

# The Evening Star

VOL. III.—NO. 11.

TORONTO, C.W., THURSDAY, MARCH 14, 1850.

WHOLE NO. 115.

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## Poetry.

**ETERNITY.**  
FROM THE GERMAN OF DANIEL WULFERT,  
A.D., 1617-18.

Eternity! Eternity!  
How long art thou, Eternity!  
Yet onward still, to thee we speed  
As to the fight 't' impatient steed,  
As ship to port, or shaft from bow,  
Or swift as courier homeward go;  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
Came there a bird each thousand year,  
A sand grain from the hills to bear,  
When all had vanished, grain by grain,  
Eternity would still remain!  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
As long as God shall God remain,  
So long shall hell's torturing pain,  
So long the joys of heaven shall be:  
O long delight! O long misery!  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
O man, let off thy musings dwell  
On thy drearful woes of hell,  
On the saints all-glorious lot,  
For both shall last when time is not,  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
A moment's pleasure sinners know,  
Through which they pass to endless woe;  
A moment's woe the righteous taste,  
Through which to endless joy they haste;  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
Who looks to thee alone is wise,  
Sin's pleasures all he can despise,  
The world attracts him now no more,  
His love for vain delights is o'er,  
Mark well, O man, Eternity!

## THE SPIRIT OF PROGRESS.

The gloomy night is breaking  
E'en now the sublimed rest,  
With a faint yet cheering radiance  
On the hills-top of the West.

The mist is slowly rising  
From the valley and the plain,  
And a spirit is awaking,  
That shall never sleep again.

And ye may hear, that listen,  
The spirit's stirring song,  
That urges like the ocean,  
With its solemn bass along.

Ho! I can ye stay the rivers,  
Or bind the wings of light,  
Or bring back to the morning  
The old departed night!

Nor shall ye check its impulse,  
Nor stay it for an hour,  
Until earth's groaning millions  
Have felt its healing power!

That spirit is progression,  
In the vigor of its youth;

The fœman of Oppression,  
And its armor is the Terror.  
Old Error with its legions  
Must fall beneath its wrath:  
Nor blood, nor tears, nor anguish,  
Will mark its brilliant path,  
But onward, upward, Heavenward,  
The spirit still will soar,  
Till Peace and Love shall triumph,  
And FALSHOOD reign no more.

## TO-DAY AND TO-MORROW.

Don't tell me of to-morrow!  
Give me the man who'll say,  
That when a good deed's to be done  
Let's do the deed to-day,  
We may all command the present,  
If we set and never wait;  
But reputation is the phantom  
Of the past that comes too late!

Don't tell me of to-morrow!  
There is much to do to-day  
That can never be accomplished,  
If we throw the hours away.  
Every moment has its duty,  
Who the future can foresee!  
Then why put off to to-morrow  
What to-day can do so well!

Don't tell me of to-morrow!  
If we look upon the past,  
How much that we have left to do  
We cannot do at last!  
To-day! it is the only time  
For all on this frail earth;  
It takes an age to form a life,  
A moment gives it birth.

## Revival Intelligence.

We stated last week that it was our desire to have then given a summary of Revival Intelligence, but that circumstances had prevented its accomplishment. A pressure of other engagements has very materially interfered with its being done this week. We shall however call from our Exchange papers a few of the more interesting instances which have come under notice. East and West, North and South have been visited by the outpourings of the Spirit, and the servants of the Most High have been made to rejoice at the trophies which have been won by His Grace. It is a cheering consideration that amid all the denigrating influences of a mad race, by the vast majority of mankind, after the means of gratifying the desires of a carnal nature—amid the toil and trouble which men undergo to acquire, if possible, an extra share of the dress and tin of this world's goods—there are yet those who are led by the Spirit of God to renounce the world and its vanities, and seek to acquire the true riches. That amid all the selfishness with which human nature abounds there are those who although in the possession of talents and energy, which would enable them to shine in any sphere, and gain wealth and worldly applause—yet, oppressed with a sense of the value of immortal souls, and of their duty to do what they can to direct these souls to the Saviour; have devoted those talents and that energy to the proclamation of their perishing fellow-men of the glorious Gospel of the blessed God. Ministering to us as they do in Spiritual things let us remember that it is our duty to minister to them in carnal things, and liberally supply their temporal wants.

