The Evangelical Pioneer.

VOL. III.—NO. 10.

TORONTO, C.W., THURSDAY, MARCH 7, 1850.

WHOLE NO. 114.

BUSINESS DIRECTORY.

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J. TOVELL, AGENT FOR J. STOVEL, TAILOR TO HER COMPANY'S FORCES,

Doetrn.

POST OFFICE, TORONTO.

Hear, Father, hear thy faint afflicted flock Cry to thee, from the desert and the rock: While those who seek to slav thy children, hold Blasphemous worship under roofs of gold; And the broad goodly lands, with pleasant airs, That nurse the grape and wave the grain, are theirs.

Yet better were this mountain wilderness, And this wild life of danger and distress-Watchings by night and perilous flight by day, And meetings in the depths of earth to pray: Better, far better, than to kneel with them, And pay the impious rite thy laws condemn.

Thou, Lord, dost hold the thunder; the firm land Tosses in billows when it feels thy hand; Thou dashest nation against nation, then Stillest the angry world to peace again. Oh! touch their stony hearts who hurt thy sons-The murderers of our wives and little ones.

Yet, mighty God, yet shall thy frown look forth, Unveiled, and terribly shall shake the earth. Then the foul power of priestly sin, and all Its long upheld idolatries, shall fall: Thou shalt raise up the trampled and opprest, And thy deliver'd saints shall dwell in rest.

> From the Journal of Commerce. THE AURORA BOREALIS.

Oft in the solemn night, When Earth is veil'd in darkness to the eye, There comes a sudden and mysteries light Within the azure sky!

'Tis not the twilight beam, Nor the pale radiance of the starry throng, Nor Cynthia's pensive ray, nor meteor's gleam, Shooting the heavens along:

But a strange, shifting glow, Bright'ning and fading, like to flickering flame-High o'er the North, white columns upwards go-Then die-then soar again. Light of the dreary North,

Fain would we know thy far and hidden springs, And on what bidding thou dost issue forth In ghostlike wanderings.

Art thou the icy smile, Of arctic oceans, streaming in the sky? Or light from some unknown, volcanic pile, Uptow'ring, huge and high,

On a far northern shore, With giant craters gaping to a sea, Fiery and vast, that deep within Earth's core Burneth unceasingly!

Or art thou near allied

To the bright spark that gilds the thunder-cloud ?-Yet moving voiceless through the heavens wide-Piercing night's sable shroud. Vain is each prying thought,

To find the source and nature of thy ray, For thou art ever with deep mystery fraught, We cannot cast away.

He whose stupendous plan Worketh unchanging through all space and time, For unknown ends, thy fitful flames doth fan, And laws for thee assign.

And He thy home bath cast. 'Mid seas of ice, unchang'd by Summer's ray-'Mid frigid deserts stretching far and vast, Where life can never stay.

Yet doth thy nightly glow Glad the far dwellers of the dreary North: The Greenlander, amid the drifted snow, Doth hail thy coming forth.

Thou cheerest Siberia's gloom, Sweden's cold clime, and Norway's ice-girt shore; And Northern men their hardy toils resume, When thou dost brightly soar. EDWIN S. HIGBIE.

EXETER. N. Y., F. 9th. 1850.

The Weekly Observance of the Lord's Supper.

To the Editor of the Evangelical Pioneer.

en of our kind hearted friend at Hamilton. I have ommon ground with me, even though we reach the But again,-

I should be guilty of a perversion of good English.

If they did, then on it, they continued stedfastly in ment. ed? Why assume that it was "the breaking of the their gifts. For although the Corinthians had sepa-

Now if all this were according to truth, what would it amount to? Does our good brother mean to say that such reasoning from such premises, furnishes the Churches come together ? The above extraordinary passage, stript of its verbiage, and reduced to a simple proposition would run after this fashion: - The Church at Jerusalem, and some ancient Churches celebrated the Lord's Supper "daily,"-ergo, the church maging my cause, (and would do so did I believe it.) but I deny that te klasei tou artou-(literally, the breaking of the bread or loaf,) in ver. 42, and klontes ver. 46, refer to the same thing, and for the following reasons:-First, the employment of the article in ver.

