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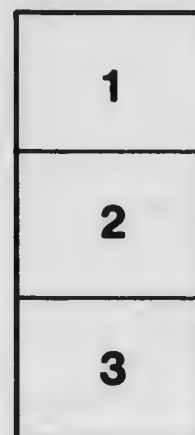
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THE
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OF THE
BAPTISTS

AND
THEIR DUTY TO PREPARE FOR IT.

A LECTURE

DELIVERED AT WOLFVILLE, N. S.,

MARCH 25TH, 1852.

BY

J. M. CRAMP, D. D.

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NOTICE.

THE following Lecture was delivered at a Meeting, held for the purpose of taking into consideration the propriety of endeavouring to raise an Endowment Fund for Acadia College. The Resolutions passed at that Meeting will be found in the Appendix.

In committing the Lecture to the Press the writer is actuated by a desire to be instrumental in guiding and combining the energies of the Baptists in these Provinces, in the prosecution of the great undertakings to which they are called. It is hoped that they will respond to the call, and assume at once their proper position. They are undoubtedly able to sustain it.

No apology is necessary for the *denominational* colouring of the Lecture. While Acadia College is open to Students of all religious persuasions, its course of instruction being entirely free from sectarian bias, in harmony with the general practice of Protestant Colleges on this Continent, no religious tests whatever being imposed, the Theological Department is avowedly Baptist in its character. It is established for the benefit of candidates for the Christian Ministry, members of Baptist churches. This consideration will account for the strain of observation and reasoning in the Lecture, on that subject. It was the Lecturer's object, as is clearly explained, to direct the attention of his brethren to the state of affairs in the religious world, with a view to point out their duty in connection with the tendencies of the age.

Protestantism is about to undergo a severe trial of its strength. In the experience of that trial, while Baptists will duly sympathize with their Protestant brethren, they will be conscious of enjoying, in virtue of their distinguishing tenets, peculiar advantages. May they have wisdom and grace to improve them!

J. M. C.

THE "FUTURE" OF THE BAPTISTS.

"THERE is a future for the Baptists." These were the words of the celebrated Dr. Krummacher, on occasion of a visit from two English Baptist Ministers (Revds. Dr. Steane and J. H. Hinton,) in the autumn of 1851. They are powerfully suggestive.

What has been the "Past" of the Baptists? Is not the record highly instructive and encouraging? It tells of uncompromising adherence to the word of God, in opposition to all traditional pretences. It tells of reverential obedience to the Saviour's commands, disclaiming the power to add, alter, or omit, and honouring the sole supremacy of the Great Head of the church. It tells of consistent and continuous pleading for spiritual, personal religion—the individual, voluntary surrender of the heart to God, in repentance and faith, testified by the public profession. It tells of communities of baptized believers, constituted according to the laws of the Saviour, regulating their worship and government by those laws, and aiming to exemplify the spirit of Christianity in the service of their Master. It tells of gospel truths for which they did "earnestly contend," and of precious promises by which they were comforted. It tells of their struggles for freedom—their assertion of man's inalienable right to think and act for himself, in matters of religion—and their disclaimer of human authority and power in that connection, as opposed to the just demands of the most High, and the sole responsibility of intelligent beings to himself. It tells of their indignant protest against the usurpations of earthly govern-

ments, especially the union of church and state, which they have ever regarded as unholy and base in its origin, oppressive in its agencies, and destructive to both parties in its effects. It furnishes a long catalogue of witnesses for the truth, who shrunk not from poverty, hardship, and suffering, who "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," and in thousands of instances willingly surrendered their lives rather than forswear the faith or deny their Lord.* It tells of liberty of conscience, demanded of all men, and never by Baptists denied to any. In these last days it presents the bright page of christian missions, inscribed with testimonies of noble deeds and successful issues.

So much for the past. What, now, are the aspects of these times?

In many respects they are encouraging, and cannot be contemplated without much thankfulness to God; for a work is going on which promises glorious results. Education was never so extensive, nor so skilfully conducted; it blesses the cottage as well as the palace, enlightening and elevating the mind, and rescuing it from the bondage of injurious influences. Science is cultivated with unwonted enthusiasm, and its practical applications multiply conveniences and comforts in all our dwellings. The word of God, translated into the principal languages of the nations of the earth, scatters the seeds of divine truth far and wide. Christian Churches, planted within the last fifty years in almost all heathen lands, like well garrisoned fortresses in an enemy's country, proclaim the beginnings of a contest which is destined to be complete and enduring. These signs of the times, with others which might be mentioned, betoken improvement and progress.

But there are many adversaries. Popery has risen up in its might. Having for a long time affected lamb-like speech and a peaceable bearing, it has of late thrown off its awkward and troublesome disguises, and resumed the manifestation of its ancient spirit. The lion roars again as of old. The Bible is open.

* See Appendix.

ly declared to be a prohibited book, and in Italy men and women are cast into prison for possessing and reading it. New anathemas are hurled against Protestantism. Union with Protestants for educational purposes is strictly forbidden. In Hungary, Austria, and the kingdoms of South-western Europe, and even in France, the state, leagued with Catholicism in order to gain priestly support, hinders as far as possible, the dissemination of christian truth; while conductors of the press, in France, in England, and in North America, have not scrupled to claim for the Romish Church the right to enforce submission to its decrees, and to punish all opposers, after the manner of the persecutors of bygone days. The Papal Anti-christ is still the implacable foe of freedom.

