

Hear what these Men Say.

We learn from the Christian Secretary, that Rev. Wm. Goodwin, late a Congregational minister, in New Hartford, Conn., has become a Baptist. In his letter to the Congregational church of New Hartford, he says:

"Nothing but a prayerful and deliberate conviction of duty would induce me to take such a step. As my friends and family connections are all Congregationalists, it is no small trial for me to dissolve my religious connection with them, and the kind people among whom I have recently been laboring, and make another people my people, who are comparatively strangers,—I have not thought thereon with tears. I have earnestly sought for arguments to sustain the practice of pedobaptists with regard to baptism. But the serious doubts I began to entertain about the time I commenced studying for the ministry, have at length ripened into such strong convictions, that duty requires me no longer to remain where I am."

Speaking of his difficulties on the baptism of infants, Mr. G. says:

"As I looked upon the change President Edwards introduced in his day, in circumscribing baptism to narrow limits, and also upon the change that has taken place since,—some Congregational churches within a few years leaving the baptism of children out of their creed, and many church members not observing the rite,—I have not been without my hopes that by another slight change, Congregationalists would entirely abandon this, what appears to me an unscriptural practice. But duty requires that I hesitate no longer; my views upon baptism accord with the Baptist creed."

In respect to the act of baptism he adds: "And I prefer immersion, as that is considered generally, and by the best biblical critics, to be the practice of the Apostles and primitive Christians, also to be the literal meaning of the word translated baptism."

The True Union of Baltimore gives a letter from Dr. Cole, who was formerly a Methodist, but recently became a Baptist, and was immersed by Dr. Fuller. We make the following extract from his excellent letter:

"If any one, six months ago, had predicted that such an event as transpired on Sabbath afternoon (28th Sept, 1851,) would occur in my history, I would have thought that he was indulging in the wildest speculation. How little do we know what is concealed in the future!"

"It is true I have been more or less, at times, concerned about baptism—and have often wished that I had been immersed instead of sprinkled. I never had full confidence in Infant baptism as a Divine institution. I did not conceal my views, although I avoided any agitation on the subject. I loved the church too much to disturb her peace. For a long time I have been endeavoring to dissipate my doubts and difficulties with regard to those points, by reading such Pedobaptist works as would strengthen my faith in the views of the church, to which I belonged. Still, doubts and uncertainties perplexed me. I studiously avoided reading anything on the opposite side—fearful that my impressions might be confirmed. Every time I performed the rite of Infant baptism, my aversion to it increased, until it has now settled down into a fixed opposition. I saw nothing in the Scriptures to justify me in performing it. I often wished that I had never been ordained, so that I might not be requested to perform the rite."

"It pleased God about three months since to lay me on a bed of sickness, and as many thought, a bed of death. The subject was brought impressively before me, and the thought fixed itself immovably in my mind that I had been performing a rite without Divine authority. I then and there determined to do so no more. I resolved however if my life was spared, as soon as my health would permit, to examine the subject in all its bearings, let the consequences be what they might. I have done so to my perfect satisfaction. I am now convinced that there is not a shadow of evidence for Infant baptism in the Bible, and that there is but one mode of baptism, and that is immersion. These are my settled convictions."

SHALL OUR SABBATH SCHOOLS BE SUSTAINED THROUGH THE WINTER?—No. 2.

Let us consider the second point. The Sabbath School can be sustained. And here it may be taken for granted that if the first point was established, viz: The school ought to be sustained, the second follows as a matter of

course, it can be. God never imposes obligation without giving ability.

But if this is too summary a manner of settling the question, let us consider a few things which may throw light upon it.

1. Look at our common schools. So far from being suspended in winter, they are wisely made more effective during this season. Thrice the money is then expended. A much larger number is in attendance. Young men and maidens eagerly avail themselves of privileges which the summer's labours denied them. And there is no lack of the young tribes. We have seen the determined fathers of a neighborhood land their children at the school house door, a whole ox-sled of them, breaking through the drifts for nearly a mile to accomplish it. With anything like the same spirit, where is the difficulty in sustaining the Sabbath School? Is the object less worthy to be attained? Shall so much zeal be worthily expended to gain knowledge profitable only for this world, and none to instil the "fear of the Lord, the beginning of wisdom?"

2. How is it with assemblies of the young for purposes of amusement? Are these suspended through the winter? Just the reverse. At no season are they so frequent, at none do they get such a hold upon, and such an ascendancy over young hearts. Snow, sleet, ice, the driving storm, the still, stinging cold, are alike unheeded. The youth of a community will meet, despite all obstacles. They will have their social gatherings, their singing schools, and it is well if they do not add that bane of all sobriety, the sworn foe of all kindly moral influences among our youth, the dancing school. The winter is the chosen season for all these. Its inclemency is made light of, when these are the objects; but how frightful is it to the faint-hearted S. S. teacher, who maintains that the young can't be expected to get out in the winter. They will, they do get out, and if you put forth no exertion to lead them aright, enough are ready to lead them astray.