Thus Acts, 2:42, it is, "the breaking of the loaf." weekly communion." Nor does it contain a word, I And Acts xx. 7, it is "they assembled for the reply about a weekly sabbath, or weekly doctrine, or breaking of bread." This loaf is explained by fellowship, or prayers, or weekly anything else .-Paul, 1 Cor. 10: 16, "The loaf which we break, is My brother is too good a man to trifle intentionally it not the communion of the body of Christ."- with the word of God-but to me this looks like Now as the article is not employed in ver. 46, the egregious triffling! It is said that they came tonatural inference is that there a different matter is gether into one place. Doubtless like the brethren referred to. Second, The position of the phrase, at Jerusalem, they had many separate meetings, but "the breaking of the loaf," in verse 42, clearly in- like all the churches they came together into one dicates its appropriated sense. Who could believe place on the Lord's day at least, and they came toservance of a common meal into a description of pub- the thurch at Corinth did partake of the supper cruelty of the barbarians. The old corrupt professors described as "qualifying his assertions in such a lic worship! Third, The breaking of bread referred oftener than once a week-it would only prove that united their Christianity with the druidism of the na- sort, that he did mitigate and assuage the rigour of to in verse 46, occurred after the brethren had separeted, while the duties indicated in verse 49, were aton the first, day of the week, others partock of the read his communication with care, and I believe with rated, while the duties indicated in verse 42, were atcandour; yet, after all, I cannot perceive, that he has tended to by the Assembly. Fourth, The breaking of sacred symbols more frequently while all had aposeither shaken the authentic ground of my practice, or established the ground of his own. Indeed he is not connecting phrase, did their meat (or food,) with facts that it is lawful to neglect the ordinance for six satisfied with his own, but heartily and earnestly gladness and singleness of heart. No man would months or six years as caprice may dictate? Again, wishes all the churches to come over to mine! I re- speak of the Lord's Supper in such a manner! What the idea that, "I must show that they assembled joice to find my respected brother occupying, so far, now becomes of all my brother's italicised dailys? neither more nor less frequently than once a week,

ssue-if they did not, then his desires are wrong, what does my reviewer mean by the following pas-

Rev. xi. 6. In the former instance it is said, that tion, and that its special one? Surely a brother who my strength," and that too with a flourish of trumpets. In the former instance it is said, that tion, and that its special one? Surely a brother who "as oft as (Elisha) passed by, he turned in thither," sports with such freedom amongst the various "read- lievers; this always seen to, that they be truly ad-&c. "The house," says Henry, "was on the road ings" and "versions" of the Greek Scriptures, canbetween Samaria and Carmel, a road Elisha often not so far have overlooked the usus loquendi of all Spirit,-" And on the first day of the week when the between Samaria and Carmel, a road Elisha often travelled." And the frequency of his visits is indicated by the preparation made for him—the Shuna- in such a matter! His language on this point re- tainly had a right to expect something like argument "Men were first to be instructed into the knowledge nite set apart a chamber for him and furnished duced to a simple proposition, would run as follows, mite set apart a chamber for him and furnished it, that he might have a place of his own in the house. In Revelutions it means frequently. And to a collection; but it only means a collectton six times

cial sense, and referred to the pre-existent nature of ance, or that first day might have been one out of and immersed in rivers or the sea. There is no 1527 English nation. The king's might cial sense, and referred to the pre-existent nature of christ. What would he think of me were I to attempt to upset his position in the following manner : the passage by "fair reasoning"!! By the same Sabbath! The brethren in Jerusalem either came collection, but it reads te koinonia, simply the fellow- former remarks on this verse. Once more, together on the first day of the week, or they did not. ship, which clearly indicates its special employ-