Infidelity in its worst forms rages on the Continent of Europe, and to no inconsiderable extent in Great Britain and in this western world. Some of its advocates are contented with the manifestation of practical disregard of religion, even in its outward services; but a far greater number boldly proclaim their actual hostility to godliness, and labour to the utmost to bring it into disrepute. For this purpose, methods of all kinds, however dishonourable, are employed; forgotten difficulties and objections are re-produced, as though they had never been satisfactorily removed or refuted; Christianity is made answerable for evils which are the natural consequences of neglect of its principles, and particularly for the injustice of the state church system and the abominations of Popery; science is pressed into an unnatural association with unbelief; and in both hemispheres the current literature is deeply imbued with infidel tendencies, beguiling thousands, who are not aware of their danger till they are drawn into the perilous vortex and irrecoverably ruined. The conduct of modern unbelievers is too generally in keeping with their opinions. Not only do they scoff at evangelical piety, ridicule public worship, and systematically profane the Sabbath; in addition to all this, the bonds of morality are lightly regarded, and youth are taught that a course of dissoluteness and profligacy is harmless, that the restraints of social life are an in-

tolerable oppression, that vice is an imaginary evil and virtue an imaginary excellence, and that, as human actions will neither be rewarded nor punished, since there is no hereafter, man is under no moral obligation, and may live according to his lusts, without shame or fear. The consequences of the extensive prevalence of these sentiments (if they are worthy to be called *sentiments*) cannot but be fearful. And the combination of infidelity with popery against the religion of the New Testament, which is by no means improbable, will without doubt involve results too terrible for contemplation.

Yet there are other and better influences at work. Not to dwell on the protest of all evangelical denominations against superstition and ungodliness, which requires in this place neither exposition nor eulogy, it is especially desirable to advert to the under-current of religious inquiry, noiselessly pursuing its course, in various parts of the world, and encouraging large hopes.

It first attracts our attention in Ireland. The temporal distress which has visited that unfortunate country, has been followed by a state of religious earnestness, pervading large masses of the people, and spreading in every direction. They have discovered that there is no saving power in popery. They have asked for truth, and life; and the means of holiness, and the right method of serving God. Thousands of them have already abandoned the Romish communion and made profession of Protestantism. The freedom which they have newly acquired will doubtless be progressive in all respects. Rejoicing in the sufficiency of scripture and the right of private judgment, they will trace all things to their sources, and refuse to admit any opinion or to adopt any practice which cannot be clearly and fairly drawn from holy writ. Such persons, if no restraints are placed on their minds, are likely to prove the most protestant of all Protestants.

Sundry occurrences have also taken place in Great Britain within these few years past, tending to show a restless and unsatisfied state of mind, and a desire for something which exist-

ing forms of profession do not supply. Some have sought relief and enlargement in new organizations, of very questionable adaptedness to utility, being destitute of the expansive power of New Testament religion, and fitted rather to divide than to unite, or to give to trifles the importance which is due only to truth. Many others, who still retain their connection with churches, sigh for reform. They are wont to compare the Societies to which they belong with those of apostolic times, and they pant for that nearer approach to primitive Christianity which would be attained by a fuller developement of the principles of the Reformation.

This "Young Protestantism," as it may not be unaptly called, is found even on the Continent of Europe. Its movements are slow, and in many places scarcely visible, the leaders of the old profession showing a determined hostility to all improvement. They wish to preserve the ecclesiastical arrangements, in creed, worship, and government, which were established three hundred years ago. Luther, Zuingli, and Calvin must still speak and rule, without contradiction. But that is a vain attempt. A leaven of true spiritual life has been infused into the inert mass, and no earthly power can stop its operation. As men rise to the dignity of christian freedom they will burst the bonds of the ancient formality, and demand for the servants of the Saviour those opportunities for the cultivation and enjoyment of godly fellowship, which can neither be found in the hierarchies nor in synodically governed churches. Patterns more deserving imitation will be sought, and they will present themselves in the assemblies of the saints which once met at Jerusalem, at Antioch, and at Thessalonica. It cannot be deemed improbable that such will be the fruits of the revival of religion with which Germany and other European countries have been blessed.

There are other facts to be taken into account, which will not be contemplated with less interest. I allude to the popular excitement in connection with biblical religion, in France and Italy. While the governments of those countries, of the latter

especially, declare themselves the sworn foes of gospel truth and freedom of conscience, and exert their utmost endeavours to prevent the circulation of the Scriptures, even in Roman Catholic versions, the people claim and exercise their natural rights with surprising boldness. The demand for protestant ministers in France far exceeds the supply; whole villages are renouncing their former guides and asking for pastors of the Reformed church, and the word of the Lord is emphatically very "precious" among them. Still more exhilarating, all circumstances considered, are the reports from Italy. In spite of the terrors of the Inquisition, men procure and read the bible, and meet together for conference and exercises of devotion; the holy book is found in the cottages of the peasantry from Rome to Naples; and in the beautiful valleys of that fine country a Protestant population, though bearing as yet the Romish name, is gradually rising up, ready, as soon as fit occasion shall offer, to throw off the uneasy yoke and assert christian freedom. The tyrant-king of Naples may crowd his dungeons and his galleys with victims, and the Pontiff protected by French bayonets, may think to ward off the strokes of the "sword of the Spirit," but both are unquestionably doomed to disappointment and defeat, and the good cause will prevail, notwithstanding their fiercest opposition. The "King of kings" will "break in pieces the oppressor."

