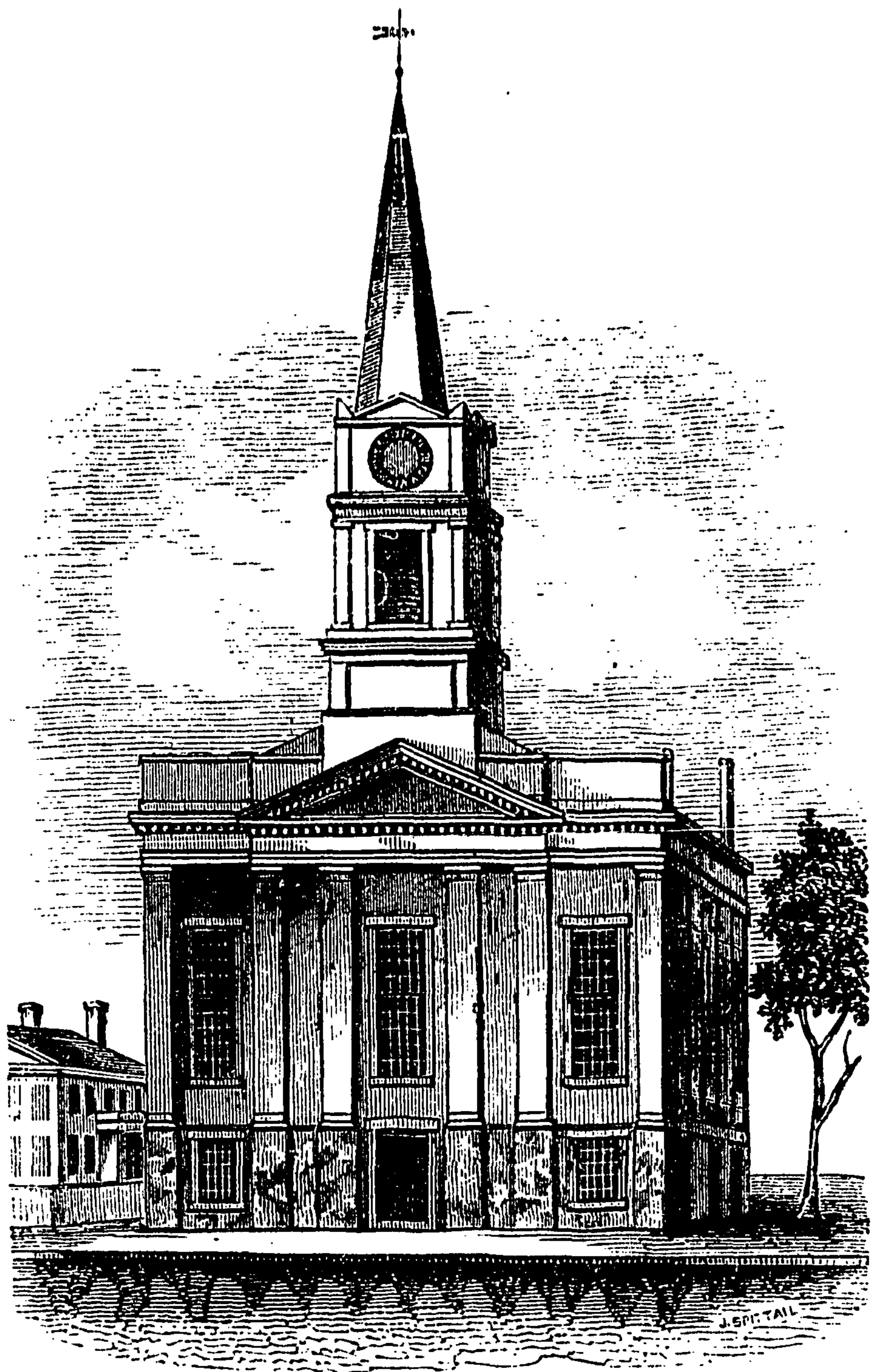


**FIRST BAPTIST CHURCH, IOWA CITY, IOWA,**  
is a beautiful structure, commanding very general admiration. The edifice is of brick, measures forty feet by sixty-three, was completed in 1846, and cost \$4,300. Its internal accommodations are admirably arranged, and will accommodate about four hundred persons.

