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ANNIVERSARIES.

From the Christian Watchman.

MASS. SABBATH SCHOOL UNION.

The anniversary of this Society was held on Tuesday, in the Federal-street Baptist Church, at 3 P. M. The meeting was called to order, by Richard Fletcher, President of the Union, and opened by prayer; after which, the Annual Report was read by the Secretary, Mr Joshua H. Poor.

The acceptance of the report was moved by Rev. J. N. Brown, of Exeter, N. H.; who accompanied his motion with no remarks. He hoped it would have escaped the attention of the gentleman, that the report was chiefly occupied by facts respecting the progress of the Sabbath school cause among the most cheering character. It evinces that the cause of Sabbath Schools has taken a deeper and firmer hold, in the past year, of the affections and confidence of the Christian public—that part of it particularly there represented. For himself he felt great interest in learning these facts; and he felt especially gratified on account of the statement in the report of the affairs of the Union from the time of the separation of the Baptists from the general Sabbath School Union. Fears had been entertained by many of a different result; and he rejoiced that they now had a demonstrative evidence of the wisdom and propriety of that measure—It was evident that God looked with favor upon our efforts, and that he was now giving a powerful impulse to the cause of Sabbath schools.

Mr Brown said he felt the more gratified in hearing the facts stated in the report, because our friends of other denominations had held opinions unfavorable to the Baptists respecting the education of the young, and these facts were calculated to do away such false and unfounded impressions. Intimately identified with the ordinance of Infant Baptism and the consecration of the young to God, and their education for his service, are in their minds. They can hardly conceive of our rejecting the former, and complying with the two latter; and when we refuse to baptize our infants, the inference with some is, that we care little for their souls, and are not disposed to use the means of Christian education. And this, he said, was one great reason why other denominations hesitate so much with regard to the distinguishing principles of the Baptists. That such impressions respecting the Baptists existed, was to him well understood from proof. Just as the resolution in support of which he was speaking was placed in his hands, he took up a weekly religious newspaper in which he found an article to the following effect. The article contained an extract from a Methodist paper, endorsed by the Presbyterian editors, the purport of which was, that "when children are left unbaptized, this is, and always has been, and ever will be, the forerunner of neglecting their education, and of leaving them out of the sphere of Gospel influence." This extract, said Mr B. coming from their authorized organs, may be presumed to express the prejudices to a considerable extent, of two great denominations respecting the Baptists. Here, then, is a grave charge. How shall we meet it? We might say that it is a mere effusion of sectarian zeal, unworthy of notice, and that our dignity would be better consulted by passing it by in silence. Or we might justly treat it with contempt, as furnishing the evidence of a rancorous and unchristian hostility against us. It is a studied attack—a broad and sweeping charge.—The remark is applied not to some particular case, but to the denomination; and the author speaks not only of the present, but of the past and the future, as fraught with unmitigated evil to the souls of the young wherever the distinguishing sentiments of the Baptists may prevail. But, sir, we will not treat this effusion with contempt. We will meet it by asking the proof. They appeal to history. Let us consult history; and if by its aid we divide the great body of Christians from the days of our Savior to the present into two parts, those who have practised believers' baptism, and those who have practised infant sprinkling, on which side shall we find the preponderance, in proportion to numbers, of christian purity, respect for the Bible, and efforts for the education of children? Facts abundantly testify, with regard to the great mass of those Christians who have practised infant sprinkling, that for ages, they have had a name to live while they have been dead—that they have been for centuries, not a living body, the representative of Christ, but a corrupt and painted corpse, festering in its shroud. And facts equally testify, that in proportion as any number of this body have separated from the rest and become purified, in that proportion have they avowed and acted upon the great principles upon which the Baptists take their stand in opposing, in the face of the vast majority of the professedly Christian world, the unscriptural ordinance of infant baptism.