The remarks which have been made in reference to Ireland will apply with equal force to Italy and France. The inquiries going on will not terminate, it is to be believed, in adhesion to the long established forms of Protestantism. Abjuration of error will be followed by abandonment of will-worship in all its manifestations. The habit of obeying the monitions of conscience, enlightened by the word of God, being once formed, the investigations of thoughtful men will be extended to religion in all its aspects and requirements. As they observe the prevailing tendency, in all Protestant communities, to retain principles and practices for which tradition only can be pleaded, they will seek for societies of an exclusively biblical character.

They will see clearly that "the want of unanimity among christians" is not to be wondered at, "so long as the question of 'what thinkest thou?' is made the principle of their creed, and for the safe guidance of criticism, they have committed themselves to the endless caprices of the human intellect;" and they will be prepared to say, with the eloquent writer,* whose words have been just quoted, "let the principle of, 'what thinkest thou?'" be exploded, and that of 'what readest thou?' be substituted in its place. Let us take our lesson as the Almighty places it before us; and, instead of being the judge of his conduct, be satisfied with the safer and humbler office of being the interpreter of his language." Acting on these principles, the new protestants of this age will not rest till they have discovered or established christian churches as free from human inventions as were those of apostolic times.

Believing that the Baptist denomination exhibits the nearest approach to the ideal of primitive Christianity, we entertain the conviction that it will become the centre to which the religious movements that have been now alluded to will converge. Honest inquirers, observing that most modern churches differ in a variety of respects from those of the apostolic age, and naturally desirous of realising an agreement with the latter, in service and fellowship as well as in the truth, will be led to compare the polity of the various denominations of christians with the descriptions given in the New Testament, in order to ascertain how far they severally accord with the inspired copy. Will they not expect to find the ancient simplicity and spirituality more fully displayed among the Baptists than in any other religious profession? Ought not their expectations to be realised? May we not hope for a large accession to our numbers from this source? And will not that accession be manifestly traceable to our acknowledged harmony with the word of God, and our thorough and consistent protest against the Papacy?

This expectation is not only reasonable in itself but is also

* Dr. Chalmers.

warranted by the progress of our principles on Continental Europe since the commencement of the revival of evangelical religion. The labours of Oncken, Lehmann, and their indefatigable coadjutors have met with extraordinary success, and begin to excite apprehensions in high places. Hence the annoyances and persecutions to which they have been subjected, and which will probably be increased as their influence on the public mind becomes more powerful. Other sects, with whatever anxiety their advance may be contemplated, leave unassailed the right of infants to baptism, and so far encourage the assumption of hereditary Christianity, which is the main pillar of national churches; but Baptists, by denying that right, and maintaining the necessity of repentance and faith in order to church fellowship, undermine the very foundations of those communities. Therefore are they feared and opposed, but on that very account will they be regarded by converts from Popery and from lifeless Protestantism as the true restorers of primitive piety. As such persons prosecute their investigations they will perceive that in substituting the sole authority of Scripture for human tradition they are bound to surrender infant baptism, because it rests on the latter basis. They will the more cheerfully make the surrender, since it will appear that of the corruptions and abuses which have thrown discredit on Christianity, many are closely connected with infant baptism, and others could not have been introduced and supported if that unscriptural rite had not prepared the way, by admitting indiscriminately to church membership those to whom it had been administered, irrespective of character. Profoundly impressed by the conviction that a large proportion of the evils under which Christianity groans would not have seen the light if Apostolic principles and practices had been justly regarded, they will examine with deep interest the sentiments held by our denomination, and its history. That the results of such an examination will be in our favour cannot be doubted. "I believe and know," said the martyr Hubmeyer, more than three centuries ago, (and assuredly he uttered words of "truth and soberness,") "that Christendom shall not

receive its rising aright, unless baptism and the Lord's Supper be brought to their original purity."

Let us add to these considerations the fact of the extension and increasing prevalence of our views on this continent. In the United States the Baptist denomination exert a powerful influence; infant baptism, too, is manifestly sinking in public estimation in that country, great numbers of the children of pederbaptist parents remaining unbaptized. In the British colonies, it is scarcely necessary to state, but especially in these Lower Provinces, our sentiments are held by a large number of the inhabitants and are regarded with favour by many who have not yet joined our ranks. The chief impediment to our more rapid progress, is the present impossibility of supplying the wants of numerous Stations in which the gospel might be preached and christian ordinances administered according to the New Testament, if we were able to meet the demand. "The harvest truly is great, but the labourers are few."