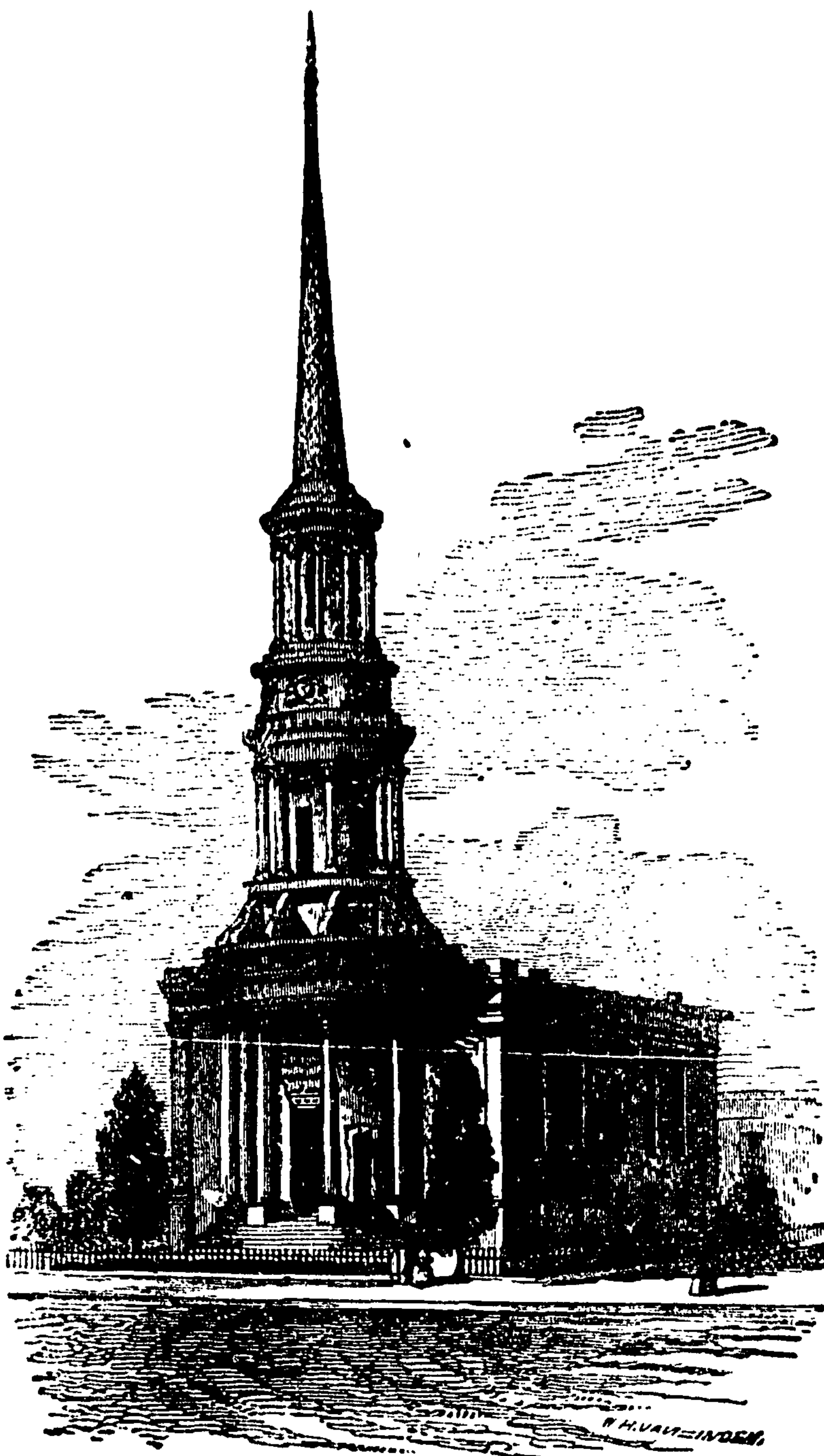


WALNUT STREET BAPTIST CHURCH LOUISVILLE, KY.

This beautiful edifice erected for the Walnut Street Baptist Church, Louisville, Kentucky, is situated in a central and commanding situation. Its architecture is Gothic, the dimensions are one hundred and twenty feet by sixty-four, and it has a spire two hundred and forty feet high. Including the ground on which it stands, its cost was nearly forty thousand dollars. Its pulpit is at present very ably filled by the Rev. W. W. Everts, from New York.



THE FIRST BAPTIST CHURCH, RACINE, WIS.,  
was erected for a body constituted in 1840, which bids fair to increase in prosperity  
with the growth of the city, and the Christian zeal of its attendants.



TABERNACLE BAPTIST CHURCH PHILADELPHIA.

The engraving of this Church claims a place in our volume, not only on account of its beautiful architecture, and its remarkably elegant and convenient adaptation to its great purpose; but as a memorial of the eminent success of its minister, the Rev. M. G. Clarke, and his people; who though a very small band, were encouraged to expect great things, and to attempt great things, and greatly have they succeeded.

## FOREIGN MISSIONS.

THE BAPTIST TRIENNIAL CONVENTION FOR FOREIGN MISSIONS, was organized in 1814, and the late distinguished Dr. A. Judson was their first Missionary ; and the Hon. G. N. Briggs, late Governor of Massachusetts, is its President. A few years since the name was changed to THE BAPTIST MISSIONARY UNION. The annual meeting for 1853 was held in Albany, New York, May 19—22. Five hundred and eight life-members were in attendance.

The receipts from all sources, for the year ending March, 31st, were \$134,112 17, and the expenditures \$135,344 28. The monthly issue of the Missionary Magazine was 5,700 copies, and of the Macedonian, 36,500.

The number of missions is 19, embracing 88 stations and 111 out-stations, besides 401 places of stated preaching in Germany and France. Connected with the missions are 64 missionaries, of whom 60 are preachers ; and there are 66 female assistants. The number of native preachers and assistants is 206. Total of missionaries and assistants connected with the missions, 336. There are 181 churches, having an estimated membership of 14,250, of which about 1,200 were added by baptism the past year. The number of schools is 81, including 24 boarding-schools, with 1,980 pupils.

The fourth biennial meeting of THE SOUTHERN BAPTIST CONVENTION was held at Baltimore, May 13, 14, 1853.—Rev. R. B. C. Howell, D. D., President ; Rev. James B. Taylor, Corresponding Secretary ; Archibald Thomas, Esq., Treasurer.—Office, Richmond, Virginia. Receipts, \$21,438 45. 12,000 copies of the Home and Foreign Journal are circulated monthly.

*Missions.*—China, two stations and one out station, eight male, and six female missionaries, and two assistants, one boarding, and five day-schools and chapels. Identified with the African missions in Liberia, there are thirteen stations, nineteen missionaries and teachers, and eleven day-schools, with about 400 scholars. Three stations are proposed in Central Africa, to be occupied by six missionaries. *Summary.*—Stations and out-stations, 19 ; missionaries and assistants, 39 ; schools 17 ; scholars, 480 ; churches, 14 ; with a membership of 644.

Of the AMERICAN BAPTIST FREE MISSION SOCIETY, the tenth anniversary was held, June 1st, 1853, in Utica, New York.—Rev. A. L. Post, President ; Rev. W. Walker, Corresponding Secretary ; George Curtiss, Treasurer. Office, Utica, New York. Receipts, \$7,986 09 ; total expenditures, \$6,644 84.

## HOME MISSIONS.

**AMERICAN INDIAN MISSION ASSOCIATION.**—Hon. T. G. Blewitt, of Mississippi, President ; Rev. S. L. Helm, Corresponding Secretary ; Charles S. Tucker, Treasurer,—Office, Louisville, Kentucky. The tenth annual meeting was held in Louisville, Ky., May, 1853. Receipts, \$14,030 53.

**SUMMARY.**—Missions, 4 ; stations, 6 ; out-stations, 10 ; missionaries and assistants, 25 ; churches, 22 ; baptisms, 146 ; communicants, about 1,500.

**GERMAN MISSION SOCIETY OF THE MISSISSIPPI VALLEY.** William M. McPherson, President ; S. B. Johnson, Corresponding Secretary ; D. A. Spaulding, Treasurer. Office, St. Louis, Mo.

The third annual meeting was held in St. Louis, Mo., Nov. 5th, 1852. The annual sermon was preached by Rev. H. G. Weston, of St. Louis. Missionaries have been sustained in Illinois, Missouri, etc.

**AMERICAN BAPTIST HOME MISSION SOCIETY.**—Hon. Isaac Davis, LL. D., President ; Rev. B. M. Hill, D. D., Corresponding Secretary ; Rev. J. R. Stone, Assistant Secretary ; C. J. Martin, Treasurer. The Home Mission Rooms are No. 354 Broome Street, New York.

The twenty-first anniversary was held at Troy, New York, May 13—15, 1853. The total receipts were \$51,470 56. The number of missionaries and agents in the employment of the Society the past year was 179.

The missionaries were distributed as follows : In Canada West, 2 ; Grand Ligne Stations, Canada East, 6 ; Pennsylvania, 3 ; Delaware, 2 ; Ohio, 2 ; Michigan, 9 ; Indiana, 35 ; Illinois, 33 ; Wisconsin, 36 ; Iowa, 22 ; Minnesota, 4 ; Oregon, 3 ; California, 3 ; New Mexico, 4. Besides whom, 9 collecting agents were employed the whole or a portion of the year.