the Apostle's doctrine, and the fellowship, and the But our brother thinks that 1 Cor. 16: 2, does not breaking of bread, and the prayers,-If they did not, furnish an "inspired command" for weekly contributhen they must have been Sabbath breakers. Which tions as I have asserted, and places three difficulties would be as rational to affirm that the brethren con- His first difficulty is,-that very unfortunately for tinued stedfastly every first day of the week in the my chain &c., "the word (koinonia) is not in the oreaking of bread, while they neglected teaching and passage." Who said that it was? The "inspired praying three weeks out of four-as to affirm that command," to do the thing indicated by the term is they continued stedfastly in the latter and neglected in the passage, and this is all I claimed or needed ! the former! The few examples left on record, of The second difficulty is,-the gatherings were not to apostolic practice, in church order, I have long re- be made for the poor of said church, but for poor garded as a sufficient ground on which to rest Con- saints at a great distance, in a fore gn country.gregationalism, the observance of the Sabbath, &c. Who said otherwise? And how does this fact prove But if the examples given in reference to such mat- a Divine command to be something else than a Diters, are not to be taken as exhibitions of the uniform vine command? But it was, says our brother, "an practice of the apostolic churches without a positive extraordinary occasion." What! an extraordinary declaration that they were such, then is the chris- thing for poor saints to exist! such an occasion has tian world afloat-without chart or rudder! It is existed from the days of Paul down to present time, a peculiar infelicity of error, that its own weapons and I fear will exist to the end of the world. The often become the instruments of its destruction. Let third difficulty is founded upon a controverted interany man, acquainted with the mode which the divine pretation of par eauto, "by him." McKnight's spirit has chosen for our instruction, pause; and re- translation of the verse is as follows,-" On the first flect for a moment upon the principle urged by Mr. day of every week let each of you lay somewhat by B. against a plain statement of apostolic practice, and itself, according as he may have prospered; putting he must pity the man who, to escape the force of a it into the treasury, that when I come there may be legitimate and necessary inference seeks refuge in no collections." This is at least a literal rendering such a fortress. I claim that the passage is a succinct of "eauto," and the sense of the passage requires. account of the stated worship of the church in Jeru- it. On the word, "treasury," McK. remarks,-The salem, and that they neglected no part of it in their apostle means the treasury of the church, or some stated meetings, If they did, which part was neglect- chest placed at the door of the church to receive

loaf," rather than the teaching, or the praying ? But rated a sum weekly for the saints, yet if they kept it in their own possession, the collections must still Mr. B. says-the phrase "breaking of bread" in have been to make when the Apostle came, contrary verse 42, and breaking bread from house to house, in to his intention. This must commend itself to the ver. 46, refer to the same thing; and very probably to common sense of every reader. According to our the Lord's supper." And adds,-"I affirm that not friend's theory, when Paul came, instead of finding weekly but daily communion is taught. Yes, daily no gatherings, he must have found himself in the midst communion, after leaving the place of assembly (the of a general gathering. Whichever way my good Temple), and to prove that daily communion, apart friend chooses to understand par eauto, one thing is from church worship, based on these passages, is no certain—the church of Corinth, and the churches of novel idea, I refer your esteemed correspondent to the Galatia by inspired command attended to the collecsubjoined notes; they clearly prove, on testimony, he tions for the poor, the first day of every week, [as it will not despise, that it was in very early times ex- is in the Greek,] And it is equally true that the brethren in Jerusalem continued steadfastly in the apostle's doctrine, and the fellowship, and the breaking of the bread, and the prayers. I may further remark before leaving this point, that understand warrant for neglecting the Lord's supper, when worship of the church, and presents "a chain, a link, koinonia as we may, the text refers to the stated of which cannot be broken without shivering the whole to atoms." The authority for a weekly celebration of the Supper, rests upon the same foundation with weekly teaching and praying in public in Hamilton may safely neglect it three weeks out of We have precept for none of these—we have example every four! I could admit that the Church in Jerusalem attended to the supper daily, without at all da-Christian Sabbath; it stands securely high above all successful assault, though the necessity of weekly breaking of bread, and weekly collections be not te kat oikon arton, [simply breaking of bread, &c.], proven." This is mere assertion—and I deay its truth. I indeed believe that the Sabbath is securebut I only believe so, because I believe Mr. B's prin-42, denotes a specific act. On this subject Campbell ciples of interpretation on this subject to be most es-

