

ted States. No men are more decided in what they believe to be right, than Baptists.

The organization of this church in America is thus accounted for. Roger Williams, a minister of the Church of England, a Puritan in sentiment, landed in Massachusetts in the seventeenth century, where he expected religious liberty was fully enjoyed. For refusing to obey the laws of the colony, Roger Williams was banished to Rhode Island, where he founded a colony on land granted by the Indians, and called the new settlement Providence. Others followed him, believing that if the civil power was to enforce religious duties, the church became a kingdom of the world. In this state-religionism, they saw the Beast of the Revelations, and the number of it, when counted, turned out to be the name of a man they had seen before, with the cross in one hand, and the sword in the other.

John Quincy Adams, however, defended the Puritans against the charge of intolerance to Roger Williams, and maintained that he was banished for a turbulent, seditious spirit, refusing to recognize the constituted authorities.

While in Rhode Island, Roger Williams became a Baptist, but there was no minister to baptize him. He called on one Halliman to baptize him, after which he, in turn, baptized said Halliman and ten others. And thus was founded the first Baptist church in America. An attempt to organize at Boston was suppressed by the civil power; nor was a church formed in New York till the year 1762. The cause made very little progress in Massachusetts, for the reasons already suggested. The Rev. M. Chauncey advocated immersion, and was dealt with by the magistrates. President Dunster renounced infant baptism about the year 1640. The celebrated Lady Moody did the same, but escaped the storm by taking refuge amongst the Dutch on Long Island. In Rhode Island the cause succeeded abundantly, under the fostering care of Williams, who at length became Governor.

During the Revolution, the Baptists were too busy to attend much to church matters, and their churches become partially disorganized; but after the Declaration of Independence secured the free exercise of religious liberty, the principles of the Baptists spread and extensively prevailed in every part of the Confederacy. The sentiments of the general body now are strictly orthodox. Education was at one time at a very low ebb; a learned ministry, in many places, could scarce get a hearing; and so low had the ministry sunk in some parts of the old country, that when Andrew Fuller read two pamphlets issued against him, he broke out into that well-known sarcasm on the greatness of the famine, when *an Ass's Head* was sold for so much, (the price of one book); and *the fourth part of a cab* of Doves'-Dung for the price of the other. But now things are different. Education is now in such demand that they have twenty colleges, eight theological institutions, with a large number of schools, academies, &c., two expensive Publication Societies, a number of missionary colporteurs and agents, together with a Sabbath School Union, of a highly respectable character.

Their government and worship are well known. Their close communion has led to charges against them of bigotry and exclusiveness;