And on the other hand, how stand the historical facts with regard to those who have withstood the authority of those who would enforce this unauthorized and unscriptural ordinance? Our enemies themselves being judges, we can show that as a body they have been distinguished for their christian purity, their sacred regard for the Scriptures, and a desire to cultivate the minds and promote the spiritual welfare of their children. We can quote the testimony of Romish priests, who admit that these people (the Baptists) are exemplary in their conduct, in every respect save in submission to the power of Rome. And facts within our own observation may be easily found, which show what is the operation of Baptist principles at the present day. Are the Baptist denomination in this country backward in proportion to their number and means, in providing education? They are not backward; and one reason why they are not so, is because the very principles which distinguish them from other denominations, so far from retarding, actually give an impulse to their efforts in behalf of education. They are opposed to infant sprinkling, because it is an ordinance resting not on divine authority—but in examining the Bible they do find divine authority, clear and unequivocal, for training up their children in the nurture and admonition of the Lord. Fidelity to the same principle which prompts them to oppose infant sprinkling, makes them the friends of education. Hence the Baptists in this country are the friends of education.

Mr B. stated several facts from his own observation, tending to establish the same point. In his own State (New-Hampshire) there was a church which had dismissed infant baptism, and from being a Congregational had taken its stand as a Baptist church. Since this change it has been blessed with three revivals; and of those added to the church by these revivals, one third at least were from the Sabbath School. The Baptists of New-Hampshire have a Sabbath School Union, and from the returns of this body it appears that one half of those added to the Baptist churches in the State the past year, one half were connected with the Sabbath schools. Perhaps our friends of other denominations can furnish as favorable facts for their schools; if so, he should not regret, but rather rejoice. He named not these things by way of boast; but in self-defence. He named them to show that the charge contained in the paper he had read was untrue. He had named them to show that it was no sin to baptize children, and that it was no sin to train them up for the service of God; and that it was an inference quite unwarranted, that because the Baptists refused to do the former, that they neglected the latter.

But in conclusion, he was willing to admit that while the charge he had read was not applicable to the Baptist denomination, where neglect of infant education and not result from a refusal to comply with infant sprinkling still there might be some individuals among the Baptists who are deficient in the care of the spiritual interests of their children; and if there were in that assembly, parents, fathers or mothers, who in their own consciences felt that their conduct resembled that charged upon the denomination, he would do nothing to prevent the edge of the accusation reaching them. He would rather make the very falsehood the means of promoting truth, and instead of retorting it upon its authors, and saying, as perhaps he justly might, "Physician, heal thyself," he would urge it as a motive to increased diligence and circumspection. Our interests as parents, the welfare of our children, as well as our honor as a Christian body, require that we should disprove the charge brought against us. Were this charge true, he said, it would form the strongest argument he ever met with against the distinguishing principles of the Baptists. Let us see to it then that we furnish no ground for the charge.

Hoping that the report would contribute to remove unfounded impressions, and to promote the cause of Sabbath Schools, he moved its acceptance.

The following resolution was then offered by Rev. D. D. Pratt, of Nashua, N. H.

Resolved, That to form Sabbath Schools wherever it is practicable, and to labor for the immediate conversion of the scholars, are duties which promise most hopeful results.

Mr P. said that although we are accustomed to boast of our abundant religious privileges, yet it was a lamentable fact that there were many destitute places throughout our country. The towns in our country are mostly large; and it is the custom to build the Meeting-houses in the centre of these large towns. The borders and corners of these large towns are at a great distance from the centre, and are for the most part destitute of the means of grace. Many of these corners come in together, forming often territory and population large enough for a town; and all these destitute places in our country, if put together, would form a territory and population large enough for a State. And throughout this vast territory and among this numerous portion of our people, Satan lives and reigns, and does his malicious pleasure. He would ask if it be not the duty of Christians to form District Sabbath schools in these places, that the Sabbath breaking and profanity and other sins now prevalent there may be prevented? The people there are generally either so poor or so low, possessed of so little moral feeling, that they are willing to live in the neglect of the means of grace, and they do live like heathen in the midst of a Christian land. In multitudes of cases, where towns contained a population of ten or twelve hundred, only one or two hundred could be found to attend meeting. And is it not true, then, that there are vast numbers of heathen in our own country? The Sabbath school system can reach these people. By its instrumentality, the means of grace may be carried to them, and thus the way prepared for the establishment of Gospel institutions. He knew a case of this kind. He knew of a neglected place where the gospel had never been preached. A few friends of Christ procured a chamber in that place and established a Sabbath school. The seed sown in this feeble beginning they prayed for one period of improvement to another, till now there is a convenient Meeting-house there, an able minister and an efficient church. It would not be difficult to find other similar cases. These facts ought to encourage effort in the establishment of Sabbath schools in destitute districts. They call on us to persevere with courage and zeal in this work.