same conclusion by different routes. But there is a Mr. B. seems not to understand the nature, or misapprehension of what is essential to my argument. strange incongruity between Mr. B's desires and his powers of an appropriated term. I say, "seems," I can prove that the church came together into one strange incongruity between Mr. B's desires and his reasoning, on this subject. The Apostles either did, for I am unwilling to believe that any accredited explanation of the proposal to baptize young they allowed no office not enjoined in the word him, they declined his proposal "to baptize young they allowed no office not enjoined in the word him, they declined his proposal "to baptize young they allowed no office not enjoined in the word place on the first day of every week—and I have children, [rather minors.] In less than two of God. (Bp. Pecock.) They held Berenger's or did not, practice weekly communion. If they did, pounder of the word of God, can, at the present day, given Bible proof that this was to eat the Lord's supper. Now if my brother affirms that they came together into one place, more frequently, let him prove stroyed by military force. A fierce controversy follows. then his reasoning is wrong, for that is the point at be destitute of such necessary information. And yet supper. Now if my brother affirms that they came

Mr. B. denies that the phrase, "as oft," points to the referred to the collections for the poor.'— exterior covering and reduced to a simple propings were equally valid at Rome, [Du Pin;] not on Now by 'an appropriated meaning,' I understand a position would amount to this, -Because the church the mode, because all immersed in rivers, ponds, &c.; was before Luther? Fox says, the answer might frequency, and says,—"Does his kind invitation to me, to call upon him as often as I go to Toronto," denote frequency? In reply, I have simply to say, that far this is correct after assuring them that out of the frequency and says,—"Does his kind invitation to meaning specially set apart or appropriated, to the term. I leave your numerous readers to decide how for the first the far this is correct after assuring them that out of the first the were I to use such language, in such circumstances, 20 texts in which it is found, only about six, will al-Hamilton may lawfully neglect it three weeks out of [Robinson.] Conformity to this custom was required,

to which that would lead.

What do my friends notes prove? Taken in conderstood the Bible to warrant the neglect of this ororthodox, and views heterodox—amid diversities of opinions, wherever a difference could exist, not a nion with them. [Milton.] In order to reduce these solitary church neglected at least weekly, to celebrate nonconformists, a bishop and seven priests were inthe Lord's Supper! Why did not Mr. Booker give us one example of a church, apostolic, or post-apostolic neglecting to commemorate a Saviours' dying tists again emerged from obscurity. The confused love three weeks out of every four? My brother's state of the nation allowed some foreign brethren to "fair reasoning" from such premises I presume would be,—because the ancient churches continued for cen
1020 gences and Waldenses, and were charged with

ple,

They were charged with

ple,

7. Under Edward, the penal laws were repealed; admire my brothers zeal, much more than I do his

In conclusion, I have to regret that our friend has not even attempted to answer the following interrogatory,-If weekly communion was not the practice of the Apostolic Churches, I ask in all earnestnes what was their practice? In a discussion intended to elicit the facts in the case, how strange that the very point at issue should have been over looked, and merely a few supposed difficulties thrown in my way! Mr. Booker has done three things in his effort-

1. Instead of developing the practice of the Aposles, he has thrown as much uncertainty around it as denials, and assertions could produce ! 2. He has sought to establish facts, which I can admit, as I have shewn, without damaging my cause,

but which, if true, rebuke severely his own prac-3. He has assumed principles of interpretation which if carried out, would bring the darkness and confusion of chaos on Zion, and by which he might wrench link from link," any chain welded together by apostolic example. I must again express my

I contend. God grant that the churches may soon all return to Apostolic usage-and, "come together on the first day of the week to break bread." Yours, &c., JAMES PYPER. A Brief Sketch of the History of the Baptists in Britain.

in desiring the prevalence of the practice for which

PART I .- From the First Ages to the end of the

BY G. H. ORCHARD.

