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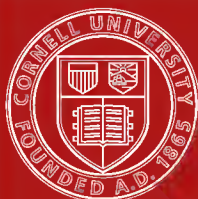
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Robert Baird

THE LIFE

OF THE

REV. ROBERT BAIRD, D. D.,

BY HIS SON

HENRY M. BAIRD,

PROFESSOR IN THE UNIVERSITY OF THE CITY OF NEW YORK.

NEW YORK:

ANSON D. F. RANDOLPH,

No. 770 BROADWAY.

1866.

T

A. 199108
205

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NEW YORK:
EDWARD O. JENKINS, PRINTER,
20 NORTH WILLIAM ST.

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LIFE OF REV. DR. BAIRD.

CHAPTER I.

PARENTAGE AND CHILDHOOD. SCHOOL DAYS AT UNIONTOWN.

1798—1816.

ROBERT BAIRD, the subject of these memoirs, was born on the sixth of October, 1798. His father's family, which was of Scotch extraction, after a sojourn of several generations in the northern part of Ireland, near Londonderry, had emigrated to the American colonies, and settled in the neighborhood of Lancaster, Pennsylvania. Here, on the 26th of December, 1756, Robert Baird, Senior, was born. His youth fell in the most exciting period of American history. His childish recollections were associated with incidents of the French war, some of the most thrilling acts in the border warfare having occurred not far from the home of his early years. When, after a brief interval of peace, the colonists of the Atlantic coast felt themselves constrained by a due regard to their rights to throw off their submission to the British crown, the young Robert Baird shared the feelings of his countrymen. We find him, when barely twenty years of age, in the ranks of the patriot army of the Revolution. He does not seem to have been present in any considerable engagement, but his com-

pany was among the forces of Washington at the battle of Long Island. From his sick bed at Amboy he heard the distant rumbling of artillery which gave intimation far and wide of the commencement of that conflict whose unsuccessful termination was the prelude of the disheartening retreat through New Jersey.

Before the conclusion of the Revolutionary war, Mr. Baird was united in marriage, on the 20th of February, 1781, to Elizabeth Reeves, a young lady of little more than eighteen years, whose parents, of English and Welsh descent, were natives of Long Island. Taking with him his wife, whose strong native sense, unbending perseverance, and ardent affection had much influence in the formation of the character of her children, Mr. Baird, soon after quiet had been restored to the borders, removed to a region which was then upon the very outskirts of civilization. He fixed upon what is now the county of Fayette, which, from the fertility of the soil and its proximity to the navigable waters of the Monongahela and Ohio, as well as to the important town of Pittsburg, then rising on the site of the famous forts Duquesne and Pitt, offered unusual attractions to the settler. The boundary line between the States of Virginia and Pennsylvania had not been accurately defined, and the tract of several hundred acres which he purchased, between the present towns of Union and Brownsville, and near the hamlet now called New Salem, was for some years afterwards supposed to lie within the limits of Virginia. A survey proved that it was situated in Pennsylvania.

The young couple saw a numerous family born to them on the farm which was cleared in the hitherto almost unbroken forest. Of their thirteen children, eight lived and survived them—four sons and four daughters. Robert was the youngest son. His sisters, with but a single exception, were older than himself.

The scenes in which childhood is spent are said to be po-

tent in forming the tastes, moulding the habits, and directing the entire course of subsequent life. If this be true, we may ascribe much of that clear and sober judgment, that untiring industry and that resolute perseverance, which were characteristic of him whose life we have undertaken to narrate, to the wholesome influence of the farm, where, in the midst of primæval forests, he was occupied, in company with his father and brothers, in the labors of the field, far from the dissipations of the city and the feverish excitement of political life.

His father was a man of staunch integrity and of exemplary deportment; and, as such, he had won the esteem and confidence of all his neighbors. Unostentatious, but with very decided views, which he never avoided expressing on all suitable occasions, he was a man who left his imprint upon all with whom he came in contact. His habits of industry and thrift, formed in youth, he strove to inculcate in connection with the higher obligations of religion. Often did his children, in later years, advert with pleasure to the instruction given to them in the Westminster catechism under the parental roof. On Sabbath evenings, when the entire family was gathered around the blazing hearth, the father was accustomed to hear his children recite that admirable summary of the great truths of the Gospel. His memory was extraordinarily tenacious, and he had himself been so thoroughly drilled in his childhood, that he experienced no difficulty in conducting the exercise, and never required a book in order to recall either the form or the order of the questions. He always began at the very commencement of the catechism, and went regularly through it to the last answer with those of the older children who had advanced so far. His son Robert often blessed God for the familiarity which he thus acquired with the matchless compendium of Biblical theology of the Westminster divines; and expressed regret that Christian parents generally are

not more faithful in laying in the minds of their offspring, at an early age, the foundations of an intimate acquaintance with the all-important doctrines of the Christian religion.

The first school which young Robert Baird attended was that which was held in the neighborhood during the winter months. Here he learned to read and write, and if his teachers were incompetent to lead him very far on the road to knowledge, they at least helped to encourage him to desire further attainments. He manifested at this early age a very decided taste for reading; and it was noticed by many of his friends that instead of joining the boys of his own age in their boisterous amusements, he was more frequently engrossed in perusing some volume of his father's scanty library. History and her handmaid Geography were his special delight. A copy of the valuable manual of geography published by the Rev. Jedidiah Morse, D.D., in 1791, in two octavo volumes, fell into his hands, and many an hour was devoted to the study of its pages. Thus was a foundation laid for that minute and accurate acquaintance which he afterwards acquired with the physical structure, and the intellectual, moral and religious condition of every portion of our globe. At the same time the perusal of those pages developed within him an intense longing to render himself familiar with the progress of civilization in foreign lands by travel and personal observation. It was also, while mastering the contents of such historical works as he had access to, and reading the journals of the day containing intelligence respecting the wars of Napoleon Bonaparte, that his liveliest interest was enlisted in Bernadotte, the French soldier of fortune. At that time nothing could have been more remote from his expectations, than that he would at a future day be led, in the discharge of a philanthropic mission, to become personally acquainted with the distinguished Gascon, then king of Sweden under the title of Charles the Fourteenth.

The aptness of young Robert Baird for studious pursuits led his parents and friends at a very early period to express the belief, which indeed was little more than a hope, that the way would open for him to acquire a collegiate education ; but as years passed away there seemed to be little likelihood that the prophecy would receive its fulfillment. And yet the heart of his father was firmly fixed upon this object ; and he was heard more than once, in later years, to say, that if ever he had prayed with sincerity and earnest desire, it was that his son Robert might become a useful minister of the Gospel. "Until the fall of 1813," wrote Mr. Baird at a subsequent date, "I lived with my father, working with his family on his farm, having no expectation of receiving a liberal education. It is true, I can remember I was often told when quite a boy, that I should one day be a *minister*. But this I know was only the wish of parents, who soon relinquished the idea of giving me more than an ordinary education ; and I heard no more of my going to school to learn Latin, until the autumn above-mentioned. Their purpose was then revived by the fact, insignificant certainly in itself, of my committing to memory, and frequently speaking, a mock sermon written in broken German. The minister of the congregation in which my father lived, hearing of my aptness to commit such things to memory, persuaded my father to send me to Uniontown, to a grammar school there under the care of the Rev. Dr. Dunlap."

There were serious obstacles, however, to be surmounted by his parents, not the least of which was the lack of sufficient funds to support their son during his necessary course of study at school and college ; for there was a large family to be provided for at home. It was here that maternal solicitude was fruitful in expedients. The mother, anxious that the project should not be a second time abandoned, proposed herself to spin the material for his clothes, and to defray the additional expenses that must be incurred, by the

proceeds of her dairy. And this proposal was carried into effect; so that it was in great measure the industry and economy of his mother, that provided the young student with the means of support while at school and at college.

The scenes in which he was placed at the academy (now Madison College), at Uniontown, were new and trying. His fellow scholars were rough and uncivil, and they did not spare their ridicule of the boy fresh from the country, who had come into their midst. To this source of discouragement it must be added that he was behind his companions in his studies, and that his heart was nearly broken by being separated for the first time from home and friends. It was on a Monday morning that he rode with his father to the school at Uniontown; on the next Saturday he was again at his father's gate, having walked the entire distance homeward. Altogether disheartened by the unexpected difficulties he had experienced, he was ready to renounce his cherished hopes and content himself in future with a farmer's life. His father and his brothers and sisters endeavored to reassure him; while his mother persuaded him, as none but a mother can, that the obstacles which were now so formidable would soon vanish, and that a little resolution would render his course of study easy and attractive. These gentle assurances and the influence of a quiet Sabbath spent in the familiar home circle, imparted fresh strength, and he was induced on the following morning to return to school, and make another attempt.

But the same trials returned. His companions renewed their raillery with greater zest, as they perceived that their power to annoy the timid boy continued. And again and again the shelter of home was sought, until even a parent's heart was almost cast down. To use his own words in the "Review" already cited: "Frequently did I return home, but was as often persuaded by my mother and brothers and sisters not to relinquish the undertaking. At

length, after having wearied the patience of my father, and being sensible that he was grieved with my foolish caprice, I determined never to ask him to permit me to return home to remain more than a vacation." And this resolution he maintained with such constancy as to evince that beneath the timidity which was so formidable a barrier to his progress at this stage of his course, there was an underlying steadfastness of purpose which when called into play could be relied on with implicit confidence.

The very annoyances which thoughtless boys inflicted upon him, were intended by Providence as a means of furthering his improvement. "During the first part of the time which I spent in Uniontown," he relates, "I was compelled to stay much at home, on account of my fear of those who were my equals in age. Having come from the *country*, I was greatly subject to their derision. And I have reason to thank God that it was so. For by this means I was saved from many temptations." Sensible of the disadvantages under which he labored in consequence of not having enjoyed the same opportunities for preparation as his schoolmates, he applied himself with untiring industry to his lessons, while they were engaged in recreation, and it was not long before the results of his application became apparent. Soon the very boys who had ridiculed him gave him a large place in their esteem and confidence, and were glad to come to him for assistance in their studies.

Nor ought we to fail in this place to do justice to his respected instructor. In a notice of the life and character of Rev. James Dunlap, D.D., which Dr. Baird furnished in 1850, for Dr. Sprague's *Annals of the American Pulpit*, he pays this tribute to his excellence: "Notwithstanding Dr. Dunlap was highly respected as a faithful and even eloquent preacher, it was as a scholar and a teacher of youth that he was perhaps chiefly distinguished. His knowledge of the classics was exceedingly minute and accurate; and even in

his old age, it was his delight to devote a part of each day, unless other more important engagements claimed his attention, to his favorite Latin and Greek authors. The copies of Homer, Horace, Virgil, Cicero, and, above all, the Greek Testament, which he was accustomed to use, were witnesses to his great love of classical literature,—being almost literally worn out in his service.”

But the altered feeling of his schoolmates towards him, caused not more by his industry, than by those gentle and courteous manners which in later days contributed so much to his success, by giving him ready admission to the hearts of all, rich and poor, high-born and lowly alike, was fraught, as he himself informs us, with great peril. He became fond of the company of trifling boys, and he records with bitter self-reproach the light conversation and flippant reading to which they enticed him. But the principles inculcated by faithful parents did not permit him to go far astray, for God had glorious purposes concerning him, and restrained him from those vices into which some of his young companions plunged. In the midst of the retrospective view, doubtless intended to be seen by no eye but his own, and in which he is a severe censor of failings which to others must have appeared trifling, if perceived at all, he states that he was never addicted to profanity or drunkenness. Intemperance was one of the crying sins of the entire region in which he was born. The free use of intoxicating drinks was universal. Many of the farmers had small distilleries of their own, and it was thought indispensable to furnish whisky to their assistants, whenever any important or laborious undertaking was commenced. Robert Baird had been an eye-witness of the incalculable evils flowing from this abuse, and when very young—long before he had ever heard of a Temperance Society—he made a solemn resolution to abstain from all inebriating liquors. It was thus that by observing the quarrels and other mischief produced

by the liberal distribution of whisky among the farmers at harvest time, he was prepared at a later period to enter with so much philanthropic zeal into the advocacy of the great Temperance Reformation, abroad as well as at home.

Thus did the three years of study at school pass rapidly away ; and towards the close of July, 1816, Robert Baird left Uniontown, to join the Sophomore class of Washington College, Pennsylvania, during the ensuing month.

Up to this important point in his history, he had made no public profession of religion, nor, indeed, had he, although brought up in an exemplary family and instructed in the truths of the Gospel, become a child of God by regeneration. Of the impression which the preaching of his faithful minister and the other means of grace made upon him, while yet a child at home, he writes : " I recall to mind the convictions of sin which I frequently had, and the fear of death with which I was sometimes troubled. But these feelings were very transitory ; they had but little effect upon my life." While at school his mind does not seem to have been deeply affected by the consideration of the vast importance of attending to the concerns of eternity, and at most there was a very formal observance of the duties which had been inculcated upon him in childhood. " During my stay at that place (Uniontown) my indifference about religion was very great. I do not think that I more than once attempted to pray with any degree of earnestness. It is true, I still adhered to the use of the Lord's Prayer, excepting when I forgot it, which was very frequently the case ; but I did not attempt to use my own language in prayer."

But in the midst of his thoughtlessness and his disregard of the claims of God and eternity, the Saviour had merciful designs respecting the young student. He was not to be permitted to consecrate his natural endowments, and the discipline of mind gained by education to the service of the

world ; for a superior power had already set him apart for an important work in the service of Him whose authority over his heart and life he had not yet been brought to acknowledge.

CHAPTER II.

STUDENT IN WASHINGTON AND JEFFERSON COLLEGES, PENNSYLVANIA, AND TEACHER AT BELLEFONTE.

1816-1819.

THE year which Mr. Baird spent at Washington College was the turning point of his entire life. Coming from the school where he had so long been the most advanced scholar, into the midst of young men gathered from various parts of the State of Pennsylvania and the neighboring States of Virginia and Ohio, he was soon led to detect imperfections in his previous course, of which he had hitherto been unconscious, and he resolved to remedy these defects in the most thorough manner. Besides the regular studies of his class he undertook to review the entire curriculum pursued in school, and this task he succeeded in accomplishing within the limits of the year. By this time he found that he could compete with those members of his class who had enjoyed the best opportunities for preparation.

The town of Washington in which the college is situated, from the circumstance that it was the county seat, contained a number of intelligent and pleasant families, in whose society Mr. Baird found not only recreation, but improvement. Hitherto he had gone but little into company, and he experienced some of the disadvantages of his scholastic seclusion in the encouragement it gave to his native timidity. Accordingly, a lady whose home he frequently visited during his residence at Washington, and with whose hus-

band he entertained an intimate friendship that lasted until his death a few years since, describes him as, at that time, one of the most diffident persons she ever knew. The kind reception which these and other friends gave him was ever a subject to which he loved to recur. Equally important was the influence exerted upon him by many of the young men in the college, to whom he felt himself powerfully drawn. In place of the light and trifling companions of his school-days, whose sole aim was to withdraw his mind, as well as their own, from all serious thoughts, he found more congenial intercourse with a circle of men who, appreciating the value of a Christian education, had no other object in view than to qualify themselves for the performance of the work which God might assign them. To these he alludes in the following passage in the review of the first twenty-five years of his life, from which we have already made several citations: "This was a very important period of my life. I then began to study in earnest. Being exceedingly ambitious, I devoted much of my time to my studies. I there came in contact with many very valuable young men, several of whom, I hope, are now in glory. Their conversation and example made me ashamed of my former course of living, and effected a great change in my moral principles."

An incident which seems to have been by no means insignificant in its bearing upon the formation of his character, was his taking for the first time a class in the Sunday School. His distrust of his own qualifications to impart religious knowledge inclined him to seek the lowest place, and he accepted as his pupils a number of young negro children whom he taught to read the holy Scriptures. The effort to present the great truths of the Bible in their most simple form, that they might be grasped by his uncultivated hearers, was blessed to his own soul. He obtained clearer views of the plan of salvation than he had ever enjoyed

before ; although he was not at once brought to rejoice in the assurance that his own peace was made with God. " My conscience, too, was often most pungently addressed," he tells us, " by the preaching of Rev. Dr. Brown, who was for some time the President of the Institution, and pastor of the church in that place. During the latter part of the time which I spent there, my mind was very serious, partly on account of the solemn appeals which were made to me from the pulpit, and the books which I read, and partly on account of the deaths of several of the young men with whom I was acquainted."

Some college essays written during this year, possess considerable interest, as they are the earliest papers from his pen that have been preserved. With an occasional want of polish and of grace of diction, they are characterized by sound common sense, and there is a healthy moral and religious tone which pervades them all. Their subjects are, " The Practice of Duelling" (endorsed December, 1816), " The Bible," " Industry," and kindred topics. In the last-mentioned essay the necessity of constant application is enforced by a comparison of the human mind to the Indian's bow, ever tending to resume its original position. The essay on " Education" is interesting when viewed in connection with its author's labors ten years later, to promote the establishment of a complete system of common schools in a neighboring State. That on " The Slavery of the Blacks" contains an eloquent denunciation of the iniquitous system, as ignoring the first principles of the social compact. " Such," he writes, " is the condition of the Africans in our country : a people deprived of their rights, standing as living monuments of the ingratitude of freemen ; a people held in subjection the most barbarous, in slavery the most abominable, without the least show of justice. For what cause are the blacks held in slavery ? For what crime are they thus punished ? The Africans are the most

unhappy people in the world. Will any one dare to say that they are lawfully held in slavery, or that they have become lawful subjects of the United States? Let him examine the necessary agreements which are implied in the social contract. He will find that the blacks of this country have never entered into one of these agreements. Never was the interrogatory put to them, 'Will you consent to live in, and be a member of our society?' Their consent was never asked. They were taken by force. Have they ever given their consent to any particular form of government? No. Have they entered into a mutual agreement, on their part as subjects, on ours as rulers? No. They were dragged from their own country, brought to ours, and cruelly sold as slaves. This is the agreement into which they have entered; a poor one, indeed,—equalled only by the *protection* which they have received. . . . I think it must appear evident to every person that something should be done for this unhappy people. If there is nothing done, something of no trivial consequence will happen. The cries and prayers of the African slave will not ascend unheeded to Heaven." After declaring in no measured terms the guilt of Europe, for having inflicted upon this western continent the curse of slavery, the writer adds a prophecy of which we have seen too faithful a fulfillment: "And thou, too, America! young in years, but far advanced in the perpetration of crimes, know this truth, that at no very distant day thou shalt experience the avenging wrath of a just God; thou who hast been blessed with Religion, Science and Liberty, but who illiberally deniest these blessings to the poor African, remember that thou art not only oppressing this wretched nation, but thou art also destroying thine own happiness."

Mr. Baird's stay at Washington College extended over the Junior year of his course. "Being dissatisfied with some occurrences which took place in that college,"

he writes, "I left it and went to Jefferson College and entered the Senior class, November 1, 1817." The Board of Trustees of Washington College had passed a resolution "separating the duties of Principal of the college from those of Pastor of the congregation," with a view of removing the Rev. Matthew Brown, D. D., from the presidency, and had then elected the Rev. Andrew Wylie—under whose auspices it was hoped that the two neighboring institutions might be merged into one—to the vacant position. A great part of the students espoused the side of Dr. Brown, whom they believed to have been unjustly treated; and, not long after, about fifty, if we are rightly informed, joined Jefferson College at Canonsburg, a village only six miles distant from Washington. It was whilst Robert Baird was still at Washington College, that "James Monroe, who was then President of the United States, came to Washington and met the students of college and many others, in a large room, where Dr. Wylie welcomed him in a sort of congratulatory address." "It was done," says Dr. Baird, in a notice of Dr. Wylie in the *Annals of the American Pulpit*, "with uncommon felicity, and showed that he had great aptness for meeting a special occasion."

His sojourn at Canonsburg, interrupted as it was by sickness, was of consequence to Robert Baird, even more in a religious than in a literary point of view. To use his own words: "The year which I spent in that college was all-important to me. Soon after joining that college, I became much concerned for the salvation of my soul, and after a few weeks, I joined the church. I was very far from being qualified for a step so solemn as this. But it was of great service to me ultimately, as, not finding that peace which I expected to find in communion with the people of God, I was more excited to seek earnestly the favor of God and the light of His countenance. I trust that my eyes were in some measure opened to see the importance of religion. I

was extremely ignorant of the doctrines of grace, and was much in darkness, and most of the time destitute of hope. My desire for worldly honor was wonderfully diminished, and the words, 'What is a man profited if he shall gain the whole world, and lose his own soul?' (Matthew xvi. 26) made a great impression on my mind."

But while lamenting his own darkness and the impossibility of attaining the high standard of Christian excellence which he had set before himself, Robert Baird did not make these an excuse for abstaining from labors to advance the cause of the blessed Saviour, in whose righteousness, weighed down though he was by self-distrust, he placed his entire confidence. On the contrary, from the very commencement of his religious course, it was eminently characteristic of his piety that, while it was simple and unostentatious, it was also active, thoughtful and aggressive. Among his classmates and at home among the friends of his childhood, he commenced at once to exert a decided influence in behalf of the religion of Christ. The thoroughness of his convictions overcame his natural diffidence, and made him a valuable accession to the band of pious students. The character of the essays which he wrote during this year, as college exercises or to be read on special occasions, displays the altered bent of his thoughts. In one, "On the Formation of a Bible Society," he urges his fellow students to rally to the support of a society auxiliary to the American Bible Society, which a few of the students had organized within the walls of Jefferson College. Considerations of duty, of honor, and of sympathy are successively marshaled in support of the cause. His fellow students are entreated to seize the auspicious moment when peace with its olive-branch seems to have just dispersed the horrid attendants of war, to help in sending the Gospel to the heathen to the ignorant in Christian lands, to the unfortunate inhabitants of South America, who strive in vain for freedom un-

less their minds become enlightened from on high. In other essays we find the new convert urging the danger of delay, the sinfulness of profane swearing, and the pernicious influence of plays and novels.

The year spent at Canonsburg was not less important in a purely intellectual sense than that at Washington. Mr. Baird had striven to improve its opportunities to the utmost, faithfully exerting his powers to acquire useful knowledge. At the close of this year no assignment of honors was made to the Senior Class. It was composed of young men who were highly attached to each other, and who desired that no rivalries should disturb at parting the harmony of their friendship. Accordingly, all those who could have competed for special honors, if not the entire class, petitioned the Faculty to make no distinctions between them, and the Faculty cheerfully acceded to the request. At the annual commencement in 1818, Mr. Baird, on taking the degree of Bachelor of Arts, delivered an oration.

He now returned home; but, after remaining no great length of time, again took leave of his parents and friends in Fayette county, and started for the town of Bellefonte, where he had been offered and had accepted the position of principal of a grammar school. His father gave him a good horse, on which he traveled the considerable distance which he was obliged to traverse, in order to reach his destination. The journey was a pleasant one over the successive ridges of the Alleghanies, and it took the young traveler further away from the parental roof than he had ever before been. At the same time, his mind naturally filled with apprehension, as it endeavored to fathom the untried future and read the secrets there concealed. Not without solicitude did the young graduate picture to himself the scene of his future labors, wondering whether he would be competent to direct the studies, and gain the submission of the youth to be committed to his charge. Occasionally, his

heart almost failed him when in contrast with the quiet scenes of the home of his childhood, he anticipated the responsible positions which lay in store for him. Bellefonte, the shire town of Centre county, occupies almost the exact centre of the State of Pennsylvania, standing upon the banks of one of the tributaries of the western branch of the Susquehanna river. Here Mr. Baird was soon installed as sole teacher of a school which boasted some twenty scholars of various ages. While some were small and engaged in the most elementary studies, others were as old as, and a few even older than, their teacher himself. Thus he found occasion to review all the branches which he had himself pursued, and he was accustomed to say that there was not a study to which he had devoted himself, either at school or at college, which he was not called upon to teach others. In this manner he laid the foundation of the great accuracy and thoroughness that were his distinguishing qualities as a teacher as long as he engaged in the instruction of youth. At the same time a remarkable tact for the government of his school was manifested—a combination of gentleness and firmness—which while convincing the pupils that the directions of the teacher must be obeyed to the letter, at the same time forced them all to admit that he was their true friend, upon whose assistance they could rely in every time of difficulty. Not content, however, with merely discharging in a creditable manner the responsible and laborious duties of his position—for laborious they became in consequence of the conscientious views which he took of every employment in which he engaged—after his six hours in the school he spent his leisure time, far into the night, in private study.

On first coming to Bellefonte in 1818, he found himself exposed to severe temptations, which, he often blessed God that he had received strength to resist successfully. Religion was at a low ebb in this portion of the State. Even

professed Christians allowed themselves great latitude in their conformity with practices at variance with the spirit of their covenant vows. The county seat was frequented by lawyers and others, many of whom, if not avowed infidels, were undisguised enemies of true, spiritual religion. In such a community, where there was an abundance of wealth, intelligence, social elegance and wit—everything, in short, with the exception of vital, energetic, zealous godliness—it was no easy thing for a stranger, and a young man, too, to take a decided stand in opposition to the prevailing tone and practice of the place. To this, however, duty called, and the call of that voice he determined to heed, whatever the consequence might be. Some friends to whom he had been recommended, and who were eager to do everything in their power to render his stay in their midst as agreeable as possible, resolved to make an entertainment in his honor which partook of the character of a ball. They had perfected their arrangements before they mentioned their intention to him, for they little expected to meet with any opposition or even reluctance. The gentleman who gave him the first intimation of the design, was surprised and somewhat offended, when Mr. Baird calmly, but firmly announced to him the impossibility of his attending, and vainly endeavored to persuade him to reconsider his decision. Mr. Baird laid before him the true state of the case, the duties which he as a follower of Jesus felt to be incumbent upon him, and the injurious effects which his compliance with the invitation must have upon the cause of religion, of which he was in some degree a representative. He closed his reply by a direct appeal, asking him what he himself felt to be most in accordance with his duty, and what he would candidly advise him to do. “I cannot in good conscience recommend you to do otherwise than as you have said,” was the rejoinder; “and I respect you all the more for your consistency and strong principles.”