The resolution, Mr P. said, contemplated, it would be perceived, the immediate conversion of the scholars. This point was of peculiar importance in the present case; because the class of persons referred to, were often transient and changing. The Sabbath school teacher would often have the first opportunity of speaking to them on the subject of salvation, and perhaps this first opportunity might be the last. Hence the propriety and the pressing necessity of urging upon them in the strongest manner the duty of immediate repentance.

It was for the purpose of bringing this neglected class of our people before the attention of the meeting, and of urging the importance of labor, that they might be converted to God, that he had offered the resolution. He believed that the good of souls, the welfare of our country and the glory of God required that Christians should enter more fully into this field of labor. Here were motives abundant, and he trusted the resolution would pass, and his object would be attained.

The Hon. J. H. Duncan, of Haverhill, then offered the following resolution:

Resolved, That Sabbath Schools deserve the support as well of the philanthropist as of the Christian, of the friend of his country as well as the friend of God.

Mr Duncan said that in complying with the request to present this resolution, he felt that he was discharging an honorable duty. The duty and benefit of advocating objects of Christian benevolence he said, did not belong exclusively to the professed ministers of religion, and sometimes their official relations to these objects detracted from the influence of their arguments—Every friend of Christ, therefore, laymen as well as ministers, should feel it to be a duty and privilege on all suitable occasions, to speak in behalf of the interest of the kingdom. Though but a layman, he felt it to be his privilege to speak: and at the present time he felt peculiar pleasure in addressing in the person of the President of this Society, a distinguished layman, who after a life of severe and successful professional toil, had through grace, found true wisdom in the profession of Jesus Christ: and who not only from year to year as presiding officer on that platform, but from week to week in the Sabbath school room of that church, gave evidence as convincing as it was sincere and unequivocal, of the value of Sabbath schools.

The resolution, said Mr D., presented the claims of Sabbath schools, in their bearing on man as a member of society, and as an individual. And the only, for and as an individual, it was a conclusive argument, he should offer to support this position was, the fact that the great object of Sabbath schools is the study of the Bible, and the reduction of its precepts to practice. No one could study this volume without being impressed with the divine wisdom which shines in its pages, with its adaptation to secure the elevation and sanctification of man, with the tendency of its principles to promote the happiness, both of individuals and of communities.—The precepts of the Bible are designed to subdue those passions which render their possessor unhappy—to restrain from those indulgences which bring misery in their train—to mould the heart to virtue and the man for usefulness. And it was in view of this fact that the Psalmist was led to answer the momentous inquiry, Wherewithal shall a young man cleanse his way? by saying, By taking heed thereto according to thy word.