The number of States and Territories occupied was 13. The number of stations and out-stations supplied was 500 ; and the aggregate amount of time bestowed upon the field, equal to that of one man for 116 years.

The missionaries report the baptism of 1025 persons, the organization of 59 churches, and the ordination of 30 ministers. Twelve houses of worship were completed during the year, and 30 were in progress of building.

**SOUTHERN CONVENTION DOMESTIC MISSION BOARD,** Annual Meeting at Baltimore, May, 1853.—Rev. J. H. De Votie, President ; Rev. Joseph Walker, Corresponding Secretary ; William Hornbuckle, Trea-



HON. GEORGE N. BRIGGS,  
President of the Baptist Missionary Union.

surer. Office, Marion, Ala. Receipts \$13,074 47. The number of missionaries employed is 77, who baptized during the year 642 persons, constituted 21 churches, commenced the erection of 17 meeting-houses, and completed 13 others.

### BIBLE SOCIETIES.

AMERICAN AND FOREIGN BIBLE SOCIETY.—Rev. B. T. Welch, D. D., President; Rev. Rufus Babcock, D. D., Corresponding Secretary; Nathan C. Platt, Esq., Treasurer. Bible House, No. 115 Nassau Street, New York.

Receipts \$44,215 84. Foreign appropriations for the year: to Missionary Union, \$10,500; for Scripture distribution, and evangelizing purposes in Germany, by Mr. Oncken, \$9,371; Southern France, by Dr. Devan, \$80; Orissa, by Rev. Dr. Sutton, \$1,000; Italian Scriptures, through Rev. Dr. Winslow, \$245; per German Colporteur in Canada, \$176; for Chinese Scripture distribution in Canton, \$500; Baptist Missionaries in Calcutta, for Scriptures, \$1,500. Total, \$23,872.

The total of foreign appropriations since the organization of the Society, is \$262,833.

AMERICAN BIBLE UNION.—The third anniversary was held in New York, Oct. 7—8, 1852. Receipts, \$20,799 50; unpaid subscriptions, \$61,746. President, Rev. Spencer H. Cone, D. D. Corresponding Secretary, William H. Wyckoff; Treasurer, William Colgate. Office 350 Broome Street, New York. Expended for the revision of English Scriptures, \$5,279; Spanish Scriptures, \$747 49; French Scriptures, \$702 43; Siamese New Testament, \$1,000; Bengal, Sanscrit, and Armenian Scriptures, \$1000.

SOUTHERN CONVENTION BIBLE BOARD.—Annual Meeting at Baltimore, May, 1853. Rev. Samuel Baker, D. D., President; Rev. William C. Buck, Corresponding Secretary; C. A. Fuller, Treasurer. Receipts, \$8,073 86. Office, Nashville, Tenn.

### PUBLICATION SOCIETIES.

AMERICAN BAPTIST PUBLICATION SOCIETY.—The twenty-ninth (including the anniversaries of the Baptist General Tract Society) annual meeting was held in Philadelphia, May 4—6, 1853. The receipts of the year from all sources, \$43,404 88; the expenditures, \$43,362 12. Of the receipts, \$25,699 59 have been from sales of merchandise; \$2,758 56 from donations for general purposes; \$2,060 06 for colporteur fund; \$1,376 48 for building fund.

The increase in the value of stock, books, stereotype plates, and engravings for the year, was \$4,869 31; and the total amount of assets \$65,772 05; showing a gain over the valuation of the last year, of \$5,281 61.

The whole number of publications in the Society's catalogue was 406, of which 174 were bound volumes, in English, German, and French. Of the Tracts, 199 are English, 15 German, 3 French, and 10 Children's tracts.

Of the new issues of the Society there have been published during the year, 179,000 copies; of older issues, 253,700; making the total number of publications for the year, 432,700. These publications contained 4,508,000 octavo pages; 3,705,000 duodecimo; 10,233,000 18mo.; 160,000 32mo.; 1,072,000 48mo.; making a total issue of 19,678,800 pages. Nearly 3,000,000 pages of tracts were also printed and distributed during the year.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.**—This Society held its sixth annual meeting at Atlanta, Georgia, April, 1853. James Tupper, Esq., President; Rev. E. T. Winkler, Corresponding Secretary; A. C. Smith, Esq., Treasurer. Office, Charleston, S. C. Permanent Fund, \$6,613; subscriptions unpaid, \$9,575; annual sales from the Depository, \$21,000.

**NEW ENGLAND SABBATH SCHOOL UNION.**—Hon. Charles Thurber, LL. D., President; Rev. Alfred Colburn, Corresponding Secretary; Asa Wilbur, Treasurer. Depository, No. 79 Cornhill, Boston. Nine new books and eighteen reprints have been issued during the year. Receipts for the year, \$1,783; disbursements, \$1,728.

"The Young Reaper," a Sunday school journal, is published monthly.

**AMERICAN BAPTIST HISTORICAL SOCIETY.**—This organization, which has a connection with the American Baptist Publication Society, was founded May, 6, 1853. Its object is to collect and preserve all manuscripts, periodicals, and books, relating to Baptist History, Biography, etc., and to publish such historical and antiquarian works as the interests of the denomination may demand. Its officers are, President, Rev. Wm. R. Williams, D. D., of New York; Vice Presidents, Rev. John M. Peck, D. D., Kentucky, Rev. William Hague, D. D., N. Y., Rev. Baron Stow, D. D., Mass., Rev. R. B. C. Howell, D. D., Va.; Secretary, Horatio G. Jones, Esq. Pa.; Treasurer, Rev. B. R. Loxley, 118 Arch street, Philadelphia. Terms of membership one dollar per annum. A large corresponding committee are scattered over all the States of the Union.