1. The church formed in Jerusalem was composed this model, 1 Thess. 2:14; 1 Cor. 11: 2. This same in religious views as the Paternines, Picards, was the parent institution, and became the pattern to after ages. Mosheim says of it, that "No per-50 sons were admitted to baptism but such has had

have reason to believe that the early British churches

ous to the civil powers, they attended their pri-306 vileges with little pomp. By Constantine's fa-vour they emerged from obscurity, and became charged on the people in the neighborhood of 315 worldly and corrupt. The sentiments of Pela- Canterbury; one was, that children could be saved gius rent the island. Two divines from the without water baptism, (Du Pin;) but none gave bapstinent succeeded in reclaiming many of the tism to children at this time but for salvation wanderers, who were rebaptized by them in the [Wall.

440 time, A. D. 440, presented an awful state of immorality, which occasioned the pious to retire into woods; but this did not shelter them from the council of Blackfriars, (December 2015)

at this time in Wales. [Fuller.]

e succeeded in drawing over to that church ten thou-598 Swale, pear York, on Christmas-day, 598. He pastors and churches, but, after conferences with one man, (Fox,) and were called Bible-men, since

his point; and I have already told him the conclusion lowed, not as to doctrine, but baptism, between the tility to the hierarchy aroused their adversaries to ancient British Christians, and Augustine's converts, adopt severe measures; and in 1400 a law was and their observance of positive laws, was not the dictate of a loose expediency. But to the review:— had an appropriated meaning in the days of the Apos- on the number of immersions, since one or three dipbut on the subjects. At this period, A. D. 600, bap- have been, "Among the Lollards in the diocese of question, occurs only in 2d Kings, iv. 8,—and that an appropriated term could have but one significa
But my good friend comes next "to the citadel of Their conformity to the "mother church" Acts 0.

Their conformity to the "mother church" Acts 0.

Their conformity to the "mother church" Acts 0. and his father favorable to Christianity, if not a pro- ordinance,"-Bale,) was arrested for his religiouhouse. In Revelations it means frequently. And what writer in prose or poetry has employed it apart from the idea of frequency? The learned Divines who sanctioned the use of the Scottish paraphrases, have in a paraphrase on the very passage in question to a collection; but it only means a collection six times out of twenty in the N. T.; therefore it does not mean of reasoning, with faith one of the content of the thing of the scriptures called forth out of twenty in the N. T.; therefore it does not mean of reasoning, with faith one of the content of the thing of the scriptures called forth out of twenty in the N. T.; therefore it does not mean of reasoning, with faith one of the Collection; but the minitude was to dignify his effort by the name of reasoning, with faith one of the content of

Mr. B. makes the phrase "as oft," to be synonimous with "this do in remembrance of me"! and thus confounds the sense of the passage altogether. The there he ashamed of me? When Mr. B. gives us are reader must judge how far this point has suffered from the attack! Again,—

Mr. B. makes the phrase "as oft," to be synonimous vith "the suthority on Apostolic precedent! The mather of the suthority on Apostolic precedent in the suthority on Apostolic prece law did not consist in any aversion of the native Britons to immersion; for the Druids and all the celtic 1537 means of a severe character were adopted. nations, did, at this time, dip their new-born infants; nection with the extracts which I adduced, they [Davis Mythyl., Henry's Eng. ;] and Britain, for so my friend does not bow to human authority! Neither no vestige of Christianity was seen in its hierarchy.

lo I-but the fact is by no means a despicable one; 3. We return to the Church of Christ, which was visit and settle in it. They were called Albipropagating Berenger's views. [Collier.] They

may observe it monthly or annually, as it pleases! I queror became alarmed at their success in his do- now divided into three religious sects, the baptists, 1070 who denied the Pope should not trade with his from Geneva; these all had liberty to speak and subjects." [Newton.] To prevent the spread of the errors of these Gospelers, Archbishop Lan-lyting; and they became very numerous in England. franc wrote, says Fox. Opus Scintillarum against (Burnet.) The clergy, not having the control of the of fanatics, says Lingard, "who infested the north of Italy, Gaul, and Germany, and who were called to live; and, as books did not answer the intended