This decision, difficult as it was for a young man just entering a strange place, was of incalculable importance to his future usefulness. Had he yielded to the solicitations of his friends, his influence upon the irreligious would have been irretrievably lost; but his firmness, while it gave them a feeling of respect for the sincerity of his convictions, did not, as he had feared, diminish their friendship. On the contrary, he found to his surprise that he was met with increased cordiality. So powerful is the effect of an unflinching, uncompromising devotion to the dictates of duty, to the neglect of those of pleasure and apparent interest. Mr. Baird was permitted to converse with many upon the subject of personal religion, and not a few were induced to bless God for his faithfulness in laboring for their salvation. Among the opportunities that were afforded him for doing good, during his residence at Bellefonte, none seemed to promise more immediate and yet lasting results, than that of influencing the public mind through the press. The Bellefonte "Patriot" was edited by a gentleman who, while by no means a professed friend of religion, was glad to receive contributions from the pen of Mr. Baird, for whom he entertained both friendship and respect. Accordingly, many an hour was spent by the young teacher, during the intervals of respite from his engrossing toils in the classroom and study, in composing articles on various moral and religious subjects, which, inserted in the midst of the acrimonious disputes on party politics that constituted the staple of most of the country papers of that day, found their way into many a home in which the Bible and more lengthy religious treatises rarely penetrated. Some of them, we have reason to believe, bore abundant fruit in the religious improvement of the community. Only one of these essays has come under our notice, bearing date of June, 1819. It was, doubtless, the success that attended his efforts in this direction, that induced Mr. Baird to form a high conception of

the good influence which the Press is calculated to exert when under suitable guidance. None estimated it higher ; few ever had more frequent recourse to it for philanthropic purposes. We shall see that at a later period, when deeply interested in promoting the cause of education, and again in missionary operations at home and abroad, he was a frequent contributor to the journals, both secular and religious, of America and England.

“An address to a female class at Bellefonte,” which has been preserved, seems to have been one of the last productions from the pen of Mr. Baird during his residence at that place. It is a rapid survey of the importance of the various branches of study which these pupils had pursued under his instruction, in which “although he cannot flatter them with the name of proficient, yet he may truly say that their improvement is highly creditable.” And it closes with an earnest recommendation that they should build well upon the foundation of knowledge thus laid, by the reading of books “which give substantial benefit,” to the exclusion of those “that lead to imaginary scenes of happiness, which will never prepare for the trials and disappointments of real life.” Above all, it enjoins a serious consideration of the claims of Christ and the world to come, and a bold and unhesitating profession of the Saviour.

In such pursuits this year of labor came rapidly to its close, and in accordance with his previously-formed plan, Mr. Baird prepared to leave Bellefonte for the Theological Seminary at Princeton, New Jersey. By industry and frugality he had saved an amount sufficient to support him while pursuing his professional studies. Parting, therefore, with regret, from the friends whom he had made, and who in vain endeavored to retain him at the head of the school to which he had given a life which it never possessed before, he left Bellefonte for the new scenes in which his lot was to be cast. Alluding to the period which had now closed, he

says in the "Review" of his youth : "The goodness of the Lord was very great there. He raised up to me dear friends to whom I shall ever be attached ; and He led me along, inexperienced as I was, and enabled me to do a little for His glory."

CHAPTER III.

ENTERS THE THEOLOGICAL SEMINARY AT PRINCETON, AND
BECOMES A TUTOR IN THE COLLEGE OF NEW JERSEY.

1819-1822.

IN the autumn of the year 1819, Mr. Baird, now nearly twenty-one years of age, set out for Princeton, New Jersey. His mind, after a serious consideration of the question respecting his duty in the choice of a profession, had been led to the conclusion that the work of the sacred ministry was that to which he was called of God. He longed to enter the wide field of usefulness that spreads before the faithful minister of the Gospel, even though distrust of his own qualifications would have deterred him from seeking so responsible a work. Confident, however, that the same Hand which had conducted him thus far, opening the door in an unforeseen manner for his obtaining a liberal education, would continue to guide him in the future, and would assign him the position that was best adapted for his powers, he pressed manfully forward to prepare himself for the pulpit which his parents had in his childhood hoped that he would one day fill.

The "Theological Seminary of the Presbyterian Church in the United States" had been founded, seven years before the period to which we are now referring, in the same quiet village of Princeton, where the college of New Jersey had, for more than a half century, been lending a powerful support to the cause of education and religion in America.

To the Rev. Archibald Alexander, D. D., appointed first professor in 1812, had been added, in the following year, the Rev. Samuel Miller, D. D. On a catalogue of the institution (published in January, 1820, and occupying but a single page of a large sheet of paper), which Mr. Baird sent to his aged parents in Western Pennsylvania, these two clergymen comprise the entire faculty; Dr. Alexander, as professor of Didactic and Polemic Theology, and Dr. Miller, as professor of Ecclesiastical History and Church Government. "The Instruction in Biblical Literature and Pastoral Theology," a note informs us, "is conducted by Dr. Alexander—that on the Composition and Delivery of Sermons, by Dr. Miller."

The lists of the three classes, comprising in the aggregate sixty-nine names, contain a large number of those who have worthily filled the sacred desk, some of whom are now no longer among the living. In the "First" or Senior Class, we meet the familiar names of David M. Magie, Howard Malcom, Samuel S. Schmucker, Benjamin B. Wisner; in the "Second" Class, Alfred Chester, Joshua N. Danforth, James V. Henry, William Scott, Charles S. Stewart; in the "Third" or Junior Class, besides Robert Baird, Artemas Bishop, John Maclean, Franklin G. Smith and Hugh Wilson.

The long letter that accompanies this catalogue allows us an interesting glance at the feelings of the young theological student in the middle of his first year in the Seminary. After giving expression to the joy he experienced when he last heard from home, he assures his beloved parents that time and absence have only deepened his affection. The opening spring recalled more forcibly than any other season of the year the bustling scenes of the old familiar life upon the farm, and the days that were gone. The new home of his student sojourn also furnished its reminders of the dear absent ones. A favorite walk was upon the

principal road leading from Philadelphia to New York, and which acquired ever fresh interest from the thought that his father had trodden its weary length, forty-three years before, when marching at the call of his country to repel its enemies. On turning in another direction, he found himself musing in that consecrated spot, where, side by side, repose the sainted forms of the lamented Dickinson and Burr, Edwards and Davies, Finley and Witherspoon. His studies were interesting and absorbing; yet he felt deeply impressed with the conviction that, after all, true piety was to be preferred above all human knowledge.

Justly estimating the privileges he enjoyed, his application to study was intense. Although of a naturally social disposition, his diffidence conspired with his ardent thirst for learning to restrain him from entering to any great extent into the society of the place; and an informal gathering, in which he could meet a few genial spirits, and converse as in the unrestricted intercourse of home, always possessed more attractions for him, than the larger assemblages in whose *badinage* he by no means professed himself an adept. But the congenial pursuits of a student of theology were far from engrossing his entire time and attention. His was an active, philanthropic nature, never contented with sluggish or selfish repose, while there was anything within his reach that could improve or elevate the physical or moral condition of his fellowmen. Accordingly, a number of different schemes for doing good occupied his spare hours, prominent among which was the instruction of the negroes, of whom there was a considerable number in Princeton and its vicinity. Sabbath-schools for their especial benefit were instituted about this time, and found in Mr. Baird a warm supporter. Many were the children, as well as grown persons, whom he taught how to read. Numbers of these, after the lapse of so many years, still remember him with liveliest interest, and the very mention

of his name touches a chord of sympathy and affection in their breasts. We remember in particular the emotion that one aged negro displayed when telling us the kindness and patience which our father had evinced, forty years ago, in instructing him, at that time a slave, not only in the letter but also in the spirit of the Gospel.

During the first two years of his stay as a student of theology, Mr. Baird devoted some hours in each week to a few private pupils. His excellent scholarship in the Seminary, as well as the reputation of a successful teacher which he had acquired in Bellefonte, now led to his receiving the offer of a tutorship in the college of New Jersey—the venerable Nassau Hall—which became vacant at the close of his second year, in 1821, by the promotion of Mr. John Maclean to the professorship of mathematics and mechanics. The appointment was all the more honorable, because rarely conferred upon any young men, except those who to fine abilities and scholarship, added the recommendation of being graduates of the college. Mr. Baird did not hesitate to accept the position, and assumed the duties of the office at the commencement of the new session. He remained tutor for a year—that is to say, to the close of the third and last year of his theological course, whose studies he pursued at the same time with his engagements at the college.

This was an eventful year in his history, and one to whose striking incidents he was wont to advert often with great pleasure. As tutor, his duties were not comprised merely under the head of instruction. Besides these there were executive functions of a most important character entrusted almost entirely to those college officers who, from the circumstance that they roomed in the college buildings and presided at the refectory, were brought into hourly contact with the students, and were mainly responsible for the good order of the institution.

The year 1821-22 was marked by its full proportion of outbreaks of an insubordinate spirit on the part of the students of Nassau Hall. Indeed, it may be safely said, that the last forty years have witnessed a very marked improvement in the relation of the students of all our old colleges to their Faculties. With a great increase in the number of young men gathered within their walls, there has been a remarkable decrease in the number of occasions demanding the exercise of discipline. Whether this is attributable to the riper age of those admitted—cases of graduation at sixteen or seventeen years of age, which were formerly frequent, being at present quite unheard of—or to the discipline of mind gained in preparing for the advanced standard of requirements for matriculation—or, as we would fain hope, to the wider prevalence of correct moral and religious sentiments—certain it is that there are far fewer aggravated offenses, especially of a malicious character.

CHAPTER IV.

BECOMES PRINCIPAL OF THE ACADEMY AT PRINCETON. HIS MARRIAGE. HIS EFFORTS TO SECURE THE REPUBLICATION OF VALUABLE RELIGIOUS WORKS. IS LICENSED TO PREACH THE GOSPEL.

1822-1827.

FOR some time before the completion of his theological course of study, Mr. Baird's thoughts had been much engrossed with the consideration of the particular field of labor in which he should engage. On the one hand, he felt himself strongly attracted to the pastoral office, of whose importance and responsibility he entertained the highest estimate, and whose opportunities for doing good he earnestly coveted. On the other hand, he had a very low opinion of his own abilities, especially as a public speaker. His few oratorical exercises in the presence of the professors and students of the Seminary led him to believe that his delivery was defective; his eyes were riveted upon his notes from one end of the discourse to the other, and his diffidence was painful to his audience as well as to himself. While sensitively alive to these disadvantages, which he almost despaired of overcoming, he was admitted on all sides to be a thorough scholar, and a teacher of marked success in commanding the respect of his pupils and in imparting instruction. A good classical academy had long been needed at Princeton, and some gentlemen of the place offered to erect a suitable building for such a school, if Mr.

Baird would consent to become the principal. After much reflection, and consulting a number of his friends, whose opinions were favorable to the enterprise, he consented to accept the position, with little expectation, we believe, of filling it longer than a year or two, and still retaining his purpose to enter ultimately upon the duties of a settled pastor. Having employed a friend to take charge of the school for a month or two, until the close of his engagement at the college would allow him to teach in person, Mr. Baird remained a tutor in Nassau Hall until the end of the scholastic year, and became principal of the academy in the summer or autumn of 1822.

Five years and a half were spent by Mr. Baird in the instruction of youth. During this time he declined a number of invitations to other fields of labor. One of these was made to him in 1824 by the Rev. Philip Lindsley, D.D.—who had been professor and acting president of the College of New Jersey during Mr. Baird's connection with it as tutor, and had now become chancellor of the University of Nashville—to a professorship in that young institution. The success of Mr. Baird as a teacher was no less signal in the academy at Princeton, than in the school at Bellefonte and in the college. Many of his scholars afterwards rose to public distinction, and few remembered his instructions without gratitude. Among others, William B. Napton, afterwards and for some years Presiding Judge of the Supreme Court of the State of Missouri, and Joseph Addison Alexander, son of the Rev. Archibald Alexander, D.D., attended his school and there prepared for college.

On the 24th of August, 1824, Mr. Baird was united in marriage at Philadelphia to Miss Fermine O. A. Du Buisson, a young lady of Huguenot extraction. It was perhaps in some degree through this union, which was a source of undiminished happiness throughout the remainder of his life, that his interest was kindled in a particular manner in

behalf of French evangelization, and that he was induced a few years later to attempt to establish a society having for its object to enlist the coöperation of American Christians in the furtherance of this work.

In 1822, Mr. Baird who had placed himself under the care of the Presbytery of New Brunswick, was licensed to preach the Gospel, at the same time with Mr. John Breckenridge. While he did not seek a pastoral settlement, he by no means neglected the opportunities of speaking in public for Christ, which were offered him, early becoming a sort of minister at large, and never hesitating to respond to the invitations of his brethren or of neighboring churches.

A mind continually upon the alert for the discovery of new methods of doing good, suggested several enterprises of an unostentatious character, which he pursued with great self-forgetfulness, and, as it is believed, with no little benefit to the community. One of these was the republication of English religious works which he hoped would prove valuable accessories to the literature of the country. Among these we may enumerate the "Life of Col. Gardner," Scougal's "Life of God in the Soul of Man," and Bickersteth's "Scripture Help." The mention of the latter recalls an interesting passage which we find in a letter of Dr. Baird to the *New York Evangelist*, written from London nearly a quarter of a century later than the period of which we are speaking. After a meeting to promote the Evangelical Alliance, held at Hertford, just before the conclusion of the sessions of the first conference of that noble organization in 1846, Dr. Baird with the other speakers—Rev. Messrs. Tholuck, Adolphe Monod, La Harpe, Kirk, Lord Wriothesly Russell, Hon. Mr. Cowper, and others—was invited to spend the night beneath the hospitable roof of Mr. Bickersteth at the Rectory of Wotton, five miles distant. "The ride was delightful, amid the sweet hedges, which border so generally the roads in England." The

house was filled with guests, and Dr. Baird was put in Mr. Bickersteth's library. "In the morning," he writes, "I was up early, not only to survey the beautiful grounds which surround this rectory, and render it one of the most charming spots in the world, but also to rummage among Mr. Bickersteth's books. In a snug corner I found all those which he himself has written, and which have done so much good; amounting to some twenty duodecimo volumes, to say nothing of pamphlets and tracts. I will not trouble your readers with the names of them, although I sincerely wish that every one of them had the entire series. Among them I recognized an old friend, the "Scripture Help," which, in its original smaller form, Prof. Maclean of Princeton and myself caused to be republished in that village in the year 1822, and which was the first of Mr. Bickersteth's books that was ever published in America—if I am not mistaken. Mr. Bickersteth was much pleased when he learned it, and I was delighted to become acquainted with one whose name was first associated with my humble efforts in the way of publishing good books."

No doubt the seed thus sown produced fruit. The valuable religious works which Mr. Baird and his associates were the means of introducing to the notice of many, into whose hands they might otherwise never have fallen, were not without their appropriate influence. The enterprise was, however, frequently the source of considerable pecuniary loss.

About the same time, we find Mr. Baird an active member of an association instituted December 24, 1824, having for its object "to promote the circulation of correct opinions upon Religion, Morals, Education, etc., excluding Sectarian Theology and Party Politics." It was the duty of each member, as laid down in the constitution, "at least once a month to publish in any convenient way, some article designed to answer the object specified above;" and the co-

operation of all the members was pledged in support of the sentiments or object advocated, so far as the " judgment, conscience, and circumstances " of each might permit. Besides the signature of Mr. Baird, we find those of Luther Halsey, jr., Archibald Alexander, John Maclean, Charles Hodge, J. W. Alexander, James Carnahan, and others, appended to the constitution ; together with those of Edward N. Kirk, Charles Hall, Wm. S. Plummer and other well-known clergymen, who joined the society in succeeding years.

CHAPTER V.

LABORS IN SUPPLYING THE DESTITUTE IN NEW JERSEY WITH THE BIBLE.

1827-1828.

IN the summer of 1827, Mr. Baird's interest was enlisted in a new enterprise, bearing more directly than any in which he had hitherto participated, upon the advancement of the cause of Christ. Nineteen years had elapsed since the first Bible Society was established in the United States. That society—the Philadelphia Bible Society—was not long suffered to toil alone in the work of benevolence. “Soon after its origin a constellation of Bible Societies arose, diffusing light and happiness through many of the moral wastes of our land. One of these was the New Jersey Bible Society which was organized in the year 1809. For many years this was one of the most efficient societies in our country; and from it the American Bible Society may be said to have originated, as the first proposition, on this subject, was made by the Board of the New Jersey Bible Society; and its president (the late Hon. Elias Boudinot, LL.D.) was chosen the first President of that noble institution.”* Between 1809 and 1827, thirty-two other Bible Societies had been formed within the borders of the state.

* We quote from a pamphlet entitled, “A statement of what has been recently done to supply the destitute in the State of New Jersey with the Sacred Scriptures; published at the request of the Executive Committee of the New Jersey Bible Society” (Princeton, 1828). This statement was read by Mr. Baird to the Committee, which requested him and Mr. Maclean “as general agents in carrying this enterprise into effect, to publish said statement, in such manner as they shall judge best.”

With so many agencies, having for their sole object to promote the circulation of the Holy Scriptures, it might have been anticipated that there would have been little call for special effort to supply a destitution of the sacred volume. Such was the prevailing belief to which Mr. Baird and Prof. Maclean allude in the "statement" already cited. "Had any one," say they, "ventured to estimate the number of families in New Jersey destitute of a Bible, eighteen years ago, when the New Jersey Bible Society was formed, he doubtless would have supposed the number very small. He would have imagined that in a State so old, containing so many churches and so many excellent ministers of the Gospel, of various denominations, there could be but a small number of persons without the Sacred Scriptures. Indeed, the opinion was commonly entertained throughout the country, that there was no need of Bible Societies, because there were few, if any, that did not possess the Bible. But how astonishing is the fact now ascertained, that after all which has been done by more than thirty Bible Societies in the State, after the distribution of many thousands of Bibles within a few years, more than *seven thousand families* have been found without a Bible."

The first startling proofs of the alarming destitution of the Sacred Scriptures in the State of New Jersey, seem to have been noticed by the Rev. Job F. Halsey, while distributing Bibles in Monmouth County. Astonished at the unexpected discovery, he called to it the attention of some of the former members of the Monmouth Bible Society—an organization that had been allowed to fall into neglect. They were induced to revive the society, and resolve with the Divine blessing, to supply every destitute family in the county within a year.

But the Nassau Hall Bible Society, which held its fifteenth annual meeting at Princeton, on the 31st of July, 1827, took a more enlarged view of the work which the provi-

dence of God had laid out before the Church. We cannot better describe its proceedings, than by quoting from the "Statement" written by Mr. Baird, and published in the ensuing year :

"The assemblage of its members and friends on that occasion, was large and respectable. After the reading of the report, which gave an account of the success of the society during the past year, addresses of an interesting character were delivered by the Rev. Mr. Christmas, of Montreal, and the Rev. Mr. Patton, of New York, who attended as delegates from the American Bible Society ; and by several young men of the College and Theological Seminary. The Rev. J. F. Halsey, who with Dr. John T. Woodhull attended as the delegate from Monmouth, proposed that the society should resolve to supply, within one year from that meeting, every destitute family in New Jersey, with a Bible. This proposition was warmly advocated by some of the friends of the society ; and it was as warmly opposed by others who were not less friendly to the cause, upon the ground that the work appeared too great to be accomplished with the means proposed. During the protracted discussion which ensued, so much interest was felt in the proposed object, by the young men who were present, that upwards of thirty of them agreed to spend their succeeding vacation in laboring to effect it. This circumstance, together with other facts of an encouraging nature developed in the course of the meeting, rendered the work apparently practicable ; and a resolution, so constructed as to embrace the views of those who were opposed to the proposition in its original form, was presented by the Rev. Dr. Alexander, and unanimously adopted, which was: "That in reliance upon Divine aid, every destitute family in the State of New Jersey shall be supplied, if possible, with a copy of the Holy Scriptures within one year, by this Society, in coöperation with the other Bible

Societies in the State." At the close of the meeting, and during the early part of the next day, nearly four hundred dollars were subscribed to aid in accomplishing the object. Never since the origin of the society, had so interesting a meeting occurred. There was but one desire manifested at its close, that of accomplishing the glorious work. And the meeting terminated in the universal felicitations of the friends of the Bible; all considering the commencement of the work as highly auspicious, and all breathing devout aspirations for the Divine blessing on the undertaking."

Delegates were appointed by the managers of the Nassau Hall Bible Society, on the following day, to attend the annual meetings of several of the other societies, which were to take place before the beginning of the autumnal vacations of the College and Seminary (September 26), and Rev. Luther B. Halsey, jr., and Rev. Robert Baird were appointed a committee to write to the sister societies, as well as to distinguished gentlemen throughout the State, requesting their countenance in the work. "The Lord," they said in their letter, "seems to smile upon the undertaking. Several counties and townships have combined in the cause. Will you have the goodness to help, by stirring up the Bible Society of your county, or township; or if none exist, by endeavoring to form one; by devising some way to have the township in which you live explored, so that its wants may be ascertained; by collecting money to aid in purchasing the Bibles needed; and by assisting those persons who may be sent from this place to your county in the coming October?" They recommended the setting apart of a portion of every Tuesday evening for prayer "that God would give success in the undertaking, and also send His Holy Spirit with His word to sanctify the hearts of men by His own Truth." And they announced the object of their labors to be: "1. To visit every family. 2. To ascertain who are destitute of the Bible, endeavoring

to engage them to pay for it in whole, or in part, when it shall be delivered to them. 3. To induce those who have the Word of God to contribute something in aid of this benevolent object." Mr. Halsey and Mr. Baird, at the same time, drew up a circular, which was kindly inserted at their request in almost every newspaper in the commonwealth.

But little time, however, was lost in making these preparations ; for the active labors of the exploration and distribution were commenced at the end of September. The executive committee of the Nassau Bible Society appointed Mr. Baird and Prof. Maclean, to superintend and direct the whole work. "The latter visited several counties, and also attended the meetings of several ecclesiastical bodies, and obtained their approbation of the undertaking. The former, during the vacation, visited most of the counties twice, and endeavored, both by personal exertions and correspondence with the societies and the agents in different parts of the State, to aid the cause."

Forty-five young men, members of the College and Theological Seminary, gave their personal efforts to the good work. The instructions that were given them directed them, while engaged in Bible distribution, to collect information on "several important topics not immediately connected with their Biblical operations ; such as the number of persons of adult age who cannot read, the number of children between five and fifteen years of age that receive no education in common schools, together with the number of the deaf and dumb."

Within the first six weeks the work for whose execution an entire year had been thought by many to be too short a term, was in great degree accomplished, partly by local efforts, but chiefly through the labors of the students from the institutions at Princeton. The entire enterprise was virtually terminated long before the year, or even the first

half of it, had elapsed. Mr. Baird's exertions were untiring. During the vacation he was continually absent from home, endeavoring by public meetings and by personal supervision to give greater vigor to the prosecution of the necessary labors. And his heart was early cheered with the prospect of success. On the 23d of October, from Woodbury, he wrote: "The Lord has granted a good degree of prosperity to the undertaking." In January, 1828, in the "Statement," after a particular narrative of what had been accomplished in each county, he says: "Our readers will perceive from what has been stated, that the work of supplying the destitute of the State of New Jersey with the Bible, is nearly completed. . . We rejoice that so much has been accomplished within less than six months. We trust that if any families have escaped notice, they will yet be discovered and supplied by the county and other societies. To suppose that none have escaped the vigilance of the agents would indeed be unreasonable. We believe, however, that the number of such is not great. We have done all that we could to accomplish the resolution to put a Bible in every destitute family in the State. To keep up this supply, and to perpetuate it, will require the county societies to explore their limits very frequently."

The friends of this Biblical movement had certainly no cause to regret the part which they had taken in it. For the destitution was found to be far greater, not only than strangers, but even than Christians residing in the places themselves, suspected. "When our agents went to some counties," says Mr. Baird, "and told the people their object, they were informed that the number of the destitute in the county was certainly small, and, indeed, too inconsiderable to call for such extraordinary efforts. In one county where we were assured, by a letter from one of the best informed men in the county, that not more than fifty or sixty Bibles would be needed, more than four hundred have been distri-

buted! . . . In a single township which lies within two or three miles of Princeton, in the vicinity of which place many Bibles had been distributed, upwards of eighty Bibles were needed. And in another not more than ten miles distant, nearly seventy families were without the Bible." More than seven thousand families were discovered, in a State whose population was about three hundred thousand souls, entirely destitute of the Holy Scriptures; and in a few instances copies were given to families in which there were persons that seemed to be true Christians, and yet were too poor to be able to obtain even a New Testament. It was calculated that nine thousand copies of the Bible would have been distributed before the completion of the work; and we believe that the event showed them the estimate ought rather to have been ten thousand.

The attention of the Christian public of the entire Union was early drawn to the successful prosecution of the work of the friends of the Bible in New Jersey. "The efforts of New Jersey the present year in distributing the Scriptures," says the report of the American Bible Society for 1828, "are doubtless familiar to most of the friends of this society. What she has done will long be told as a memorial of her. It is sufficient here to say that one of the auxiliaries of this State, at its last annual meeting in July last, resolved to supply, in co-operation with other auxiliaries, every destitute family in the State with a copy of the Bible within one year. The auxiliary referred to, is the Nassau Hall Bible Society. The work proposed seemed at first, even to some of our wisest and best citizens, who were present at the meeting, to be rash and impracticable. Yet wishing to have all possible good accomplished, the society was encouraged to go forward in the strength of the Lord. . . . Most of the societies throughout the State soon resolved to co-operate, meetings were held, ministers preached, the churches prayed, and it soon became evident that the

arm of the Lord was with them, and the work must prevail. There is time but to add, that this noble undertaking (except in one or two towns) was completed before the prescribed year was half expired." We may further state that the splendid example of New Jersey induced other States to make similar exertions, and even suggested the undertaking to supply every destitute family throughout the United States, with the Word of God.