3. The experience of those who have made the attempt, proves that the Sabbath School can be permanently sustained. Many who once thought the thing impracticable, have been astonished at the result of a determined, persevering effort. The almost unanimous voice of such is, that it costs really less effort, after the first bold push, to sustain the school the year round, than was needed on the old plan to keep up any life or interest in the exercises towards the close of the season. There is nothing strange or unreasonable in this. The same thing is true of attendance on public worship. A fitful attendance, made to depend upon the weather, the feelings, and a thousand little contingencies, actually costs more than the fixed habit of appearing in God's house every Sabbath day. In the one case a family in order to attend worship, must struggle against habitual irregularity, sloth and indifference; in the other they act under the influence of established habits of order and promptness.

But I forbear to dwell longer upon the bald point, the Sabbath School, can be sustained through the winter. It will be more profitable to show how it can be sustained.

This will demand another week. E. SOUTHER, JR., Waldboro', Oct. 17, 1851.

A Noble Ambition.

"I always thought that if I could contribute to the saving of a single soul, it would be a star, a crown, a glorious crown," said a very eminent servant of Christ. We are so constituted as to be influenced by the hope of reward. God has recognised this element of our nature, and has adapted his religion to it. The hope of reward has its place as a motive to Christian action, though it is by no means the fundamental principle of such action.—The Christian does not serve God because of the advantages which result from the service. The advantages are not the conditions which lead him to engage in the service; but serving God from a principle of love, he may be influenced by the rewards which a God of love graciously sets before him. Moses had respect to the recompense of reward, and so may we.

The highest rewards are promised to those who are instrumental in the salvation of souls. They that turn many to righteousness shall shine as the stars forever and ever. Here, then, is scope for the exercise of that principle of action which looks to the hope of rewards; here is scope for a noble ambition.

"If you are an ambitious man," said one to a minister of talent and education, who has settled in a retired and obscure parish, "you would not stay in such a place as this."

"How do you know that I am not an ambitious man?" said the pastor.

"You do not act like one."

"I have my plans as well as others—the results may not appear as soon, perhaps."

"Are you engaged on some great work?"

"I am—but that work does not relate to literature or science. I am not ambitious, perhaps, in the ordinary sense of the term. I do not desire to occupy the high places of the earth, but I do desire to get near my Master's throne in heaven. I care but little for popular applause, but I desire to secure the approbation of God. The salvation of souls is the work in which he is most interested, and to the successful prosecution of which he has promised the largest rewards."

—Reader, have you any claim to the rewards connected with doing good to men? Have you been instrumental in the salvation of a soul? Have you ever labored to save a soul? O! shall a redeemed sinner live all his appointed time without leading a single wanderer home—without leading a single soul to the Lamb of God? Are you neglecting the rewards of heaven for those of earth? And is it better to enjoy a brilliant reputation among your fellow men than to shine as a star forever and ever?—N. Y. Observer.

PROPHCY OF THE VIRGIN'S SON.—Isaiah's prophecy, chapter 7, verse 14:—Behold a virgin shall conceive and bear a son, and shall call his name Immanuel!—has ever been treated as difficult of explication, though Matthew, guided by inspiration, applies it to Christ. Turretine gives, in very brief and clear terms, the best exegesis of it which we have seen; and we here give a translation of him:

We must notice the scope of the prophet, which is to assure the minds of the people against the panic with which they were smitten by the report of Rezin and Pekah, kings of Syria and Israel, being about to besiege Jerusalem. In this case, God commanded the prophet to take his son with him, and go to the king, and bid him to lay aside his fear, and be sure of the preservation and deliverance of himself and people. In doing it, in order more effectually to persuade the king of the truth of the promise, the prophet gives him the choice of asking any sign either from heaven or earth. But when Ahaz impiously refused a sign, and because there was many believers, to whose confirmation and consolation, it might contribute, as well as to the conviction of Ahaz, he adds—God in spite of the impiety of the king, will give a double sign, one future and one present—the future in Immanuel hereafter, to be born in his proper time, of a virgin—the present, in his own son, in that before this child had passed from infancy to youth, there should be a destruction of both these kings.

