

The Evening Mirror.

VOL. III.—NO. 14.

TORONTO, C.W., THURSDAY, APRIL 4, 1850.

WHOLE NO. 118.

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AGENT FOR J. STOVEL, TAILOR TO HER
MAJESTY'S AND THE ROYAL INDIA
COMPANY'S FORCES,
POST OFFICE, TORONTO.

Original Poetry.

For the Pioneer.
When life's young spring of joy is full,
And ever gushing forth,
And hope's bright flowers along thy path
Are springing from the earth:
Oh! drink thou of that stream that flows
From the eternal throne;
And call thee flowers of heavenly birth,
And pure immortal bloom.While friendship's pure and peaceful light,
With mild and gentle ray,
Imparting hopes of future joy,
Is beaming o'er thy way;
Gain thou that friend, who ever lives
To cheer, and guide, and bless;
The Saviour's friendship, while on earth,
Oh! seek thou to possess.When love shall shoot its tendrils forth
To cling around thy heart;
And all its springs of earthly bliss,
To thee thy joys impart,
Remember, that the love of Him
Who gave to us His Son,
Doth far exceed the love of those,
On earth, we call our own.Should riches from his boundless store
Of gems and glittering gold,
Into thy grateful bosom pour
A flood of wealth untold;
Oh! seek that pearl of countless price,
That gem of paradise,
That never failing treasure, hid,
A hope beyond the skies.If the loud trump of earthly fame
Should strike thy startled ear,
And thy name, borne on every breeze
The grateful millions bear;
Oh! bow in humble prayer to Him,
Whom myriads praise above,
And seek with lowly contrite heart,
His favour and His love.Then if life's spring of joy should fail,
And never more gush forth;
And hope's bright flowers should fade and die
Along thy dreary path;
The draught, thou art qualified of that pure stream,
A living spring shall be;
And angels twine in bowers above,
A fadeless wreath for thee.And if sweet friendship's tie should break,
And thou art left to mourn
The broken tie, and feel thy love
No more may meet return;
Hast thou not gained that Friend above,
To the saved sinner dear,
Whose friendship, changeless as his word,
Thy drooping soul shall cheer.And should the early only loved,
But false and faithless prove;
Or death should lay his chilling hand
On the dear form you love;
Deathless and true thy Saviour lives,
His smile can ne'er deceive;
He can thy sorrows all assuage;
He will thy heart receive.Riches that wings and flee away,
The joys that give are gone;
And thou art left to tread this world
In poverty alone.
But, the rich treasure thou hast hid,
Nor moth, nor rust shall fear;
Its caskey is the eternal bliss,
Thy Saviour guards it there.If fame's loud trump her tone should change
And cold neglect be borne;
And those who once thy presence hailed
Should pass thee by in scorn;

Thy Saviour, when thy days are o'er
And thou from time remove;
Shall hail thee welcome faithful one,
To seats prepared above.There streams of purest bliss shall flow,
And flowers undying bloom;
And friends shall circle thee around,
And love shall tune thy tongue;
And riches of undying worth
Find there, with fame, abode;
For thou shalt reign through endless years,
A king and priest to God.

Pickering, C. W.

"Liberal" Baptist Experience.

To the Editor of the Evangelical Pioneer.

I sometimes feel that it is rather a humiliating position to be placed among a "sect" that is every where spoken against; and that it is anything but agreeable to have to wage war so often with those whom we esteem and often love. It is to be deplored that persons professing to be on the side of Christ, are so often arrayed one against another. Infidels look on and mock, and from the improper manner that controversy is conducted between professing Christians they find reason in their unbelief. O, when shall these jarring discords cease in the family of Christ! When shall they not "hate nor destroy in all the mountains of the Lord?" I suppose you will answer when the Church shall be purged from the world and when teachers shall cease from "teaching for doctrine the commandments of men." 'Till then it will be our imperative duty to "contend for the faith once delivered to the saints." May the great Head of the Church, in doing so, give us the wisdom of the serpent and harmlessness of the dove, so that while we rebuke others sharply, that they may be sound in the faith, we may make it manifest, that our contention is for the faith, and our rebuke against false doctrines—rather than for our domination or gain of any other.

I have been led to these reflections on reading your late editorial upon the conduct of the *Christianian*. I find you have been severely taken to task for allowing an offensive tract to be published at the *Pioneer* office, because said tract contains views on Christian Baptism not in accordance with the *Guardian's*, or, I suppose, the Methodist paper generally. Well, you began the war by printing the tract in question, and I suppose you are quite competent to defend yourself. Whether you will vanquish your foe or be better yourself remains to be seen. May some good come out of it. I sympathize with you in your religious aspect, and trust you may come off victorious.

There is but a handful of Baptists in Peterboro' and these are of the "liberal" kind, and while pursuing the even tenor of our way, were made the subjects of rather severe recrimination by the Methodist Preacher here, who noticed us in two sermons which he preached to his people, on the nature and subject of Baptism, some few months ago. I believe it is little matter whether we are "liberal" or "strict," so long as we hold that baptism means immersion, and that persons having faith in Christ are the only proper subjects of that ordinance. Here lies the bone of contention, and so long as they promulgate these sentiments, so long will they be called at by pedagogues as "liberal," "bigoted," "uncharitable," and I know not what.