Among the most pleasing features of the prosecution of this work was the cordial co-operation in it of Christians of all denominations. Although opposition might have been apprehended where an enterprise arose in a Bible Society whose members were so generally of a single branch of the Christian Church, it was with devout acknowledgments to God that Mr. Baird was enabled to say that there had been manifested "great kindness of feeling towards the object, among all that believe in the Bible."

CHAPTER VI.

HIS ORDINATION. PROJECTED BIBLE MISSION TO COLOMBIA.
LABORS FOR THE CAUSE OF EDUCATION IN CONNEC-
TION WITH THE NEW JERSEY MISSIONARY SOCIETY. SUC-
CESS IN EFFORTS TO ESTABLISH THE PRESENT COMMON
SCHOOL SYSTEM OF NEW JERSEY.

1828-1829.

AT New Brunswick on the 22d of April, 1828, Mr. Baird was set apart to the Gospel ministry as an Evangelist. How deeply his mind was exercised with doubts and fears, in view of the solemn nature of the vows which he was about to take upon him, we learn from a letter written to his wife on the preceding day: "I have been much dejected since I came here. When I look forward to my ordination to-morrow night, I find my heart shrieking back from the great work. I never felt so unfit to preach the Gospel. I am almost tempted to tell the Presbytery that they must put it off for a while. Oh, it is a solemn thing to assume the office of preaching in the name of the Lord! My mind is very dark. I have not that clear evidence that I am called to this work, which I desire to feel, nor indeed of my being a child of God. Oh, if I should go forward without the approbation of God, and run without being sent, how awful will be my guilt, and how terrible my condemnation! May the Lord direct me. If I know my heart, I wish to serve Him even in the ministry, if it is

His will, unfit as I am. Pray for me! oh, devote to-morrow to prayer for me, that I may have the spirit of that office, with which I expect to be invested."

In connection with the services of his ordination, Mr. Baird preached an effective sermon on "Ministerial Duty and Ministerial Fidelity," from I. Thessalonians, ii: 4: "But as we were allowed of God to be put in trust with the Gospel, even so we speak: not as pleasing men, but God, which trieth our hearts." In the conclusion of this interesting discourse, after describing the faithful minister as one who seeks to please God rather than man, who uses no flattering words, nor assumes the office of the ministry for a cloak of covetousness, and who thirsts not for the glory of men, he makes an application of his theme, not only to his hearers, but to himself also. Reiterating the sentiments of his letter to his beloved companion, he exclaims: "And, when I turn from the contemplation of the greatness and sacredness of the work, to that of my great unfitness for it, I am ready to doubt whether I am called of God to this holy office. If I know my own heart, I desire to serve God in the Gospel. But I feel so little of the spirit of the Gospel, so little love to God, that I often fear lest I am running without being sent. And I would most respectfully and earnestly request my fathers and brethren in the ministry, and those dear children of God, who are now present, that they would pray that I may, with the imposition of the hands of the Presbytery, receive the anointing of the Holy Spirit, for this holy office; that I may enter this work with a heart dead to this world, its pleasures and its sorrows, its smiles and its frowns, and alive to God, who is able to make, by His gracious Spirit, the feeblest of human instruments capable of accomplishing much good. May this be the case with us all! To His grace we commend ourselves."

Entering the ministry with such exalted views of the

sanctity of the obligations it involves, and with such fervent aspirations, in dependence upon the divine assistance, to become the means of glorifying God and doing His holy will, it is not strange that Mr. Baird was enabled to discover ever new paths of usefulness, in pursuing which he was blessed with fresh proofs of the favor of Him whom he attempted to serve.

Mr. Baird retained the principalship of the Princeton Academy until the spring of the year 1828. For some time previous to this, he had entertained the thought of resigning that position and entering more directly into connection with some of the great benevolent enterprises of the day, for which his success in the New Jersey Bible movement had shown him how well he was adapted; although he had given to that work only such time as he could obtain in the vacations of his school, or during the hours when he was not employed in active instruction. He therefore received with favor the invitation which was addressed to him by the American Bible Society to enter its service; and he was actually commissioned to go out to Caracas, as a special agent, in order to superintend the distribution of the Holy Scriptures in the Republic of Colombia, and elsewhere in South America. It was his intention to start from the United States in the winter of 1827—8, and visit the field of his future operations for the purpose of learning what was the prospect of success. After a few months' stay, he was to return and take out with him his wife and child, who were meanwhile to remain in Princeton. For the object of securing as favorable a reception as possible, Mr. Baird was provided with letters from many of our most distinguished statesmen. The Hon. Henry Clay, at that time Secretary of State, gave him a general letter of recommendation, in which he says: "The Bearer hereof, the Reverend Robert Baird, a citizen of the State of New Jersey, one of the United States of America, being about

to proceed to the Republic of Colombia, as an agent of the American Bible Society, with the view of disseminating such parts of Holy Writ as may be permitted, but without any sectarian object, I take great pleasure in recommending him to the kind and friendly treatment of all persons with whom he may meet. Besides the claim to such a reception, which is founded on the pious object of his agency, Mr. Baird carries with him the esteem and the good wishes of numerous friends, and a character of high respectability." In a private note of December 13th, 1827, which enclosed this letter, he writes: "I shall be gratified if you should find it of any service."

But shortly before the time when Mr. Baird was to have sailed, an event occurred that changed the aspect of the work in which he was to have engaged, and prevented him from taking a step that would have given, in all human probability, an entirely different bent to his labors, during the remainder of his life. In order to promote the circulation of the Scriptures in countries filled with an exclusively Roman Catholic population, it had for many years been the practice of the British and Foreign Bible Society to publish and distribute the Bible with the apocryphal books. In this, the American Bible Society followed, for many years, the example of its great prototype, and procured plates for the Roman Catholic Bible in Spanish, for circulation in the South American Republics. The course thus adopted was early looked upon with deep regret by a large part of the friends of the Bible in Great Britain; and at length, after a long and stormy discussion, the British and Foreign Bible Society arrived at the resolution "to distribute henceforth, in all languages, the sacred canon exclusively." This decision was not without weight in determining the course of the American Bible Society. Its managers deliberated long on the lawfulness of circulating, in connection with the pure Word of God, an uninspired compilation, in whose favor no

Protestant could urge anything more satisfactory, than that it would facilitate the introduction of the Sacred Volume into Roman Catholic homes. At length they decided to adopt the step dictated by a regard to Christian principle, irrespective of expediency. "To perpetuate that harmony which now so happily prevails among their auxiliaries," says the report of 1828, "and to prevent an evil which has shaken the mighty Society of England as with the heavings of an earthquake, your Board have with great unanimity resolved, that no book containing the Apocrypha shall henceforth be issued from your depository. The plates of the Spanish Bible (the only one containing this uncanonical accompaniment) are therefore to be speedily altered, and the inspired books alone to be circulated, as their own Divine Author prepares the way."

Upright and consistent as this course incontestibly was, it aroused the latent spirit of opposition throughout Mexico and South America. The clergy, from the bishops down, denounced the Bible which was introduced by the English and Americans, as a Protestant book; and great difficulty was at once experienced in inducing the people to receive the whole Bible, or even the New Testament. This state of things necessarily modified the action of the American Bible Society respecting its proposed South American agency. "A special agent will also be sent thither," says the document already cited, "should the prospect of distributions justify a measure so desirable to all the friends of revealed truth." Under these circumstances, Mr. Baird definitely renounced the idea of undertaking a mission for which his preparations had been nearly completed.

In the spring of 1828 he resigned the position which, for over five years, he had occupied as principal of the Academy at Princeton, and entered the service of the New Jersey Missionary Society. The circumstances that occasioned this change of relation were the following: The explora-

tion of the State of New Jersey undertaken with the view of supplying all the destitute with the Word of God, besides its direct bearing upon the excellent end contemplated, proved to be of much incidental service, by revealing the great amount of ignorance that was prevalent in various districts. The executive committee of the Bible Society had, as we have seen, directed its agents to collect information on a number of important points, several of which had a reference to the condition of education within the limits of the State. It is true that these instructions were strictly followed by comparatively few. The time of their service was limited. It was feared that if the young men allowed themselves to be detained while making the proposed inquiries, the success of the main project within the time allotted to it, might be placed in jeopardy. Indeed, the managers of some of the auxiliary societies expressly advised them to neglect this important part of the work. Yet the results of the partial reports returned were such as to make a deep impression upon the reflecting. For instance, it may be mentioned that Warren county alone was found to contain over eleven hundred persons above fifteen years of age that could not read, while in Monmouth county there were about three thousand persons equally ignorant. And the proportion of children deprived of all opportunities for obtaining instruction, either through the neglect of their parents or the insufficient number of schools, was equally alarming.

It was in view of these discoveries that the Rev. Job F. Halsey, already mentioned as the gentleman who first suggested the propriety of making an attempt to supply all the destitute families in New Jersey with the Holy Scriptures, at a meeting of the inhabitants of Princeton, on the 13th of December, 1827, suggested and advocated the adoption of measures to supply the destitute parts of New Jersey with preaching and with common school instruction. At this meeting these resolutions were adopted :

“1. RESOLVED, That in reliance on Divine aid, and with the co-operation of other friends of knowledge and religion, we will use our utmost efforts to assist in raising, within two years from this date, the sum of *forty thousand dollars* for the support of missionaries and the establishment of schools in destitute parts of the State.

“2. RESOLVED, That the funds so raised shall be placed under the control of the Domestic Missionary Society of New Jersey, on condition that the said society will appropriate these funds to the purposes specified.

“At this same meeting a committee was appointed, charged with the execution of this enterprise. As soon as practicable, the committee gave the Board of Directors of the New Jersey Missionary Society official information of their appointment, and of the steps taken by the committee in the prosecution of the business assigned to them. By a unanimous vote of the directors, the above resolutions were approved; and the committee were requested to continue their superintendence of the efforts to raise the contemplated sum of \$40,000, and to assume the name of the ‘Corresponding Committee of the New Jersey Missionary Society.’ At a subsequent meeting of the managers, the entire disposal of the funds was left to the discretion of the committee.

“The committee commissioned the Rev. Job F. Halsey and the Rev. William H. Cox, then, or recently, a member of the Seminary, to visit the Presbyterian churches in New Jersey, to solicit funds, and to make known to the churches the views and plans of the committee. At the same time, the Rev. Robert Baird was appointed to visit the different parts of the State for the purpose of selecting the best stations for the establishment of schools; to interest persons residing in the vicinity of such stations in support of the schools, and, as far as practicable, to awaken the attention of the community at large to the importance of a general diffusion of knowledge among the people.

“As a sufficient number of competent teachers could not at once be obtained, it became a part of Mr. Baird’s duty to select suitable young men who were willing to devote themselves to teaching, and to place them, with the approval of the committee, under the care of competent instructors; that they might be prepared to take charge of the schools under the patronage of the committee. The whole number of persons thus selected and taught was twenty-one; all of them members of the Presbyterian, Baptist or Methodist Church. The average number of scholars in the schools under the care of the committee was about seven hundred and fifty; and the number of Sabbath-school scholars about the same. These children were all under the care of teachers hopefully pious. There were twenty-eight schools in all, and the whole number of teachers in the service of the committee was thirty-three.”*

In prosecuting these labors, Mr. Baird was called on to traverse the State from one extremity to the other. The frequency and the extent of these tours, as briefly set forth in his familiar letters, are truly astonishing. Throwing himself, as was his wont, with all his soul into the benevolent undertaking in which he was engaged, and seeming to live for it alone, he disregarded all considerations of personal ease and comfort. It was this absorption of all his faculties in the one end in view, with the energy that was its inseparable concomitant, that constituted one great secret of the remarkable success that attended all the movements in which he took a leading part. The consideration of the means to attain the object was continually present to his mind, and no opportunity was suffered to pass by unim-

* We are indebted for the valuable information we have given respecting the origin of this enterprise to an interesting letter written to the author of this biography by the Rev. Dr. Maelcan, President of the College of New Jersey, who speaks of the effort as one “in which your father had a prominent, and I may say the principal share.”

proved. No man could have been more engrossed in building up his own fortunes than Mr. Baird was in advancing the interests of these benevolent enterprises. No one had a more exalted conception of the demands of Christian fidelity. But above all, his heart glowed, as all his words and actions demonstrated, with unextinguishable love for the cause of his Saviour; and he undertook no enterprise during the varied course of his life that had not a bearing, very distinctly marked to his eye, upon its progress. Consequently, his letters to his most intimate friends are tinged with alternate feelings of joy and sadness, as the work of the Lord committed to him appeared hopeful or otherwise.

Mr. Baird and his fellow laborers in this good undertaking met with the most encouraging success. At Cape May between seven and eight hundred dollars were subscribed, at Fairfield five hundred, at Monmouth over one thousand, and in Bridgeton fully that amount. Yet there were not wanting difficulties. Some members of other denominations misunderstood the nature and objects of the society, and consequently attributed to it, with too great readiness, some covert designs. To one of these accusations, Mr. Baird refers in a letter from Bridgeton, June 25, 1828: "I find that at a camp-meeting which has just been held about two miles from this place, Mr. P——, the presiding elder, abused our forty-thousand dollar business very much, and represented the whole work as a Presbyterian scheme to injure the Methodists. He said that Mr. H—— had said in some of his speeches that the object of raising this money was to convert the 'Methodist heathen' in New Jersey. What effect this will have upon our operations I do not know, but trust that it will not be so injurious as might be apprehended. We shall meet with opposition enough. But I hope the Lord will give us wisdom to walk correctly, and that He will pour out upon all His children

a spirit of love and zeal for His glory and not their own petty interests."

A providential incident occurred, which although at first sight unfortunate, tended greatly to remove this unhappy misunderstanding between brethren, who at heart were one in the Lord Jesus. We cannot better relate it than in the words of a letter, which, at the same time, may serve as a specimen of the record of the unremitting labors of the year :

"BATSTO, *July 30, 1828.*

. "The evening I left you I went to Mr. Woodhull's, and on the next day, which was rainy, six miles to Dr. Gilbert Woodhull's, and stayed with Mr. Norton. On Wednesday I went to the Court House, and held a meeting on the subject of Common Schools, and stayed that night at Mr. Scudder's, and was much unwell. I distributed that evening, sick as I was, sixty or seventy copies of Kit-ridge's Address among the people who were at the court. On Thursday I went down to Squankum, Butcher's Wort and Toms River. On Friday I went down [the coast] to Cedar Creek, and stopped a while at the camp-meeting which had begun the day before. Just as I was ready to leave the ground, some men frightened my horse, which had rubbed its bridle off, and it ran and broke the sulky almost to pieces, and excited the greatest alarm among the people. I had then to go back two miles and have the sulky repaired, which compelled me to stay until Monday at four o'clock. I believe that the Lord ordered it all for good, although it is a little pecuniary loss. The Methodists were very kind, and insisted upon my staying with them. Indeed, I never met with so much kindness in my life before. I stayed much of the time with them, and preached for them on the Sabbath, and became acquainted with their ministers, and particularly with Mr. P——, the presiding elder, and I hope that I removed many prejudices. I do believe that it was a most providential circumstance that detained me there; and I cannot but believe that throughout eternity God will be praised for it. Perhaps some poor sinner has been called into the kingdom by my labors there; if so that will more than counterbalance our loss."

It was while thus delayed at Cedar Creek that a conversation was held, which he more than once repeated in after

years, to illustrate the nature of the causes that hinder men from entering the service of God. The inn being crowded, the landlord could not accommodate him with a separate room or bed. The person into whose company Mr. Baird was thus casually thrown, was a man of middle age, who, when his roommate, as was his wont, led the conversation to the subject of religion, evinced no reluctance to its consideration. He stated that he entertained a deep concern for his soul, and that he had given long and anxious thought to the truths of revelation. He even asserted that he had prayed with earnestness to the Lord to reveal to him his duty and to bring him to a saving knowledge of the truth; but, although this had been his practice for years, his prayers had never been answered. Mr. Baird responded by expressing his surprise to hear such a statement; for he was sure that God never neglected the prayer of any poor sinner for light, guidance and renewal, when offered in the sincerity of his heart. He then solemnly asked his companion whether there was nothing in his occupation or in his mode of life which he knew to be sinful. But the man strenuously denied that there was, and persisted in his assertion that he had done everything that he could to obtain the Christian's portion, but that his prayers and exertions had all proved unavailing. After a faithful conversation, and after warning him of the danger of neglecting the great salvation, Mr. Baird retired to rest. But on the following morning his curiosity impelled him to inquire of the landlord respecting this man who maintained that if he was not a Christian it was no fault of his. The reply which he obtained was that he was notoriously a bad man, that he was of corrupt life and manners, and that no man in that vicinity had been instrumental in causing the ruin of so many young men. The cause of the refusal of God to answer the prayers of such a man, if indeed his professions were worthy of any credit at all, was evident enough. "If I regard iniquity in

my heart, the Lord will not hear me," said the Psalmist. "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth;"—this is the language not alone of the blind man that had been healed by the Lord Jesus, but of every candid and thoughtful mind.

"It was while engaged in this work," writes President Maclean in the letter from which we have already made quotations, "that the Rev. Mr. Baird awakened the attention of the people of this State to the great importance of establishing, without further delay, an efficient system of common school instruction. For although others took part in this work, and rendered important service in it, yet I think it will be conceded by all familiar with the history of our common schools in New Jersey, that Mr. Baird's labors were the most efficient in directing the public attention to this subject; and in inducing the Legislature to pass the requisite laws for the establishment and maintenance of a system of common schools."

Convinced that private enterprise, or even a combined movement of large numbers in the community, could accomplish little of what was imperatively demanded by the exigencies of the case, he had come to the conclusion, after some months of labor in the service of the Missionary Society, that the flood of ignorance could be successfully stemmed only by the prompt and decisive action of the Legislature. But the Legislature must be urged on by the force of an enlightened public sentiment. He resolved therefore to resort to the press, and by a calm and temperate survey of the entire subject, to point out the course that must be adopted in order to renovate the intellectual condition of the masses. For this purpose he wrote, on the 13th of August, 1828, the first of a series of short essays on Education, which he addressed "To the People of New Jersey." These communications were couched in a plain and unpre-

tending style, adapting themselves to the comprehension of every sensible man ; but they were at the same time earnest, thorough in their treatment of the subject, and eminently practical. That they met a recognized want, is proved by the fact that they were speedily reproduced in all the principal newspapers of the State, and made an unmistakable impression in favor of the measures proposed. In view of their importance, we must be permitted to give a slight sketch of their contents. The first four essays treated of the general subject of Education, its importance both to rich and poor, to the community at large as well as to individuals. The necessary qualifications of the teacher, especially of the instructor in schools designed for the elementary education of the great majority of the population, were next briefly discussed. A distinct article is consecrated to the consideration of the moral character and traits of the teacher who would properly conduct the moral culture of the youthful mind. This examination was regarded as being more important, in view of the large number of teachers in the common schools, particularly in some of the eastern counties, who were reported to be men incapable of obtaining the respect of the community, from the barrenness of their acquirements, and, what was much worse, highly injurious to their pupils, from the examples of coarseness, profanity and Sabbath-breaking which they displayed. Many of the teachers were known to be habitual drunkards ; one had recently fled from the State to avoid punishment for attempting the virtue of some of his female scholars ; and another had, not long since, been executed for the crime of murder. In the fifth and sixth communications, the results of the inquiries into the state of education made during the recent Bible effort, were recapitulated, and some reasons assigned for their unfavorable character. The most prominent cause of the existence of so large a proportion of ignorant adults and untrained children was traced to the

neglect of the Legislature to adopt any comprehensive system of education, and its confiding the whole care of public instruction to ignorant or parsimonious local school committees. Next, the writer attempts to point out a feasible plan, which, if adopted by the Legislature, would at once secure to the State an adequate system, rivaling that recently introduced into successful operation in the neighboring commonwealth of New York. The general features of that plan were these. The Legislature had, "during the preceding ten or twelve years, acquired for the State a very considerable school fund; with commendable zeal, embracing every opportunity that occurred, of increasing this fund without imposing a burden upon the people." This fund now amounted to \$223,000, and its interest produced about \$11,000 annually. Nearly \$11,000 were yearly added to the fund, as the avails of the Bank-tax of the State. It was evident, therefore, that twenty thousand dollars could be expended in promoting education without touching the principal of the fund; indeed, about \$2,000 would remain to augment it. It was proposed that this sum of \$20,000 should be distributed by the State Treasurer, who might be also appointed "Superintendent of Common Schools," to the several counties, allotting a portion to each according to its population, or to the number of children between the ages of five and sixteen, as was the case in New York. Then let the proper committee of each township be required to raise by means of the ordinary system of tax-levy, a sum not less than twice as large as that which was received from the State as the share of the township; or let the payment on the part of the State be contingent upon the decision of the inhabitants of the town to raise the sum above mentioned. This general plan, it was urged, would secure the appropriation of at least sixty thousand dollars, an amount quite sufficient for present purposes. Meanwhile the Legislature, by permitting the school fund to receive the benefit

of minor sources of income, such as the revenue derived from oyster-beds, etc., could readily add a considerable sum to the capital.

In the remaining twelve essays, a survey is taken of the common school systems of every other State in the Union which possessed one, as well as of the provision made for popular instruction in Europe and South America. Mr. Baird had addressed letters of inquiry to a large number of prominent friends of education, who in reply gave interesting statements respecting this subject. These letters are inserted. They are from Hon. A. C. Flagg, Hon. Roger M. Sherman, Rev. Francis Wayland, Jr., Governor Ezra Butler, Rev. Dr. Humphrey, President of Amherst College, Governor John Bell and Hon. John Holmes ; and describe the systems adopted in New York, Connecticut, Rhode Island, Vermont, Massachusetts, New Hampshire and Maine. The letters of the gentlemen, all men of great respectability and worth, and some of them holding high official positions, were admirably adapted to further the benevolent ends which Mr. Baird had in view.

The publication of these essays, which were so widely disseminated and read, made a far deeper impression in favor of the immediate establishment of a thorough system of common schools in New Jersey, than the author's most sanguine expectations could have led him to anticipate. It is true, objections were raised against the plan he suggested ; but this rather proved the interest with which the people had been induced to consider the question. It was urged that the school fund was not large enough ; that it ought to be allowed to accumulate, until it amounted to one or two millions of dollars, before any of the interest was used ; that twenty thousand dollars would be inadequate for the ends which it was intended to accomplish ; that the tax would be unpopular ; that the system was designed to benefit the poor alone ; and even that it was sec-

tarian—having as its object to aggrandize one denomination of Christians! All these objections were answered in the course of these essays, although the writer adds in conclusion, “we have not heard them mentioned by twenty men in the State.” In reference to the accusation that the scope of the enterprise was sectarian, he says: “But will any Christian hold back because he beholds another, of a persuasion or denomination different from his own in some unessential points, active in the cause? No; we are confident that this will not be the case. Otherwise we shall have to wait until men who are not Christians at all first lead the way in good enterprises; which we do not think will soon come to pass. But our Legislature has taken up this whole subject, and will legislate upon it in such a way, we trust, as will be beneficial to the whole State, and not to any denomination, sect, or party, exclusively.” That feature in the system which would require the imposition of a tax upon the counties, he regarded as highly important to its success. “Only require all,” he said, “to pay a tax for the support of schools, and you will see the rich man, whose tax is increased by the operation of the act *two or three dollars*, and the poor man who has to pay *twenty cents* more than usual every year, take a prodigious interest in the subject. They will both fasten an eagle-eyed supervision upon the trustees of their school districts and the school committee of their township. They will both determine to have the worth of their money. The poor man will even send all the children he has got before he will be cheated out of his twenty cents! Depend upon it, there is nothing about mankind so tender, so acutely sensitive, as their purses.”

But he did not confine his exertions to the press, important as that instrument must be deemed. He traveled over the entire State, holding public meetings at which the subject of common schools was discussed at length, and the eyes of the people opened to the importance of at once ini-

tiating some comprehensive system, which would no longer permit considerations of expense to interfere with a liberal provision for the instruction of the young. Such meetings he caused to be held at Newton, Morristown, and many other places, to which his private correspondence alludes. When the Legislature convened at Trenton, Mr. Baird employed all the personal influence he possessed to insure the subject a fair consideration. "I spend my time," he wrote in January, 1829, "in seeing the members of the Legislature, and conversing with them on the subject of education. I think that if a suitable system can be devised, it will succeed. There appears to be a general feeling in favor of it." Two weeks later, while expressing his great disappointment at being detained from home, he writes: "I am in hopes that everything will yet go right, but things are in a critical state as regards our school system." A few days afterward he sends the gratifying intelligence that "the bill has just been passed in the lower house. How it will succeed in the upper, or Council, I am not certain, but think it will pass." The enterprise, however, was not destined to be spared those fluctuations which almost every such undertaking must encounter. Sad, yet resigned to the will of God, whatever it might be, he writes the next week: "I fear that our school bill will, after all, fail in the Council. If so, I shall regret it much. But *the Lord reigneth*, and He will order all things so that ultimately great glory will redound to His name. Oh, for more holiness and sincere devotedness to His cause!" Another week passed; and the prospect appeared still more dark and unpromising. "I fear that all my efforts to get a system of common schools established during this session of the Legislature will be fruitless. I feel often much dejected when I think of this; but the Lord will be glorified at last, and all things will work out right in the end."