In addition to the instances of revival lately adverted to as occurring within our own borders, we have to mention another, which indeed ought to have been noticed before, but the letter was overlooked.—By a letter from brother Baker, at Caradoc, dated about six weeks since, we were informed of a revival in that region in the course of which had been baptized ten converts; and when he wrote many others were in an enquiring state of mind.

## Revivals at Missionary Stations.

Rev. G. S. Ballev, of Tremont, Ill., informs us that a work of Divine grace exists in the church under his care. Several persons have been hopelessly converted, and others are evidently anxious about the state of their souls.

Rev. N. V. Steadman, of Evansville, Ia., informs us of a very happy state of religious interest in Davis Co. A considerable number of persons have been baptized there.

Indications of a work of grace are enjoyed by the church at St. Paul, Minnesota, under the ministry of Rev. J. P. Johnson, their pastor; and at Stillwater, in the same State, where Rev. Wm. C. Brown has his principal station.

The Spirit of truth and grace also appears to be poured out on the church at Grande Ligne—a station of the Swiss Mission in Canada; and several families at Sherbrooke and Lacolle, stations under the care of Rev. Mr. Cyr, are inquiring after the truth.

The last letter from Rev. John Eeshman, of the German church in New York, makes mention of times of revival in that church, of a very encouraging nature. His letter is crowded out.—Home Mission Record.

The N. Y. Recorder of 12th Feb., contains nearly two columns of Revival notices in different parts of the United States, reporting an aggregate of over 700 baptisms. The following are some of the more interesting cases.

The Rev. E. Harburt, writing from Elizabethtown, N. Y., Jan. 17th, says:—

"The precious news of a revival will be the more welcome to you, when you learn that the Lord has revived his work among the inhabitants of these hills and vales, with which you are familiar. Some time in October it became evident that the Lord was by his Spirit at work on the minds of some in our congregations, in different parts of our scattered church and society. The 8th day of November I baptized one convert in our beloved Cove; since which time I have baptized and converted scores, and have had ten added by restoration and experience, (having been previously baptized,) making an addition of forty-two to our Zion, and such has been the means which God has employed that he has secured all the glory to him who is Supreme Head of the Church. We have had no preaching except such as we have set under for four years past, that is, we have had no foreign aid. The Lord has worked powerfully by his own Spirit and his word, and is still at work. We expect soon to bury others in baptism. At Westport, I hear, about four have been baptized."

The last Baptist Register reports the following revivals:—Rev. D. W. Litchfield, pastor of the Baptist church, Benton Centre, had, up to the 28th Oct., baptized fifty-eight, and there were other candidates. The work is still going on. February 1st, a revival had been in progress at Adams Basin three

weeks. At Deposit, a revival has been enjoyed for a few weeks past like that experienced 20 or 30 years ago. In Tompkins, the town in which Deposit is situated, it is believed a hundred have been converted of late.

A correspondent informs us, under date Jan. 27th, that "the people of Graton Reservoir county are enjoying a season of refreshing from the presence of the Lord. The Divine blessing falls like drops of water upon a thirsty ground. Some twenty souls have recently been made the happy recipients of God's renewing grace, and seventeen have just been added to the Baptist church in said town. The good work seems to increase in power. Preaching by J. S. Servis."

Rev. George M. Spratt writes from Factoryville under date Feb. 6th, 1850, as follows:—

"Revivals are thickening around us. The Elmira Baptist church has had a revival, and thirty-two out of fifty converts have been accepted for baptism. At Bethel, six Baptists and fifteen converts. At Athens they have had a revival.—E. Haynes writes from Onondaga county, Ark., reports seventy-four added to the church as the fruits of several protracted meetings he had held. Among the names baptized were Presbyterians, Methodists, and Campbellites."