BAPTIST COLLEGES IN THE UNITED STATES.

| NAME.                    | LOCATION.            | PRESIDENTS.               | FOUNDED. |
|--------------------------|----------------------|---------------------------|----------|
| Brown University,        | Providence, R. I.    | Frs. Wayland, D.D.LL.D.   | 1764     |
| Madison University,      | Hamilton, N. Y.      | Stephen W. Taylor, LL. D. | 1819     |
| Waterville College,      | Waterville, Me.      | R. E. Pattison, D. D.     | 1820     |
| Columbian College,       | Washington, D. C.    | Joel S. Bacon, D. D.      | 1821     |
| Georgetown College,      | Georgetown, Ky.      | S. W. Lynd, D. D.         | 1829     |
| Richmond College,        | Richmond, Va.        | Robert Ryland, D. D.      | 1832     |
| Granville College,       | Granville, Ohio.     | Rev. Jeremiah Hall, A. M. | 1832     |
| Mercer University,       | Penfield, Ga.        | John L. Dagg, D. D.       | 1833     |
| Shurtleff College,       | Upper Alton, Ill.    | N. N. Wood, D. D.         | 1835     |
| Wake Forest College,     | Wake Forest, N. C.   | John B. White, A. M.      | 1838     |
| Rector College,          | Pruntytown, Va.      |                           | 1829     |
| Union University,        | Murfreesboro', Tenn. | J. H. Eaton, LL. D.       | 1840     |
| Howard College,          | Marion, Ala.         | Henry Talbird, A. M.      | 1841     |
| Franklin College,        | Franklin, Ia.        | Silas Bailey, D. D.       | 1844     |
| Baylor University,       | Independence, Texas. | Rufus C. Burleson, A. M.  | 1845     |
| Central College,         | McGrawville, N. Y.   |                           | 1848     |
| University at Lewisburg, | Lewisburg, Pa.       | Howard Malcom, D. D.      | 1849     |
| William Jewell College,  | Liberty, Mo.         | R. W. Thomas, A. M.       | 1849     |
| University of Rochester, | Rochester, N. Y.     | M. B. Anderson, LL. D.    | 1850     |
| Oregon College,          | Oregon City.         | George C. Chandler, A. M. | 1850     |
| Furman University,       | Greenville, S. C.    | James C. Furman, A. M.    | 1851     |
| Mississippi College,     | Clinton, Miss.       |                           | 1851     |
| Union College,           | Sumner Co., Tenn.    | O. J. Fisk, A. M.         | 1851     |

BAPTIST THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

|                            |                      | SENIOR PROFESSORS.      |      |
|----------------------------|----------------------|-------------------------|------|
| Theol. Dep. Madison Univ.  | Hamilton, N. Y.      | George W. Eaton, D. D.  | 1820 |
| New Hampton Theol. Sem.,   | Fairfax, Vt.         | Eli B. Smith, D. D.     | 1825 |
| Newton Theol. Institution, | Newton Centre, Mass. | Henry J. Ripley, D. D.  | 1826 |
| Mercer Theol. Seminary,    | Penfield, Ga.        | John L. Dagg, D. D.     | 1833 |
| Furman Theol. Seminary,    | Greenville, S. C.    | J. C. Furman, A. M.     | 1835 |
| Theol. Dep. Howard Col.,   | Marion, Ala.         | Henry Talbird, A. M.    | 1843 |
| Kalamazoo Theol. Sem.,     | Kalamazoo, Mich.     | J. A. B. Stone, D. D.   | 1846 |
| Rochester Theol. Seminary, | Rochester, N. Y.     | Thomas J. Conant, D. D. | 1850 |
| Fairmount Theol. Ins.,     | Cincinnati, Ohio.    |                         | 1851 |

Toward the endowment of the above named institutions more than \$1,500,000 have been subscribed within the last six years, the greater part of which has been collected and invested. The whole number of instructors connected with them is 154---pupils over 2,500. They have graduated over 4,000 students. Their libraries contain more than 120,000 volumes.

In addition to the above collegiate and theological institutions, there are in the United States a large number of seminaries and academies chartered, and endowed more or less liberally by Baptist associations and communities. An imperfect list of these gives the names of

forty-two chartered female colleges, seminaries, etc., and thirty-four academies for males, or with separate departments for male and female pupils. A full list from all the States would considerably increase this number. These are distinct from the much larger number of schools, which are strictly individual property.

In giving views of three or four of these institutions of learning, we may accompany them with a very few items of information.

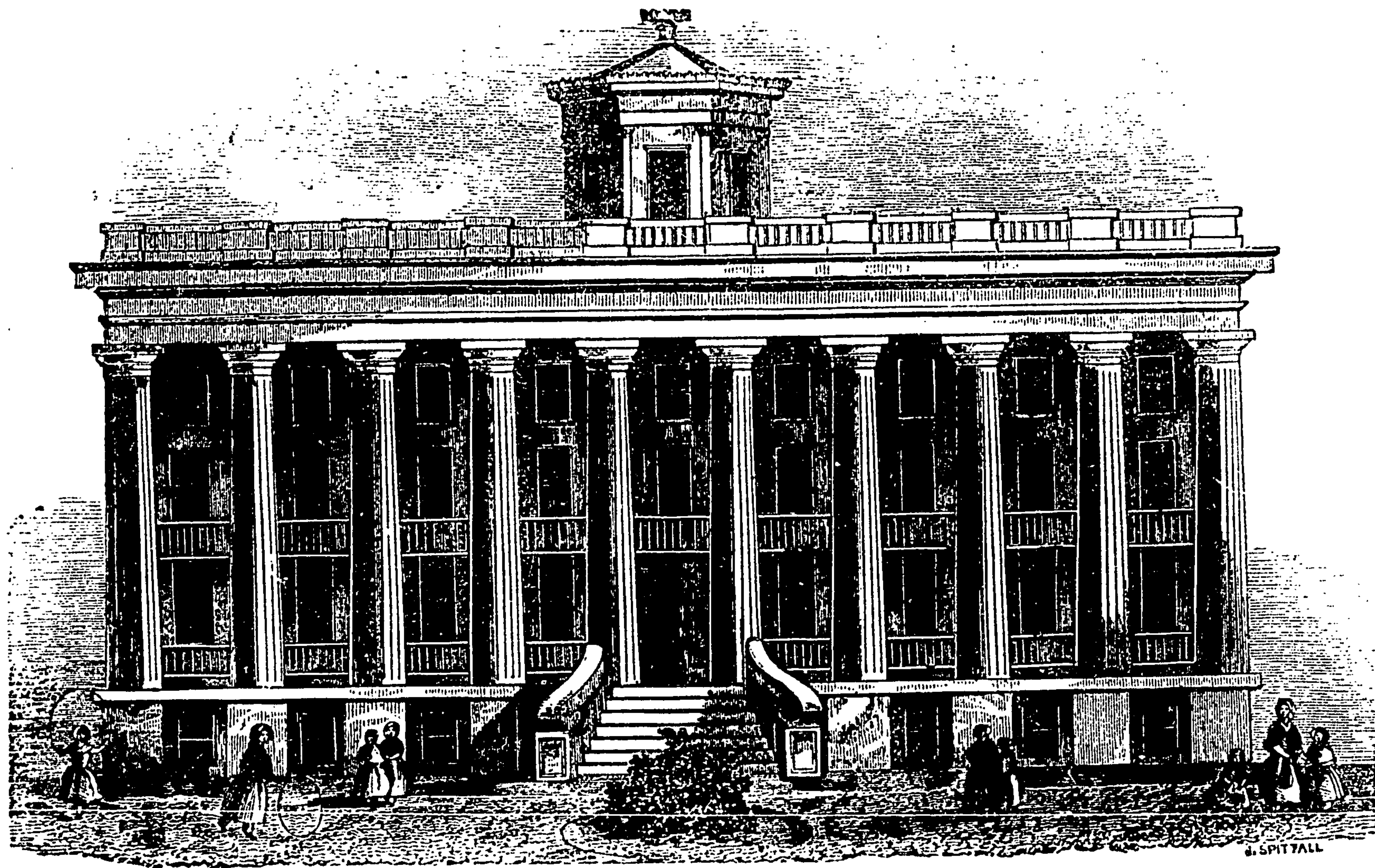
*The Chowan Collegiate Female Institute* is situated at Murfreesborough, N. C. It was founded by the Chowan Association, and subsequently adopted by the Portsmouth Association of Virginia, and by the Union and Pamlico Associations of North Carolina. It is designed for young ladies exclusively, and has already considerably more than a hundred students, with nine or ten instructors. Its philosophical apparatus is not surpassed by that of any similar institution at the South; it has also a Library, Reading-room, Cabinet of Minerals, and Literary and Missionary Societies. The range of studies embraces most of the higher branches of the usual College course, and extensive courses of lectures are delivered within its walls.