These gloomy forebodings were not to be fulfilled. The

consummation for which Mr. Baird and other friends of the cause had so ardently prayed and labored, was attained when the Council passed the bill establishing a common school system, in almost all respects identical with that which he had proposed and advocated in the twenty letters on Education, written during the previous summer and autumn. What an intelligent observer could prognosticate with regard to its beneficial effects, can be judged from a passage in a letter of the Rev. James W. Alexander, D. D., then pastor in Trenton, New Jersey, dated March 2, 1829: "The school system lately adopted by our Legislature promises more for the good of New Jersey than anything which has been known for a long time in our State. It owes its passage to the zeal and labor of a single man, Rev. Robert Baird, who has been keeping the subject before the minds of the people, in newspaper essays for some months. If we aspire to *usefulness*, I know no way in which we can promise ourselves so much real success, though without noise or *éclat*."* But the wisdom of the measure is still more clearly proved by the results of its working after the lapse of thirty years. In 1858 the annual appropriation to schools on the part of the State, had risen to over \$86,000, while more than \$338,000 was raised by special tax; thus confirming the prediction of Mr. Baird, that a sum given by the State would be much more than doubled by that which the ambition of the people would prompt them to contribute to the support of suitable schools. The school fund, far from being stunted in its growth, as the opponents of the law of 1829 suggested, had more than doubled. And what was still more gratifying, the number of ignorant adults had increased but slightly—and had probably decreased if persons of foreign birth were left out of the

* Forty Years' Familiar Letters of James W. Alexander, D. D.; edited by Rev. John Hall, D. D. Vol. i. pp. 123-4.

account—while the population of the State had risen from about 300,000 to 675,000 in 1860.

None of the private letters of Mr. Baird which we have seen, allude to the success which had crowned the great undertaking. This is probably owing to the fact that after his long and frequent detentions at Trenton in urging the passage of the bill, he brought home himself the glad news that his labors in the service of popular education had not been in vain. And his heart impelled him to undertake fresh enterprises and devote his energies to their accomplishment, when they promised to conduce to the advance of Christ's kingdom and the improvement of the condition of his fellow men. It was his natural disposition, corroborated by his habits of industry, to forget the things that were behind, and to press forward to enter new fields of Christian and philanthropic usefulness.

He did not fail, however, to retain his interest in the cause to whose advancement he had consecrated so much of his time and labor. Shortly after the system of common school education became established, he wrote three more essays, under the title of "Remarks on the 'Act to establish Common Schools,' recently passed by the Legislature of New Jersey." In these articles he endeavored not only to explain the working of the several sections of the law, but to suggest some improvements that might be made, in the course of time.

CHAPTER VII.

LABORS IN BEHALF OF THE AMERICAN SUNDAY-SCHOOL UNION.

LITERARY CONTRIBUTIONS. HIS "VIEW OF THE VALLEY OF THE MISSISSIPPI," AND "LIFE OF ANNA JANE LINNARD."

1829—1834.

IN the spring of the year 1829, Mr. Baird received and accepted the appointment of General Agent of the American Sunday-school Union. He had for some months received intimations that this position would be offered him, and he had given the subject a prayerful consideration. The great interest which he felt in the religious instruction of the youth of our country, and the conviction that far more ought to be done than had as yet been attempted, to rescue the rising generation from the curse of ignorance, or of a positively unchristian education, especially in the new states of the West, determined him to assume what he could not but regard as certain to be a laborious and highly responsible post.

In his official capacity it was a part of his duty to employ all his energies in endeavoring to awaken a greater interest in the noble work of the Sunday School, and incite to a more liberal support of the Sunday-school Union. The task was an engrossing one, and it entailed the necessity of far more frequent and protracted absences from home than had been found requisite in the prosecution of the schemes in which he had hitherto been engaged. As an evidence of his success, it may be mentioned that "at the time when he entered on his duties, the revenue of the so-

ciety was about \$5,000 ; and it employed five or six laborers. When he retired from it in 1835, its revenue was \$28,000, and it employed fifty laborers."

In prosecuting this enterprise he had free scope for the exercise of his constitutional energy and vigor, and for his talent for organizing by the selection of the best means for the accomplishment of the objects in view. In all the chief cities of the United States he readily saw that much could be done to enlist the sympathies of the Christian community, by holding large meetings in the most capacious churches or public halls, at which the wants of the destitute and the great responsibility devolving upon the Church could be set forth by prominent clergymen and laymen, who from their well-known character and abilities would be heard with attention by the audience. This plan was at once put into operation, and its results must have been far more successful than even the most sanguine advocate could have anticipated. The experiment was first tried in the great centres of influence on the Atlantic seaboard—in New York, Philadelphia, Boston and Baltimore, as well as in Pittsburg, and other important cities of the interior. Obstacles were to be met with, and an immense amount of labor must be performed, in order to prepare for a harmonious and satisfactory presentation of the subject ; and the conclusion of one effort was only a prelude to its renewal in another locality. Still, in spite of occasional discouragements and rebuffs, the work was nobly carried forward.

At the anniversary of the American Sunday-school Union held at Philadelphia on the 25th of May, 1830, the following resolution was introduced and, after able speeches by the Rev. Drs. McAuley and Beecher, unanimously adopted :

"RESOLVED, That the American Sunday-school Union, in reliance upon Divine aid, will, within two years, establish a Sunday School in every destitute place, where it is practicable, throughout the Valley of the Mississippi."

The scheme was a noble one, and in keeping with the plans recently executed to supply several States with the Holy Scriptures. "That it should be accomplished," said a committee appointed by a meeting of members of the General Assembly of the Presbyterian Church then in session at Philadelphia, "is admitted on all hands to be desirable; but to accomplish it will require the most energetic and persevering, as well as immediate efforts. To establish properly 7,000 schools, and gather 500,000 youth into them, and all this in two years, is one of those stupendous undertakings which a little while ago would have been deemed the extreme of rashness and folly, and which even now, when the Church is beginning to awake in some degree, to a sense of her duty and strength, must appear to be very great, and very difficult to be accomplished." "May the blessing of the Lord attend this work!" writes Mr. Baird in concluding an account of the first public meeting at Philadelphia to the *New York Observer*. "Let every heart that is touched with love for the souls of dying men, be raised in supplication to God for His blessing."

A brief sketch of the great meeting which was held, through Mr. Baird's efforts, in the Masonic Hall on Broadway, New York, June 9, 1830, will give a better conception than any general description could convey, of the mode of conducting these important gatherings, and of their signal efficiency. "The doors were open at seven o'clock, and the great interest of the occasion, together with the announcement in the public papers that the Hon. Mr. Frelinghuysen, of Newark, would be present and deliver an address, caused an overflowing assemblage long before the time appointed for opening the meeting. At a quarter before eight o'clock, Chancellor Walworth was called to the chair, and the Rev. Dr. Cox, and Horace Holden, Esq., were appointed secretaries.

"The Chancellor opened the meeting by reading the

resolution (adopted by the society at its anniversary), after which he made some very eloquent and appropriate remarks respecting the importance of the object, and concluded by observing that he could speak with feeling on this subject, for he had himself recently witnessed with his own eyes the moral desolation in some parts of the western country, and particularly in one part of his journey, he had passed over a distance of one hundred and fifty miles without seeing one house erected to the worship of our blessed Redeemer. After prayer by the Rev. Dr. Spring, the Rev. Dr. Rice stated what had been done at the meetings in Philadelphia. . . The whole amount subscribed in that city, we understand, is between \$20,000 and \$30,000, and it is expected that before the effort is suspended, the amount will fully equal the latter sum. Dr. Rice estimated the number of counties in the Valley of the West at three hundred and fifty, and reckoning twenty schools as necessary for each county, the whole number of schools required will be seven thousand. . . Rev. Mr. Young of Lexington, Kentucky, followed in a speech setting forth the difficulties of establishing Sunday Schools in the West, and maintained the proposition, that if Sabbath Schools are ever established throughout the Valley of the Mississippi, it must be by the aid of the Atlantic States. A letter was read from Mr. Frelinghuysen who had been announced as one of the speakers, in which he stated that, when about to start, he had received the intelligence that a very near relative was apparently at the point of death, and desired his presence. His place was ably filled by Rev. Dr. Cox, Rev. Mr. Patton, and Rev. Absolom Peters, Secretary of the American Home Missionary Society, who read the following resolution of the Executive Committee of that Society :

“The Executive Committee of the American Home Missionary Society, from the spirit manifested by their missionaries, and from the results of past labors, feel warranted to engage.

through them, to establish *one thousand Sabbath Schools* in the Valley of the Mississippi, within two years."

This was an offer to supply one-seventh of the number of schools needed in the West, and Mr. Peters expressed his regret that the committee had not said *two* thousand instead of *one*.

"Mr. Baird returned thanks in behalf the American Sunday School Union, for the interest manifested by the meeting in the great object of the society. Mr. B. will set out in a few weeks as agent of the society to superintend the operations in the great valley. He deeply felt the responsibility devolved upon him. He considered the temporal and spiritual prosperity of the country as closely connected with the success of the Union, and stated that not one-tenth part of the youth west of the Alleghany mountains were members of Sabbath Schools, while in the Atlantic States the proportion is one-fourth."

After addresses from Rev. William S. Potts of St. Louis, Rev. Dr. Spring, Professor Storrs, and Rev. Mr. Lathrop of Ohio, the exercises closed. The account we have given of this meeting is derived from the report in the *New York Observer* of June 12, 1830, which appears to have been furnished by Mr. Baird. Writing to his family at a late hour in the night, after the conclusion of the meeting, Mr. Baird says: "Monday, yesterday and to-day, we went on with our preparations, and to-night had a very large meeting at the Masonic Hall, and nearly twelve thousand dollars were subscribed. The Lord has been truly and wonderfully good."

Of a second meeting in support of the same object, held on the 21st of the month, it need only be said that it in no wise fell behind the preceding one in interest. The Hon. Theodore Frelinghuysen on that occasion delivered an address of such elegance and force of diction, combined with sterling sense and sincere piety, that it strikes the reader

as being fully as appropriate now as when first uttered, more than a score and a half of years ago. Mr. Baird added a few practical remarks to this and the other speeches ; and the fruits of the meeting, besides the augmented interest of all present in the noble cause of Sunday School education, were the swelling of the contributions from New York City to upwards of \$15,000.

In the summer of 1829, he made a tour through New England, and met with encouraging success. "I trust that my visit," he writes, "will tend to the advancement of the cause for which I labor. Great difficulties and trials I find must be encountered in every field upon which a man attempts to labor. I hope that you will pray much for me that God would grant me that degree of assistance by His grace which I need, and those measures of heavenly wisdom, without which I shall be able to accomplish nothing that will be for the glory of God." A few weeks later he was in the central part of Pennsylvania, and revisited the scene of his first toils as a teacher. The cause of Christ had unhappily made but little progress during the intervening decade. "The state of religion," he writes, August 22, 1829, "is low in this part of the country, and but little attention is paid to Sabbath schools. I do not expect, therefore, to obtain much for the American Sunday School Union. Indeed, it is surprising and truly grievous to see how little Christians throughout our country care for the low state of Zion. None seem to care half so much for the glory of God and the salvation of men, as for their own interest. Surely, if ever the kingdom of Christ is built up in the world, as it is predicted it will be, a new and better generation of Christians must be raised up. Well, let us do all that *we* can to glorify God and save lost men from destruction, during the little time which God grants to us ; and, if we are not allowed by our wise and good heavenly Father to possess talents of an extraordinary kind, nor riches, nor

influence among the great, let us be contented, and always say, 'Even so, Father, for so it hath seemed good in thy sight.' Seek resignation to the will of God, which separates us for a season. I hope, however, that a delightful eternity remains for us to spend together, never to part any more."

But when to the occasional discouragements and want of apparent success incident to the prosecution of so great and yet so new an enterprise as that of a society barely five years old, was added the reflection that he must necessarily look forward to long and repeated absence from home, and must leave the entire charge and training of his young children to their already overburdened mother, Mr. Baird was at times almost ready to resign his position. Under date of December 17, 1829, he says: "At times, when my spirits become low, when I am fatigued and discouraged by want of success, I think that I cannot stand this heart-breaking business, and that I must relinquish it for one more congenial to my nature and feelings. But when I look at the magnitude of the work, and reflect how desirable it is that this great cause should succeed, I feel that if my feeble exertions can in any way promote its success, I ought to be willing to encounter all the self-denial and all the labor which must lie in my path whilst occupied in this work."

In July, 1830, Mr. Baird removed his family to Philadelphia, which became his home for the ensuing five years. He hoped by this change to be able to shorten the length of his frequent absences, Philadelphia being the centre of the operations of the Society.

In the summer and autumn of the same year, he made a tour through Pennsylvania, Ohio and Kentucky, and succeeded in giving a great impetus to the enterprise in which he was engaged. More than five thousand dollars were subscribed to the fund for establishing Sunday Schools

throughout the Valley of the Mississippi, in Cincinnati, Lexington, Frankfort and Louisville, and as much more in Pittsburg and Baltimore. Although suffering from an attack of bilious fever during much of the time, he mentions the fact in one of his letters that he had spoken thirty-eight times in public, in six or seven weeks, and had traveled (chiefly in stages) the distance of one thousand miles. When homeward bound and expecting to meet his family, from which he had already been detained beyond his original intention, he was exposed to imminent danger; and, although, in the good providence of God his life was spared, he was subjected to much suffering by an unfortunate incident, which he thus describes in a letter from Pittsburg, September 15, 1830: "I fear, however, that I shall not be able to reach Philadelphia quite as soon as I anticipated. I met on Friday morning last, about forty miles from this place, with an accident of a painful kind, and one which had well nigh proved fatal to me. To accommodate some ladies who got into the stage at New Lisbon (Ohio), which place we left at two o'clock in the morning, I rode with the driver. After having come about fourteen miles, we were entering a village called West Union, where we were to breakfast, when the driver struck the horse just before me with his whip, as the stage was ascending a little hill. The horse at that instant reared, and the next moment struck my left leg a most severe blow about three or four inches below the knee. I thought at first that the bone was broken. As we were just at the place where we were to stop for breakfast, I was enabled to have it dressed in a few minutes by a physician. It was badly cut across the bone; and nearly two inches in depth. . . . After breakfast I set out in the stage, sitting on the front seat and laying my leg on the middle seat, and got on without *much* pain to this place, where I arrived about eight o'clock at night. I had a most affectionate set of passengers with me, especially two or

three devoted Christian ladies of this place, who manifested much sympathy and rendered every assistance which they could. What a mercy that it is no worse! Had it been the other leg, upon which my weight was then resting, it would probably have been broken. How good God is to us! Let us not be impatient under these trials, nor *too* desirous of meeting again. Perhaps our selfishness in this particular has been offensive to God."

In the month of December, 1830, he again left home for an extended tour in the service of the American Sunday School Union, which was not completed until the following May. On this journey he descended for the first time the Mississippi, stopping at St. Louis, Memphis and other important points. From New Orleans he returned by way of Mobile, Augusta, Savannah, Charleston, Columbia, Raleigh and Richmond. In all these, and in a number of smaller cities, the claims of the "Great West" upon the sympathies and Christian activity of the inhabitants of the older and wealthier East, were presented at large public meetings; and the effect was in every instance good. Yet opposition to the scheme of the Sunday School Union was not wanting, and in at least one instance it assumed an organized form, as we learn from a letter of Mr. Baird in the *New York Observer* of April 9, 1831. At a public meeting in Augusta, Georgia, after Mr. Baird had fully stated the object proposed, and the Rev. Mr. Mallory had offered a resolution approving of the great Western effort, "a Mr. B——, at the head of a host of Sunday-school friends, of whom as *such* nobody in Augusta had ever heard before, proposed a substitute, advocating the propriety of the people of Augusta confining all their efforts to their own city, where he did not seem to be aware that anything had yet been done!" A Mr. R—— followed in the same strain, and had much to say in favor of that kind of benevolence "which requires no money." One Dr. C—— was more consistent, for in his

remarks he expressed himself as opposed to doing anything either at home or abroad. The friends of the cause, not so much of the Sunday-school Union as of *religion*, stood up manfully in its defence. "Mr. Gould, a lawyer, a son of Judge Gould of Connecticut, spoke in an able manner. A Dr. R——, on the same side, gave the *new friends* of the Sunday School cause some information about the *seven or eight* schools in Augusta. The Rev. Mr. Smith of the Episcopal Church proposed to circulate subscription cards to promote both objects." A second meeting was held, when an equally animated discussion occurred between General Glascock and other friends of the West, and the volunteer champions of Augusta and Richmond county. This opposition did much good; for it fixed the attention of truly Christian men upon the importance of the work of the Society, and after the subscriptions had fully satisfied the expectations of its friends, "they held the opposers to their own proposition," insisting that they should do what they had so strenuously maintained to be necessary for Georgia itself, and for Augusta and its vicinity in particular. "It is to be hoped," writes Mr. Baird, "that those who have been so late in coming into this good work, will work hard and atone for their tardiness! But I stand in doubt of them. Still, who can tell? I hope that they will do something, and not let their zeal evaporate in words. I was glad to see that there was *not one Christian*, or rather I should say, *professor of religion*, in the opposition."

After a brief stay at home, he again undertook a journey of several months. Starting in July, 1831, he passed through Richmond and Lynchburg to Western Virginia, and thence through East Tennessee to Nashville. His health during this trip was feeble; but this circumstance did not prevent him from enjoying the beauties of the natural scenery of the region through which he traveled day and night in the stage, and the picturesque aspect of many

a secluded settlement upon the mountains' side, to which he refers in his correspondence. Murfreesboro was next visited; then Louisville, whence St. Louis was reached by steamboat. At the last-mentioned city a meeting was held, at which a noble appeal in behalf of the establishment of Sunday schools throughout the West, was made by men who have since attained the highest position in the conduct of our national affairs—H. R. Gamble, Esq., since Governor of Missouri, and Edward Bates, Esq., Attorney General of the United States. Mr. Baird, as was his custom, introduced the subject of the meeting with some general statements.

A melancholy incident occurred on the very day upon which he reached St. Louis. Major Biddle, of the United States army, and Mr. Pettis, a member elect of Congress from the State of Missouri, were impelled by political differences, which had created deep personal animosity, to settle their quarrel by duel. Major Biddle had attacked Mr. Pettis in an anonymous article in a newspaper; the latter had foolishly replied, and the discussion becoming acrimonious, Major Biddle had at last attempted to horse-whip Mr. Pettis in his own room. A challenge, which was accepted, was the result. The time and place of the encounter appear to have been currently known beforehand; but, strange to say, the friends of neither of the parties made any earnest attempt to reconcile them, or to invoke the intervention of the law. The spot fixed upon was a little island opposite St. Louis, and belonging to Illinois. The fatal duel took place at four o'clock p.m. "I was amazed to find," writes Mr. Baird, "that there was so little feeling manifested by the people before it occurred. (Gamblers in the city were engaged in *betting* on the event of the duel; in other words, on the nerves of the contending parties!) Everybody knew it, and yet there was no excitement. With me, although an utter stranger to both of the parties,

it was, I confess, far otherwise. I stood with melancholy interest on the bank, and watched the boat that carried Major Biddle and his party over. Mr. Pettis and his friends had gone before—perhaps an hour. When they met at the upper end of the island, under the shade of the trees, where many a duel had occurred before, the affair was soon over. They spoke to each other. The seconds measured off the ground—*five feet!* At the signal, both turned and fired simultaneously. Major Biddle fell at once, and was for some time insensible, being shot in his side just above the hip. Mr. Pettis was shot higher up, through the breast, just above the pockets of his waistcoat; he immediately clapped his hand on the wound, and was assisted in lying down by his second." Both were mortally injured. The former lingered in a state of excruciating suffering for nearly three days; the latter died within less than twenty-four hours. "I stood upon the banks, with hundreds," writes Mr. Baird, "and saw Mr. Pettis carried on a mat-trass to his boarding-house. The next day, sick as I was, I called to see him, at the request of one of his friends." Mr. Pettis's language, he remarks, was most solemn, as he said, in an impressive tone, "I want you to unite with me in praying that a soul situated as *mine* is, may, if possible, obtain salvation." "I did so," says Mr. Baird, "and preached *Christ* to him and his ungodly companions. Oh, it was a solemn time. He was in great distress, and died in an hour after I left him."

Reaching home in the beginning of October, Mr. Baird started, in the latter part of the same month, upon a tour through New England, preaching or organizing meetings in behalf of the Society, at Boston, New Bedford, Concord, and Exeter, N. H., and Portland, Me. The months of March, April and May, of the ensuing year, 1832, were taken up with a journey, the furthest point reached being Nashville, Tennessee. On this, as on all his other trips,

his liveliest interest was elicited by the spiritual condition of the region through which he traveled. Not content with presenting the claims of the Sunday School Union, he generally preached several times on Sunday, and addressed religious meetings held during the week. The following extract will give an idea both of these and other extraordinary labors, and of their blessed fruits which he was sometimes permitted to see :

“As there was a ‘three days’ meeting’ there, I resolved to stop at Sparta, and stay until Monday, and then return in the stage from East Tennessee. I accordingly spent Saturday and Sunday there, and preached *three* times, and was treated with great kindness by a little band of Christians. A revival took place at Sparta, and gathered nearly twenty persons into the Presbyterian church, which has been lately organized, and has now twenty-five members. I hope that my labors there were not in vain. I found a man there to whom I had talked much in the stage last summer, in going from Sparta to McMinnville. He has now become pious, as well as several of his family. He met me, at the close of my sermon on Saturday morning, on the steps of the pulpit, and reminded me of what I had said to him about his soul at that time, and exclaimed, with tears in his eyes, that ‘it had done him *a heap of good!*’”

In March, 1833, his duties called him to Washington, in which city and its vicinity several meetings were held in behalf of the Society. His visit to the national capital occurred at one of the most critical points in the history of the United States. His own views respecting it sufficiently appear from a letter dated March 1st : “I have spent almost the whole of this day at the Capitol. I had an opportunity to hear some fine speaking in the Senate, on the final vote on Mr. Clay’s tariff bill, or *Compromise*, as it is called. It passed in the House of Representatives on Tuesday, and to-day passed in the Senate, by a vote of 29 to 16. I stayed

from half-past twelve to half-past five o'clock, listening to the debate. Calhoun, Frelinghuysen, Dallas, Clayton, Ewing, Webster, Forsyth, Mangum, Wright, Smith, Sillsbee, and Clay, spoke. Mr. Frelinghuysen spoke admirably, as did Mr. Calhoun and Mr. Clay. I think Mr. Clay the most interesting speaker that I ever heard. I do not know that I was ever more delighted than I was at the close, when the vote was taken. It is a matter of rejoicing that this bill is likely to restore peace and concord to the country. It is what Mr. Frelinghuysen beautifully called it, 'a great peace-offering, made by the friends of the protective system, to restore harmony to this distracted country.' Matters now wear a delightful aspect. I had an opportunity of seeing several men whom I have known slightly—such as Grundy, Clay, etc. I hope on Monday to see more of them, as I expect to attend the inauguration of the President and Vice-President."

Another journey of greater length than any of the previous tours consumed about seven months—from October, 1833, to April, 1834. The route Mr. Baird pursued varied but little from that adopted in his first visit to the South. Going down the Mississippi to New Orleans, he returned by Mobile, Augusta, Savannah, Charleston, etc. At Augusta there was "*no opposition* this time," but on the contrary, his advocacy of the cause of Sunday schools was received with much favor. From Charleston he wrote: "We are to have our public meeting here next Monday. I almost tremble about it. This is a hard place. *Nullification* and the dissensions which it has created here, have embittered everything. You can have no idea of the great evil which these political difficulties have occasioned. Families, churches and neighborhoods have been rent asunder by them; and everything good is prostrate. But a better day, I think, is about to dawn." From the town of Cheraw, S. C., on the bank of the Great Pedee, and near the border

of North Carolina, he writes that the congregation of the little church, in which he had preached three times on the Sabbath, were desirous that he should settle as their pastor. "And if it were *fall*," he adds, "instead of early spring, I think I should be inclined to do it; but they cannot wait, and it would not do for us to come here in the spring." How greatly do the circumstances which we in our ignorance call trivial and accidental, but which are essential elements in God's great plans, shape the destinies of our lives, and doubtless also the more weighty events that concern the progress of Christ's kingdom! Who can say to what an extent the cause of evangelical truth in the papal countries of Europe, and that of the temperance reform in the northern portions of the same continent, might have been retarded, had it been deemed prudent for Mr Baird to remove his family to that small parish in an interior town of South Carolina, or had the church been able to wait a few months for a pastor? At all events the conduct of those noble enterprises in which he was at a later time to take a leading part, would necessarily have been confided to other hands.

Towards the close of the year 1834, Mr. Baird, after mature reflection, determined to resign the position which he had held for over five years. Not less interested than at first in the Sunday-school cause, but even more so, as he became more familiar with the demands of the work, he had seen the enterprise of planting a Sabbath school in every destitute part of the West, and the similar enterprises undertaken three years later for the South, if not wholly accomplished, at least advancing satisfactorily. The incessant journeys which the superintendence of so vast a field imposed were exceedingly trying to his health, as his letters abundantly testify. And his own longings for a more quiet sphere of usefulness, were strengthened by the claims of his family, now beginning to stand in particular need of a

father's direction. It was only at the urgent request of the friends of the Society, who were even now extremely averse to allowing him to leave, that he had retained the general agency so long. Several propositions addressed to him had for this reason been dismissed—one or two from religious journals in the East and West to assume the editorial chair, another from the American Board to enter their service, and others from the friends of other societies. But the plan which was most congenial to his Christian preferences was one which he had long since indefinitely framed, and for the execution of which the providence of God seemed now to have opened the door.