V. Pinkerton writes to the Western Christian, from Silver Lake Ill., that "a general revival of religion has been in progress in this neighborhood for some time past. Perhaps there are not less than thirty or forty in this, and in another school district some five miles distant, who have hopefully embraced Jesus as their all, and are rejoicing in the faith of the Gospel."

Thirty-four have been added to the church in Henderson, Ky., and there are still more than thirty inquirers.

RELIGIOUS INTEREST IN CHICAGO.—Religious meetings are being held every evening by two Baptist churches in this city. Several have been baptized. May the Lord refresh all his people in this city by a general and powerful outpouring of his Spirit. The Methodists and some of the other churches, we hear, have also increased the number of their meetings.—The first Monday in January was observed by several of the churches in prayer. In the Norwegian church in this city we understand there is considerable interest, twenty-two members have been received and nearly two hundred persons attend the prayer-meetings.—Fitchman of the Prairie.

We also clip the following from a succeeding number of the Recorder:—

We understand that the work is gradually progressing in the city. The meetings are increasing in interest. Rev. Mr. Wescoat, who has been laboring for the church for some weeks past, baptized eleven on Sunday last, and seven the preceding Sabbath. The meetings are to be continued the present week.

At Hoboken, N. J., the work of Grace still continues. Last Sunday nine were baptized, and several others are expected to go forward next Lord's day.

We take pleasure in presenting the following extract from a letter written by Rev. Professor G. R. Bliss, of Lewisburg University, Pa.:

"You have, I believe, had some notices in the Recorder of the religious revivals which have lately been blessed. Commencing in the church here, it soon pervaded our entire institution, and has resulted already, in a confident, in the conversion of more than thirty souls. In the case of the church, which was but a feeble handful, I have had the pleasure of welcoming to her fellowship more than her previous number of members;—and I am mistaken if I am not at this gracious visitation are not shared hereafter by the ends of the earth."

A revival at Oak Hill has resulted in the conversion of thirty or more, twenty of whom have been baptized.

A friend writes us as follows:—I heard a private note from brother Harvey, of the Baptist church at Homer, Cortland county, N. Y., that the church under his pastoral charge is in the midst of much deep religious feeling. Meetings are held nearly every evening, and there are a number anxious, and the feeling among Christians is different from what it has been for some time past. As a pastor, Harvey is at best feeble;—though remarkably sustained."

The Baptist Banner says:—"Rev. James Kirley, pastor of the East Baptist church, baptized fourteen on Sabbath last. There are still some eighteen or twenty in an enquiring state."

The same paper says:—"There is quite a religious revival in the First Baptist church, New Albany, Indiana. Eight or ten have been approved as candidates for baptism. The exercises have been held at the residence of Rev. Mr. Harney, who has just been added to the Baptist church in Hendersonville, last Tuesday. The meeting was then in progress with more than thirty inquirers."

From the Journal and Messenger, we learn that the First Baptist church, Ia., and the second Mount Pleasant church, Ia., have lately enjoyed revivals of religion. Eighteen have been added to the latter by baptism.—Recorder, Feb. 20.

The Philadelphia Christian Chronicle has among others the following items:

BAPTISMS IN THE CITY LAST SABBATH.  
Rev. Mr. Kennard baptized three.  
Rev. Dr. Malcom, three.  
Rev. Mr. McKean, one.  
The Rev. Mr. Fleischman baptized seven, at the Baptist of Rev. Mr. Burrows' church. We are gratified to learn, that this German interest is in a very prosperous state. The church are seeking a better place of worship, and have in view the house lately occupied by the Mt. Labor Church. We hope they will receive the encouragement and aid they need from the friends of Zion.