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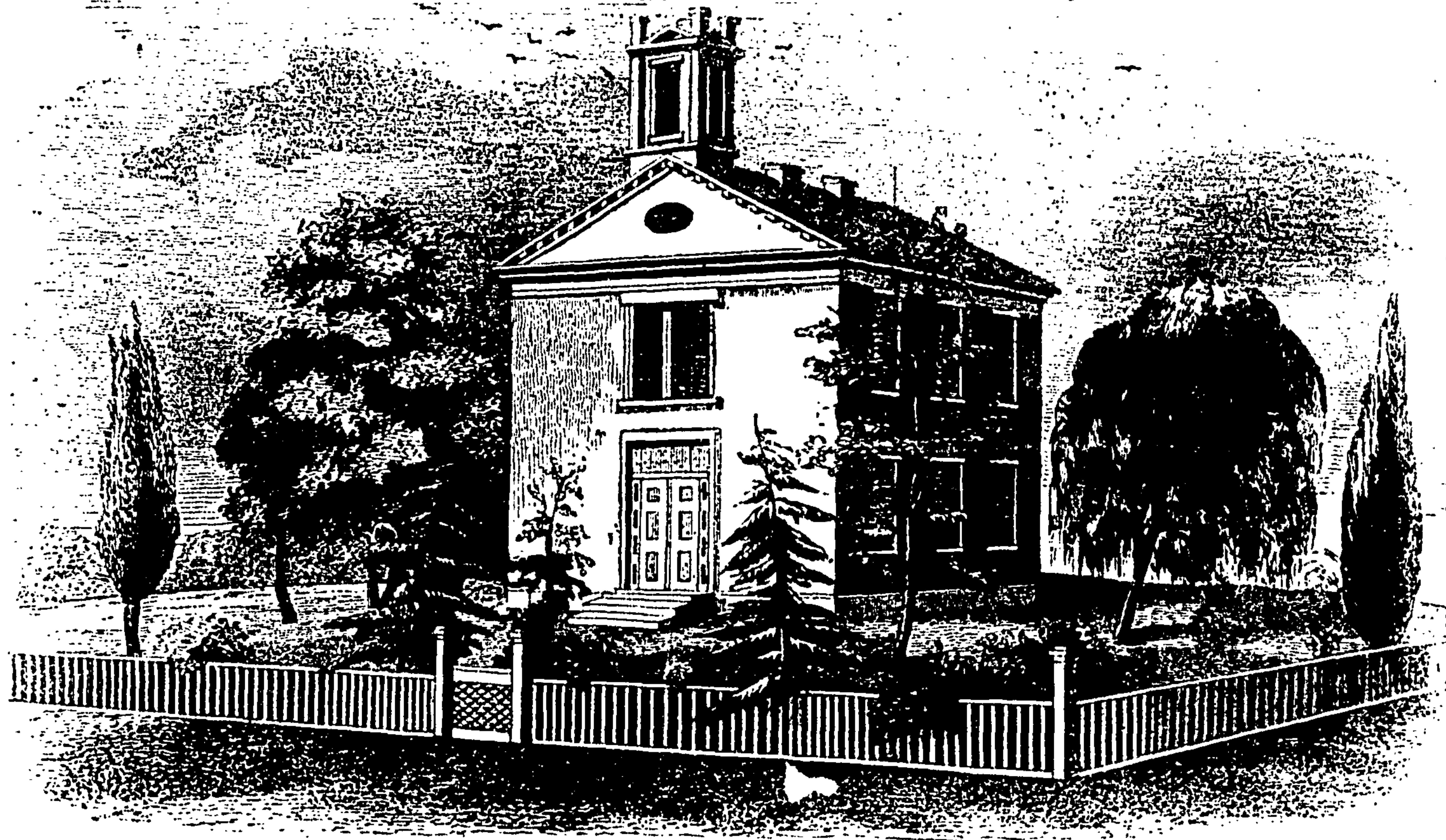
THE ANNUAL RECEIPTS OF THE PRINCIPAL BENEVOLENT SOCIETIES SUSTAINED BY THE BAPTIST CHURCHES OF AMERICA DURING THE FIVE LAST YEARS.

|                              | 1849.     | 1850.   | 1851.   | 1852.   | 1853.   |
|------------------------------|-----------|---------|---------|---------|---------|
| Am. Bap. Miss. Union,        | \$105,576 | 104,837 | 120,826 | 124,211 | 134,493 |
| Am. Bap. Home Miss. So.      | 29,105    | 30,369  | 37,085  | 42,984  | 51,470  |
| Rep. for Home Missions by    |           |         |         |         |         |
| 16 State Conventions,        |           |         |         |         | 45,118  |
| Am. and For. Bible Soc.      | 39,840    | 41,625  | 45,373  | 42,312  | 44,215  |
| American Bible Union,        |           |         | 14,495  | 20,799  |         |
| Am. Bap. Pub. Society,       | 25,416    | 24,822  | 40,597  | 42,358  | 43,404  |
| Am. Bap. Free Miss. Soc.     | 6,743     |         | 10,000  | 8,000   | 7,986   |
| Am. Indian Miss. Assoc.      | 11,194    | 13,493  | 20,245  | 15,811  | 14,030  |
| SOUTHERN BAPTIST CONVENTION. |           |         |         |         |         |
| Foreign Mission Board,       | 31,791    | 28,697  | 25,970  | 24,548  | 21,438  |
| Home Mission Board,          | 14,042    | 10,842  | 13,922  | 13,945  | 16,587  |
| Bible Board,                 |           |         |         |         | 8,073   |
| Southern Bap. Pub. Soc.      | 3,848     | 8,922   | 21,875  | 15,000  | 21,000  |
| Total,                       | 257,555   | 263,607 | 350,388 | 349,968 | 407,864 |

The amount contributed for home missions by the Baptist churches, through State conventions and local associations, is very much larger than is indicated in the above table. But we have no means of compiling the sums. There are also Education Societies in most of the States but no Central National Society.