> them Publicans, [Paulicians,] but says they 1150 were the same as the Waldenses. They gained ground, and spread themselves and their doctrines all over Europe. They labored to win souls to Christ, and were guided only by the Word of God.
>
> They rejected all the Roman ceremonies, refused to 1552 repealed. Many nonconformists left the kingbaptize infants, and preached against the Pope.

from the mildness of his measures, they apthese people had several houses of the Albigen-1176 sian order in England. Collier observes, wherever this heresy prevailed, the churches were either scandalously neglected or pulled down. Infants were not baptised by them. [Hoveden.] The 9. Elizabeth's reign promised liberty, by happiness in the thought that my brother is with me, conflicts between the sovereigns of this kingdom and the archbishops, during the twelfth and thir-1230 teenth centuries, permitted the baptists to pro-

pagate their sentiments very extensively, unmo lested. The sword not being in the hand of the clergy, they employed the Friars to preach 1237 down heresy, but their conduct disgusted the portion of them obscured their sentiments.—

about twenty good men, preachers of the gospel the number of them." Hist. Ref. v. i. p. 336. been previously instructed in the principal points
been previously instructed in the principal points
christianity, and had also given satisfactory proofs
bious dispositions and upright intentions." "We plan of posting upon churches and public places, and

Backintosh.] The baptists now adopted a plan of posting upon churches and public places, and

Erasmus says, "The anabaptists, although of dropping their written sentiments against popery 1529 very numerous, have no churches in their pos-

by the edicts of Diocletian. While thus obnoxious to the civil powers, they attended their pri-

river Allen, near Chester. Britain, about this 5. In 1372, Wycliffe, who received his religious views from the Lollards, appeared as a reformer kept their footing a good while;" though it ap- were truly evangelical. The interruption of the in-

2. This was the awful state of things in this sentiments; and in their efforts, they had the sanc land, when AUGUSTINE or Austin, the Romish tion of many of the nobility. They now abounded; they covered all England. In 1389, they forme sand persons, who were baptized in the river 1389 separate and distinct societies, agreeable to the used no compulsion; each one was left to act the brethren were equal; each could preach, baptize, Austin sent into Wales to the original and break bread. They were united in opinion as

take, eat and live,

And off the sacred rite renew, that brings my

take, eat and live,

And off the sacred rite renew, that brings my

tempt to upset his position in the following manner: the passage by "fair reasoning"!! By the same to the rite, A. D. 680, states, that the infant brought to the church was asked if Sergius was his

to the rite, A. D. 680, states, that the infant brought to the church was asked if Sergius was his this is correct after assuring them that out of (per- Congregationalism, and every thing else which rests father; the infant [minor] said, No. [Fabian.] Only cause of true religion. A book of the Lollards, en-Mr. B. makes the phrase "as oft," to be synoni- haps) 100 texts in which it is found, only about four for its authority on Apostolic precedent! The mat-

special sense, I will attend to it. Had the passage in the personal estate was to be forfeited. [Colier.]—

These martyrdoms did not check their sentiments, but why make the penalty of disobedience so heavy? but rather led men to investigate them; and such In reference to Acts 2: 42, They continued sted-fastly, &c. He says, "I can only say the text does fellowship is with the Father &c., (the other parts triweekly communion, but "on the first day of the The answer is easy. The severity of the fine proves was the alarm of the clergy, that a convocation was not say weekly." A strange declaration this from a of the verse of course changed to suit the construcbeliever in the divine authenticity of the Christian tion,) I could not have spoken of it as referring to a not on a certain first day. I refer the reader to my baptists to its new customs. The reason for such a demned, and measures devised for their suppression. After the deaths of Anne Boleyn, and Wosley,

house, and articles framed for the regulation of anadoing, was called barbarous. A conjunction of the baptism. Private inquisitions were started in every hierarchy and the heathen in this rite was effected at parish for their detection; and all books on baptism, derstood the Bible to warrant the neglect of this ordinance more than six days out of the seven! But