By the facts and reasonings which have been now adduced we are led to the following conclusions:—that a scrutinising enquiry is about to be entered on, in various parts of the world, involving the comparison of all existing forms of profession with the word of God, and probably exposing those by whom it will be undertaken to great vexations and sufferings; that as a consequence of such enquiry the sentiments and practices of the Baptists are likely to be extensively embraced in both hemispheres; that a general revival of the controversy between ourselves and other denominations will probably follow, calling into exercise the diversified talents with which the churches may then be blessed, and requiring all the aid which can be derived from learning and deep research; and that in all this the Baptists of North America are peculiarly interested.

There is, then, "A FUTURE" for the Baptists, fraught by God's blessing, with glorious results. In the new Reformation, by which the defects of the former event so named will be remedied, and the cause of truth established, not, as before, by the edicts of princes and the temporal sword, but by the word of

God and the influence of the Holy Spirit, Baptists will occupy a prominent place. It is their duty to observe the signs of the times, and to prepare for coming developments.

What preparation is required? To this question it may be briefly replied;—that if we would assume and maintain, as a denomination, the position to which we are entitled, we must, in the first place cultivate with growing earnestness, intelligent and warm-hearted piety;—we must adopt measures for the exposition and diffusion of our sentiments on those points in which we differ from other religious persuasions;—we must seek to extend our christian influence by home missionary efforts, conducted on a liberal scale;—we must foster rising talent, and give to all the Lord's servants opportunities of being employed in his cause, according to their respective gifts;—we must cherish an enthusiastic zeal for education;—we must effectually engage the sympathies of the young; we must be ever ready to promote social improvements and to forward philanthropic designs; and we must exemplify, in the whole unbroken union, devotedness to the Saviour, and believing reliance on divine aid.

It would be easy to enlarge on each of these topics. Let us confine ourselves, however, on this occasion, to the most important—piety and education.

Baptists should be a pre-eminently religious people. Our profession and practice are peculiar. We deem it our special mission to plead for personal obedience to the will of the Lord. For this we have always contended. We reject hereditary membership, holding that men are not born christians, but that they become christians when they are born again, and that until then they have no right to christian ordinances, because they cannot enjoy christian blessings. We deny sacramental power, maintaining that the soul is renewed and sanctified, not by any outward act performed upon us or by us, but by the truth of the gospel and the grace of the Holy Spirit. We gather from the teachings of the apostles that a man should be a christian before he avows himself to be one; and in full accordance, as we believe, with the instructions of the New Testament, we admit

none to our fellowship without a profession of repentance towards God and faith in our Lord Jesus Christ. Their baptism is at the same time a declaration of their sole reliance on the Saviour, and a symbol of their union with him in his death and his resurrection—a spiritual, vital union. Our churches, so constituted, profess to be societies of believers, congregations of saints.

Membership in Baptists churches, therefore, implies piety. The object of our union is to nurture godliness in each other, and to diffuse it abroad to the greatest extent possible, abjuring all attempts at mere outward attraction, our efforts tend exclusively to the advancement of personal religion. We invite men to the faith and holiness of the primitive churches. Our desire is first to call them to God and then to train them for heaven by a course of spiritual education. All this cannot be accomplished but by a truly spiritual community, nor can such efforts be long sustained unless there be a continued spiritual progress. Orthodoxy is necessary, and order is necessary; but neither orthodoxy nor order will ensure prosperity without a living likeness to Christ. How earnestly should we aspire after that blessing! How diligently should we labour to obtain it, and in increasing measure! With what ardour should we adopt all scriptural means to promote communion with the Redeemer, and to enkindle sympathy and love among his servants! The extent and saving efficacy of our influence must depend on the amount of our spiritual attainments. There are sects which can prosper without those attainments, because of the worldliness that is inherent in their constitutions, and the connection of church privileges with natural descent; but the Baptist denomination depends altogether for success and enlargement on the prevalence of true godliness among its members. Our churches will be fit asylums for those who shall escape from the perils of cold and torpid formality, only as they shall exemplify the "work of faith, and labour of love, and patience of hope," by which the early followers of the Lord were distinguished. If these be wanting, or notably deficient, inquirers will go where there is more power, though the form and order may be less

agreeable to the apostolic pattern, and our "future" will be darkened by clouds of disgrace and failure.

With what eagerness, then, should we engage in all endeavours by which earnest religion may be promoted among us! How closely should we cling to evangelical truth, watching against all tendency to lower the standard, or to substitute the elegant essay for biblical teaching and fervent appeal! How carefully should the spirit of the gospel be cherished! How diligently should all opportunities for furthering mutual progress in piety be improved! How numerous and well sustained should be the efforts of benevolence and zeal, thus establishing the connection between christian activity and spiritual-mindedness, and "proving what is that good, and acceptable, and perfect will of God"! And with what vigilant observance should the laws of discipline be honoured, so that, the purity of the churches being maintained, their members may be "epistles of Christ, known and read of all men"!—If by these methods a vigorous and fruitful godliness become characteristic of our denomination, the force of the attraction will be felt by all around us; union with our churches will be regarded as not merely a duty but a privilege, and thousands will say, "We will go with you, for we have heard that God is with you." Men will perceive that our profession of adherence to primitive simplicity and purity is warranted by fact,—that our devotedness to the Saviour's cause is not impulsive but habitual,—and that in joining our ranks they will not only obey the dictates of scriptural conscientiousness, but also secure a large measure of christian enjoyment, and a fuller unfolding of the christian life.