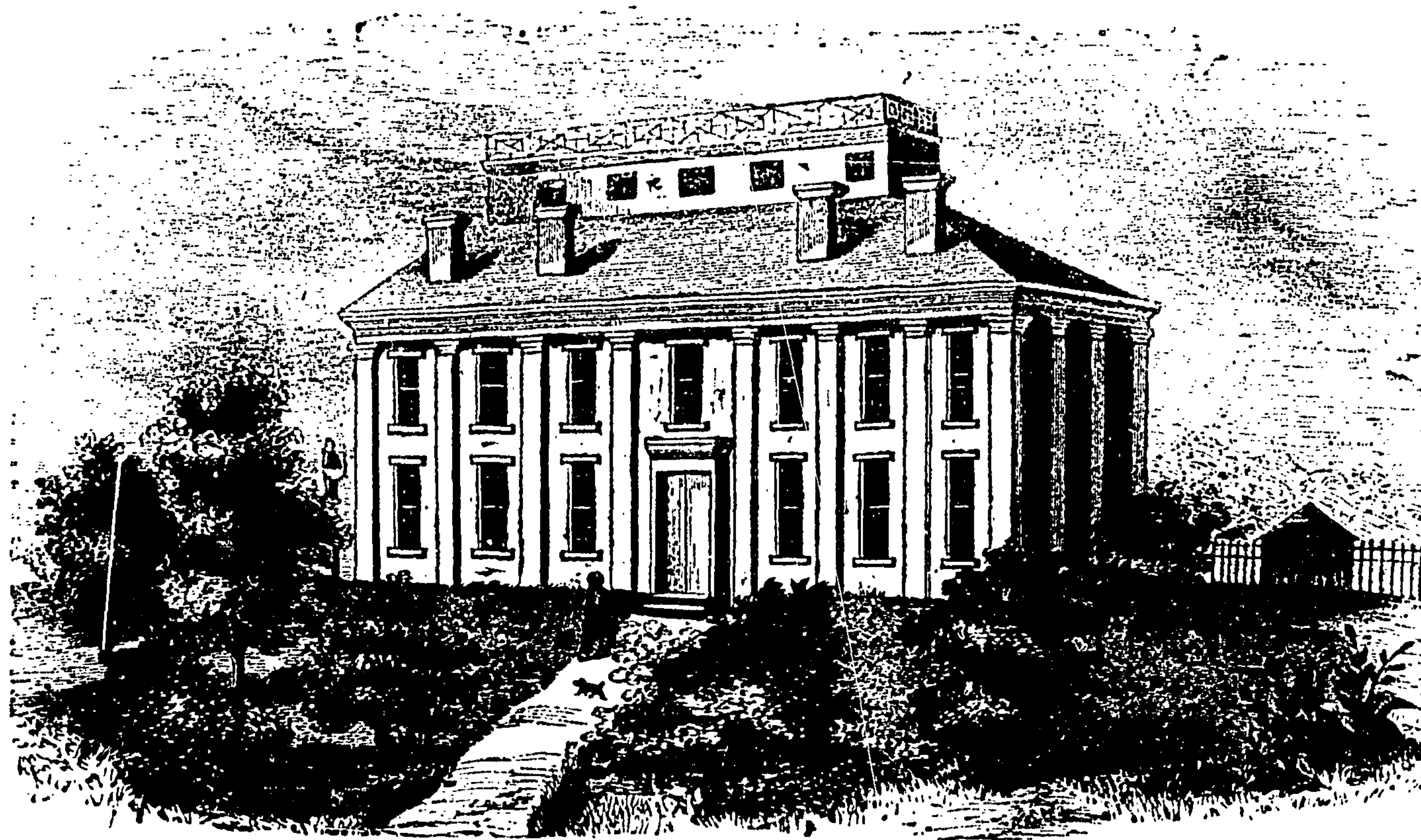


CHOWAN FEMALE COLLEGE AT MURFREESBORO', N. C.