Mr. Baird had even in early youth conceived an extraordinary interest in the history of France, the land of the Huguenots, the native land of Calvin. His own marriage with one whose ancestors had been driven from their native country by the persecuting frenzy of Louis XIV. and his successors, to find a home and liberty of conscience beyond the seas, lent additional force to what had before been little more than a fancy; while it gave a new direction to his thoughts and to much of his reading. Cannot the Protestant world, now that the intolerant sway of the elder branch of the Bourbons is overthrown, and the favorite of the people has assumed the sceptre, do more than is being done for France? Can America put forth no exertions in behalf of a country whose exiled confessors were the progenitors of many of her best citizens? Such were the questions that forced themselves upon his mind. At least one intimate friend, the distinguished Rev. Dr. Wisner, pastor of the Old South Church at Boston, had urged Mr. Baird to explore the field and learn the prospects of success that would attend an effort of the American churches in that direction. As early as on the 6th of December, 1831, Mr. Baird wrote to his wife from New England, which he was then visiting, in behalf of the American Sunday School Union: "Dr.

Wisner is anxious that we should go to *France*." The project did not, however, assume a definite shape until three years later, as we shall see in the next chapter.

During the period of Mr. Baird's life which we have just been considering, his literary activity was astonishing, if we take into view the engrossing and laborious character of his ordinary pursuits. He was a regular and frequent correspondent both of the New York *Observer* and of the *Sunday-school Journal*. Of his long tours in the West and South he gave a full and accurate account in the columns of the former. At one time he wrote two series of letters, under the title of "Letters from the Valley of the Mississippi," and "Letters from the West," which appeared contemporaneously, and sometimes side by side. It was characteristic of these articles that they contained not narratives of startling personal adventure, but a minute and graphic account of all that was most worthy of being seen, known and remembered, by one who traveled through regions much less generally understood than they are now. All bear the marks of that careful scrutiny, conscientious investigation and power of discrimination which were leading traits of Mr. Baird as a traveler, at a later period, in the Old World.

He was also the contributor of several articles, for the most part on topics kindred to the work which received his principal attention, to the "Biblical Repertory and Princeton Review," founded by Rev. Charles Hodge, D. D. The number for April, 1830, contains a treatise on Sunday Schools, based upon the annual reports of the American Sunday School Union from 1825 to 1829 inclusive; in which the foundation, character and prospects of this benevolent institution are admirably sketched. A shorter article in the number for July, 1831, discusses the utility of the Sunday school, and an extension of the plan so as to remedy the palpable defects in the organization and management

of the common schools of the country ; and makes several important suggestions respecting a *religious* education. The article on Common Schools in the "Repertory" of April, 1833, exposes more fully the feasibility of a system in which this feature shall be prominent.

Besides contributing largely to the periodical press, Mr. Baird wrote two volumes. The first, a duodecimo of about 350 pages, published in 1832, was entitled a "View of the Valley of the Mississippi;" and appeared without the author's name. The letters which Mr. Baird had written to the New York *Observer*, at the request of the editors, had been read with great interest by the many readers of that widely-circulated journal. Describing the condition and prospects of so large a part of the newly-settled portions of our country, they contained a vast amount of statistical and other information for which few knew where else to look. It was suggested that this information ought to be rendered permanently serviceable by incorporating all that was not of ephemeral interest in a book, which might thus prove a reliable guide for the intelligent emigrant or traveler, as well as a work of reference for the scholar in his study. In point of fact, however, the volume derived a very small part of its contents from the letters, while a completeness was given to it which the limits of a newspaper correspondence precluded. It was accompanied by accurate maps.

More directly bearing upon personal religion is Mr. Baird's second book, "A Memoir of Anna Jane Linnard," a volume of 223 pages, written in 1834, and published in Philadelphia at the commencement of the following year, with an introduction by the Hon. Theodore Frelinghuysen. This is one of those Christian biographies of which, blessed be God, there have been so many within the present century, in which the bright example of a character of unaffected and simple, yet zealous piety, is held up for imitation, not

in the spirit of blind admiration, but of love for all that bears the impress of the operation of the Holy Ghost. The subject formed a noble study, worthy of the pen of a Christian writer. Nor was the author disappointed in his hope that the portraiture of a young lady adorned with all the fruits of grace would prove a valuable accession to the religious literature of the age. Not only did it enjoy a satisfactory circulation in this country and in England, but translated into German it was perused with profit, it is believed, by many a reader on the continent.

CHAPTER VIII.

ORIGIN OF THE FRENCH ASSOCIATION. MISSION OF THE REV. ROBERT BAIRD TO PARIS. WAR BETWEEN FRANCE AND THE UNITED STATES APPREHENDED. HIS INSTRUCTIONS. EMBARKS FOR HAVRE.

1835.

FOR a long time previous to Mr. Baird's appointment by the French Association, the religious, as well as the political state of France, had excited a very lively interest in many minds in the United States. This solicitude became deeper, when the general peace of 1815 restored tranquility to that long-agitated country, as well as to all the rest of Europe. During the reigns of Louis XVIII. and Charles X., however, there was no opportunity for the sympathy of American Christians to exhibit itself in a practical manner. Meanwhile, it was not suffered to expire. The interesting statements made by the Rev. Jonas King (since then a missionary to Greece), and of others who visited France within this period, gave it additional strength and diffusion.

In 1830, the hopes of the friends of evangelical religion acquired a new impulse from the revolution of July, which promised to effect a great extension of civil and religious liberty throughout the dominions of the French monarch. The very next year, at the anniversaries of the religious societies in the city of New York, a meeting was held to consider the best method of promoting the desired object.

Among its results were the raising of two thousand dollars, and the appointment of a committee to consult with Christians at Paris respecting the propriety of establishing a co-operative "Benevolent" society in France. The latter project was abandoned, in accordance with the advice of the French brethren; but a committee was instituted in that country to be entrusted with the funds sent from this side of the ocean. Within a year or two, however, the Evangelical Society and new Theological Seminary of Geneva, and the French Evangelical Society of Paris, were established, to no slight extent in consequence of the urgent advice of a number of American gentlemen, who justly appreciated the importance of such organizations. French Christians, on the other hand, were desirous that a society, in some sense auxiliary to their own, should be formed in the United States. Hence arose, in 1834, the French Association, under whose auspices the Rev. Flavel S. Mines sustained for a year an American service at Paris. On the abandonment of this plan, and the return of Mr. Mines, the committee resolved to select some suitable person, who should make Paris his home for a few years, and render himself fully acquainted with the religious condition and prospects, not only of France, but also, as far as practicable, of other countries on the continent. He was to communicate the result of his observations and inquiries to the religious societies of this country, and he was desired to render all the assistance in his power to the benevolent enterprises recently initiated in the country where he should sojourn. The committee invited the Rev. Mr. Baird to undertake this important and delicate mission.*

Having accepted the appointment, Mr. Baird spent the

* We have adopted, in this summary view of the circumstances that led to the mission of Mr. Baird to France almost the language of the "First published Report of the Foreign Evangelical Association" (May, 1838), which was written principally, if not altogether, by Mr. Baird himself.

last two months of the year 1834 and the month of January 1835, in visiting a number of gentlemen in New York, Boston, Albany and Philadelphia, whom he interested in the contemplated enterprise, securing at the same time the greater part of the funds necessary for its support during the following three years. It was not, however, without considerable solicitude respecting the stability of the peaceful relations between the French and American Governments that he made his preparations for departure.

The claim of the United States for the indemnification of its citizens for losses sustained at the hands of the French at various times between the years 1800 and 1817, after having been frequently admitted as just by the French authorities, had been recognized officially in a treaty signed at Paris on the fourth of July, 1831. The French monarch thereby promised to pay to the United States the sum of 25,000,000 francs, in six equal annual instalments, the first within one year from the interchange of the ratifications. But so far was the French Government from fulfilling its engagements, that, in spite of frequent remonstrances, months and years rolled by, without the voting of the necessary appropriation by the Legislative Chambers. A draft of the United States for the first instalment "was dishonored by the Minister of Finance." The King, meanwhile, threw the blame upon the Legislature, and was profuse in his apologies; but his failure to press the subject on its consideration, and his unseasonable proroguing of the Chamber of Deputies, sufficiently evinced his own culpability. Under these circumstances, Andrew Jackson, then President of the United States, sent to Congress his famous annual message of December 1, 1834, in which a vigorous policy was foreshadowed. After rehearsing at length the history of the entire transaction, the President said: "It is my conviction, that the United States ought to insist on a prompt execution of the treaty, and in case it be refused,

or longer delayed, take redress in their own hands. After the delay on the part of France of a quarter of a century in acknowledging these claims by a treaty, it is not to be tolerated that another quarter of a century is to be wasted in negotiating about the payment." And he recommended "that a law be passed, authorizing reprisals upon French property in case provisions shall not be made for the payment of the debt, at the approaching session of the French Chambers."

"You will perceive from the Message," writes Mr. Baird on the 5th of December, "that there is some prospect of an unhappy collision between our Government and that of France. But I presume that these things will not stand in the way of our going, inasmuch as it is not apprehended that there will be any *immediate* difficulty. Let us hope and pray that our Heavenly Father will interpose and prevent anything like a war from taking place."

A glance at the instructions which Mr. Baird received from the committee of the French Association, when about to set out upon his mission, is sufficient to establish the extent of the duties confided to him, and the importance of the matters that were left to his discretion. He was requested at once upon his arrival at Paris to call upon the most prominent and active Christian gentlemen living at Paris, both Englishmen and Americans. He was to learn what were their feelings respecting the English-American chapel. He was directed to express to the officers of the various benevolent societies the lively interest which was "felt by American Christians in the success of their labors, and their disposition to aid them by their contributions and their prayers;" while disclaiming "the slightest disposition to dictate as to the measures in which those labors shall be prosecuted." It was the desire of the committee that he should "form an early acquaintance with the evangelical French pastors who reside in Paris, among whom are F.

Monod *fills*, J. Chasseur, H. Pyt, Grandpierre, Audebez, and others of like character, whose zeal and purity of life render them most deserving of our fraternal affection." At the same time he was reminded of the advantage that would accrue in the prosecution of his work, from the co-operation of such laymen as Admiral Ver Huell and M. Lutteroth.

Nor was he to confine his investigation into the spiritual wants of the country, and the best methods of relieving them, to the single city of Paris. Other parts of France claimed his attention, and especially Lyons, "where he would find a tried servant of the Lord in the Rev. Adolphe Monod." It would be well to inquire on the spot whether new Sunday Schools could not be founded, and additional evangelists be employed. He was directed further to see whether there were not pastors whose inadequate support from Government, or from voluntary contributions, impaired their efficiency, by compelling them to engage in secular pursuits, but whom a small annual sum might enable to devote their entire strength to their higher calling; and to investigate the propriety of establishing schools, the advantages and disadvantages of the system of *colportage*, the feasibility of sending a few devoted young Americans to study in France or at Geneva, in order to qualify them for preaching acceptably to French audiences, or of educating pious Frenchmen in the United States for the same purpose. Finally, after reminding him of the unfortunate misunderstanding between the Governments of the two nations, and the great service that he could render his native land, by sedulous search for "suitable ministers to labor among the Swiss and German emigrants in the West," the Committee concludes: "We look to the results of your labors with great hopes, and (we would not conceal it) with great solicitude. The singular ability and success with which you have conducted the agencies hitherto entrusted to you, have been such as to inspire us with the strongest confidence; indeed,

your past life appears to us, in many respects, a providential education for the important duties on which you are now entering."

On the 26th of February, 1835, Mr. Baird embarked at New York with his family, on the ship Poland. Of the trip to Havre, which occupied eighteen days, he wrote: "I will not attempt to describe very particularly my voyage. It was short, stormy, and, of course, sufficiently rough. As to the miseries of sea-sickness, I can say but little, inasmuch as I was mercifully preserved from them. The weather was such as to render it impossible to enjoy ocean scenery. Yet there was much to interest my feelings. There is a strange sense of the insignificance of man which constantly steals over me, when looking out on the wide ocean, and beholding nothing as far as the eye can reach but rolling waves and the encircling heavens,

Cælum undique, et undique Pontus.

How forcibly is one reminded, when thus placed in the power, as it were, of the elements—of his utter dependence on that Great Being, in whose hands are both the winds and the waves!"

CHAPTER IX.

CONDITION OF PROTESTANTISM IN FRANCE AT THE PERIOD OF HIS ARRIVAL. REVIVAL OF RELIGION SINCE THE RECOGNITION OF THE REFORMED CHURCHES BY THE STATE. BIBLE, HOME, AND FOREIGN MISSIONARY SOCIETIES INSTITUTED. MR. BAIRD'S VIEW OF THE MOST EFFICIENT METHOD OF OPERATIONS IN FRANCE. HIS LABORS. "SATURDAY EVENING MEETINGS."

1835-1838.

ON his arrival at Paris, Mr. Baird was received with great cordiality by many Protestant gentlemen, both native and foreign residents, who rejoiced in the prospect that American Christians would permanently interest themselves in the resuscitation of the truth in France.

At the time of which we write the condition of evangelical religion in France was such as to afford much reason for encouragement, in consequence of the decided progress which was everywhere noticeable. Yet coldness still pervaded a great portion of the Protestant Church, which saddened the heart of those who remembered the high hopes entertained by the reformers. The Huguenots, whom neither the cruel persecutions nor the fiery civil wars of the sixteenth century had been able to exterminate, after a brief period of partial toleration, had been vexed with restrictions ever more and more stringent. At length the series of perfidious violations of solemn engagements had culminated in the revocation of the Edict of Nantes, by a formal

abrogation of all the rights of the members of the "pretended reformed religion," as their faith was contemptuously designated by their oppressors. They were now bidden to conform to the established religion, and were not even allowed the poor alternative of voluntary expatriation. If several hundred thousand Protestants succeeded in reaching foreign lands, with little of their wealth, but with the industry and skill that had enriched their native country, it was only by eluding the vigilance of the cordon of soldiers which encircled them, and guarded the frontiers. Their beloved pastors, whose pious counsels were so needful to sustain their faith, were driven into exile with the threat, not unfrequently put into execution, that their return to France would subject them to an ignominious and excruciating death. Such continued to be the depressed condition of Protestantism till the very moment when the insane fury of the leaders of the revolution, in the first transports of successful reaction against priestly assumption and arrogance, led them to attempt the subversion of all the forms and ordinances of religion. "It was not until the iron despotism of Bonaparte reduced this chaos to order," writes Mr. Baird in a letter to the *Boston Recorder* (December 16, 1835), "that the Protestants knew what it was, in some good degree, to enjoy their rights. But where were they then? Persecuted and trodden under foot for two hundred and fifty years, is it wonderful that they did not exceed a million and a half in numbers, or that the light of the pure Gospel was flickering in the socket? On the contrary, is it not amazing that it was not wholly extinguished? Every effort had been made to detach the children of Protestants from the religion of their fathers. The avenues to honor and wealth, in almost all offices under the government, had been closed to them during the greater portion of these two centuries and a half. But during that same mournful period, the church of Christ in this land had the honor of

furnishing more martyrs to the truth as it is in Jesus than all the rest of Christendom."

"Even after the overthrow of the Empire, and the restoration of the Bourbons, the oppression of the Protestants was recommenced, and some eight or ten thousand of them were murdered in the riots excited against them in the south of France, by the fanaticism of the Catholics, during 1818, '19, and '20. And it was not until the occurrence of the late revolution of 1830 that this people, 'peeled and scattered,' and long trodden under foot, were reinstated in the full possession and enjoyment of their rights."

But persecution and other causes had not been altogether favorable to the internal purity of the church. "A defection from sound doctrine, and a consequent declension in vital piety, had begun to pervade the Protestant Churches on the continent, before the middle of the last century. In this lamentable departure from the truth and power of the Gospel, the Protestant Church of France shared too largely. So destitute of piety was its ministry, when the revolution of 1789 began to send the surges of infidelity throughout the realm, that not a few of its members united with their Catholic brethren in embracing open infidelity! Of those who did not apostatize, many preached nothing but moral lectures, in which the great doctrines of the Cross found no place. One of the oldest and best of the evangelical pastors now living, told the writer, a few months since, that when he entered the ministry he actually knew some ministers who had no Bible in their study, and whose chief authors were Voltaire and Jean Jacques Rousseau! He himself was not a converted man until years after he had entered the pulpit. And so low was the state of evangelical religion, that in 1817 there were not known to be more than four or five clergymen who preached the doctrines of the Gospel fully."

Such a declension was indeed deplorable; but the gener-

ation that had passed since the Protestant Church had received, through Napoleon's influence, official recognition; had witnessed a marvelous change. Many of the unconverted and worldly young men who had flocked into the ministry, in order to occupy the pastorates which the government now undertook to support, had been succeeded by men of higher principle who assumed the sacred office with the intention of laboring earnestly for the salvation of men. The number of churches had also increased. The appropriations made from the national treasury, in 1836, for the maintenance of religious worship during the succeeding year, contained the item of 890,000 francs, or \$166,875, for the support of 366 pastors of the Reformed Church, and 230 of the Augsburg Confession (Lutheran)—that is to say, 596 Protestant pastors in all.* And besides the established Protestant churches, whose pastors were appointed, and, in part, salaried by the State, there were a few independent chapels, in which the Gospel was preached with great purity.

It is interesting to see the advance of evangelical religion in the capital itself. Paris, in 1835, boasted of only three National Protestant Churches, as we learn from a letter of Mr. Baird, of January 13, 1836. Two of these were Reformed—the Oratoire and the church of Ste. Marie, in the Rue du Temple. Five pastors preached in succession in these two edifices, and in a suburban church at the Batignolles. Until recently, all these clergymen had been opposed to evangelical truth; but within a few years, two of a more Scriptural faith had been appointed—Rev. Frederic Monod and Rev. M. Juillerat. Of the remaining three, one—the Rev. M. Coquerel, a man of great talents, very popular as a preacher, and the editor of the paper *Le Libre*

* At the same time 34,076,600 francs, or \$6,389,362, were appropriated to the support of 30,429 priests and dignitaries of the Roman Catholic church.

Examen—was considered a decided rationalist of the German school. Thus were the Protestants of Paris condemned to listen to erroneous teaching for three Sundays out of every five; and much of the good that was done by the preaching of the evangelical teachers was liable to be counteracted by that of their heterodox colleagues. “With regard to the church of the Augsburg Confession, or Lutheran, in the Rue des Billettes,” writes Mr. Baird, “I am sorry to say that it is in a worse state than are the churches of the Reformed. There are three pastors attached to that church, none of whom are reckoned to be strictly evangelical. The number of Germans in this city is about fifteen thousand, of whom not more than two hundred, it is said, attend that church. It is to be feared that few of the others go to any place of Protestant worship.”

But besides these churches sustained by grants from the national treasury, there were five places in the great French metropolis in which there was evangelical preaching in the vernacular, supported by the voluntary contributions of those who found their spiritual wants unsatisfied in the establishment; besides four English Protestant services for the benefit of visitors from Great Britain and America. Undoubtedly the most important of the independent French chapels was that in the Rue Taitbout, under the pastoral charge of Messrs. Grandpierre and Audebez, men of warm piety, and, as Mr. Baird tells us, among the very best preachers he had ever heard. Their labors had been blessed. Their congregation crowded the hall in which worship was held; some of their hearers were very distinguished and influential persons, and a large number of the members of their church had been converted from Romanism within the past three or four years. In another part of the city, the religious instruction given to the elder pupils of a school, had paved the way for a service to which the parents of the children had been gradually attracted. Faithful and pru-

dent efforts had been rewarded by the gathering of an audience weekly to hear the Gospel, composed of persons who were, or had lately been, with scarcely an exception, Roman Catholics.

As evangelical Christianity began to revive in France, it evinced its vitality by the institution of a number of those benevolent agencies which Christian experience all over the globe has discovered to be indispensable at the present day to the efficient exertion of the energies of the Church. First, as might be anticipated, came a French Bible Society—soon to be followed by another, the French and Foreign Bible Society, when it was found that the fatal mistake had been made of committing the management of the former to persons of high official position, but of little religious activity. Each of these had its numerous auxiliaries in the departments. Next a Tract Society was instituted. Then, as the first instinct of a genuine piety invariably prompts him in whose bosom it is planted to a world-wide charity, a “Society of Evangelical Missions among non-Christian nations,” was established at Paris in the year of 1823. “It is a fact of much interest to Americans,” says Mr. Baird, “that it owes its existence, under God, in a great degree to American effort.” The Rev. Jonas King, who had been for some years at Paris studying the Arabic under De Sacy, with the view of qualifying himself for a professorship in Amherst College to which he had been appointed, received a letter containing a powerful appeal from Mr. Fish to come to Palestine and supply the place left vacant by the death of the lamented Parsons. The mind of the young scholar had been already impressed with the importance of the missionary service, and the letter of his friend came to him as a message from heaven. Before starting on his mission, which was limited at first to three years, Mr. King succeeded in interesting the French, English and American Christians at Paris in his work, and

in laying the foundation of this important missionary organization, of which he became the first missionary. From this small beginning the French Missionary Society had grown until, in 1835, it had a missionary institute at Paris, a missionary station in Southern Africa, and an income of about \$7,125. It may be of interest to add, that in 1863, the number of its missionaries was fourteen, with nine stations and nearly fourteen hundred converts from among the heathen, and its receipts were not much less than five times as large as they had been twenty-eight years before. This circumstance may serve as a partial measure of the growth of effective Protestantism in France during the period in which Mr. Baird was more or less intimately connected with the work of advancing the revival of religion in that country.

Of more recent origin was the Evangelical Society of Paris, with which Mr. Baird in his labors in France was destined to stand in much closer connection. "The Evangelical Society of Paris," says Mr. Baird in another letter to the *Boston Recorder*, written from the French capital, April 4, 1836, "was formed about three years ago. The formation was suggested by the French Committee of New York, consisting of Messrs. Eleazar Lord, Arthur Tappan and S. V. S. Wilder, appointed at a public meeting in that city some four years ago, after the return of the Rev. John Proudfit from Europe. Other circumstances, besides the proposition of that little committee, concurred to lead the friends of Christ in France to form such a Society." Its objects were principally these: to employ pastors to minister to churches too poor to sustain them by their own efforts; to support evangelists while building up new churches; to assist in the erection of new church edifices, or in hiring suitable chapels; to institute schools; and to educate and send forth colporteurs to distribute the Bible and other religious works, and give instruction to the peo-

ple in a familiar way. But the operations of this Society, like those of the other Protestant benevolent agencies in France, were still on a very contracted scale. Instead of scores of colporteurs, "the Society," writes Mr. Baird in 1836, "now employ six or seven of these laborers, who sell some thousands of copies of the Scriptures, tracts and books."

Such were the principal native associations. Beside these, the Continental Society (since known as the European Missionary Society), the Wesleyan Missionary Society of England, and the American Baptist Missionary Society, supported altogether some thirty-five or forty laborers in that country. The very efficient Evangelical Society of Geneva must also be mentioned, with its excellent Theological Seminary, and its thirty evangelists and colporteurs in several of the eastern departments of the kingdom.

Such was the position of evangelical Protestantism in France, and such the instrumentalities, native and foreign, already put into operation for the advancement of the Gospel there, at the time of Mr. Baird's arrival at Paris. His attention was naturally given, in the first place, to the consideration of the practicability of the diffusion of Protestantism in France by means of American labor and funds. He accordingly soon discovered that the present state of France was such, in consequence of the more liberal tone of the government since the revolution of July, 1830, that more open and direct attempts at reaching the Roman Catholic population would be tolerated, than were possible before the overthrow of the older branch of the Bourbons. No general scheme of resistance was to be expected. The opposition would take the form of vexatious annoyances on the part of local authorities—the prefects of departments and the mayors of the communes—at the instigation of the clergy. And caution was to be observed chiefly in the avoidance of even the appearance of conflict with laws which, if in any way susceptible of a hostile interpretation,

would certainly be perverted, from their original intention, in order to throw hindrances in the way of evangelical labors.

But ought the American Churches to attempt a separate organization, and employ their own missionaries in France, or ought they to become simple auxiliaries, leaving the choice of men and fields to the brethren upon the ground, and confining themselves to the task of furnishing the needful means? This was a vital question, affecting the entire policy to be adopted. Mr. Baird examined it with becoming carefulness and deliberation, consulting freely the Christians upon whose judgment he could rely with the greatest confidence, and making himself familiar with their views and experience. And the opinion at which he arrived, and whose correctness he never had any occasion to doubt was, that foreign Churches could take a more effective share in the evangelization of France by acting through existing organizations, than by attempting any separate operations. He believed that the native Christians of any country so highly civilized as France were in general much more likely to be intimately acquainted with the true spiritual necessities of the people, with the relative promise of different portions of the field, and with the best methods to be adopted for accomplishing the objects aimed at, than a committee or board at the distance of three thousand miles, and deriving all its impressions of the actual state of things from others. He was no less strongly persuaded that the cases in which a foreign clergyman or colporteur could labor as effectively as a native, perhaps himself a convert from the ranks of Romanism, were only exceptions to the general rule. A long course of years would not suffice to render an adult, if born abroad, so ready and exact in his command of the French language and pronunciation as to be acceptable to a French congregation. National jealousy might not be so serious an impediment in the way of an

American as in that of an Englishman ; yet the truth would meet with a cold reception when coming from a foreign apostle to those who prided themselves on belonging to a nation at once the most Christian, the most enlightened, and the most polite on the face of the globe. And apart from the consideration of language and nationality, it must be conceded that there is a tact manifested by the French, especially in dealing with their own countrymen, which a stranger to their manners, their traditions, and their modes of thought, cannot be supposed to possess.