We proceed to observe, further, that in order to ensure the continued prosperity of our denomination it will be necessary, in addition to the adoption of such measures as may be conducive, by the divine blessing, to eminent piety, to improve and enlarge, as far as possible, our educational arrangements. If we are to become growingly influential in society, and to take a prominent part in moulding the character of future generations, we must see to it that literature and science

be cultivated among us with ardour. Rejoicing in the general progress of the age, we must determine to be found in the foremost ranks of the enlightened. Our children must be conducted to the fountains of all knowledge, and encouraged to "drink deep." For them, and for others who may be entrusted to our care, we must make liberal provision, nor must we be deterred by any consideration of expense or toil. We must resolve to seek out the best methods of instruction, to employ the best qualified instructors, and to frame our plans on a scale so comprehensive and so well suited to the exigencies of the times, that our Institutions of learning may be resorted to with eagerness by aspiring youth of all classes. Whatever may tend to general enlightenment and the elevation of our race should receive from us prompt patronage. If we would fulfil our mission, it must be by taking a high stand. Let all men see that Baptists are among the warmest friends of intellectual culture; that they will spare no pains, and shrink from no exertion, and withhold no funds, in the attempt to scatter knowledge broadcast over the country; that the religious system to which they are attached commends and invites inquiry, and fears not the most scrutinising investigation; and that in all movements for the extension of the means of education and the better adaptation of its appliances to the advanced state of society they are prepared to assume their full quota of responsibility and labour. Less than this will not meet the demands of the present nor comport with the hopes of the future. As that future brightens and becomes more glorious, obligations will still be concurrent with privileges; each step of advancement will impose new duties and perhaps show the necessity of modifications and changes; and it is therefore of the utmost importance that as we proceed we continually lay hold of the latest and best improvements, and shape our course with forecasting sagacity. Thus shall we be recognised as true philanthropists and genuine patriots. That the reflex influence of such a policy will be favourable in a high degree must be abundantly obvious to all thoughtful persons.

The application of these remarks to ministerial education demands more extended notice. Passing by the ordinary arguments, on that topic, which need not be now enumerated, because they are familiar to all, let us confine our attention to one view of the subject—the improved and still improving condition of society. As knowledge extends and literary facilities are increased, bringing information of every kind within the reach of all, the wants of the people will be more deeply felt, and the sense of them will not fail to be expressed. It is expressed already, in the preference given to an educated ministry, whenever it can be obtained, and in the longing desire evinced in many places for a more instructive order of teaching than is at present enjoyed. These wants must be supplied; and we know of no better mode of supplying them than furnishing the means of gaining knowledge to those young men, members of our churches, who may be encouraged to devote themselves to the service of the Lord.

There may be among those young men much diversity of talent and mental capacity, calling for different methods of training. Some, though possessed of vigorous intellects, and able to exhort persuasively, may not be endued with the faculty of learning languages or studying abstruse science; yet they may be qualified to teach the truths of religion, and they burn with desire to make known to their fellow-men the “unsearchable riches of Christ”:—in such cases it may be desirable to adapt the mental discipline to the individual peculiarity, by communicating general information, and directing the candidates’ special attention to biblical inquiries and church history.

Others, of whom we trust there will be a large and increasing number, will discover an aptitude for knowledge in its widest extent. They will easily master the difficulties to be encountered in acquiring the dead languages, and take delight in the perusal of those productions which have immortalised the sages of Greece and Rome. They will learn to employ the knowledge and skill so obtained in elucidating the meaning of scripture, by the application of the principles of sound

criticism. They will form habits of independent and close investigation. They will reason convincingly, and "know how to use acceptable words." Nothing less than a survey of the entire range of thought will satisfy them. The mere smattering of knowledge, whether in literature, science or divinity, with which so many are apt to be contented, will be resolutely eschewed.

In instances of this kind, the fullest scope should be given. Gifted minds should enjoy all possible advantages. The value of such men to the church of God at large, and to their own denomination in particular, cannot be too highly estimated. Truth, as set forth and expounded by them, may reach the hearts of many who would not give audience to an uneducated teacher, and whose conversion may be productive of important benefits to the cause of God. In the fields of controversy, such men as we have now referred to will win their noblest laurels. The enemies of our faith will quail before them. They will be better prepared than all others to handle the discussion between ourselves and other bodies of professing christians. Their critical sagacity, far-reaching discernment, and tact in historical research, will prove of incalculable service. The times are coming when there will be great need of such men as these. To make ample provision for the approaching exigency by educational arrangements of the highest order is clearly the dictate of sound wisdom. The obligation is pressing and imperative, and the duty cannot be evaded without incurring the risk of serious loss.