This enlightened Rabbi, in the sermons alluded to in his thesis, by going into a history of the analogy of baptism and circumcision—circumcision was first, it was a seal and a sign—when Christ came, the sign was changed—and changed by Christ himself. To prove this last assertion he referred to the commission, and said, when Christ sent his Apostles, he said not to them to circumcise all nations, but to baptize them. He then went over the three bare arguments of the "impossibility" of finding water in Judaea, and the "indelicacy" of our method of baptizing, and so on. He went indeed farther than the father of his sect ever taught, for he labored hard to prove that the word *baptizo* meant anything but immersion. That he believed it did not mean immersion at all—that the persons advocated this view of the subject were of recent date. They originated he said in Germany about 300 years ago, and had only been known in England about 200 years. That they were an insignificant sect in point of numbers to other denominations, and to say that they were right; and the most pious, learned and useful, in the church of Christ, were wrong, he denounced as preposterous. We suffered rather severely from the unenviable position he placed us, and I felt rather ashamed at being put down so low in the scale of moral excellence.—This new thing called "Methodism" is designed to show to the world a more excellent way, and methinks we are having it in these days with a vengeance.

Some time after a Baptist Preacher here, preached on the mode and subjects of baptism, in order that a fair representation of our views might be entertained. This called forth from the Presbyterian Minister of this town, a sermon against our views, and in favour of his. The two former preachers gave two sermons each, on the disputed points—but our worthy friend of the Presbyterian Church disposed of more of our subjects in one short discourse of less than an hour.

He, to my credit, combated the principles, and said to little against the persons—he, however, had not at least, a novel mode of getting over the difficulties of Pedobaptism. You know we Baptists take the ground and stand fast to it, that the *onus probandi* belongs to the other side, and I was not prepared to hear this worthy divine in noticing the position we cling to, and our clamorous call for proof, turn upon us and demand proof from us, why we had forsaken a divine command by keeping our little ones out of the Church of Christ.

So you see, notwithstanding our "liberality," we are nearly, if not quite, in as bad a situation as yourself. We are put down as in the dark—we are wrong, illiberal, bigoted, uncharitable, wise in our own conceits, could get away from being a Baptist I should rather than quarrel with those whom I would wish to love—However, till I learn better, I am willing to bear the obloquy and reproach of even members of the family, and trust I shall always be willing to bear with those rather than court the applause or favor of mortals at the expense of truth.

I am, Mr. Editor,
Yours respectfully,
Peterboro', March, 1850.

A brief Sketch of the History of the Foreign Baptists.

BY G. H. ORCHARD.

The Baptists have often been represented as unknown before the sixteenth century, and some are still so disinclined as to ascribe their origin to the "Anabaptists of Munster." The term "anabaptist" or "re-baptist," has been applied to all who baptize those whom others believe to be baptized already, but more especially to those who deny the validity of infant baptism. Some of the enthusiasts of Munster did so, and they have, on that account, been called "Anabaptists." But this peculiarity has existed, in connection with, not more every age of religious faith and practice; and sometimes, as in the case of the Anabaptists of Munster, with fanaticism and wickedness. The great peculiarity of the Baptists is that they baptize those and those only, who profess faith in Christ, and give evidence of conversion from all ungodliness. It does not appear, that in anything but the rejection of infant baptism, the Anabaptists of Munster bore any resemblance to the present Baptists, and their agreement with them in this is but an accidental coincidence. In Scripture there is no mention of the baptism of infants, except as penitents, believing on Jesus for the forgiveness of their sins. And since then there have been great numbers, who, like the present Baptists, believed baptism to be immersion, and immersed none but penitent believers.

The historian Mosheim, a pedobaptist, says, that the true origin of that sect which acquired the denomination of anabaptists, is hidden in the depths of antiquity; and Cardinal Hosius, Chairman at the Council of Trent, 1555, says, "If the truth of religion were to be judged of by the readiness and cheerfulness of many of its adherents in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the anabaptists; since these have been none, for twelve hundred years past, that have been more grievously punished."

The Baptists ascribe their origin to John the Baptist, Christ, and his apostles, Matt. iii. 6, 15; xxviii. 19; Mark. iv. 23; Acts. ii. 41, 42; vii. 38—39. The New Testament neither records the existence of, nor contemplates any other churches than those constituted of believers voluntarily immersed in water. Gal. iii. 27; 1 Cor. xii. 13; Eph. v. 4, 5; Peter, iii. 21; and all credible historians affirm that the same practice continued through the first three centuries. During that period, many were driven into Italy, France, and other parts of Europe, and united together by love to God and to one another. They admitted and dismissed members by suffrage, and supported their churches by voluntary offerings.

Their mode of EXON was faith in Jesus, as the Christ, and the faith was made evident by their immersion into that glorious name. The history of this church, as our brethren, we here briefly detail.

Persons of aspiring dispositions soon originated divisions in the church, and these divisions, in 60 and the love of pre-eminence occasioned divisions among the brethren. Those who adhered to the spirit and model of the gospel, selected from the probable use of the means of grace. Few people, at restoring Christianity to its native simplicity. So general were successions of this kind, that in the third century the ancient churches were exceedingly enfeebled by them; the emperor Constantine, and his successors, in Greece this kind of non-conformity can be traced at a very early period.

BAPTISTS IN GERMANY.
The pious people of this empire were, at an early period, called *Brothers*, i. e. *carissimi in prope*. They were the same as the *Brothers* of the present day, who, in other countries, were named *Waldenses*. In Bohemia and Moravia they had extensive establishments of a religious character, which maintained a high reputation for ages. The same sort of people abounded in Poland. The *Brothers* had no separate order of priests; they required all candidates to profess their faith before baptism, and proceeded to immerse them in water. (Waldenses, 1315, Walter Lollar, a learned man, was raised up and became chief of the *Brothers* on the Rhine. He agreed with the Waldenses in religious views and practice; and from him they were called *Lollards*. His labors on the Continent and in England were remarkably blessed. In Bohemia 1320 his brethren were 80,000, and in Germany 24,000. Many with him, the church divided, for denying the sacraments of the Roman Catholic Church. 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