Much of Mr. Baird's time was necessarily occupied in making himself familiar with the destitution of the Gospel that prevailed around him, and in acquainting the committee, under whose auspices he had gone out, with its extent and the best means for removing it. Besides this special work, he interested himself in procuring grants of books from the American Bible and Tract Societies, as they were required for distribution in France. In these departments of labor, however, his exertions were so multifarious that they can scarcely be described in this connection.

The spiritual wants of the Americans sojourning at Paris, and more especially their deprivation of those opportunities of social intercourse of a religious character, to which many of them had been accustomed at home, appealed to the heart of Mr. Baird, and induced him to establish a regular gathering at his own house which was kept up during the entire stay at the French capital, from 1835 to 1842, the only interruption of importance that occurred being in 1839 and '40, whilst Mr. Baird was in America. Every Saturday evening a considerable number of Americans, with some English persons, and occasionally a few of other nations, met in his parlor. An hour was spent in devotional exercises. Mr. Baird or some other clergyman conducted the services, which consisted of short prayers, singing and meditations upon the Holy Scriptures. Some book of the New

Testament—the Gospel of St. John, the Acts, or the Epistle to the Romans, for instance—was taken up, and a chapter in course furnished the theme of the evening. After some introductory words of an exegetical or practical character, an opportunity was given to all present to ask questions, or to make remarks tending to the elucidation of the passage, or to its personal improvement. The exercises were so regulated that, while nothing of an irregular or captious nature was permitted, the utmost freedom consistent with decorum and reverence prevailed. After the termination of the religious services, the greater part of those present remained to spend another hour in pleasant conversation. It was the oft-repeated testimony of many that no incident in their foreign travel had more forcibly reminded them of home, and dispelled the feeling of loneliness which those especially must endure who are journeying alone, than their presence at these informal "Saturday Evening Meetings." And there were some that had come abroad without any decided religious impressions, who here, in the apartment of one to whom they had until lately been entire strangers, were first brought to a knowledge of the vital power of Christianity, and who blessed God for having put it into the heart of one of their own countrymen to establish such a meeting in one of the most worldly capitals of Europe.

Mr. Baird's labors in behalf of his countrymen were not, however, confined to these social gatherings. Rev. Mark Wilks, an English clergyman who had come to France for benevolent purposes, had revived an English service which was originally instituted by Rev. Mr. Bruen in 1817, and had maintained it until Mr. Baird's arrival. "It was probably," says Mr. Baird, "the first regular Evangelical service commenced in the English language. At that time (in 1819) it was almost impossible to find an evangelical French Christian. By patient continuance in well-doing, he has

seen a great change take place—a change which is, however, only introductory, I hope, to a far greater and more glorious one.” On account of the countenance which was given to this enterprise by some of the diplomatic representatives of the United States, it was known as “the service of the American Embassy.” During the absence of Mr. Wilks in the summer of 1835, and, we believe, during some succeeding seasons, his place was supplied by Mr. Baird. More than two hundred and fifty persons, English and Americans, attended this service during the summer referred to, many of whom would otherwise have been for several months deprived of the opportunity of hearing the Gospel.

During his first year’s residence at Paris Mr. Baird wrote, for private circulation rather than for publication, as he states in the introduction, a “Memoir of the Rev. Joseph Sanford, A. M., Pastor of the Second Presbyterian Church, Philadelphia,” an interesting biography which appeared in 1836.

CHAPTER X.

INTEREST FELT BY REV. MR. BAIRD IN THE TEMPERANCE REFORM. HE WRITES A HISTORY OF TEMPERANCE SOCIETIES IN THE UNITED STATES, WHICH IS PUBLISHED IN FRENCH. UNDERTAKES A VISIT TO NORTHERN EUROPE IN BEHALF OF TEMPERANCE. LONDON. LETTER TO LORD BROUGHAM. HAMBURG. COPENHAGEN.

1836.

THE great Temperance Reformation in the United States had elicited, from its very commencement, Mr. Baird's cordial approval and interest. In fact he had been, in a certain sense, as the reader has already seen, a pioneer in the movement; for, long before total abstinence had been suggested, and while as yet he had not even heard the mention of temperance societies, the fearful effects of whisky drinking, as he witnessed them among his father's neighbors, had produced so thorough a conviction of the objectionable character of the practice, that he had renounced all forms of intoxicating liquors, and discountenanced their use by his friends and associates. It was therefore natural for him to watch with the most devout gratitude the gradual development of Christian public sentiment, as it slowly but surely came to the position that, in view of the flagrant abuses which even a moderate employment of ardent spirits as a beverage seemed to encourage, the only proper course, even for those who esteemed themselves too strong to be

led astray, was to be found in entire renunciation of their use, in deference to the frailty of their weaker brethren. Mr. Baird had kept himself well informed in respect to the wonderful progress of the American Temperance Society and its affiliated organizations, from the foundation of the former, on the 13th of February, 1826, to the date of his departure for Europe, when such associations in the United States were to be counted by thousands, and their members by hundreds of thousands. He had not been long in France before he became convinced that a similar reformation was needed on the continent; nor did any more feasible plan for the accomplishment of good in this direction present itself, than was suggested by the lack of any sufficiently authentic account of the progress of temperance principles in America. Several esteemed friends urged him to supply this want. "You have already been informed," he writes to John Tappan, Esq., in a report dated Paris, Sept. 21, 1836, "that it was at the suggestion, and even request, of the late Hon. Edward Livingston, who was the American Ambassador at this Court when I arrived in France (in March, 1835), as well as that of several excellent French gentlemen, that I undertook to prepare a work which should embrace a brief history of the Temperance Societies of the United States and other countries, together with as full a view of the principles of such societies and of the facts and arguments by which these principles are established, as could be included in a volume of moderate size. The wide diffusion of information respecting one of the most remarkable moral enterprises which the world has ever witnessed, by means of a language which is read by almost every well-educated man in Europe, was the motive which suggested the publication of this work. A minor, but still important consideration, was the hope that such a work might be the means of awaking France to the evils of the increasing use of brandy and other intoxicating liquors

in all the northern, and especially all the manufacturing cities and villages of the kingdom."

With such objects in view, Mr. Baird prepared during the winter of 1835-6, and caused to be translated and published at Paris in an octavo volume of 263 pages, his work entitled "*Histoire des Sociétés de Tempérance des États Unis d'Amérique.*" This history was rendered far more valuable by incorporating in it, though without destroying its unity, the most important of the treatises and permanent documents accompanying the reports of the American Temperance Society. An edition of over two thousand copies was printed and distributed among the most influential men of France and other countries; the expense being defrayed by a grant obtained for the purpose from that society. Respecting the results of the reading of this work in France, Switzerland and other portions of western and southern Europe, little need be said in this place, except that they were highly encouraging. From the island of Jersey, for instance, whither a few copies were sent, Mr. Baird writes that he received the most gratifying accounts of their having been already the means of doing much good. But the story of the reception of this work in northern Europe, and of the remarkable reformation which appeared to have been directly traceable to its perusal, especially in the united kingdoms of Sweden and Norway, will require considerable notice in the succeeding pages of this biography.

The accounts of the fearful prevalence and rapid spread of drunkenness among the inhabitants of the Scandinavian peninsulas, and in Finland and Russia, determined him to make a visit to northern Europe during the summer months of the year 1836. Accordingly, near the end of April, leaving his family at Paris he started for London, where he spent a few weeks, chiefly in attendance upon the anniversaries of the principal religious societies. Here he became acquainted with many of the best and some of the most in-

fluent men in the English capital. With the Rev. Dr. Reed, the Rev. and Hon. Baptist Noel, and other eminent clergymen, he had valuable conferences respecting the progress of the truth in Europe. At the anniversary of the Congregational Union, he was received, as he informs us in one of his letters, as a delegate from France, and was requested to speak of the moral and religious condition of that country. His visit was an eminently friendly and agreeable one; and this, notwithstanding an attack to which he had been subjected in one of the professedly religious journals of London, in consequence of a defence of the course of Christians in the United States which he had published under the title of "A Letter to Lord Brougham on the subject of American Slavery. By an American." (London, 1836.) *

One of his most pleasant interviews during this visit to London was with that excellent man, the Duke of Sussex. When in that city for a short time in the previous year, he had presented a letter of introduction to his royal highness from Mr. Van Buren, then Vice-President of the United States, and shortly after elevated to the presidential chair. But he had been unable to obtain an opportunity to converse with the duke, who was at that time suffering from a failure of his eyesight, for which he expected to shortly undergo a surgical operation. On the present occasion, Mr. Baird was more successful. The duke resided at Kensington Palace, under whose roof the Duchess of Kent with her

*The positions which Mr. Baird attempted to establish in this pamphlet of forty four pages were that, contrary to the belief expressed at the late Anniversary of the Anti-slavery Society, at which Lord Brougham presided, "the people of the United States are neither now, nor ever have been, contented with the existence of slavery amongst them; and that there is good reason to believe that the benevolent anticipations of your lordship will be realized." The writer traced the history of the institution of slavery, its progress and its abolition in the free states, and gave reasons for hoping that their example would soon be followed in the remainder of the Union.

daughter, the Princess Victoria, still lived. While waiting to see him, Mr. Baird was permitted to look at the extensive grounds attached to the palace, and at the library of the duke, the most attractive portion of the building. It contained no less than forty thousand volumes, exclusive of manuscripts. "As it regards Bibles and other works relating to the Christian religion," writes Mr. Baird, "this library is one of the most interesting in the world. With the exception of one library on the continent (that of the King of Wurtemberg, I believe), the library of the Duke of Sussex contains the greatest collection of the sacred Scriptures, in all languages, which is to be found in the world. Here are eighteen hundred versions and editions, in all the languages in which any portions of the Scriptures have been printed, including a copy of the first book ever printed with movable types. Then there is a perfect collection of lexicons, Rabbinical writings, ecclesiastical histories, commentaries, etc." The duke himself, he found to be very cordial and affable. "He entered at once into the most animated conversation respecting my country, the objects for which I have visited Europe, etc. He stated that he had always felt a very deep interest in the United States, adding that if two brothers should have a quarrel, it was no sufficient reason that their children should continue the animosity." Of the more private remarks of the Duke of Sussex, Mr. Baird was silent in his correspondence; having laid down for himself as a rule from which he never deviated, to commit no statements to writing which, however interesting they might be, could in any way be unpleasant to those by whom he was admitted to such unreserved conversation.

On the 17th of May, he left London on the *Columbine*, "the worst of the four Hamburg steamers." In consequence of the roughness of the passage, his first experience of the North Sea was far from agreeable. While confined to the

cabin by indisposition, his ears were shocked, as on many other occasions, by the fearful profanity of a portion of his fellow travelers, English merchants on their way to the German fairs. "Really," he notes, "it is no wonder that the French, and even far-distant heathen nations (as Gobat assures us is the case in Abyssinia), have given them a cognomen derived from their favorite form of imprecation. And so common is it, in France, to apply that epithet to them, and to the Americans (to whom as a nation it is quite as appropriate as to the English), that children and servants use it without having, in many cases, the slightest idea of its meaning."

Passing by the island of Heligoland—a barren rock in the North Sea, and opposite the mouth of the Elbe—a spot chiefly noted for its naval importance to the British during the wars of Napoleon, and for the facilities its position affords for smuggling English fabrics into Germany, the steamer reached in a couple of days, the entrance of the river. The ascent to Hamburg, a distance of eighty miles, was effected by day, and for hours the travellers watched the low banks of the Elbe, with its numerous islands, often dividing the stream into several wide but shallow channels. There were few important towns or cities to be seen except in the immediate vicinity of Hamburg. Then came into view the rural retreat of Blankenese, and Altona, the last town of the Danish territory, and appearing on the river's bank to form but one city with Hamburg.

Happily for the success of his labors in behalf of the mission for which he had visited northern Europe, Mr. Baird was provided with letters of introduction to some of the most influential gentlemen of Hamburg by Mr. Rumpff, diplomatic representative of the Hanseatic cities at Paris. Soon after installing himself in the hotel "Stadt Petersbourg," he called upon Mr. Doorman, by whom he was kindly invited to drive with him to his country seat, where

he was introduced to Mrs. D., a sister of Mrs. Rumpff, and a daughter of the late Mr. John Jacob Astor. On the first Sunday after his arrival, he preached in one of the English chapels. On subsequent days, he made the acquaintance of Mr. Sieveking, one of the syndics of the city, living in the suburb of Ham, and of the Baron Von Voght, living in the country, at the distance of three or four miles from Hamburg. This venerable man, who died not many months later, and before Mr. B.'s second northern tour, had been in his youth the intimate friend and warm admirer of the great national poet of Germany, Klopstock, as well as of the philosopher Schelling. From his own lips Mr. Baird obtained some interesting facts in relation to his history. "He was the son of a wealthy merchant of Hamburg, who gave him a good education, and sent him forth at an early age to travel throughout Europe, and acquire the improvement which nothing but this mode of instruction can give. Among the countries which he visited was France, where he was received very kindly at the court of Louis XV., and had the honor of being invited to the table of the monarch. On that occasion, as he related to us, his attention was arrested by the remarkable face of a gentleman dressed in a plain suit of green, who sat opposite to him at the table, and who he learned, upon inquiry, was no other than our illustrious Franklin, who was at that time in Paris, as the commercial agent of the Colonies, and was even then the object of no little attention, in consequence of the celebrity which his philosophical investigations had given him."

To these and other gentlemen of influence, Mr. Baird unfolded the nature of the object for which he had undertaken his present journey. By all, his efforts were highly appreciated. "I find," he writes, "that the object of my visit excites much interest here. Nothing whatever has hitherto been done for the Temperance cause in Hamburg."

"I found no Temperance Society in existence at Hamburg," he elsewhere tells us, "though there is much need of one; a large quantity of ardent spirits being consumed by the laboring classes of society. I conversed with many persons on the subject, and found several desirous of doing something. A few pious young men were resolved to attempt to form a society among themselves. As I had letters to several men of distinction in that city, I found all the facilities requisite for learning the state of things there, and also for distributing judiciously several copies of the History of Temperance Societies, and for making arrangements for the distribution of many more of the German edition when it shall have been printed."

A short stay at Hamburg sufficed to accomplish all that Mr. Baird found could be done by him in the promotion of the cause of Temperance. Avoiding the shorter but more tedious route to Copenhagen, he took the "diligence" through Altona, and over the level but fertile neck of the Danish peninsula to Kiel. In this part of his journey, he remarks that he was struck, as he rode through the belt of well-cultivated fields, with the aspect of loneliness and of a sparse population, not confirmed by statistics. This delusive appearance was owing in great measure to the circumstance that the cultivators of the soil, instead of living on their farms as with us, were gathered together in towns and villages, being frequently compelled to walk several miles to reach the scene of their daily toil. This singular custom, prevailing likewise in France and other countries of the eastern continent, evidently had its origin in those days of lawless violence, when the timid serfs were wont to cling to the feudal castle, as to a central point for mutual protection against organized robbery and rapine. From Kiel the sail was delightful among the islands of the Danish archipelago, and through the Great Belt and the Sound. At length, on rounding the point of the island of

Amager, the city of Copenhagen itself burst upon the view, appearing to rise from the bosom of the sea.

The week which Mr. Baird spent in the Danish capital gave him an opportunity to open the way for the introduction of the subject of Temperance to the notice of the most influential men in the kingdom. He found that little or nothing had hitherto been attempted in this direction, although drunkenness prevailed to a lamentable degree, especially among the lower classes. He therefore caused a number of copies of his book on this subject to be distributed among those benevolent individuals who it might be hoped would give countenance to the effort. A copy was also presented in his name, through the American Chargé d'Affaires, to the king. His majesty received the gift with many thanks, and promised to read it with attention. This circumstance led to an invitation to an interview with the King of Denmark, in which Mr. Baird endeavored to produce an impression favorable to the cause for which he was laboring.

Whatever time he could spare during his stay was given to the museums and other important buildings of the city, as well as of its environs. He was particularly interested in the great Royal Museum of Arts, and that of Northern Antiquities, excelling all others in the completeness of the series of Scandinavian remains which it possesses. "It is admirably arranged," says Mr. B., "and is kept in the finest condition, through the efforts of Professor Thomsen. Beginning with the earliest times, before the use of iron was known, you advance, in examining this collection, through the antiquities of the succeeding ages. The number of specimens amounts to many thousands. Runic remains form an interesting portion of this museum." The libraries and galleries of paintings were likewise explored with pleasure; and Mr. Baird familiarized himself with the scenes of the two great attacks upon Copenhagen by the English, in 1801, under command of Lord Nelson, and six

years later under Lords Gambier and Cathcart. Among the objects of minor importance that attracted his notice, was the very singular monument erected in one of the public squares to signalize the popular execration, and which, for little less than two centuries, had been retained in the very midst of the haunts of trade. On the rough sides of a granite base, surmounted by an equally rude obelisk, he found the unenviable inscription rudely chiseled: Til ævig Spott, Skam og Skjendsel Forræderen Cor. Ulfeld—*To the everlasting contempt, shame, and reprobation of the traitor, Corfitz Ulfeld.* It was a fearful immortality, or infamy, to attain, and probably the only instance in modern times of an imitation of that ancient Athenian practice, in accordance with which a tablet was set up on the site of the razed house of an enemy to his native country, with the words: "Antiphon the Traitor."

Mr. Baird had expected to make Copenhagen the furthest point in his tour, and thence to return by Berlin to Paris. But, in the providence of God, he was induced to alter his plan so as to extend his journey to Stockholm. He found that this could be accomplished with little loss of time, and he was so strongly urged to visit Sweden, that he determined to comply with the request. So insignificant are often in the eyes of men the occasions of actions whose results are as lasting as eternity.

CHAPTER XI.

FROM COPENHAGEN TO GOTTENBURG. THE GOTHA CANAL. STOCKHOLM. KING CHARLES XIV. (BERNADOTTE). THE CROWN PRINCE OSCAR. PRESENTATION OF MR. BAIRD TO THE KING. HE IS RECEIVED WITH REMARKABLE FAVOR. THE KING PROPOSES TO PUBLISH MR. BAIRD'S HISTORY OF TEMPERANCE SOCIETIES IN SWEDISH AT HIS OWN EXPENSE. HE PRESENTS A GOLD MEDAL TO MR. BAIRD AS A BENEFAC-TOR OF SWEDEN. COMMENCEMENT AT UPSALA.

1836.

ON the 3d of June, Mr. Baird left Copenhagen on the royal Norwegian steamer *Prinds Carl* for the city of Gottenburg, in Sweden. The Cattegat Sound, through which the ship made its way, was in most places so wide that but one coast, and that the Swedish, was visible. But at Elsinour, some twenty-five miles north of Copenhagen, the channel was not more than three miles broad, and the vessel passed near the too famous fort of Kronberg. Built in 1567, when Denmark held possession of the three southern provinces of Sweden, it was supposed, in conjunction with its sister fortification on the opposite coast, to command the passage. But the successful attempt of the British fleets in 1801 and 1807 to run the batteries "satisfied the world that there is nothing to be dreaded even from such a fortress, when the channel is so wide, and that, with a good wind, the danger of passing is very trifling."

Passing this ill-omened fort, in which the unfortunate mo'her of the reigning king of Denmark—a daughter of

George the Third of England—had spent long years of imprisonment on a charge of complicity with the noted Struensee, and leaving on the left hand the mythical site of the garden of Hamlet, the steamer brought our traveler, in the course of a few hours, to Gottenburg, on a high, bleak and rock-bound shore, presenting a very striking contrast with the low plains of Germany and Denmark. "The islands and the coast, as far as the eye can reach, appear to be nothing but pure masses of granite of a dark gray color. Not a tree, and scarcely a shrub, is to be seen on them." The very city of Gottenburg is built in part on the side and at the base of these forbidding hills, whose jagged points are to be seen in places interrupting the continuity of the town.

At this stage in his journey he was kindly received by Mr. *Commerce-Råd* Olaf Wyk, a member of the Swedish Diet, to whom he bore letters of introduction, and beneath whose roof he met, among others, Bishop Wingard, the worthy prelate of Gottenburg, who, when Mr. Baird next visited Sweden, had been elevated to the archbishopric of Stockholm, and the primacy of the kingdom, and resided at Upsala.

After a brief stay in this important town, Mr. Baird embarked for the capital on the small steamboat *Daniel Thurnberg*, preferring the trip through the great Gotha canal to the more expeditious route by post. This enabled him to see some very striking natural scenery, and to follow through its entire length the remarkable work of art which has supplied the links to complete the connection between Stockholm and the ocean, formed by a succession of rivers and lakes. The small vessel, named after one of the projectors and early superintendents of this work, and adapted to the narrow waters through which it was intended to pass, slowly made the ascent of the Gotha river. "The scenery along the banks is exceedingly varied, picturesque, and beautiful. The hills on either side are high, irregular in their shape,

and exhibiting all possible variety of outline on the deep azure of the sky. They are almost wholly masses of gray rocks, covered with a thin verdure of spruce and birch. They presented, indeed, an aspect of barrenness, but it was much softened by the numerous valleys and glens which are interspersed among them."

About thirty-five miles above Gottenburg, the little village of Edet was reached, where the first falls presented themselves to view. By far the most striking object to be seen on the journey, however, was the great falls of Trollhätta. Improving the time while the small steamer was elevated by a series of locks to the level of the waters above, a height of more than one hundred feet from the surging river below, the travelers clambered over rocks to reach the points from which the most striking views could be obtained. "To describe them adequately," writes Mr. Baird, "would require an abler pen than mine. Indeed it is impossible for any pen to describe them adequately. I was prepared to see much at these falls, which are, perhaps, the most remarkable in Europe; but I confess that all my expectations were far below the reality. We spent hours looking at them, and my only regret was that I could not spend days."

Entering the small steamboat once more, a short distance above the falls, Mr. Baird and his fellow travelers soon found themselves at the spot where the river issues from lake Wener. To traverse this noble sheet of water, which derives great beauty from the multitude of islands that stud its bosom, required eleven or twelve hours; for, next to Ladoga, it is said to be the largest lake in Europe. A second artificial channel was next followed, connecting lake Wener to its sister lake Wetter, over the high table-land that intervenes. "The people, like the rustic population of all parts of Sweden which we have seen, seemed to be a light-hearted, plain, frugal, hard-working folk. Many of

the women and children, as we passed along, came to the locks, with baskets of strawberries, and other fruits of the season, which they sold to the passengers." From lake Wetter, by a third canal, the Baltic was reached at a point fifty miles south of Stockholm.

On reaching Stockholm, he presented the letters of introduction which had been furnished to him to persons of influence in that city, to several of whom he gave copies of his work on the history of Temperance Societies in America. Nor did a full acquaintance with the condition of the people fail to convince him that his visit was most opportune. It had not escaped the attention of intelligent men throughout Sweden, that a disastrous change had been gradually stealing over the entire population. The Swedes, who in time of the great Gustavus Adolphus, and even in that of Charles the Twelfth, had been accounted one of the most sober nations in Europe, had within a remarkably brief period become the slaves of intemperance. The laws placing no obstructions in the way of the manufacture of ardent spirits, it was now so extensively practised that the number of distilleries in Sweden, with its population of scarcely more than three millions of inhabitants, was said to have reached the almost incredible total of one hundred and sixty thousand! "Indeed," writes Mr. Baird, "in many parts of the country, almost every farmer has an apparatus more or less extensive for the manufacture of this dreadful poison. Vast numbers of these distilleries are on a very small scale, intended chiefly to distill the potatoes which are grown on the farm; while in many cases they are on a far greater scale and manufacture large quantities. It also appears, from the statistics published by Colonel Forsell, that about forty millions of gallons of this whisky are annually consumed in Sweden, by a population of a little more than three millions!"

"It is obvious that this country will be ruined if this

dreadful evil be not arrested. Should it continue as it has for the last twenty years, augmenting at a fearful pace, the Swedish nation, distinguished for hardiness, courage, activity, energy, amiableness, morality and other excellent traits of character, must descend from the proud eminence which it has occupied—the days of its glory being numbered. No Gustavus Vasa or Gustavus Adolphus will hereafter astonish the world by the feats of valor of Swedish armies, if the physical energies of the nation continue to be thus undermined." It is true that some efforts had been made to check the growth of the monster that threatened to destroy the national life. But the societies formed on the principle of partial abstinence had signally failed, and although some good had undoubtedly been effected through their instrumentality, they had fallen into general contempt and become virtually extinct.

Happily, the work written by Mr. Baird and placed in the hands of educated and reflecting men, in a language which they could understand, reaching Sweden just at the moment when the evils which it was intended to combat had assumed such threatening dimensions, touched a chord whose vibrations thrilled the entire kingdom, and, under God, was blessed to be the instrument of a reform which, for its extent, rapidity and depth, has perhaps been rarely equaled in our days. Among the friends of the Temperance movement whom the good providence of God raised up from among the powerful, to the King, the Crown Prince and the Count Augustus von Hartmansdorff must undoubtedly be assigned the first rank. But of the active workers, to whom in no small degree its success is attributable, the Rev. George Scott of the Wesleyan Methodist Church deserves the most honorable mention.