Amesbury in 997. [Collier.] The Church of Englately imported, were proscribed. These enactments
did not silence them; they still censured Henry's Strype says, "The baptists pestered the church, and that amid wranglings and dissentions-amid views now confined to Cornwall. These Christians ac- would openly dispute their principles in public places." From the general pardon granted in 1539, the

1539 baptists in prison were exempted. The Dutch few of these "Donatists fresh dipped," as Fuller the, historian calls them, suffered in Smithfield for their fidelity. All anabaptiscal books were again condemned After an awful darkness for three centuries, the Bap- and magistrates ordered to enforce the law. A severe surveillance ensued, and between this 1547 time and Henry's death, he had fined, burned, or banished, seventy-two thousand of these peo-

of them oftener, ergo, the church in Hamilton, C. W. were successful in instructing the people, both rich and poor throughout the island. William the Conminions, and consequently enacted, "that those the episcopalians of Rome, and the rigid reformers Berenger, in which he opposes him on the sa-1141 craments. This was about 1141. Another baptists replied, "Children are of Christ's kingdom colony of people, belonging to a numerous sect | without water," Luke xviii. 16. So numerous were Puritans," is said to have come into England. Usher calls them Waldenses from Aquitain; Spelman calls The general pardon of 1550 again excepted the 1550 baptists; the churches in Kent were disturbed, and some eminent men suffered.

> 8. On Queen Mary's accession to throne, all stadom, but some exposed, to use the Calvin's language, the fopperies of the hierarchy of England, which awakened the revenge of Mary's

remainder of them worshipped in private, until England, which awakened the revenge of Mary's 1158 Henry II. came to the throne in 1158, when, 1554 council. Measures were devised to stay anabaptism ; the brethren, notwithstanding, boldly declared, 1st,-That infant baptism was anti-1557 scriptural; 2nd, — That it originated with popery; and 3rd, — That Christ commanded teaching to go before baptism. Mary's anger spent

9. Elizabeth's reign promised liberty, but the conflicting opinions of the nation on the subject of 1558 religion reflected, she thought, on her prerogathe baptists by proclamation, she com-manded all anabaptists to depart out of her

1315 strengthened, and increased, by the visit of Walter Lollard, a Dutchman. "He was numbers were great in Norfolk, and they formed remarkable," says Mosheim, "for his eloquence and writings." He was an eminent barb or pastor among the Begherds, in Germany, who babtized field were again lighted, and two Mennonite brethren anew all who came over to their party. [Wall.] He suffered. Emigrants from Holland strengthened the was in sentiment the same as Peter de Bruis. churches, and houses of charity (i. e. dissenting 1338 About this period, 1338, colonies of Weavers, meeting houses) were opened in several places. In of those who received the word with joy, and were

34 on their professed belief, immersed into Christ's

name. All other churches were formed after
his model, 1 These, 2: 14: 1 Cor. 11: 2. This

land. "Though driven from England," Brandt Waldenses, they were now called Lollards. [Hallams] There had appeared in England, up to this time, a number of Sects, that scarce any body can reckon

reasons:—First, the employment of the article in ver.

42, denotes a specific act. On this subject Campbell makes the following clear remark, "When an established usage is referred to, the article or some definite term ascertains what is alluded to.—

The project to be most established usage is referred to, the article or some definite term ascertains what is alluded to.—

The project to be most estiking resemblance to it." [Bp. Burgess.]

The gospel is said to have made considerable progress in this island about A. D. 167, and the evidently from the pen of a Lollard, entitled commendation than others, on account of the harm-gress in this island about A. D. 167, and the evidently from the pen of a Lollard, entitled commendation than others, on account of the harm-gress in this island about A. D. 167, and the evidently from the pen of a Lollard, entitled to the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let others say what they will of the production of a baptist, as it enjoins, yea, yea, 1538 Anab.) "Let other say have no check the production of a baptist of the production of a baptist of the production of a