The meetings at the First Church have been continued, and with increasing interest. We are informed that several have professed conversion, and that others are still seriously inquiring.

LOWER DELIN.—A powerful work of grace is in progress in this place. The Rev. Mr. Lewis baptized twenty last Sabbath, and presented the hand of fellowship to fifty-five. These additional thirty-five were recently baptized. A cloud of mercy seems to hang all around the city, and it is hoped will soon be attracted to it, and that multitudes will share in the blessing.

WESTCHESTER.—There is a cheering work of the divine spirit progressing in this village. The pastor of the Baptist church, Rev. Mr. Patton, baptized the last Sabbath in December, eleven converts, eight males and three females. It was a solemn and impressive occasion, and a great number was in attendance to witness the proceedings.

WILLIAMSTOWN.—The Williamson Baptist Church has enjoyed, for some months past, a very pleasant state of things. Bro. Jones baptized five in December, and seven in January, and expects to baptize more this month. The church seems particularly interested in their prayer meetings, are very interesting, and well attended.

Brooklyn, N. Y.—The N. Y. Evening Post of Monday, says:—

"In the Park Street Baptist Church, of which the venerable Dr. Welch, formerly of New York, was pastor, an interesting revival of religion is progressing. During the last week a large number of persons were converted, and the work still continues with increased prospects of success."

FAIRFAX, VA.—The revival in Fairfax was mentioned in our last. A correspondent of the Chronicle, writing from a town in that vicinity, January 7th, says:—

"There is a very extensive revival going on in Fairfax, the most general and powerful that has occurred since the town was settled. There are between one and two hundred conversions. The work has been in progress two or three months. The Baptists, Methodists, and Congregationalists are all sharers in the gracious visitation. Every mark of genuine conversion characterizes the work. In some of the neighbouring towns there is more or less of interest."

A very interesting work of grace is in progress in the New Hampshire State prison, located at Concord, N. H. Of eighty-five inmates, twelve have been hopelessly converted; and nearly all the prisoners are the subjects of religious influence.

This is good news from such a quarter, the home of hardened criminal transgressors. And if it is generated by the Word and Spirit of God to come in possession of the meek and subdued Spirit of Christ, this is the best safeguard for the future. Surely we ought to pity, as Christians, these unfortunate men and labor for the salvation of their souls.

ROCKFORD, ILL.—Rev. James M. Belter, of this place, informs the Baptist Advocate, by letter, that he has baptized 120 converts during the last year.

BRANSON ROAD CHURCH, (V.)—The pastor, Rev. Wm. S. Parish, informs the Recorder, that he has baptized the first week in December, eleven converts, and expects to baptize several more soon. He is further, that he has baptized, nearly all whites, have received baptism during the year. His aids are not long since, he baptized into the fellowship of the First Baptist Church, eleven colored persons.

PROVIDENCE, R. I.—Revivals are in progress in the Baptist churches, and in the Episcopal churches, in the Baptist Tabernacle church; in the latter, in connection with the preaching of Rev. James Swan.

BAYTOWN, R. I.—Hopeful appearances are spoken of in this place, and in the Episcopal churches, particularly in the first.

A revival of almost prehistoric character, is reported by T. R. Owen, in the Baptist Register, as having commenced in Monmouthshire and Glamorganshire, Wales. About 400 were added to the church of St. Hermion Nantylg, in the space of a few weeks previous to the 1st of September last. At Zion's chapel 123 were baptized during the month of August.—Many backsliders were recovered, and a great number were before the church. The revival was experienced in a like degree of power, by the churches at Ebenezer, Fremont, Adulmon, Sear Tabernacle, &c. W. R. Davies, of Down, baptized more than a hundred in one day. The above named churches are only some of the foremost in the revival; "it shines in all directions," says the narrator, "in many other places."—West. Christian.