Charles John—formerly known as Bonaparte's intrepid general, Bernadotte—whom it was his fortune to see on several occasions, and to become well acquainted with in

the course of a number of private interviews to which he was admitted, was ever admired and highly respected by Mr. Baird. While not denying that the old king might not always have adopted the most judicious course in his conduct towards the friends of progress in Sweden, he believed that Bernadotte had endeavored to do his duty, and had been the occasion of incalculable advantage to his adopted country. In his work on Northern Europe, written a few years later, Mr. Baird says of Bernadotte: "It has happened to us to see this distinguished man several times; and though he is now not far from eighty years of age, and is truly the Nestor of kings, yet he walks with much elasticity of movement, and seems in fact to be a man of scarcely more than fifty years. He is tall and erect; his air and carriage are exceedingly dignified, and he looks like a man who was born to command." Of his relations to Napoleon and the motives that influenced him in his course with reference to that wonderful man, he writes: "There are many persons who believe that Bernadotte owes all his greatness to Bonaparte. He was a republican general of considerable distinction before Bonaparte had attained to any high command. But he was a very different man from Napoleon. He was guided less by ambition than by the disposition to do his duty to his country. He was a republican, and a sincere one, we have reason to believe. He was opposed to Napoleon's overturning the Directory and destroying the Republic; and, if he could have had his way, it is probable that he might have prevented that act. But when it was done, and Bernadotte saw that the French nation submitted to it, he considered resistance as vain. Through the persuasion of Joseph Bonaparte, who is his brother-in-law, he became reconciled with Napoleon, and agreed to serve under him. This he did with great distinction for ten years. That he was always hated and feared by Napoleon, there is every reason to believe. What made him King of Sweden, so far

as relates to secondary causes, was his humane and noble treatment of the two thousand Swedes whom he made prisoners when he compelled Blucher to surrender with his army of thirty thousand men, in the neighborhood of Lübeck, in the month of November, 1806. These men, upon their return, to Sweden, filled the country with his praise. And it was this that turned the eyes of the Diet upon him when they had to select a Crown Prince, upon the sudden death of Prince Christian Augustus of Holstein, who had been chosen for that high station.

“That Bernadotte has been a blessing to Sweden is certain. He has ruled well, considering the many difficulties which have surrounded his path. It has been unfortunate for him that he has not known the Swedish language. He has therefore been obliged to learn everything through interpreters. This is not only inconvenient, but absolutely dangerous. Still he has done well. The country never was in a more flourishing state than at present. The national debt has been extinguished, and the people are preparing gradually for extensive ameliorations.

“That there are many men in Sweden who think that the king has been too much opposed to the reform which they suppose the state of the country demands, is quite probable. But it is also probable that the opposition party, however honest they may be, may expect too much from their good old monarch. It belongs naturally to old men to be cautious, and even timid, according to the opinions of the young and ardent. But the Swedes ought to remember, that if their venerable sovereign in his old age is averse to approving measures which he deems to be inexpedient, at least at this time, they ought to bear with him in consideration of the services which he has rendered to the country during a long and critical period.”

The only account that Mr. Baird has left of his interesting and important interview with Bernadotte, we find in a

sketch, evidently written *con amore*, which was published a few months after the king's death.*

"It was in the month of June, 1836, that the author of this article first saw the good old king. The occasion was the kind invitation of his majesty to a special audience, a few days after his arrival at the Swedish capital, in relation to the Temperance cause. Upon reaching Stockholm, he had sent to his majesty, by the hands of our most attentive and courteous *chargé d'affaires*, Christopher Hughes, Esq., then the diplomatic representative of the United States at that city, but now performing the same functions at the Hague, a copy in the French language of the history of the temperance societies, which he had a few months before written and published at Paris, at the request of the late Edward Livingston, accompanied by a brief and respectful note. In the course of two or three days a message was received from the king inviting him, as well as a friend from the city of Philadelphia, who was at that time visiting the north of Europe, to what is called a private and special audience. The hour appointed for our reception was ten o'clock in the evening.

"At that season of the year, it may be said that night is scarcely known at Stockholm and other cities in Europe equally far north. The sun indeed descends below the horizon; but so great is the twilight in these northern regions, that there is no more darkness, even at midnight, than with us in the same month at an hour after sunset.

"A broad gray light, sufficient to enable one to read with ease, even in the parlor and the retired chamber, spread over the city. The crowds were fast disappearing from the great thoroughfares and promenades, and the remaining portions of the town and surrounding country were fast

* Life and Character of the Late King of Sweden, by Robert Baird, D. D., in "Graham's Magazine" for November, 1844.

assuming that solemn aspect which midnight gives to the scene.

“Stockholm is by far the most picturesque and beautiful city in Scandinavia. It has often been called the Venice of the North, but not with much propriety. The central portions stand on six or seven islands which lie in the outlet of Lake Maelar, just where it falls into the great estuary, abounding with islets, which puts up from the Baltic. On the western side of a central island, which rises to an elevation of at least fifty feet, stands the royal palace. It is one of the most imposing in size, structure and situation, of all the edifices of the sort in Europe.

“At the hour appointed we rode to the palace. Ascending to its western entrance, we passed through a company of royal guards sitting quietly on their noble horses. In an instant we found ourselves at the foot of the great stairway that leads up to the apartments of the king, which were in the north side of the palace. Mounting up three immense flights of stone steps, and passing by another company of guards, whose duty it is to defend the immediate approach to the royal abode, we entered a vast antechamber. Here we were met by one of the aids of the king and conducted through a long and splendid hall, or *salon* rather, whose walls were adorned with some admirable paintings, and where are found some exquisite statues chiseled from the purest marble of Carrara. From its further end we were ushered into the throne-room, where we found his majesty waiting to receive us. He had just been holding an audience with some of the foreign ambassadors.

“Dressed somewhat after the manner of a general of the highest rank, wearing on the breast of his closely-buttoned coat the various insignia of the four or five orders of the kingdom, as well as those of other countries which have been conferred upon him, he received us with the *dignity* which characterizes the manners of a gallant and veteran

general, and the *grace* and *suavity* of an accomplished prince. Entering at once upon the subject which occasioned the interview, he returned his thanks for the history of the temperance societies, said he had read it through with great interest, and that 'if we would permit it'—to use his own polite and kind language—'he would have the volume translated into Swedish, published at his own expense, and circulated throughout the kingdom.' In reply, he was assured that nothing could give greater satisfaction to the friends of the temperance cause in America than to hear that his majesty had adopted such a resolution. A conversation then ensued in which the king spoke in a manner every way worthy of an enlightened and excellent ruler, of the evils of intemperance, deplored their prevalence in Sweden; and while he expressed his fears that these evils were too widespread and inveterate to admit of remedy, yet he avowed his readiness to encourage any measure which experience had demonstrated to be useful in other countries in effecting their diminution or extermination.

"After having spoken at length on the subject of temperance societies, and of the good which they had accomplished in the United States, his majesty took occasion to express himself in the kindest manner respecting our country; said he had been familiar, from his earliest years, with its history, and that he had followed, with the deepest interest, the rapid and most astonishing progress of its prosperity. 'The world,' said he, 'has never seen anything like it. It is wonderful, truly wonderful. I see,' he continued, with a smile, 'that you have a surplus revenue,* and are really at a loss to know what to do with it. If you will send some millions of dollars to the Old World, I will engage to find some countries which will be most happy to relieve you from the embarrassment which it seems at

* This interview, the reader will keep in mind, was in the summer of 1836.

this moment to give you.' He was told that there was every reason to believe that the embarrassment to which he had alluded would not be of long continuance, and that without doubt our Government would soon find some way of reducing the revenue to the standard of its wants, if not below it. 'But let me say one thing,' replied the venerable old king, 'let me say one thing—you must keep united. For whatever be the evils which you may experience whilst united, they are nothing in comparison with those which will flow from division. For, if you become divided, then will you inevitably have civil war—the worst of all wars. And if that should happen,' said he, in a slow and decided manner, and with a tone that indicated deep feeling, 'if that should happen, *perhaps* another Napoleon will be raised up to be another curse to humanity.' This is language whose import it is not possible to mistake, and it ought to be pondered well by those among us, whether in the North or the South, who talk so lightly about the separation of these States, so happily and so long united.* And what an opinion does this remark convey of the 'modern Alexander,' uttered by one who knew him well, and spoken not in the irritation and excitement of personal disappointment, but after more than a quarter of a century had passed away since any collision between them had occurred, and in the calm and reflection of old age.

"In the course of this interview, his majesty inquired whether we had become acquainted with General Lallemand, who came to the United States after the downfall of

* Elsewhere Mr. Baird wrote, in allusion to the same topic, disunion : "There is too much said about division, for this cause and for that, as if division were practicable without blood. No; the man who even dares to whisper the proposition to divide these States and rend to pieces our happy Union, should be at once arraigned as a traitor, and brought to condign punishment. On this subject there ought to be but one sentiment throughout all our land."

Napoleon. We replied that we had not; that we knew him only by reputation; that he had married a niece of Mr. Girard, one of our wealthiest citizens, and shortly afterward died, and that his wife (who had married a second time) and daughter are now living in the city of Paris. The king said that he had heard of the death of General Lallemand, and remarked that he had known him well, and also his brother, a member of the Chamber of Peers in France, for both had been generals under his command when he was a French marshal. He then related the following interesting anecdote respecting one of these Lallemands: 'In the battle of ——' (the name is not distinctly remembered) 'at a most critical moment I gave orders to my division to advance to the charge. Just at that instant a musket-ball struck me in the neck. Feeling the sharp and cutting pain, I applied my hand to ascertain what was the matter; and finding that I was wounded, I pressed my pocket handkerchief between my neck and the stock to stop the blood. The soldiers and officers around, seeing this, came to a halt, fearing lest I was seriously wounded. When I recovered myself, and had time to look about, I perceived that the line was getting into confusion by the falling back of the party immediately about me. Seeing General Lallemand near me, I said to him, "Lallemand, why are the men halting? there is no time to lose here, it is nothing (meaning the wound is nothing), death itself is nothing; glory and the country are everything, and let the men advance to the charge." This they did, and left me behind till the surgeon could dress my wound. This happened,' said the king, 'when I was in the service of the emperor. In the fall of 1813, after the battle of Leipsic, whilst the allies pursued Napoleon towards France, I led my army against Denmark, and on my way marched to Lübeck, which I had captured in 1806 from the Prussians, as a French marshal, and now I had to capture it from the French, as Crown Prince of

Sweden, having the same two thousand Swedes under my command whom I had taken prisoners there several years before. To my surprise, I found my old friend and fellow-officer, Lallemand, with fourteen thousand men, holding that important place for the emperor, and I summoned him to surrender ; but he sent me back word that he had, years ago, learned, under an old general, " that death was nothing ; that glory and the country were everything," and that he would not surrender. The next day, however, he sent me an officer to say that he knew he could not hold the place long, and that if I would allow his officers and men to march out of the place with their arms, he would surrender Lübeck, and retire toward France. And I told him he might do it. So I obtained possession of Lübeck, that time, without the loss, on either side, of one man. And I value this achievement more than any victory which I ever won ; for I never wished to cause one human being to lose his life if I could possibly prevent it.'

" Who can refrain from admiring the humanity of this simple and noble remark, made by one of the greatest commanders of his age ? What a contrast between such sentiments and those which we often hear expressed by some among us who would be considered brave men, and who regard the life of a human being as little better than that of a beast ! And how excellent must have been the heart of that great general, whom a hundred battles, and more than thirty years spent in wars, could not harden ! Would to God that all military men possessed a similar spirit !

" The interview lasted about an hour. The conversation was of the most interesting character, and related to various subjects, suggested by the then state of things in the old and the New World. Like all other audiences, special and public, at which it has been our lot to be present, the conversation was of the most familiar and easy nature, and altogether like that of three or four gentlemen standing in

a little group in the middle of the room. There was no officer or other attendant present. As is the custom in such interviews, the king took the lead in the conversation, and of course spoke of such subjects as were deemed by him to be most proper for the occasion. At the close of the interview, he expressed much gratification at having seen us, and regretted that our stay was likely to be so short in Stockholm.

“As we retired from the palace, we found the streets deserted, save by a sentinel posted here and there to guard the slumbering inhabitants. A deep silence reigned everywhere; and yet it was not *night*! We made our way to our hotel with a sort of awe, for we seemed to be passing through a deserted city, or rather through one whose inhabitants were all dead, with here and there a solitary exception. But solemn as was this, to us, most unusual scene, it could not efface from our minds the very favorable impression which the appearance, the manners, and the conversation of the excellent old Bernadotte had made upon them.”

Mr. Baird had, very soon after his arrival, sent a copy of his work on Temperance Societies to the Crown Prince Oscar. This circumstance led, in a very unexpected manner, to an invitation to a private audience, at which the Princess Royal was also present. The conversation, he tells us in one of his familiar letters, turned almost entirely on the subject of Temperance, in which both the Prince and his wife (a daughter of Eugène Beauharnais, and granddaughter of the Empress Josephine) expressed the liveliest interest. “The Prince stated that he was ready to do anything which he could to advance it. He said that he had, as commander-in-chief of the army, witnessed the baneful effects of ardent spirits in that branch of the public service; that he had for several years abandoned the use of them; and that he did not allow them to come upon his table for

the use of others." It was natural that one who had arrived at such just conclusions from the result of his own observation, should welcome the effort which it was Mr. Baird's desire to see inaugurated in Sweden. Accordingly, he placed himself at the head of the movement, and, as patron of the National Temperance Society soon after instituted, his influence was powerful for good. For Mr. Baird himself he cherished to the close of his life the most kindly feelings.

To the American Minister, Mr. Hughes, Bernadotte expressed his intention of giving to Mr. Baird a mark of his high appreciation of the Christian philanthropy that had induced him to come so far from his native land, in order to contribute to the moral amelioration of the inhabitants of Northern Europe. Accordingly, before his departure, a large gold medal was presented to him on the part of his majesty, such as is from time to time given to those who have distinguished themselves by special philanthropic effort, and confers upon them admission into the rank of public benefactors. On one side this medal bears the portrait of the king with the words "CAROLUS XIV. JOHANNES REX SVECIAE ET NORVEGIAE;" and on the reverse, surrounded by a wreath of laurel leaves, the legend "ILLIS QUORUM MERUERE LABORES,"—*To those whose labors have deserved it.*

His efforts were not, however, restricted to these important interviews. "I did not fail," he writes, "to employ every occasion of giving all the information which I could to the many persons with whom I became acquainted, in regard to this important subject; and I trust that, with God's blessing, all will not be in vain." The twenty-five copies of his work sent to prominent persons in Norway, and the one hundred and twenty distributed in a similar manner in Sweden, were not without their fruit. Of this he received abundant testimony soon after his return to Paris.

During Mr. Baird's stay at Stockholm, he had an opportunity to make an excursion to the famous University of Upsala, and to witness the triennial Promotion of the candidates for honors in the faculty of Philosophy, which corresponds in part to the annual Commencements of our colleges and universities. Upon the graduates of the Theological, Medical and Legal Schools, the customary degrees are privately conferred by their respective professors; but those of the Philosophical School are, at the close of every third year, advanced to the title of master of arts in the presence of a large concourse of people. As he could not avail himself of the steamboat which ran up to Upsala on the previous day, nor of the "diligence," that started too late in the morning to enable him to reach the scene of the literary exercises in time, he was forced to resort to posting in true Swedish fashion, in a rough, springless vehicle, not unlike an ordinary cart. Starting at ten o'clock in the evening, with the western sky still lighted up by the sun that had set an hour before, at half-past twelve he reached the first station. "At eight in the morning," he writes, "I was at Upsala, having made the journey chiefly in the night, if night it may be called, during which I could read with the utmost ease, though there was no moon, nor more than one or two stars to be seen. The illumination which the setting sun had made in the north-west gradually moved around to the north, where it was at midnight; and then it advanced to the north-east, where it remained increasing in splendor until the sun rose at three o'clock."

The hotels being full to overflowing with guests, Mr. Baird called upon Professor Geijer, the distinguished historian of Sweden, to whom he presented a letter of introduction. He was most cordially received, and accompanied the professor to a public breakfast given by himself at the "orangery" in the botanical gardens of the celebrated Linnæus. Here were gathered not only the professors, but

the students who were that day to receive their degrees, and a large number of the most prominent gentlemen of the kingdom. "I was received," he writes, "with great kindness by many persons of distinction, among whom was the Archbishop of Sweden." A few spare moments enabled him to look at the house and grounds where the father of botanical science lived, labored and died; and he mentions, in particular, that he saw the daughter and only surviving child of Linnæus, herself then at a very advanced age.

From the breakfast the company marched in procession to the great cathedral of Upsala, a noble shrine, the most worthy of being seen in all Sweden, and under whose Gothic arches are interred some of the most celebrated men of that land—Gustavus Wasa and Linnæus among the number. After a musical prelude, the *promoter*, who on this occasion was Professor Geijer, delivered an address in the Latin language, and proceeded next to confer upon the candidates the doctorate of philosophy, equivalent to the degree of master of arts in England. The formalities were striking. "Each one of the ninety young men who graduated on this occasion, came before the Promoter on an elevated platform, with a crown of laurel in his hand, which the Promoter received from him and placed, as he stooped, on his head, afterwards putting a ring on his finger and a little book in his hand. At the very instant when the crown was imposed on the head of each, a cannon was fired in the adjoining yard. This was done with the utmost precision, the signal being given by a person appointed for the purpose. After all had been in this way crowned, one of the graduates delivered a Latin salutation, and another an address in Swedish to the ladies. This was all the speaking which was done by the students." A sermon preached by a distinguished clergyman, music by the band, and a march in procession around the cathedral closed the exercises; and there followed a public dinner in the orangery of the new botanical gardens.

From the dinner the company adjourned to the surrounding gardens, where the students "chaired" the Promoter, and after marches and countermarches and joyous songs, paid the same honor to a graduate of fifty years' standing, who chanced to be present on the occasion. Leaving the assemblage, about to engage in a grand ball, Mr. Baird returned by night to the capital as he had come; and somewhat fatigued, he tells us, by his travel of nearly one hundred miles within thirty-six hours. The only feature that marred in his eyes the pleasant festivities, had been the unsparing use of brandy at each of the meals at Upsala, by young and old alike. The sight was not encouraging to one who had come to Sweden for the express purpose of endeavoring to check this great abuse.

CHAPTER XII.

EXERTIONS IN BEHALF OF TEMPERANCE IN GERMANY, HOLLAND AND BELGIUM. INTERESTING INTERVIEWS WITH THE KING AND CROWN PRINCE OF PRUSSIA, PRINCE JOHN OF SAXONY AND KING LEOPOLD OF BELGIUM. VIEWS OF THE GOVERNMENT AND LITERARY MEN OF GERMANY.

1836.

AFTER having accomplished everything that seemed feasible, during so short a sojourn as it was in his power to make at Stockholm, Mr. Baird started by steamer for St. Petersburg, much to the regret of many friends who thought that great good could be accomplished by his prolonging his stay. But he was not permitted to see the Russian capital at this time ; for the vessel upon which he made the attempt had not proceeded more than fifty miles on its way, when owing to an accident to the machinery, it was compelled to return to Stockholm for repairs. As no other means of reaching St. Petersburg would present itself for a fortnight, it was out of his power to proceed according to his first intention. He therefore availed himself of the departure of a steamer for Lübeck, to set out upon his return. The sail down the Baltic was pleasant but monotonous ; and the travelers were doubtless glad to arrive at Travemunde, the small port of Lübeck, whence they soon reached the city itself. A few hours were spent in visiting the principal objects of interest in Lübeck, now sadly fallen from her former prosperity, when an extended commerce

enriched her citizens with the silks and other costly merchandize of distant lands ; and when as head of the Hanseatic league, the delegates of eighty-three free cities and towns met within her walls. Yet the very antiquity of Lübeck was a source of interest ; and the houses and churches of curious architecture, carrying one back to the confines of the Middle Ages, seemed in no way unworthy of its traditions.

From Lübeck he posted in company with an agreeable Russian gentleman through the level plains of Mecklenburg and Brandenburg to Berlin. On reaching this place the interests of the Temperance cause first occupied his attention. A slight sketch of his labors is given in one of his familiar letters : " I commenced at once, when I arrived, calling upon the persons to whom I had letters, who were Count Gröben, Major Van Gerlack, Professor Neander, Rev. Mr. Ayerst, and one or two more. At first I was much discouraged. But soon matters went better, and before the end of last week I had made all the arrangements for having my History of the Temperance Societies translated into German and published, Mr. Ayerst and one or two excellent men of the little Temperance Society here having engaged to see the work well done. This was, therefore, off my mind, and I had time to see many of the objects of interest here, at Potsdam (nearly twenty miles from Berlin, where Frederick the Great lived, and where the King and royal family now live much of the time), and at Charlottenburg. I had also seen the Crown Prince and been most kindly received by him, obtaining a letter of introduction from him to Prince John of Saxony. I had sent a copy of my book to the King, through Prince Wittgenstein, one of the Ministers whom I had called upon ; and all things being arranged, as I supposed, I engaged my place in the diligence for Dresden, with the expectation of setting off on Saturday morning. But on Friday night,

when I had made the last visit to my friends here and returned to the hotel, I received a message from the King saying that I must dine with him the next day at the Palace of Sans-Souci at Potsdam, at half-past one o'clock. This altered all my plans. It was thought by some excellent men here that I ought to accept the invitation; I did so, and went out and spent most of the day. It was a most interesting season to me. I met there about forty gentlemen and ladies of the first rank in the kingdom. I was presented to the King and had much conversation with him on the subject of my visit, and also with his sons, the Crown Prince and Prince Charles, and their wives, the Princess de Liegnitz, the *wife* of the King (not the Queen, *she* is not living), with Baron Humboldt and others. It was a most important matter for the Temperance cause. I was received most cordially."

In another letter Mr. Baird describes more particularly the members of the royal family of Prussia by whom he was so kindly received, and with some of whom an intimate acquaintance continued for their entire life. "The king," he writes, "is sixty-six years of age, and more vigorous and firm than I had expected. I had thought that he was very old looking and feeble, but he is not so. He is tall, though he stoops a little, is affable, and is no doubt a man of good dispositions. The Crown Prince I should suppose to be about forty-five years of age. He is universally beloved, and is unquestionably a very good man. The Crown Princess is a sister of the King of Bavaria, and is a most lovely lady and greatly beloved by the people. The Prince William and his wife I did not see. They were not present. The next son of the King in age is Prince Charles. He is a man probably of more energy than most of the others. The youngest son of the King appears to be quite a youth. Besides four sons (whom I have just mentioned), the King has three daughters, who are all married—the eldest to the

Emperor Nicholas of Russia, another to a Prince of Mecklenburg-Schwerin, and a third to Prince Frederick, second son of the King of Holland."

"It is something remarkable to see so large a royal family which contains so many members who are virtuous and good people. The family of the present King of Prussia has been unquestionably well brought up, and his children show that the good training which they have had has not been in vain." And he elsewhere writes respecting the reigning family in connection with the political government: "There is no freedom of the people. The censorship is very rigid. Such a thing as an opposition journal does not exist. There are only three political papers in Berlin, and they are advocates of whatever is done by the Government. And yet I do not believe that there is in the world a better conducted government of the unlimited monarchical kind. The king is unquestionably a man of kind, upright, honest intentions. He is beloved, and justly so, by the people; for he seems to be intent upon promoting their interests. The members of his family are liked because they are amiable, kind, affable and moderate in all their conduct. There is no haughtiness or arrogance seen in them. The princes, it is notorious, are bringing up their children in a simple and proper manner. They do not differ from those of the people, except that they are perhaps better taught and possess better manners."

Mr. Baird left Berlin, as we have seen, with a warm admiration of the royal family, and especially of the Crown Prince (the late King Frederick William IV.), with whom he maintained to the end of his life a cordial attachment, strengthened in repeated visits to Prussia. Although he could not but disapprove of the reactionary course of the prince after his ascent to the throne, he always gave him credit for great sincerity of character, and a true desire for the welfare of his people. Having made arrangements

for the publication of his *History of Temperance Societies* in German, in a somewhat enlarged form, and under the auspices of the Crown Prince, to whom the translation was to be dedicated, Mr. Baird left Berlin for Dresden, for the purpose of seeing Prince John of Saxony.

And here again, Mr. Baird's correspondence furnishes us with some account of his visit: "You are aware that this prince, who is a brother of the present king of the country, is distinguished for his literary acquirements and for his philanthropic efforts for the welfare of his fellowmen. He is a young man. I had an interview with him of considerable length, having been introduced to him by a letter from the Crown Prince of Prussia, who is his brother-in-law. The prince has not organized a Temperance Society in Saxony, as I had heard; but has disseminated much information on this subject. And he told me that a sensible diminution of the quantity of ardent spirits used in the kingdom has taken place, not only occasioned by increased light on the evils of that use, but also in consequence of the enactment of laws which are calculated to repress the sale of intoxicating liquors, especially that of brandy. The prince stated that he had met many difficulties in this enterprise, and that he was at times well nigh discouraged." He expressed great pleasure at the prospect of publication of Mr. Baird's work in German, and promised to endeavor to have it widely circulated in Saxony.

The time which he had spent in making this tour through northern Europe had far exceeded the limits which Mr. Baird intended to allot to it, when he left Paris, where his duties now imperatively demanded his presence. His return was, therefore, as speedy as practicable. It was deemed important, however, that he should visit Holland and Belgium on his way. For this reason, after reaching the Rhine at Mayence, he descended that river and entered Holland at Nimeguen. In his rapid journey through central Ger-

many, he stopped for a short time at Leipsic, and again at Halle where he made the acquaintance of Prof. Tholuck, the distinguished theologian, and visited the celebrated Orphan House, established by Franke, where he found two hundred children clothed and taught—this great benevolent institution having had its birth in the faith of that excellent man, on whose monument Mr. Baird read the simple words “*Er vertrauete Gott,*” *He trusted in God.*

Throughout Germany Mr. Baird had received the kindest attentions from the gentlemen to whom he bore letters of introduction as well as from others, and had been admitted to private audiences at two of its regal courts. But these circumstances did not blind his eyes to some lamentable truths respecting the political condition of the people: “The governments interfere with everything. The most rigid police is employed. The least appearance of a political movement at once excites the suspicions of the rulers. Many of the smaller states are exceedingly oppressed. Hundreds of students in the universities either are now in prison, or are under arrest for having belonged to the *Burschenschaft*. Many have been condemned to five, six, and even to ten and fifteen years’ imprisonment. Now, though I am no advocate for students meddling with politics, instead of attending to their studies, and think them very unfit to take the lead in such grave matters, yet I do think that the treatment which they have received, in many cases, is cruel in the extreme. My blood boils when I think of thoughtless young men, who may have been imprudent, and quite culpable indeed, being punished in so rigorous a manner.”