Mr D. said he was accustomed often to look over his Sabbath school, and to reflect that the youth before him would soon be removed from parental restraint, from the influence of home and friends, and dispersed through towns and cities, exposed to all those excitements and temptations which in rank luxuriance have sprung up on every side with the growth of our prosperous country. Nay more—they may be exposed to the shafts of infidelity—of that infidelity of the present age which scatters its poison through every grade and condition of society, which calls pleasure to its aid, and associates the song and the dance with its feasts, which derides those hallowed relations which bless society, while it assails the majesty of Heaven. What panoply shall shield the youth from these powerful assaults? What power shall hold his frail bark thus tempest tost upon a sea of danger? The Bible—its truths and precepts impressed upon his heart through the instrumentality of Sabbath schools. Let parents, while fond affection binds ornaments of gold and pearl upon their offspring, fulfil their obligations to impress the truths of the Bible upon their memories, and to sustain the institution whose peculiar province it is to teach these truths. Mr D. also adverted to the influence of Sabbath schools upon the interests of society, which was, he said, no less before than their influence upon individuals. It is when the knowledge of the Lord shall cover the earth, when the Bible shall influence all hearts, that we are to expect the reign of universal happiness. The last grounds for the security of our institutions, he said, is to be found in the wide diffusion and enforcement of the principles of the Bible through the medium of the Sabbath school. The Bible must be the cheapest defence of our institutions. Its spirit is the spirit of liberty—of liberty, as opposed to licentiousness—of that liberty which secures equality and security of rights, which secures obedience to the laws and respect for government as an ordinance of God. Amid the exciting features of the present day, the valuable tendencies of Sabbath schools in this respect ought to be more fully estimated.

Mr D said he had thus far adverted chiefly to the temporal benefits resulting from Sabbath schools. But they have a far higher aim. They regard not only man's happiness on earth, but his immortal nature. And that Sabbath school system which fails to present the way of salvation, falls short of the legitimate object of its institution. Here is a motive sufficient to impel every Christian—the salvation of man and the promotion of the Redeemer's kingdom. He hoped this motive would influence all present, and that they would go forward in full assurance of the benign influence of Sabbath schools upon the individual and social, temporal and eternal interests of man.

The following resolution was then offered by Rev. Mr Blain, of Providence.

Resolved, That this Union views with peculiar satisfaction the formation of the New-England Sabbath School Union, embracing a more enlarged spirit of operation, and sincerely desires that its efforts may be crowned with abundant success.

Mr B. said he had not time, nor was it necessary for him, to enter into an explanation of the character and objects of the Society, and to the resolution. He would barely present the resolution and express the pleasure he felt in standing there as its friend, and the friend of the Sabbath school cause. It was true he belonged to another State, but he still felt interested in the Society he was then permitted to address, and wished them God speed in their high and holy work. In Providence, he said there had been recently a revival, in which there were upwards of 180 hopefully converted, 120 of whom were Baptists, and 100 connected with the Sabbath school. These facts, the facts stated in the report, and the many considerations which had been urged there that day, all evinced that the Sabbath school cause is the cause of God and of truth, and will prevail.

Rev. Mr Crawford, Assistant Secretary of the Baptist Home Mission Society, offered the following:

Resolved, That an effective organization of the Church for the conversion of the world cannot be complete without a system of juvenile instruction analogous at least to the present Sabbath School Institution.

Mr Crawford said that it was doubtless in the knowledge of some present, that at the dawn of the Reformation, at a time when the prospect of the cause of truth was doubtful; when the dark cloud of Papal influence which had been parted for a season, disclosing the light of divine truth, seemed about again to close; when all hearts failed, save Luther's—that iron spirited man who said he would go to the Diet of Worms though every tile upon the house tops were a devil opposed to his journey—it was at such a season as this that the great Reformer said to the amiable but desponding Melancthon, pointing to some children in the street—there are soldiers for the truth! And it was upon the principle thus avowed by Luther that Sabbath schools were based. The Reformation which he commenced would never be completed till children were trained up as soldiers for the truth: and the organization of the church would not be complete till the Sabbath school, or some system of juvenile instruction analogous, were recognized by the church, as the means divinely appointed for this purpose.