BAPTISMS.  
Since the commencement of the protracted meeting in the Second Baptist Church, St. Louis, about twenty have been baptized on a profession of faith in Christ. Last Sabbath another interesting scene occurred in the house of worship. At the close of the sermon, Dr. Jeter, after an appropriate address, immersed five young ladies, two of whom were Sunday scholars.

Immediately following, five candidates from the Holland and German people (one man and four females) were baptized by Elder J. W. Goss, who was ordained the preceding Sabbath. The formula and addresses were in the language of Holland for three, and in German for two. "On the divine institution was performed, before a large assembly, in three languages."

A Brief Sketch of the History of the Baptists in Great Britain.  
BY G. H. ORCHARD.

PART II.—From the Year 1600 to the present time.  
10. Queen Elizabeth's measures against nonconformity, which had been energetically carried out by 1000 her servants, in their zeal for episcopacy, that the seventeenth century, in the beginning of the century, the Baptists, their enemies sought to suppress the practice of infant sprinkling, and to secure liberty, both civil and religious; and the nation, and the English churches were not less turning to its early state of barbarism. In 1603 Queen Elizabeth's demise, James, King of Scotland, was welcomed to the throne. In 1604 James had a strong influence on the councils of the national clergy; and in his new situation many of these refused subscription to his articles of religion. The true constitution of a party of professors against whom the argument used in opposition to ceremonial observance to Scripture, had no force. Their decided and uncompromising testimony against a custom sanctioned by all other parties, and the consistency of the whole body of dissenters. The Brownists, who were dissenting from the practice of infant sprinkling, against the Baptists of having proclaimed upon war against God's everlasting covenant, and depriving them of the 1604 visible seals of salvation. To this extravagant charge, Mr. Smyth, a respectable man, and one of the leaders among the Baptists, was first written, "THE CHARACTER OF THE BAPTIST." He thus expresses the sentiments of the Baptists that day, and their reasons for separating from the pedobaptists:—"Be it known, therefore, to the separation, that we account them in respect of their constitution to be as very a heret as either her mother England or her grandmother Rome is, out of whose loins she came. The true constitution of a church is of a new creature baptized into the Father, Son, and Holy Ghost: the false constitution is of infants' baptism;" &c.

11. The misrepresentations by which the Baptists assailed the sentiments of the Baptists at this period in reference to infant salvation were 1610 well calculated to prejudice their cause. The Mennonite brethren, or family of love, who had for half a century maintained their position in the kingdom, memorialized the king on these misrepresentations, hoping, from his inaugural declaration, to obtain protection; but their prayer was disregarded, and their situation became increasingly critical. Mr. Wrightman, a Baptist, was convicted of divers 1611 heresies, December 14, 1611, and was burnt at the stake. The first of the last martyrs in England were Baptists. Some of them now emigrated to America, and honorable mention is made of them in that land. Mr. Smyth and his brethren were the first to publish a work against persecution. It was entitled, "PASSACRONS JEWES AND GENTILES." This book was dedicated to all that truly wish Jerusalem's prosperity and Babylon's destruction. It is well written; it mentions the long and harassing sufferings which the Baptists had been exposed to, and the patience with which they had endured 1618 them. In further vindication of their views, a Dutch work was translated, entitled, "A PLEA FOR THE BAPTISTS AGAINST THE CHARGE OF HERESY." The contents of this little book occasioned some pro-

ble alarm, and the council was prevailed on to issue a proclamation against the Baptists and their 1620 books. They once more appealed to the king, and avowed nobly their peculiarities, represented hardships and grievances they had endured under his government, and entreated some mitigation of his measures. Their appeal proved to be of no avail.

