

begun to receive the truth, took me to Gammelbye in his carriage. A school teacher, who had for some time past loved the Saviour also, met me with him. Having arrived at Gammelbye, we repaired at once to the house where the meeting was to be held. Scarcely was I seated, before a friend entered with a message, that the enemies of the Lord were in great commotion. I replied: "they can do no more than take life, and I have long since committed that to the Lord." In a few moments three men entered. One, inspector of land, and father-in-law of the school teacher, turned immediately to me, and asked with a furious tone for my pass. I showed it him with the expectation that he would depart, as it was perfect. But he hardly deigned a look at the pass, before throwing it back to me, with the declaration, that he would, without further ado, transport me beyond the boundaries of the village.

Immediately one of the companions of the land inspector seized me by the coat and drew me, in connection with two others, from the house. I made no resistance. To the inspector's angry question, "Are we not Christians?" I replied, "If you are Christians, prove it now." When out of the house twenty or thirty men, armed with cudgels, surrounded me. Night had come on, a sufficient veil for any deed of wrong. I never saw men so full of rage: therefore I committed my soul into the hands of my Saviour. They drove me before them with the most horrible blasphemies. Once a person in the company cried: "The fellow ought to be hung." Instantly several shouted, "Come, let us make him swing at once from that tree yonder." But their hands were restrained by Him who has numbered the hairs of our heads. The most frightful of all, however, was the oft-repeated furious question: "Are we not Christians? are we not confirmed?" A brother from Eckernfurde received blows upon his head, but praised the Lord aloud, that we were counted worthy to suffer disgrace for his name's sake. Having driven me before them a long distance and beyond the territory of their village they left me with threats. I was astonished at the protecting hand and pitying love of the Lord, and felt deeply humbled by the undeserved honor conferred upon me. I hope our heavenly Father has heard the prayers which, after this event, arose from my heart for those poor, spiritually blind, and dead enemies.

This event speaks, with the voice of thunder, against the church system, by which natural, unregenerated men are sprinkled to their delusion, and in their delusion are confirmed, that they are Christians. However artful and specious the reasons in defence of such a system may be, the word of bad men and fierce enemies of Christ, "Are we not Christians? are we not confirmed?" dashes them all to the ground.

On my way home I visited, between Schleswig and Rendsburg, a man, for whose awakening and conversion the Lord made use of brother Schlesien. That the power of the Highest is mighty in the weak, if they belong to Jesus, has been shown again in this dear man, since he, the keeper of an inn on the Chaussee, has wholly given up the sale of intoxicating drinks, which is almost a miracle in the eyes of men, and involves him in much disgrace, cheerfully borne for the Lord's sake.

#### A Wide Field.

Mr. J. F. Oncken, under date of Bremen, April 22, relates some encouraging particulars of the work in that vicinity. Visiting Scharnebeck, in January, he had many hearers, who listened with fixed attention and urged him to come again as soon as possible. Feb. 19, he had the pleasure of baptizing two at Bremen, who had been recently converted. At the quarterly meeting at Hiddigwarden, March 3, a numerous assembly convened, and after the conclusion of the public services two were received by the church and baptized. After describing his reception in several other places he concludes with these words: "Much more could be done if it were possible for me to make use of every opportunity, but the stations are too far removed for me to be, every quarter, even one Sabbath at each station. You will see, from all this, how very necessary it is, that a brother should come to my assistance in this region. The field here is far too large, and there appears much hungering after the truth."

Louisiana appropriates annually \$550,000 to the support of education; being more, in proportion to her wealth and population, than is bestowed by any other State in the world.

A very interesting meeting has recently been held in connection with the Baldwin Place Baptist Church in Boston to which were invited, for the purpose of a social soiree, all who were or had been connected with that church and who had come to be fifty years of age. The following report of it is from the Watchman and Reflector, it is easy to believe that it was a delightful occasion.

#### The Baldwin Place Festival.

This meeting, so far as our acquaintance extends the first of the kind ever held in this section of the country, took place on Wednesday, 2d inst., in the vestry of the Baldwin Place church. Something more than three hundred persons, either present or former members, who were above fifty years of age, together with the pastors of the churches in the city and some others, attended. It was a novel and interesting spectacle, to witness the meeting of persons who, in some instances, had separated forty years before, and to hear the exclamations of surprise at the changes which those years had wrought upon them. They had gone out in their early prime. They now returned stooping under the burden of their years. There was the disciple whom sixty-four years ago Dr. Stillman had led into the baptismal waters, the representative of the two generations behind us. Others were there who had been of the flock of the loved and early lamented Gair—while many more came down to us as the fruits of the labors of the venerated Baldwin. Prominent among these were his widow, now advanced to a good old age, and his only surviving child, Mrs. Holt, of Groton. At the call of this mother church, children came obedient not only from the neighboring churches and adjacent cities, but from the distant sections of Pennsylvania, and even from the still farther distant section of Illinois. Here, around the cradle of their infancy, and in the spot of their religious nativity, those met who had for years anticipated such a privilege only on the opposite side of Jordan, and the sight of each other seemed to make them young again. Those tongues which age and grief had for a long time bound, were loosed, while they described the path through which the Lord had led them.