The resolution contemplated, he said, juvenile instruction as an essential part of the system for the conversion of the world. He was aware, that the whole essence of this system, was contained in the preaching of the gospel: and by some it might be thought that in making juvenile instruction an essential part, he was altering or impairing the simple instrumentality appointed by God. But he was prepared to give a very liberal interpretation to the term preaching the gospel. He would define it to be the application of the gospel, the enforcement of its principles, whether by the stated public performances of its professed advocates, or in any other way. As an illustration of this idea, he was happy to refer to the statement made by Rev. Mr Brown, of St. Petersburgh, on the platform of one of the benevolent Societies in New-York last week, that in his country he knew a community of 40,000, among whom the spirit of true Christianity prevailed, and that this state of things was the result, under God, of a general perusal of the Bible, they being wholly destitute of the living ministry.—Thus the gospel is preached not by other instrumentalities besides that of individuals gifted with the talent of public discourse. Thus it is preached by our Bible, Tract, Missionary and Education societies—and thus it is preached by means of the Sabbath school institution. These are all branches of the great body—parts of the presentation—the centre and essence of which is the preaching of the gospel.

Mr Crawford then gave an encomium of the system with Robert Raikes, who was at the time himself unconverted, and who started it with no thought beyond its temporal advantages. Talk no more idea of its present wonderful results than Columbus had of the present advance of civilization and happiness in our country, at the time he meditated upon giving to the world a new continent. From this simple commencement the system had advanced, and would continue to advance till recognized fully by the church as an essential part of the great plan of preaching the gospel.

There was a feature of the Sabbath school system, now become quite prominent, which he felt called upon to approve. He referred to the production of books, and especially to the efforts made by the Board of Managers of this Society, in connection with the Board of the New-England Union, to supply the denomination with appropriate and useful books. There was a great demand for these books; and especially for denominational books, and in this respect he rejoiced to see the Society taking a stand in which they would be satisfied not only in New-England, but throughout the country. Let the Union go on and publish good books, and they will be called for not only at home but abroad. You cannot, said he, monopolize all the good books in New-England; we want them in the Middle, Southern and Western States, and if you will print them at a fair price, we will purchase them.

Mr C. alluded to several other features of the Sabbath school system—to its influence upon the young, an influence which no other collateral institution can supply, and forward of which no more interesting portion of the gospel field has been left uncultivated, to its wide spread influences reaching the mechanic and apprentice in the workshop, the sailor, the servant, the neglected African; and lastly he noticed the direct tendency of Sabbath schools to multiply laborers in the vineyard of Christ. Formerly, there was difficulty in the case of many who were desirous of laboring for Christ, for want of appropriate duties. Now in the Sabbath school, almost any one might find employ. Every description of talent is there called into exercise, and thus a numerous and eminently useful class of laborers are trained up for the service of the Redeemer.

MASS. MISSIONARY SOCIETY.

The annual meeting of this Society was held at the Park-street church on Tuesday evening, and attended by a numerous assemblage. After a prayer by the Rev. Dr Snell, the Secretary read the annual report, which contained much important statistical information. The Mass. Missionary Society has been established thirty-seven years; the encouraging assurances held out at the outset, seem to have been fully verified. Seventy-two stations have been occupied by seventy-one Missionaries within the last year, about fifty of whom are regular pastors of the churches for which they are engaged; the average number of worshippers in twenty-three congregations is 3435, which gives a total in 72 congregations of 10,750, who attend regularly the ministrations of missionaries. The Sabbath schools appear to be in a very prosperous condition, 2847 pupils are embraced in 31 congregations, and the whole number of pupils is estimated at 4,500. The number of members is thirty-two, churches are 1604, and the aggregate number is probably 3071, of which 355 have been added during the last year, and the whole number of additions in the year is estimated at 400. The Bible Society contains from sixteen congregations, 508 persons. Forty churches out of the seventy-two are represented to be of recent origin, and owe their existence to the efforts of a few individuals, who could not expose their friends to the seductive charms of false philosophy, and the unceasing efforts of its supporters.—The report states that thirty-five churches in Massachusetts are enjoying the privileges of the ablest churches, independent of other aid. The number of members in fourteen of these churches, when they first applied for aid to this Society was 403, there has since been added to this number 469, also 3325 worshippers, 2247 Sabbath scholars, are connected with ten of these churches. The cause of Temperance also appears to be rapidly progressing and firmly sustained; there are it appears 3655 subscribers in our four societies to the pledge of total abstinence from ardent spirits. The receipts of the Treasurer of this Society, from all sources, including a balance of $8,922,55, left in at the last settlement, have been $24,722,221. The expenditure within Massachusetts is $8,322,22,—$10,479 have been remitted to the Home Missionary Society, and the present balance in the treasury is $5,921,00.