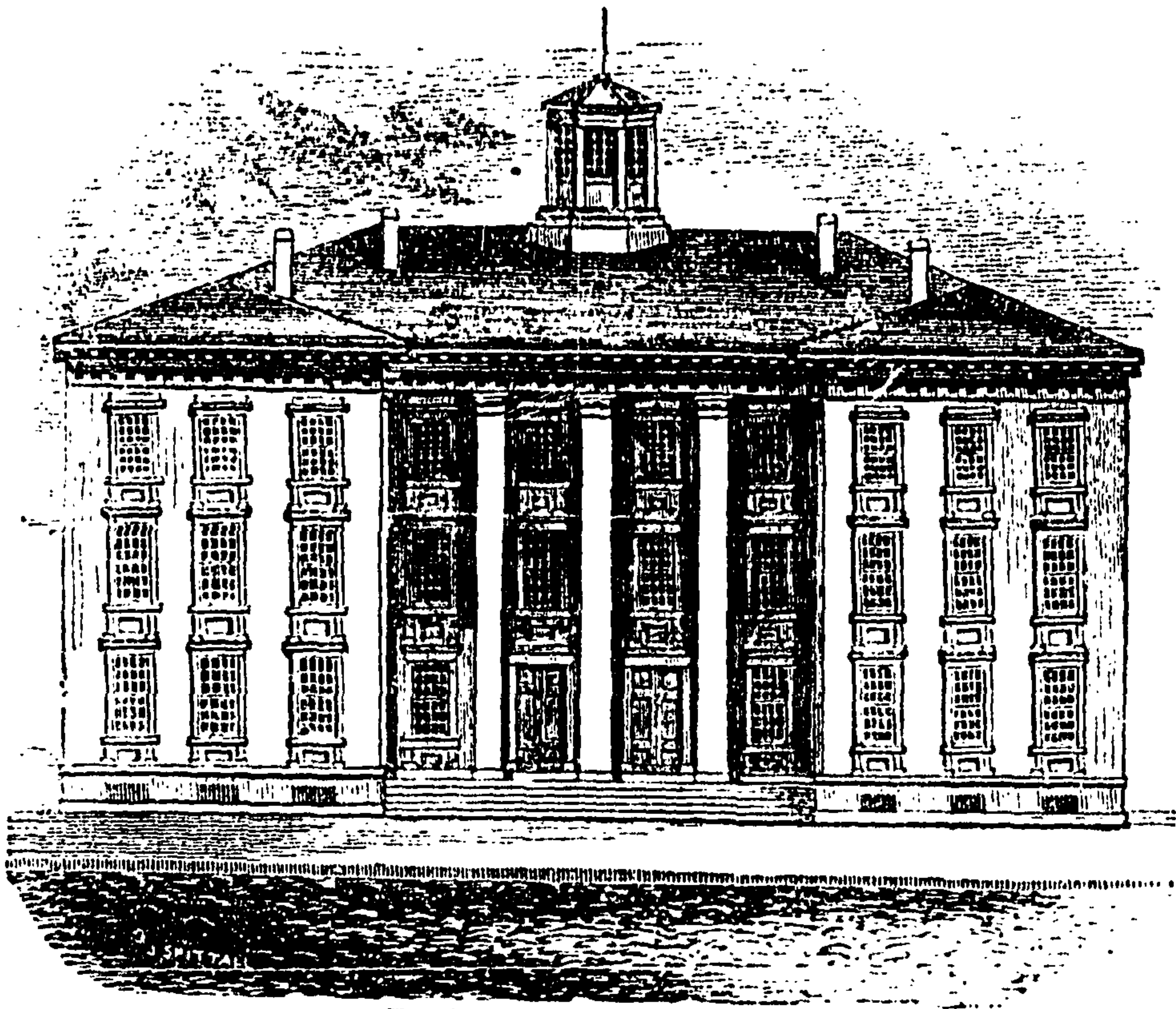


THE ARKADELPHIA INSTITUTE,

at Arkadelphia, Arkansas, went into operation only in 1851. It is designed for both male and female pupils, one hundred and forty of whom can be comfortably accommodated within its walls. The Rev. Samuel Stevenson, and Mr. J. Miller Gilkey are its principals.



THE MISSISSIPPI FEMALE COLLEGE,  
situated at Hernando. In that state, commenced its operations the same year as the one already named, having during that  
year seventy-one pupils. It has a very able faculty; the President is the Rev. W. Carey Crane, A. M.  
Its prospects are highly encouraging.



THE WILLIAM JEWELL COLLEGE,

is situated at Liberty, Missouri. It was originated in 1843, by Dr. William Jewell promising to give ten thousand dollars, provided thirty thousand more were raised for a Baptist College in that State. In 1849, nearly sixty thousand dollars were reported as having been subscribed. The brick edifice, standing on a beautiful site measures one hundred and twenty feet by ninety; it is three stories high; and besides recitation and society rooms, has a large chapel with galleries. It has a very able Faculty, at the head of which is the Rev. R. W. Thomas, A. M. In 1850-51, it had one hundred and thirty-seven students, and gives high promise of permanency and prosperity.

| NAME.                                        | EDITORS.                                   | WHEN ISSUED.  | WHERE PUBLISHED.      |
|----------------------------------------------|--------------------------------------------|---------------|-----------------------|
| South-Western Baptist,                       | { A. Williams,<br>S. Henderson.            | Weekly.       | Montgomery, Ala.      |
| Christian Secretary,                         | Normand Burr.                              | "             | Hartford, Conn.       |
| Christian Index,                             | J. F. Dagg.                                | "             | Penfield, Geo.        |
| Christian Times,                             | { J. A. Smith,<br>Leroy Church.            | "             | Chicago, Ill.         |
| Western Recorder,                            | { J. L. Waller,<br>R. L. Thurman.          | "             | Louisville, Ky.       |
| Zion's Advocate,                             | J. B. Foster.                              | "             | Portland, Me.         |
| The True Union,                              | F. Wilson.                                 | "             | Baltimore, Md.        |
| Christian Watchman and<br>Reflector,         | { J. W. Olmstead.                          | "             | Boston, Mass.         |
| The Christian Era,                           | J. M. Burt.                                | "             | Lowell, Mass.         |
| Michigan Christian Herald,                   | George W. Harris.                          | "             | Detroit Mich.         |
| Western Watchman,                            | Wm. Crowell.                               | "             | St. Louis, Mo.        |
| The Baptist Observer,                        | E. Worth,                                  | "             | Concord, N. H.        |
| New York Recorder,                           | { S. S. Cutting,<br>L. F. Beecher.         | "             | New York, N. Y.       |
| New York Weekly Chronicle,                   | Orrin B. Judd.                             | "             | New York, N. Y.       |
| New York Baptist Register,                   | { Alexander M. Beebee<br>Andrew Ten Brook. | "             | Utica, N. Y.          |
| American Baptist,<br>Journal and Messenger,  | W. Walker.                                 | "             | Utica, N. Y.          |
| Christian Register,                          | J. L. Batchelder.                          | "             | Cincinnati, Ohio.     |
| Biblical Recorder,                           | { David E. Thomas,<br>B. Y. Siegfried.     | "             | Zanesville, Ohio.     |
| Carolina Baptist,                            | Thomas W. Tobey.                           | "             | Raleigh, N. C.        |
| Christian Chronicle,                         | J. M. Bryan.                               | "             | Hendersonville, N. C. |
| Southern Baptist,                            | W. B. Jacobs.                              | "             | Philadelphia, Pa.     |
| The Tennessee Baptist,                       | E. T. Winkler.                             | "             | Charleston, S. C.     |
| Religious Herald,                            | J. R. Graves.                              | "             | Nashville, Tenn.      |
| Messenger and Recorder                       | Wm. Sands.                                 | "             | Richmond, Va.         |
| New Orleans Baptist Chronicle                | S. Siegfried.                              | "             | Morgantown, Va.       |
| The Christian Repository,                    | W. C. Duncan.                              | SEMI-MONTHLY, | New Orleans, La.      |
| The Indian Advocate,                         | { J. L. Waller,<br>C. D. Kirk.             | MONTHLY,      | Louisville, Ky.       |
| Baptist Missionary Magazine,                 | S. L. Helm.                                | "             | Louisville, Ky.       |
| The Macedonian,                              | Solomon Peck.                              | "             | Boston, Mass.         |
| Young Reaper,                                | Edward Bright, jr.                         | "             | Boston, Mass.         |
| Baptist Memorial,                            | Alfred Colburn,                            | "             | Boston, Mass.         |
| Home Mission Record,                         | J. L. Burrows.                             | "             | Philadelphia, Pa.     |
| The Free Mission Visitor,                    | James R. Stone.                            | "             | New York, N. Y.       |
| Mother's Journal,                            | A. Kenyon.                                 | "             | Kirtland, Ohio.       |
| Western Star, (Welsh,)                       | Mrs. Mary G. Clarke,                       | "             | Philadelphia, Pa.     |
| Der Sendbote des Evange-<br>liums, (German,) | R. Edwards.                                | "             | Pottsville, Pa.       |
| Baptist Preacher,                            | { K. A. Fleischman.                        | "             | Philadelphia, Pa.     |
| Home and Foreign Journal,                    | H. Keeling.                                | "             | Richmond, Va.         |
| Western Evangelist,                          | James B. Taylor.                           | "             | Richmond, Va.         |
| Seventh Day Baptist Memorial                 | Peter Long                                 | "             | Rockwell, Ill.        |
| Freewill Baptist Quarterly Review,           |                                            | QUARTERLY.    | New York, N. Y.       |
| Christian Review,                            | { R. Turnbull,<br>J. N. Murdock            | "             | New York, N. Y.       |
| The Baptist Record,                          | { Wm. Shadrach,<br>J. N. Brown.            | "             | Philadelphia, Pa.     |

RECAPITULATION.—Weekly, 25; Semi-monthly, 1; Monthly, 14; Quarterly, 4; Total, 43.