It is evident, that this prophecy can be understood of none else than the Messiah. First, Because he was to be Immanuel, and Lord of the earth, as in verse 14th of this 7th chap.; and 8th chap. 8 vs. Secondly, Because he was to be born of a virgin. Thirdly, Because it treats of one who was to be a sign unheard of and wonderful. This could not relate to Hezekiah, the son of Ahaz, who had been already born, and was not then to be born. And then he was to be born of a virgin, and not of the wife of Ahaz. Nor could his birth in any way be called a wonder, or made to be a sign. Nor can it relate to Shear-Jashub, the son of the prophet; \* \* \* nor any common child, for this is no common speech, nor are common things said of him. But the promise is of a wonderful sign to be given, not in a woman, but in a virgin.—Hence the prophecy could have respect to no other; and be fulfilled in no other than Jesus of Nazareth.

The author proceeds to show, that it was common with the prophets to refer to future events, as a sign for the present confirmation of faith, and to confirm special promises, by the general promise of the Messiah. As it was a matter of faith in Israel, that the Messiah was to come for a great deliverance, it was pertinent to refer to the great deliverer yet to come, as a ground of expectation of the less deliverance near at hand, and yet necessary in the chain of events leading on to the greater.

"Seed Long in Dust."

Some time ago, a man of a hundred years old, who lived near Boston, sat down one day

alone, and meditated on the past. Like Noah's dove, memory

"Flew o'er the dark flood of his life,  
Nor found one sunny resting place,  
Nor brought him back one branch of grace."

He found little else but a waste of sin and guilt. But as he called to mind departed seasons, he thought of a solemn Sabbath he spent when a sailor, in one of the seaports of England, his native country. He recollected a sermon which he heard that day from the lips of the eloquent Flavel; and how the preacher paused as he was about to pronounce the benediction, and exclaimed, "How can I invoke God's blessing on many in this assembly, to whom my text applies, 'If any man love not the Lord Jesus Christ, let him be anathema, maranatha?' He was reminded of the fact, that as the preacher uttered these words, an English nobleman present sunk to the floor, overcome with the convictions and alarms which wrought on his soul. As the aged man dwelt on the preaching and the scenes of that Sabbath, his heart was melted; he prayed for pardon, and cast himself into the arms of the Lord Jesus Christ, whom to his peril he had so long refused to love. Seventy-five years had fled since he had heard that sermon; much of that period he had been careering over the ocean amid all the thick temptations of a sailor's life, and the frosts of a century had settled upon his head. But now in a calm hour, memory brings back the eloquent, soul-piercing words of one, who, for many years, had been lying in the embrace of death. The aged man is converted; and God prolonged his life sixteen years, one year more than he prolonged the life of Hezekiah!

WORSE THAN NOAH'S FLOOD.—Sin is a flood that has spread farther, continued longer, and left more visible marks of its desolating power, than the flood of Noah. One generation only was swept away by that; but how many generations have been swept away by this, eternity only will reveal. That flood only destroyed the bodies; this, the souls of men. It is a fire that has ruined more families than the burning of Moscow in 1812, of London in 1666, or of the cities of the plain in the time of Abraham. It is a famine, in which more have perished than in all the famines of ancient or modern date. It is a war that has never ceased since the commencement of hostilities in the garden of Eden; a pestilence that walketh in darkness, and wasteth at noon-day, a tempest, a whirlwind, a storm, an earthquake, and more fearful in its ravages than any that have visited either earth or sea. It is a disease more infectious than leprosy, and a plague more to be dreaded than all the plagues of Egypt. All the energies of men and angels cannot overcome this universal evil. Our only hope and help is in "Christ crucified."

BISHOP AND MINISTER, SYNONYMOUS.—It seems plainly to have been at least the general, if not the universal, practice of the Apostles to appoint over each separate church a single individual, under the title of angel (i. e. messenger or legation from the Apostles), or bishop, i. e., superintendent or overseer. A church and a diocese seem to have been for a considerable time co-extensive and identical, and each church or diocese (consequently each superintendent) seems to have been perfectly independent as regards any power of control.—Archbishop Whateley.

RITUAL AND SPIRITUAL RELIGION.—It is glorious to see how nature triumphs over art. The artificial religion of creeds and rituals withers in the hands of the most absolute monarchy and the most subtle priesthood, while the simple practice of piety and virtue lives with the poor through successive generations. Penal statutes to repress it resemble penal statutes to cleanse the world of violets. Fashion may banish them from the burghmaster's garden, but the heavens will conspire to nourish them in the shade of a nettle or at the foot of an oak.—Robert Robinson: Ecclesiastical Researches.

He who attempts to make others believe in means which he himself despises, is a puffer; he who makes use of more means than he knows to be necessary, is a quack; and he who ascribes to those means a greater efficacy than his own experience warrants, is an impostor.—Lavater.

FIRST AND LAST THOUGHTS.—In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.