12. Charles the First succeeded to the throne of his father, 1625. The puritan party now possessed considerable strength and influence among the representatives of the people. This circumstance, however, did not aid the separatists, and their difficulties led many to seek an asylum abroad. Among these was Mr. Roger Williams, who became a Baptist, and who raised a Baptist church in Rhode Island, and by disinterested example, exhibited the first pattern of religious and civil liberty to the surrounding nations. Society in England now became very unsettled, and to this state of things the religious controversies contributed. Among the works which issued from the press were various treatises on dipping and pouring baptism. The investigation caused the sentiments of the Baptists to become widely diffused; and many pedobaptists were united by immersion to their churches, which were formed on the principle that "if it were essential to the validity of baptism, these communities were called to experience much opposition; and their sufferings, with those nonconformists in general, roused the nation to abolish episcopacy and the monarchy."

13. The confused state of the nation permitted the Baptists to propagate their religious sentiments in England, and to do so with great success. Episcopalianism allowed some and led others to examine the word of God for themselves; and a degree of light broke upon the people only then seen. A dissenting from the established church, and the Baptists communities. Some of their ministers are spoken of as men of learning and respectability 1611 even by their enemies. Their popularity drew forth many severe pamphlets from those who had no other weapon to wield. They defended themselves in a work entitled, "A TREATISE ON DIPPING." Old publications followed, and the scriptural doctrine of baptism was more and more established among Christian ministers on the mode and subject of baptism continued for years, which very much increased the Baptist brethren. To confirm converts in their views, and to convince the public of the reasonableness of their doctrine and practice, the London churches put forth a confession of faith, in 1643 King James' This work was dedicated to the House of Commons, and was distributed at the doors to its members. These efforts were attended with success. Neal says that "the Baptists increased wonderfully." There were many of them in the army; indeed, "the Anabaptists were Oliver's favorites in conflict;" and Baxter, who was chaplain to the Protector, says, "they were a goodly set of men."

15. One cause of their success was supposed to be the general prejudice against dipping new-1644 born infants, on account of the unpleasant nature which it sometimes occasioned. Pouring was a novel rite, and many were opposed to any alteration. The controversies had also convinced vast numbers that infant baptism had not a shadow of support from the word of God. The quantity of water used in baptism was very solemnly discussed; and sprinkling was at last deemed sufficient for all the purposes of Christian baptism. This declaration occasioned many signatures, which irritated the pedobaptists exceedingly. A gathering storm from the union of opponents prompted Mr. Roger Wil-

1645 liams, of Rhode Island, who was on a visit to the West Indies, to publish "THE RUINOUS TOWER OF PERSECUTION FOR THE CAUSE OF CONSCIENCE." Spanghel's sent forth his "ENGLAND WARNED BY GERMAN'S WOE." Considerable amount of effort was now spent in crushing the Baptists. Their enemies sought parliamentary aid "to suppress the prevailing errors and heresies which overpowered the land."

1646 The government prohibited the Baptists in the land from preaching and baptizing. To meet these orders, and counteract their baneful effects, the Baptists sent forth a confession of their faith and practice, addressed to parliament, with sixteen ministers' signatures. This was supported by Blackstone's "STORM OF ANTI-CHRIST." The Baptists exceeded at this period all the sects of the land. "Persons of this persuasion filled the army with preaching, praying, and valiant men."—Recorder. Their services and sentiments were considered by parliament, and a declaration, "as made in their favor, it is acknowledged that a feature of sanctity at this time appeared among all classes in the nation. The Baptists, who had engaged in the conflict to secure liberty, now felt their importance in the nation, and equitable basis; secure the boon on a permanent basis; but Cromwell's ambition was checked by these exertions, and he resolved on removing the Baptists from those posts of honor which were likely to offer any opposition to his projects. As a consequence, Cromwell's army, removing the Baptists from all military places of trust and dignity. This proceeding did not prejudice the Baptists, but spread in the country, and most of the horse and foot regiments were directed to hold their views. The Presbyterians in order to check their progress, declared against TOLERATION, and in 1650, Cromwell's army was directed to remove the Baptists from all military places of trust and dignity. This proceeding did not prejudice the Baptists, but spread in the country, and most of the horse and foot regiments were directed to hold their views. 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