In further illustration of the point now under notice we may observe, that our missions to the heathen furnish additional inducements to the adoption of the course which has been recommended. They must be continually reinforced by fresh labourers, were it only to supply the losses occasioned by disease and death; the desirableness of greatly increasing the number of Missionaries is also generally admitted. But they must be men of literary capabilities and attainments, or they will be unable to occupy with credit the positions which may be assigned them. The improvement of existing versions of

the scriptures, the preparation of new ones, and of such works as advancing education will call for, together with readiness and skill in meeting the objections and cavils of eastern metaphysicians and infidels, demand the consecration of the most thoroughly cultivated talent. Men of first-rate intellect should be sought out for missionary work, men whose acquirements will secure for them at once a commanding influence, and who will be qualified for that direction and control of native labor which they will find it necessary to assume. Hence the importance of enlarging the facilities for ministerial education, that the wants of the foreign as well as of the domestic field may be adequately supplied.

The Baptists of the North American Continent have for the most part evinced a praiseworthy zeal in the cause of education. In the United States, besides Academies and Literary Institutions in great numbers, there are twenty Colleges owned by them, or under their control, in which about one thousand young men are now pursuing their studies. There are also ten Theological Schools, wherein nearly three hundred candidates for the ministry are under preparation for that great work. In the erection and endowment of those seats of learning immense sums have been expended, entirely raised by voluntary contributions. New enterprises of this kind, involving large outlays, are entered upon nearly every year. For Rochester University, for instance, the sum of nearly \$200,000 has been subscribed within the last two years. An addition to the former endowment of Brown University, amounting to \$125,000, was raised without difficulty a year or two ago. The respective sums of \$75,000 and \$50,000 are now in course of collection for Madison University and Newton Theological Institution respectively; three Professorships in the University of Lewisburg are about to be endowed, at an expense of \$55,000; and a proposal has been recently issued, to create an endowment of \$100,000 for a College in Mississippi. These are gratifying indications of enlightened zeal. How much it is to be regretted that in this respect the Baptists of the British Colonies of North America are

so far behind! In Canada, the largest of those Colonies, they have no educational Institution whatever. Their only College is in Nova Scotia. Its erection was confessedly an exhibition of self-denying and laborious effort, and ardent enthusiasm, and it is destined, we hope, to exert a salutary and extensive influence for ages to come; but at present it is languishing under crippled means and defective arrangements, in consequence of which the intentions of its founders cannot be carried into full effect, and its very existence is perilled.

This state of things must not continue. It is high time that we should be roused to action. If we would preserve our denomination from decay, and secure the adhesion of those by whose instrumentality its interests will be liberally sustained and energetically managed, we must take immediate steps to adapt our educational provisions to the circumstances of the times, and to place them on a permanent footing. Let us then, determine to endow Acadia College, and to furnish it with the Library and Apparatus which are essential to its successful operation. Let us establish a well-appointed staff of Professors, by whom the youth of these Provinces may be instructed in all useful learning, and taught to apply knowledge to practice. Let us introduce into our Academical Institutions the improvements which may be from time to time devised and ascertained to be useful. Let us befriend all efforts to spread literature and science, and promote social advancement, thus showing ourselves to be the true friends of the people. And let us see to it that our ministers are qualified to take the lead in these matters, by providing for all candidates for the sacred office the inestimable advantages arising from the cultivation of sanctified intellect. By such a policy, in connection with the evangelical energy which characterises the sentiments by which we are distinguished, when rightly held, we shall not only preserve our standing, but gain a sure hold of the population, and be honoured to diffuse far and wide the blessings of truth, freedom, and piety.

In order to accomplish these great results, we need union, devotedness, and faith. *Union*:—We must not “fall out by the

way," nor waste our time in unholy janglings, nor throw stumbling-blocks before one another, nor say nor do anything calculated to cause division or estrangement. *Devotedness*:—we have professedly given ourselves and all we have to the Lord, to be employed in his service as he may direct—and we must be prepared to carry out the surrender, whatever it may cost us.—*Faith*:—The faith of Carey, which "expects great things and attempts great things"—the faith of Luther, defying the devil and all his hosts—the faith of the martyrs of the olden time, who obeyed God and risked all consequences—the faith which can remove mountains, which is "the substance of things hoped for, the evidence of things not seen."—

"Laughs at impossibilities,
And cries 'It shall be done.'"

The practical manifestation of this union, devotedness, and faith will show that we resemble those worthy men of whom it was said in reference to a great occasion in Jewish history that they "had understanding of the times, to know what Israel ought to do." God's blessing will follow. We shall walk in the light of his countenance. Our influence will be felt on all these shores, and by men of all classes. The good work will be revived among us, and the revival will steadily advance, till spiritual progression shall characterise our history. But if we slumber, neglect our duty, or become indifferent, we shall lose our reward; our churches will dwindle into insignificance; our Institutions will fall; and the denomination which might have been the glory of the land will become a bye-word and a reproach.