In the course of the evening, the following resolutions were offered:—

Resolved, That the report of the Executive committee, of which an abstract has been made, be accepted and published.

Resolved, That the Home Missionary enterprise, takes strong hold on the conversion of the world.

Resolved, That the cause of Home Missions, awakens the tenderest and best sympathies of the Christian heart, and thus unites upon true Christian principles, the different portions of the church.

Resolved, That the spirit of Missions, is the spirit of true primitive Christianity.

Resolved, That the loud and earnest calls for augmented efforts in behalf of a dying world, demand augmented means for the prosecution of the Home Missionary enterprise.

The first resolution was presented by Rev. Mr Hitchcock, and seconded by Rev. Mr Holmes; the second by Rev. Mr Badger of New-York, and seconded by Rev. Mr Bingham; the third by Rev. S. A. Fay, seconded by Rev. W. M. Rogers; the fourth by Rev. S. A. Johnson, Agent of the Maine Missionary Society, and seconded by Professor Bokum; the last resolution by Rev. Mr Brown of St. Petersburgh, Russia, and seconded by Rev. Dr Snell. Addresses in support of the above resolutions were made by Rev. Messrs Badger, Fay, Johnson, and Brown, and Professor Bokum.—*Merc. Journal.*

From the New-York Observer.

AMERICAN ANTI-SLAVERY SOCIETY.

The Rev. Mr Galusha, of Rochester, (N. Y.) offered the following resolution:

Resolved, That slavery, as it exists in these United States, is repugnant to the spirit of the gospel, and must cease before the Millenium can come—therefore it is the imperious duty of Christians to labor and pray for its immediate and peaceable termination.

He rose, he said, under all the embarrassments of a novieiate. He was but little skilled in conducting this mighty moral contest; and should he through weakness, fail to rouse the conscience, enlighten the head, or move the heart of his auditors, he should still enjoy the sweet solace of having publicly avowed his attachment to those immutable principles of rectitude which he did love and would continue to love, far beyond his ability to elucidate or defend them. The first sentiment in the resolution was, that slavery was in direct contradiction to the spirit of the gospel; and on this point there would be no necessity of an elaborate argument. A single glance at the page of scripture was to set the truth of the position in the strongest and most convincing light. The two systems were utterly hostile to each other.—The one required its votaries to do justly, to love mercy, and to walk humbly with God; while the other directly opposed and subverted each one of these requirements. The one enjoined a sacred regard to the rights of all men; but slavery disannulled all rights, and authorized one man to trample with ruthless cruelty on the most sacred and inalienable rights of another. Slavery dubbed the master both pope and king. It placed upon his brow both the mitre and the crown, and made him a despotic lord over all the rights, civil, moral and religious, of the unhappy slave. The rights of personal liberty, of property, of conscience, and of the pursuit of happiness, were all inherent, immutable and eternal. They were based on the nature of our being, and were the rich endowments of our Creator. But slavery declared the whole of them to be absolute nonentities. It annihilated the identity of the very being of the slave, and made him the mere appendage of his master. It took the acknowledgement of the deed which conveyed both his soul and body in fee simple to his neighbor. It practised on the colored man a moral amputation. It detruncated him, it decapitated, dementated him, and it even disembowelled him, disposing of his limbs, his muscles, and his very heart, and every pulsation of it, at the mere will and pleasure of his master. It required him to eat, drink and sleep, that he might be able to labor

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