After some time had been spent in mutual recognition and general conversation, devotional exercises were proposed, and the hymn, "When I can read," etc., consecrated in the minds of many by the remembrance of Baldwin's partiality to it, and the old "Mear tune," as he was wont to call it, was sung by a full choir. It seemed as if they were just ready to go over the river, and enter upon the purchased possession. One could hardly forget that of those who had once lifted up their voices together to these words on this hallowed spot,

"Part of that host had crossed the flood,  
And part were crossing now."

Everything in the scene and its associations brought the entire company "quite on the verge of heaven." It was good to be there.

Before separating the entire company united in the good old hymn, composed by Baldwin—"From whence doth this union arise," and in prayer with Rev. Mr. Parsons, who had travelled four hundred miles to comply with the invitation to attend this festival.

The arrangements were admirable, and displayed an equal taste and generosity. The tables, loaded with enough that could delight the eye or the palate, showed that the Baldwin Place church were as capable of executing as of originating. Every thing passed off not only to the satisfaction, but to the great delight of all concerned. It is some temptation to wish to live another fifty years just to share in another such festival.

#### Dr. Judson's Sympathy.

The following letter was addressed by Dr. Judson to Rev. Mr. Osgood, returned missionary now in this country, and appears in the Cincinnati Journal and Messenger, having been obtained by special request. It leaves no room to doubt that its author knew well the power of sympathizing sensibilities:

MAULMAIN, Oct. 21, 1843.

So, the light in your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down, by faith, some faint gleams of the light of heaven, and coldness has gathered around your hearthstone—your house is probably desolate—your children scattered, and you a houseless wanderer over the face of the land. We have both tasted of the bitter cups once and again; we have found them bitter, and we have found them sweet

too—every cup, stirred by the finger of God, becomes sweet to the humble believer. Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster around the well-curb in the Mission compound at the close of day? I can almost see them sitting there, with their smiling faces, at which I am now writing, as I look out of the window. Where are our's now? Clustering around the well-curb of the fountain of living water, to which the Lamb of heaven shows them the way—reposing in the arms of Infinite Love, who wipes away all their tears with his own hands. Let us travel on and look up. We shall soon be there, as sure as I write, or you read these lines. Many a weary step we may yet have to take, but we shall surely get there at last. And the longer and more tedious the way, the sweeter will be our repose.

I am still hard at work on the Dictionary, and shall be for a year more, if I live as long. I hope then to get into more congenial employ. However, I would not choose for myself—work of all sorts must be done, and it is a great privilege to be allowed to do any thing for the Kings of kings, the Lord of hosts. \*

Yours, ever,

A. JUDSON.

Correspondence of the New York Recorder.

#### MEETING OF FIFTY COLPORTEURS AND AGENTS.

CLEVELAND, OHIO, Oct. 1, 1850.

DEAR BROTHER:—I would that you and your readers could have been with me in the interesting meetings I have attended for a week past in this city. On Tuesday last, at 4 p. m., fifty Colporteurs and Agents of the American Tract Society, including Rev. Messrs. Hallock and Cook, Secretaries from New York, and the Rev. Mr. Kirk, delegate from the American Tract Society at Boston, convened quietly in this city to hold a Colporteur Convention for mutual aid and encouragement in their work. Dr. Hallock was called to preside; Mr. Cook, Rev. Mr. Goertner, and Mr. Leely Wood, were the committee for arranging business; and Rev. Mr. Holmes and Mr. Thissell, Secretaries. The Convention occupied every morning and afternoon for five days, in their deliberations, and in the evenings large public meetings were held in the several churches.

The first two days of the Convention were occupied in a narrative, by each of the members present, of the gracious dealings of God with his own soul, showing great diversity, and yet great unity of the Spirit's operations, and revealing a special blessing on the prayers and labours of Christian mothers. Their narratives were followed with a view of the desolations of the fields occupied, obstacles encountered, and evidences of good accomplished; and bound the hearts of the brethren assembled, in the closest bonds of unity, and love, though it appeared that they were connected with no less than ten evangelical denominations.

Seventeen of the colporteurs were Germans; and none manifested a warmer love to the brethren, or more single trust in Christ and consecration to his service, than they. Their narratives of the grace of God in rescuing several of them from Popery, and others from dead and formal religions and God-provoking sins, were most affecting, and often bathed almost their whole number in tears; while the American members of the Convention waited with patience for brother Rauschenbusch to interpret what they had said, in English.