Brethren, we hope better things. "There is a future for the Baptists," and it is our duty to prepare for it. Thousands of souls, just looking out of obscurity, and "feeling after God," ask your guidance in the search for truth and life. Freedom outraged and down-trodden by earthly tyrants, calls upon you to assert the rights of conscience, and its entire immunity from human control; and while it beckons you to the holy war, reminds you that it is your glory (a glory in which most Protest-

ant communities have no share) to wield the sword of the Spirit with hands that have never been reddened by a brother's blood. Your martyrs, burnt, beheaded, strangled or drowned, in every European country, at the era of the Reformation, and as yet unknown to fame, although their christian heroism was right noble, expect that in the diffusion and defence of the truths for which they suffered, you will display a zeal befitting your privileged lot. A great work is before you, both at home and abroad, demanding ardent love, enterprising boldness, and indomitable perseverance. Come then, and join yourselves this day to the Lord in an everlasting covenant which shall not be forgotten. Review your principles, and resolve to act them out, firmly, fully, and unceasingly. Bring your free-will offerings to the altar, with cheerful alacrity. It is for your own benefit. It is for your country's weal. It is for the increase of the churches. It is for the glory of Him, who "though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

"Love so amazing, so divine ;
Demands your souls, your lives, your all."

APPENDIX.

No. I.

BAPTIST MARTYRS.

The sufferings of the Baptists in the sixteenth century are as yet but little known. The "noble army of martyrs" received large accessions from their ranks; but ecclesiastical historians have by no means done them justice, their casual and scanty reference to "Anabaptist" martyrdoms betraying prejudice or ignorance—perhaps both.

In 1660, Tieleman Jans van Braght, pastor of a Mennonite church at Dordrecht, published a work in the Dutch language, entitled, "The Bloody Theatre of the Baptists and defenceless Christians, who suffered and were put to death for the testimony of Jesus, their Saviour, from the time of Christ to these our times: together with a description of holy baptism and other parts of God's worship practised during those ages; comprehended in two books, being an enlargement of preceding martyrologies, extracted from many trustworthy chronicles, memorials, testimonies, &c." A translation of the second part of this work is now in course of publication by the "Hanserd Knollys Society." The first volume appeared in 1850. A second is expected this year, and the whole will be complete in four volumes.

Besides the historical details, the "Bloody Theatre" contains numerous letters and other documents, written by the martyrs, in a style resembling that of the primitive Christians, and evincing fervent and sublime piety. Every baptist library should possess the work.

The first volume gives an account of about 900 Baptists, who suffered for the truth between the years of 1524 and 1552, chiefly in Austria, Germany, and Holland. All, however, are not included. "Sebastian Franck tells us, that it was calculated that within a few years not less than two thousand Baptists had testified their faith by imprisonment or martyrdom. In one town alone, Einsheim, six hundred had been put to death." In 1551, an imperial constitution was issued from the Diet at Augsburg, which "commanded to extirpate them by fire and sword." Mercy was not to be shown to any age or sex. Everywhere the bitterness of persecution was revived, and the already scattered flock of the Lord was yet more widely dispersed. Poland, Silesia, the Tyrol, Austria, and Bohemia, were resorted to for hiding places from the storm; but in vain. For four years the savage inquisition for their blood raged throughout these countries. No-

where were they safe from the diligent researches of the priests. and multitudes laid down their lives as a sacrifice unto God."

A passage or two from one of the narratives will doubtless be perused with much interest. Jeronimeus Segerson, Tall Hendrik, and Lysken wife of the former, were put to death at Antwerp in 1551; the men were burned, the woman was drowned. Many letters written by Segerson during his imprisonment have been preserved; the following extract is taken from one addressed to his wife, on the night of his condemnation:—

"With this I commend you to the Lord, and to the word of his grace. Herewith I take leave of you in this world, for I expect to see your face no more, but hope shortly to see you again under the altar of Christ, (Rev. vi. 9). Therefore my beloved wife in the Lord, notwithstanding the world counts us deceivers, and separates us bodily from each other, yet the compassionate Father will nevertheless in a little time bring us again together under his altar, with our brother. I doubt not of this, but steadfastly confide in him. I have committed all three of us into his hands, that he may accomplish his divine will in us, whereby his name may be most praised and glorified, to the salvation of our souls, and the edification and succour of all those who fear the Lord, and serve and love his name. This he will do, I doubt not, for he forsakes not his own who put their trust in him.—Therefore I go with a cheerful mind to present myself a sacrifice to the glory of God.

"Had it been in my power I would have come to you, but Joachim (the jailer) would not permit it. But Christ will soon bring us again together under his altar; that, men will not be able to prevent.

"With this I bid you adieu, till we be again united under the altar.

.. Remain herewith commended to the Lord,
" Tall Henry salutes you much in the Lord,

Behold, my dear wife in the Lord, the hour is near come that we must part. I go before you with great joy and gladness to my heavenly Father, and to yours. I most humbly beseech you that you be not therefore cast down, but rejoice with me. Yet I am somewhat sorry that I leave you amongst these wolves; but I have commended you, and the fruit of our union, to the Lord, and am fully persuaded that he will preserve you to the end. In this persuasion I rest myself in peace. Abide devoutly in the Lord,"

Lysken's condemnation is thus narrated:—

"Lysken, our sister, having lain long in bonds, has at last finished

the period of her pilgrimage, remaining perfectly steadfast in the word of the Lord even to the end ; the Lord be for ever praised. She very boldly and undisguisedly confessed her faith at the tribunal, before the magistrates and the multitude. They first asked her concerning baptism. She said, 'I acknowledge but one baptism, even that which was used by Christ and his disciples, and left to us.' 'What do you hold concerning infant baptism?' asked the sheriff. To which Lysken answered, 'nothing but a mere infant's baptism, and a human institution.' On this the bench stood up, and consulted together, while Lysken, in the mean time, confessed, and explained clearly to the people the ground of her belief. They then pronounced sentence upon her. Lysken spoke in the following manner to the bench : 'Ye are now judges ; but the time will come when ye will wish that ye had been keepers of sheep, for there is a judge and Lord who is above all ; he shall in his own time judge you. But we have not to wrestle against flesh and blood, but against the principalities, powers, and rulers of the darkness of this world.' The bench said 'Take her away from the tribunal.'