## BAPTIST PERIODICALS IN THE BRITISH PROVINCES.

Christian Messenger, edited by J. W. Nutting, issued weekly at Halifax, N. S. Le Semeur Canadien, edited by N. Cyr, issued weekly at Montreal, Can. E. Christian Visitor, issued weekly at St. John's N. B. Grand Ligne Mission Register, issued quarterly at St. John's Can. E.

TABLE SHOWING THE NUMBER OF ASSOCIATED BAPTISTS IN NORTH AMERICA.

| STATES.              | ASSOCIATIONS. | CHURCHES. | ORDAINED MINISTERS. | LICENTIATES. | BAPTIZED IN ONE YEAR. | TOTAL COMMUNICANTS. |
|----------------------|---------------|-----------|---------------------|--------------|-----------------------|---------------------|
| Alabama, . . . .     | 23            | 579       | 293                 | 65           | 3585                  | 41,482              |
| Arkansas, . . . .    | 9             | 129       | 87                  | 12           | 537                   | 4483                |
| California, . . . .  | 1             | 12        | 14                  |              | 35                    | 400                 |
| Connecticut, . . .   | 7             | 115       | 133                 | 16           | 544                   | 16,355              |
| Delaware, . . . .    |               | 2         | 2                   | 1            | 20                    | 337                 |
| Dist. of Columbia, . |               | 5         | 8                   |              | 77                    | 789                 |
| Florida, . . . .     | 3             | 73        | 37                  | 3            | 257                   | 2687                |
| Georgia, . . . .     | 35            | 880       | 473                 | 173          | 5475                  | 65,639              |
| Illinois, . . . .    | 24            | 378       | 294                 | 61           | 2753                  | 19,259              |
| Indiana, . . . .     | 28            | 451       | 235                 | 52           | 2423                  | 22,119              |
| Indian Territory .   | 1             | 29        | 28                  | 5            | 449                   | 2680                |
| Iowa, . . . .        | 3             | 50        | 34                  | 5            | 157                   | 1882                |
| Kentucky, . . . .    | 46            | 797       | 397                 | 101          | 4839                  | 69,098              |
| Louisiana, . . . .   | 7             | 114       | 57                  | 12           | 531                   | 4473                |
| Maine, . . . .       | 13            | 287       | 212                 | 14           | 599                   | 19,775              |
| Maryland, . . . .    | 1             | 32        | 26                  | 3            | 301                   | 2438                |
| Massachusetts, . .   | 14            | 249       | 278                 | 18           | 1377                  | 32,107              |
| Michigan, . . . .    | 10            | 180       | 128                 | 4            | 829                   | 10,043              |
| Minnesota, . . . .   | 1             | 4         | 7                   |              |                       | 82                  |
| Mississippi, . . . . | 19            | 475       | 240                 | 65           | 2980                  | 30,112              |
| Missouri, . . . .    | 28            | 439       | 245                 | 52           | 2298                  | 24,006              |
| New Hampshire, . .   | 6             | 95        | 70                  | 4            | 455                   | 8364                |
| New Jersey, . . . .  | 4             | 103       | 102                 | 15           | 548                   | 13,362              |
| New Mexico, . . . .  |               |           | 4                   |              |                       | 8                   |
| New York, . . . .    | 42            | 815       | 770                 | 96           | 4551                  | 87,538              |
| North Carolina, . .  | 26            | 599       | 280                 | 84           | 3208                  | 42,674              |
| Ohio, . . . .        | 27            | 448       | 288                 | 38           | 2217                  | 24,693              |
| Oregon, . . . .      | 1             | 11        | 9                   | 5            | 21                    | 176                 |
| Pennsylvania, . . .  | 16            | 332       | 251                 | 46           | 1852                  | 30,053              |
| Rhode Island, . . .  | 2             | 51        | 55                  | 5            | 98                    | 7406                |
| South Carolina, . .  | 15            | 437       | 249                 | 35           | 2653                  | 45,296              |
| Tennessee, . . . .   | 19            | 496       | 341                 | 81           | 4508                  | 37,281              |
| Texas, . . . .       | 10            | 125       | 74                  | 15           | 684                   | 4259                |
| Vermont, . . . .     | 8             | 105       | 89                  | 8            | 262                   | 7999                |
| Virginia, . . . .    | 26            | 608       | 314                 | 59           | 5229                  | 89,929              |
| Wisconsin, . . . .   | 6             | 107       | 106                 | 5            | 303                   | 4624                |
| German Churches, .   |               | 15        | 17                  |              | 102                   | 785                 |
| Welsh Churches, .    |               | 32        | 22                  | 13           |                       | 1577                |
| Total, . . . .       | 481           | 9659      | 6259                | 1171         | 56,758                | 776,370             |
| British Provinces, . | 12            | 330       | 194                 | 21           | 1805                  | 23,045              |
| West India Islands,  |               | 96        | 130                 |              | 1272                  | 36,058              |
| Anti-Mission Bap'ts  | 170           | 1803      | 918                 |              | 2119                  | 66,507              |
| Free Will Baptists,  | 125           | 1173      | 905                 | 165          |                       | 51,775              |
| General Baptists, .  | 3             | 17        | 15                  |              | 19                    | 2189                |
| Seventh Day Bap'ts,  | 6             | 71        | 77                  |              |                       | 6321                |
| Church of God, . .   |               | 274       | 131                 |              |                       | 13,500              |
| Tinkers, . . . .     |               | 150       | 200                 |              |                       | 8000                |
| Disciples, . . . .   |               | 2700      | 2250                |              |                       | 225,000             |
| Grand Total, . .     | 797           | 16,273    | 11,079              | 1357         | 61,973                | 1,208,765           |

In the preparation of this account of the Baptists, we have been especially guided by the Histories of Ivimey, Drs. Benedict, Bennett and Peck; and also by the Rev. Messrs. Craps, Bates, Frey, Brown, Parmelee, Smith, Hinton, Pengilly, and others; by the Baptist Register for 1852, and the Baptist Almanac for 1854.