#### Prussian Baptist Association.

Mr. Lehmann, under date of Berlin, Aug. 14, gives an interesting account of several tours in his wide and inviting field of labour. He had the privilege of baptizing six converts at Berlin, on the last Sabbath in June, in the presence of a large assembly.

The Prussian Baptist Association met at Elbing, on the first week in June. It was numerously attended and very harmonious. Various important doctrinal and practical matters were discussed, such as regeneration and baptism, predestination, missions, Sabbath schools, temperance, their relations to the state, &c. Public meetings were held, by permission, in the great hall of the gymnasium, or college, attended by a large concourse of people, among whom the Principal and most of the professors of the college were present and listened attentively. An excellent opportunity was thus given to proclaim the truth and to dispel some of the current misrepresentations concerning the Baptists.

At Stolzenberg a meeting was held (June

13,) at which the people came together to the number of three or four hundred. They listened with great interest and emotion,—the Holy Spirit was evidently present. A large number applied for Baptism, of whom fourteen were received by the church. The people are making great efforts to erect a chapel, but their poverty retards them, and they need assistance.

#### A Good Work in Prussia.

Mr. Kemnitz writes from Templin, May 13, 1850: An earnest movement, a longing after the word of God, has recently been manifested, so that our places of meeting are too small to hold all who come, and the people therefore stand upon the floor of the house, even to the door. This hath God wrought, and it is marvellous in our eyes. The word of God has moreover proved its life-giving power on many a heart, so that on the 14th of April ten were baptized into the death of our Lord. Several strangers were present at the baptism, which was administered on a warm, pleasant, moonlight evening. Fifteen places are calling upon us to come and hold meetings: but it is almost impossible for us to satisfy their desires. My health during the days last past, has suffered so much that I can scarcely hold meetings even with the greatest effort and weariness. Yet the Lord will again give strength if it is his will.

ANNUITY-TAX EDINBURG.—We noticed this subject two weeks since, it appears that Mr. Tod, now incarcerated in Edinburg gaol for non-payment of this tax is a good man and a consistent member of a Baptist Church, of which Dr. Innes and Rev. J. Watson are pastors. The following we clip from the Editorial of the London Patriot.

'Crossing from Ireland to Scotland, we find Mr. Tod languishing in prison for non-payment of Annuity-tax. His medical adviser declares him to be in a state of health which makes imprisonment perilous; but, the gaol doctor pronouncing otherwise, he remains a prisoner; comforted, however, by frequent visits from sympathising friends, and the object of external demonstrations, which, if anything could, might shake the resolution of the Edinburg clergy. At a crowded meeting, held in Albany-street Chapel, "to condemn the connexion between Church and State, and to express sympathy with Mr. Tod, at present incarcerated in the Calton Gaol for non-payment of the Annuity-tax," the Rev. J. Watson stated that he had made it his business that day to ascertain from Mr. Tod whether the report that he resisted payment of the tax from a desire for popularity or from a love of money, was true; and, in reply, Mr. Tod answered,—"Sir, if I pay the Annuity-tax, I feel in my conscience that I sin against the Head of the Church." That was sufficient for him; and he urged upon all opposed to the Annuity-tax, and who were not inclined to go to prison, that they should pay it under a protest, a copy of which should be served on each of the eighteen city ministers, on each occasion of resistance of the tax. A long remonstrance on the subject was adopted, and ordered to be printed and circulated among the city clergy.

This Mr. Tod appears to be a peaceable and industrious citizen, against whom nothing can be alleged, except his pertinacious reluctance to pay Annuity-tax. He being in an humble station, his share was but 4s. 6d. a year; yet, no persuasion could induce him to cash up. For many long years the State clergy of Auld Reekie had patience with him, till his arrears reached eight pounds,—a sum too large, the reverend claimants, thought, to be lost. In due course, Mr. Tod was arrested. The wives of other men threatened with the same fate, kept their husbands at home, by paying the demand "unknown to them;" but Mrs. Tod was self-denying enough to lose her husband's society, rather than retain it by compliance with an iniquitous demand.

FREE-WILL BAPTIST CONFERENCE.—The fourteenth General Conference of the Free-Will Baptist churches was held at Providence last week. Rev. Amos Sutton, the English General Baptist missionary, from Orissa, was received with great attention. Communications of importance were received from their own missionary in Orissa, Mr. Cooley. Rev. Mr. Horn was received as a delegate from the "Church of God," a body nearly harmonizing with them in doctrine. Rev. J. Woodman and Eli Noyes, D.D., made report of their visit as delegates to England.