"The people then ran earnestly to see her, and Lysken spoke piously to them : 'Know that I do not suffer for robbery, or murder, or any kind of wickedness, but solely for the incorruptible word of God.'

Next morning she suffered. "On Saturday morning we rose early, some before day, some with the daylight, to see the nuptials which we thought would then be celebrated ; but the crafty murderers outran us. We had slept too long, for they had finished their murderous work between three and four o'clock. They had taken that sheep to the Scheldt, and had put her into a sack, and drowned her before the people arrived, so that few persons saw it. Some however saw it. She went courageously to death, and spoke bravely ; 'Father, into thy hands I commend my spirit.' Thus she was delivered up, and it came to pass to the honor of the Lord that, by the grace of God many were moved thereby."

No. II.

ACADIA COLLEGE ENDOWMENT.

At a meeting of the 'friends of Acadia College, held at Wolfville, March 25, 1852, the following resolutions were passed:—

- I. That while education is justly regarded as a great and necessary good, essential to human happiness, and closely inter-

woven with the welfare of nations, Baptists are under special obligations to promote its advancement, since in addition to other and substantial benefits connected with learning, it tends to foster that spirit of free inquiry, and that love of religious freedom, by which they have been ever distinguished.

II. That the education of candidates for the Christian Ministry assumes growing importance as knowledge diffuses its blessings throughout the community; and that it is the duty of the Baptist Denomination to make liberal provision for the attainment of this most desirable object, both by founding Educational establishments, harmonising, in their plans and methods of instruction, with the improvements of modern times, and by rendering pecuniary aid to young men while pursuing their theological studies.

III. That this meeting cannot but acknowledge, with profound gratitude, the goodness of God toward the Institutions of learning founded by the Baptists in these Provinces, from which many and great advantages have been derived by numbers of individuals, of various ranks and professions—more particularly towards Acadia College, in which, raised as it was in faith and prayer, and therefore associated with hallowed recollections, the future minister and the future missionary have pursued their studies, and prepared for the work of the Lord.

IV. That whereas, in order to secure efficient Collegiate instruction, a division of labour is absolutely necessary, so that each Professor may be limited, as nearly as possible, to one branch of tuition, it is much to be regretted that there are now but two Professors at Acadia College, and it is greatly to be desired that the number should be increased, at the earliest possible period.

V. That however desirable it may be, for various reasons to obtain support for the College by Annual Subscriptions, it has been found by experience that the funds derived from that source are precarious and insufficient, and that the uncertainty of collection, and consequent irregularity in the receipts, produce manifold inconveniences, which are seriously detrimental to the successful working of the Institution; while it is manifest, that the enlarged income required for an increased number of Professors cannot be reasonably looked for without a change in the pecuniary arrangement.

VI. That in order to place the College on a permanent foundation by procuring an adequate amount of annual support, it is desirable to raise the sum of not less than £10,000 for an Endowment, to be vested in approved securities; the interest of which, £600 per annum, together with tuition fees, the proceeds of the

Union Societies, applicable to Theological Education, and any voluntary subscriptions which may continue to be realized, will suffice to provide for the appointment of a suitable number of Professors.

VII. That in the opinion of this Meeting the Baptists of these Provinces are fully able to raise the sum of £10,000 for the Endowment of Acadia College, and that the object may be accomplished in the following way, viz :—

(1.) Individuals may found scholarships, by the payment of £100 currency each, to be held by their sons and descendants, or by such other persons as they or their heirs may appoint, who will be exempted from tuition fees while holding them, in conformity with the notice issued by the Governors in June, 1851.

(2.) Two persons may unite for such purpose, nominating holders of the Scholarships in succession, as may be agreed on by themselves.

(3.) Scholarships may be founded by Churches, the requisite sum being collected in what manner they please.

(4.) Two Churches may join for such an object.

(5.) Subscriptions to any amount may be contributed by those who are unable to found Scholarships, or to combine with others for the purpose.

(6.) In order to enlist the sympathies of all the people, Congregational collections may be made from time to time, the proceeds of which may be appropriated to the formation of one or more *People's Scholarships*, for Nova Scotia, New Brunswick, and Prince Edward's Island respectively.

(7.) That the Governors of the College be requested to take such steps as may appear to them most advisable to bring this subject before the Denomination, and to adopt whatever measures may be necessary in order to prepare for any Meeting or Meetings which they may convene or procure to be convened.

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