But there were other peculiarities of German society, as then constituted, that called forth his severest reprobation: “I do not like the subserviency of the men of learning, and even the ministers of the Gospel, in Germany, to the powers that be. In many cases, instead of manfully holding up the

duty of rulers as well as of the ruled, they indulge in dreamy speculations on the divine right of regal authority, and make the most beautiful dissertations, comparing the king to the father of a great family, and in the meantime the people are, in some countries, crushed under increasing oppressions. Such conduct is unworthy of them. Let ministers preach against disobedience to the laws as they ought; but let them also say what is the duty of the ruler. But such is the state of things in some parts of Germany, that if you were to talk about a constitution, you would find that the very word would strike dumb those who hear you. If you were to go on to speak of limited monarchy, and the justice of the people having a share in legislative and judicial proceedings, you can scarcely imagine with what a look of fear you would be viewed. And if you were to say, or even hint, that oppression might be so great as to justify the people in rising up and saying to their rulers that they will not submit to it, you cannot conceive what horror your discourse would inspire." With all these discouragements, it was still Mr. Baird's opinion that a brighter day for Germany would soon dawn. He could not avoid the belief that the better part of the rulers would gradually accord to their subjects a larger degree of freedom; while the rest would defer doing this, until induced to it by compulsion. And the catastrophe might not be so distant as many supposed: "The press is dead, but the spirit of liberty and the desire for just rights are not; and when the proper crisis arrives, it will be found that *sympathy* is a more powerful means than even the press, and will supersede its necessity."

From Nimeguen he proceeded to Amsterdam, where in the course of a few days he visited all the principal objects of interest of the great Dutch metropolis. At Utrecht and at the Hague he also stopped, and made the acquaintance of Herringa and Baron Golstein, at whose request he made

arrangements for the translation and publication of his *History of Temperance Societies* in the Dutch language; these gentlemen undertaking to superintend the work, and to secure the means for defraying the principal portion of the expense. The King of the Netherlands was on the point of leaving the Hague for his country palace at Loo. It was owing to this, that Mr. Baird had no opportunity to obtain a private audience. He received, however, a letter, written at the command of the king, by the Secretary for Foreign Affairs, Baron Volkten Van Soelen, expressing the regret of his majesty that circumstances were such as to render a private interview impossible at that time; but stating that his majesty had received with pleasure the book on the Temperance Societies which he had sent him, and would give it a speedy and attentive perusal. "You will be gratified," writes Mr. Baird, "to learn that there is no reason to believe that the enlightened and virtuous King of Holland is opposed to the object of Temperance Societies, but that he has hitherto been opposed to their formation owing to the unsettled and distracted state of things in the kingdom, occasioned in some measure by the unadjusted Belgian question, but still more by the religious dissensions which have for the last two years greatly agitated that country."

"The unadjusted Belgian question" to which he refers was also the cause of an inconvenient detention. For in the state of hostility still subsisting between Holland and Belgium, after the lapse of six years since the successful revolt of the latter, it was necessary to obtain the authorization of the Prince of Orange (the king's eldest son) as Commander-in-Chief, in order to leave the dominions of the monarch of the Netherlands, to enter those of Leopold. After a vexatious delay permission was received, and Mr. Baird proceeded to Brussels, taking Rotterdam, Antwerp and Malines, on the route. At the Belgian capital his

labors in behalf of Temperance on the present journey closed. Some influential persons were visited and their exertions secured for the good work. Yet he was constrained to confess that he was not sanguine in his expectations respecting its success in Belgium. In that kingdom, composed of provinces, up to 1830, exclusively Roman Catholic, but in which religious liberty of the most complete character had been granted, by a sort of compromise between the ultramontane and sceptical parties, "there is not at present sufficient moral force to carry forward the Temperance Reformation with energy." The king, however, to whom he gained access, was very favorably inclined to every effort in behalf of this benevolent movement. "He expressed to me," we find it mentioned, "his deep conviction of the baneful effects of the use of ardent spirits in his kingdom, and his sincere desire that something might be done to arrest its progress."

After a short sojourn in Brussels, and a visit to the battlefield of Waterloo, he returned to Paris, reaching his home in safety after a very extensive tour, which had consumed the interval between the months of April and August. It may be an evidence of his untiring industry worthy of being here noticed, that, during this period, in addition to his other arduous duties and an extensive correspondence, as well official as private, he found time to write to the *Commercial Advertiser* of New York, a series of *fifty-seven* letters, containing a full, exact and exceedingly valuable description of the different countries he visited—their physical appearance, their cities and important localities, and the most striking peculiarities of the manners and customs, and the religious and political condition of their inhabitants.

Mr. Baird has not summed up the results of his mission, but he has briefly noticed the principal difficulties which confronted the cause he advocated. The want of proper men and of sufficient means to carry forward the movement

constituted serious obstacles. In most of the countries of Europe there was a lack of the moral power requisite for successful enterprise. Several of the governments which derived large revenues from the duties on the manufacture, importation and sale of ardent spirits, naturally feared pecuniary loss which would be entailed by the diffusion of Temperance principles. While another and not less threatening barrier was erected by the jealousy entertained by the rulers of all combination of the people in societies which might, by any possibility, be turned to political purposes. It was, accordingly, Mr. Baird's endeavor to exhibit clearly the fact that the Temperance Societies in the United States had never meddled with subjects which were beyond their legitimate province, nor been perverted to partisan ends.

CHAPTER XIII.

PROSPECTS OF PROTESTANTISM IN FRANCE. TOUR IN ITALY.
AVIGNON. PALACE OF THE INQUISITION. GENOA. ROME.
CEREMONIAL OF HOLY WEEK. ANTIQUITIES. NAPLES.
FLORENCE. VENICE. MILAN. TURIN. EVANGELICAL LA-
BORS IN ITALY. THE WALDENSES. COLONEL BECKWITH.

1837.

THE autumn and the winter succeeding Mr. Baird's first visit to the Scandinavian countries, which has been described in the last chapters, were spent in Paris. The unusual marks of distinction which had been shown to him by several of the monarchs to whose society he had been admitted, with a freedom rarely accorded to private individuals, and which were given to him because, to use the language of one of their number, "he was one of the first foreigners that has sought an audience with no private requests to make," had not in the least diminished his interest in his work. On the contrary, he was only the more anxious to labor for the salvation of the souls of men; and it was a source of encouragement and of hearty thanksgiving to God to believe "that in his humble way he had been permitted to do something to further the interests of the kingdom of Christ." His mind was more and more convinced of the promising character of the French missionary field. What had with him been a matter of conjecture, was now a certainty. The great progress of Protestantism within the past few years demonstrated the fact that the

conversion of Romanists was no impossibility ; that the plain evangelist, and the colporteur with his tracts and religious books, were powerful engines to batter down the structure of superstition which ages of credulity and ignorance had erected ; and that the silent influence of the example of a pure Christianity in the midst of a worldly and dissolute community was more potent than the keenest-sarcasm or the closest logic of the polemic writer. Mr. Baird had always advocated the kindest treatment of Roman Catholics. He doubted the general utility of controversy, whether public or private. Not that the errors of a false system must not be combated in the interest of the truth, when silence would seem to lend a sanction to its assumptions ; nor that controversy ought to be banished from the sphere of the theologian. But he believed that the testimony of a consistent Christian life was more efficient in removing the objections of the unbelieving than the most elaborate arguments of apologists. And he was the more eager to see the light of a pure Christianity spreading in France, because no reflective man could doubt that if that land were converted to Christ, it would be the most powerful instrument in the evangelization of the rest of the world. As it is now the staunchest pillar of the Papacy, and the right arm of its missionary operations, it would become an equally important auxiliary to the cause of the Truth as it is in Jesus.

At the close of the winter, Mr. Baird left Paris to visit southern France and Italy, in order to see what opportunities were presented for the gradual introduction of the Gospel into the very heart of the Roman Catholic world. He had long contemplated this tour with the greatest interest ; and he was led to select the present time for the execution of his project by the delicate health of his wife, whom he determined to take from the raw climate of Paris during the early spring to the sunny shores of the Mediterranean. The fatigues and delay of the journey from

Paris to Lyons were much increased by the fall of a considerable quantity of snow. From Lyons, where their party received some additions to its numbers, after a day or two spent with the French brethren of the place, they descended the Rhone, enjoying a good opportunity of viewing the beautiful and fertile region through which that river flows. At Avignon they made a longer stay. In this city the chief object of interest was the ancient palace of the Popes, now turned in great part into barracks for soldiers, with the cells in which so many of the confessors of the truth were confined during the Middle Ages, and the halls in which they were examined by torture, were tried by ecclesiastical judges, and suffered by slow burning. The walls of these scenes of their last conflicts in the flesh, at that time bore testimony to their constancy and godliness, by the simple expressions of pious resignation which their hands had traced upon them—"Blessed are they which do hunger and thirst after righteousness : for they shall be filled." "The truth of the Lord endureth forever." Since that time the Government, elsewhere so reverent towards all that belongs to remote antiquity (at the instigation of ecclesiastics who entertain greater fear of the impression which this "handwriting upon the wall" is calculated to make in this age of liberty of conscience and reflection, than its authors felt in view of the flame and the gibbet), has caused these lines and the names of the martyrs to be obliterated. Alas, that no mortal hand can erase the record of the barbarities inflicted upon men created in God's own image for the mere profession of the truth—a record graven deep upon the pages of history, and which shall outlive the race itself.

From Avignon, with its mongrel population—half Italian and half French—a symbol of the decadence of the Papacy, to which it owed its former importance, when instead of barely 32,000 inhabitants, it contained 80,000—Mr. and Mrs. Baird started for Marseilles, and there embarked for

Genoa. A day or two were spent in visiting the chief objects of interest—the churches, palaces and educational and charitable institutions of this city. Letters of introduction which Mr. Baird carried, admitted him to the very beautiful villa of the Marquis di Negro, by whom he was kindly received. In the midst of a superstitious people, and in a city abounding in priests, Mr. Baird found only two places for Protestant worship—the first of the French Reformed Church and the other of the English Established Church, in neither of which, it was feared, was the Gospel preached in its purity.

From Genoa the party posted along the Italian coast, through Pisa, where they paused a few hours to see the famous Cathedral, Baptistery, Campo Santo and Leaning Tower; and on the 22d of March crossed the Tiber by the Milvian Bridge, and entered Rome by the Porta del Popolo. It was the middle of Holy Week, and several of the succeeding days were principally spent in witnessing the gorgeous ceremonies of the Roman Catholic Church which attract to Rome so vast a concourse of strangers from every part of the world. On two of these days Mr. Baird and his companions listened to the chanting of the “Miserere” in the Sistine Chapel; on another occasion they beheld the washing of the pilgrims’ feet by the Pope, and on the Saturday morning preceding Easter, they saw the baptism of a Moorish convert to Christianity, at the old basilica of St. John Lateran. In the ceremonial of the “Resurrection,” as it is called, performed in the Sistine Chapel, to which Mr. Baird returned that afternoon, he was struck with a circumstance which he has noted in one of his letters. The assembled cardinals, ranged in their scarlet robes, knelt down for an instant at the beginning of each prayer, and then stood in reverent attitude until its conclusion; but when the petition for the conversion of the poor Jews was reached, not a knee was bent, but each standing erect in his place, ex-

pressed by the contrast with the former genuflections, his abhorrence of the impiety of those who put the blessed Saviour to death! In the neighboring audience chamber he was struck, as have been so many Protestant travelers before him and since, with the audacity of those who selected the Massacre of St. Bartholomew's Eve for the subject of one of the immense paintings that decorate its walls. On Easter morning he was present at the services that commemorate the completed Resurrection, and watched the pontiff, as with uplifted hand he pronounced his solemn benediction upon the assembled crowds in the spacious aisles of St. Peter's, and on the square in front of the basilica. These were sights, he notes, that pleased the taste, gratified by the beauties of arrangement and music, appealing to the eye and ear; but strangely out of place in the house of God, and in ceremonies ostensibly in honor of His name. Of the various actors in the pageant, he says: "With few exceptions, I think I have never seen men engaged in the solemn service of God who had so little of a devotional appearance as the cardinals. The Pope (the late Gregory XVI.) is an amiable-looking old man, and has the reputation of being a good man and of possessing considerable talent. The parish priests of Rome are not well spoken of. But I have seldom seen people more devout in appearance, and desirous of the benefits of religion than the lower classes of Rome, and of Italy generally, when in the churches. The contrast between their serious appearance, and the levity of many of the priests and cardinals was very striking to my mind."

It may be of interest to mention that with the small handful of Christians who formed his party, and with others whom they met from time to time, the social religious exercises which had been held with so much pleasure and profit every Saturday evening, in his apartments at Paris, were kept up throughout the tour in Italy. And it was a coincidence which was particularly noted, that the passage of

the book of Acts which came up in course for reading and meditation on the first Saturday evening after their arrival at Rome, was the account of St. Paul's visit to the "Eternal City." The first chapter of the epistle to the Romans furnished the theme of discourse at the next meeting, previous to their departure.

We have not room here to follow Mr. Baird and his party in their very thorough exploration of Rome, both ancient and modern. They were so fortunate as to secure for several consecutive days the company of the late Professor Nibby, at that time considered the most accurate and well-informed of all the Italian antiquarians, a polished gentleman, as well as a conscientious scholar, under whose guidance they visited the city in detail, after having first fixed in their minds its leading features by a view from the top of the elevated tower of the Senator's house on the Capitoline Hill. By this arrangement they freed themselves from the garrulity of ignorant "cicerones," and avoided associations that could not but detract from the interest of these classical scenes.

In the intervals between the hours spent in viewing the remarkable objects of Rome, he called upon several persons of distinction to whom he had letters of introduction. One of these was M. Chevalier Bunsen—a disciple of Neibuhr and an eminent scholar, both in profane and in sacred antiquities—at that time Prussian ambassador to the Holy See. The acquaintance thus formed ripened into friendship in several interviews during his stay in this city, and when he met him in Berlin, and in London, where Chevalier Bunsen spent the last days of his life as the diplomatic representative of Prussia. He was also introduced to the celebrated Cardinal Mezzofanti, perhaps the most remarkable linguist the present century has witnessed, and to the sculptor Thorwaldsen, whom he subsequently saw again in his native land.

After three weeks profitably spent in rendering them-

selves familiar with the topography and antiquities of Rome, and of its environs, including Tivoli, Albano, Tusculum, etc., Mr. and Mrs. Baird, with their friends, started by land for Naples. The journey was interesting because of the large number of places of note through which they passed. At Capua, besides visiting the magnificent ruin of the Roman Amphitheatre in the neighborhood, they witnessed a review of over 10,000 Neapolitan troops on the plain between the old and the new cities; and had an excellent opportunity for seeing the King of Naples who was present on this occasion.

On the Sabbath morning succeeding his arrival, Mr. Baird attended the service of the Rev. Mr. Vallette, chaplain of the Prussian embassy, where he found a congregation of about 120 persons, chiefly Swiss. It was one of his principal objects in visiting Italy to become acquainted with Mr. Vallette and a few other active Christians, who, at various points on the peninsula, were laboring, by every means which governmental tyranny and priestly interference did not prevent, to advance the kingdom of Christ in that country. He was desirous of ascertaining facts with regard to the possibility of introducing and distributing the Scriptures, and the success that had thus far attended such attempts, which could not be committed to the press, nor even to the privacy of a letter to be sent through the mails. There was too much reason to believe that any imprudent disclosure would insure the adoption of measures to put an end even to the limited exertions then put forth to spread the truth in Italy. Mr. Baird, therefore, conscientiously avoided giving to the details which he learned, any publicity that might prove injurious to the cause he had so much at heart. No Protestant minister in Italy, at the time of which we write, was laboring more effectively and unostentatiously than Mr. Vallette, who had been ten or twelve years at Naples, and had proved himself a zealous

and faithful man. "He seeks in every way to do good," writes Mr. Baird, "not only to the French and Germans, to whom he preaches much, but also to the Italians, to whom he gives or lends suitable religious books." Such was the quiet manner in which alone could any efforts be made for the evangelization of a land containing twenty-five millions of inhabitants, to almost all of whom a pure Gospel can now be preached with entire freedom. So great were the changes which Mr. Baird witnessed before the close of his life; but which the most acute political prophet could scarcely have predicted.

"There are three hundred Protestant Germans and Swiss in Naples, who are permanently settled there," writes Mr. Baird in his journal. "There are some sixty or eighty at Salerno; some families at or near Nocera, etc. There are also 2,300 Protestant Swiss among the 5,000 foreign troops whom the King of Naples has in his service. To those of them who speak the French language Mr. Valette preaches on the Sabbath morning; whilst there are two German Protestant ministers, or chaplains, supported by the Neapolitan Government, who preach to such of these foreign soldiers as speak the German language. One of these preachers has some appearance of true life and zeal; the other has little, if any, of the spirit of his holy office. There are French and German preachers now at the following places in Italy: Naples, Rome, Florence, Leghorn, Genoa, Turin, Bergamo and Venice. May the Lord grant to all of them grace to be faithful in the service of their blessed Master. They occupy posts of great importance. I am happy to hear a favorable account of the greater part of them, and I cannot but hope that good will result from their labors in this benighted land."

Few points on this journey were invested with more pleasant associations, or offered a greater number of objects of thrilling interest than did Naples. Nearly two weeks

were agreeably occupied in exploring the rich stores of statuary, paintings and other relics of antiquity from the cities overwhelmed by the lava and ashes of Mount Vesuvius, now collected in the Museo Borbonico; and in no less interesting excursions to Pozzuoli and Baiæ, to Pompeii and Herculaneum, to the volcano itself, and to the wonderfully preserved temples and basilica of Pæstum. But these scenes have been so frequently described, that we must pass them over, and accompany the travelers, who sailed from Naples for Leghorn, and, after a brief stay at that port, proceeded to Florence.

While visiting the treasures of art in the National Gallery and Pitti Palace, in the cathedral with its wonderful dome, and in so many other churches of Florence, Mr. Baird did not fail to find access to the little band of Christians who were striving to do something for the religious regeneration of Tuscany. "I am more and more convinced," he writes after an interview with some of these devoted persons, "that there is much which American Christians may do for Italy, in aiding the friends of the truth here, and at Rome and Naples, in publishing and circulating good books, in supporting faithful ministers in all places where there are French and German colonies, and in helping them to establish and maintain infant schools and other schools in which the principles of the Gospel shall be taught."

One morning was spent in the recently-established educational institute for boys, where Mr. Baird met Count Guicciardini, "a lineal descendant of the distinguished historian of that name, a young nobleman who takes great interest in infant schools, of which he is, in fact, the founder in Florence. Though a Catholic, he is considered to be truly pious." There were at that time three similar institutions in the capital, including one for the Jews; and twelve in Tuscany, "conducted, in a good degree, upon

evangelical principles." "May the Lord," adds Mr. Baird, "abundantly bless this excellent undertaking."

On the afternoon of the same day, Mr. and Mrs. Baird called upon the Princess Charlotte Napoleon, to whom they had letters of introduction. This lady by whom they were very kindly received, was a daughter of Joseph Bonaparte, and the widow of a son of Louis Bonaparte (the father of the present emperor of France) who having been engaged (in 1831) in an insurrection against the Papal Government, soon after died, as many believed, from the effects of poison.

From Florence they crossed the Apennines by Bologna, Ferrara and Padua, to Venice. Here they spent several days in examining the church of St. Mark, the Doge's Palace, the Armenian Convent on the island of St. Lazarus, with its singularly interesting printing establishment, where they received much attention from the librarian, Padre Pasquale Aucher, and other places and buildings of note. Passing by Vicenza, Verona (where they stopped over night and saw the wonderfully well preserved amphitheatre, but little inferior in interest to the Coliseum of Rome itself), Mantua, Cremona, and Lodi they reached Milan. A few days more sufficed to bring them to Turin, whence Mr. Baird rode out to visit the Waldenses in their retired valleys. He was permitted to remain but a short time on this visit, the first of a series that he was destined to make to the small territory of this devoted people; and his first impressions have found a place in a sketch appended to his work on "Protestantism in Italy," published eight years later. Under the hospitable roof of the Rev. Mr. Bonjour, moderator of the Synod of the Vaudois churches, he was so fortunate as to meet that Colonel Beckwith, whose name is indissolubly connected with every step in the march of improvement within the past half century. "This excellent man," writes Mr. Baird, "after losing a leg in the battle of Waterloo, retired from the military service of his

country (England) with a handsome pension. Some twenty years ago, having heard of the Waldenses he went to see them; and becoming greatly interested in them, he has passed all his time among them, save a few months in the summer and autumn of each year, which he spends with his mother and sisters in his native land. As he has never married, and has no relatives who are dependent on his bounty, he has it in his power to devote the greater part of his very considerable income to doing good among these poor people. And it is delightful to see what he has been enabled to accomplish. Not only has he caused to be built, and almost wholly at his own expense, some ten or fifteen large and handsome parish schoolhouses,* some of which will accommodate one hundred, or one hundred and fifty scholars, but he mainly sustains the teachers who give instruction in them. Not only so, he has been erecting hamlet schoolhouses, plain, but sufficient structures, in a great many localities. He told us, in 1837, that he hoped to see one hundred and sixty schools established in these valleys; and we are happy to say that he has lived to see his desire nearly accomplished.

“No man living is esteemed so much by the Waldenses as Colonel Beckwith. His portrait, lithographed at Paris, and neatly framed, is almost the only ornament which one sees in many of their cottages. There he is represented, just as they so often see him, with his wooden leg, his gun on his shoulder, and his dog at his side. Wherever he hobbles, he is welcome. He is known by no other name than *le brave Colonel*, and *le pauvre Colonel*. On one of the schoolhouses in the parish of St. Jean, is an inscription to this effect: *Whosoever passes this way, let him bless the name of Colonel Beckwith*. What a beautiful and touching testimony to the worth and beneficence of a humble

* This was written in the year 1844.

and unostentatious Christian foreigner, whom the love of Christ and of souls has attracted to those valleys to do good to the poorest of all God's people, as a community, in any part of Christendom! And what makes their affection for him the more honorable to both, is the fact that while they are Presbyterians, he is an Episcopalian. Both may even be said to be staunch in their principles.

“ Well, indeed, may the Waldenses love the good Colonel Beckwith, who is an honor to our common Christianity ; for he is their steadfast friend, their prudent counsellor, a liberal benefactor to their poor people. He is continually making valuable suggestions, relating sometimes to the modes of cultivating and irrigating their lands, sometimes to improvements of their roads, the construction of bridges and paths, as well as to the better accommodation of strangers. He has aided them in almost everything ; he looks after everything ; his advice is sought in everything. His post is very important, and he has filled it with singular prudence, for he has never had a difficulty with the Sardinian Government. And, from first to last, he has probably expended among these people, from his own pocket, the sum of thirty thousand dollars.”

From Turin Mr. and Mrs. Baird returned to their home at Paris, taking Geneva, where they made a very brief stay, on their way. Their tour in Italy had occupied a little over three months.

CHAPTER XIV.

A SECOND TOUR IN NORTHERN EUROPE. BELGIUM. HOLLAND.
M. GROEN VAN PRINSTERER. ST. PETERSBURG. MOSCOW.
POLAND. SALT MINES OF WIELIECZKA. OLMUTZ. VIENNA.

1837.

AFTER the short stay of two weeks at Paris, Mr. Baird set out (June 16) upon a second tour in northern Europe. When in Sweden, nearly a year before, he had been frustrated in his plan of visiting St. Petersburg, where he had hoped to be able to accomplish something in the way of inducing the government to allow Temperance Societies to be instituted, and to permit the Russian Bible Society, suppressed a few years previously by order of the Emperor, in consequence of the machinations of the Synod of the Greek Church, to be reëstablished in the empire. He now deemed it best to make the attempt which he had then contemplated. Besides this object, he was desirous to revisit Germany, and to consecrate more time than he had been able to give on the previous occasion, to efforts in behalf of Temperance in the different states of the confederation.

On the Sabbath, which he spent at Brussels, he endeavored to contribute to the removal of some unhappy dissensions in the little evangelical church that had sprung up in the Belgian capital, by counseling a spirit of moderation, prayer and faithful labor. "To-day," he adds in a private journal, "I wrote a long letter to the Crown Prince of Prus-

sia, on the subject of the Temperance Societies formed at Berlin, and begged him to use his influence with the Government of Prussia to tolerate and encourage the society which has been formed on the principle of total abstinence, rather than the one which has been formed on the *moderation* principle."

The next day, proceeding to Antwerp by railroad, he took the diligence again to Breda, where he spent the night ; and on the following day reached the Hague, having crossed the Rhine three times on the way, and having taken a glance at Rotterdam and Delft. That evening he took tea at the house of M. Groen van Prinsterer, the eminent Dutch scholar, with whose name and successful researches among the archives of Holland and Spain, those who have perused the pages of the "History of Philip the Second" and of the "Rise of the Dutch Republic," are familiar ; and of whom, in connection with M. Gachard, the historian Prescott said, "That country is fortunate which can command the services of such men as these for the illustration of its national annals—men who with singular enthusiasm for their task combine the higher qualifications of scholarship, and a talent for critical analysis." Mr. Baird states that both he and his wife were excellent persons—"both humble followers of the Lamb;" and that M. Groen, who was formerly a member of the King's Cabinet, was engaged in making historical researches, the results of which appeared in 1838, under the form of his invaluable "Archives de la Maison d'Orange-Nassau."

While at the Hague, Mr. Baird had an audience with the King of the Netherlands. The conversation turned chiefly upon the subject of the Temperance Societies. He writes : "May the Lord grant His blessing to the short interview which I had with him." At Amsterdam and Utrecht he paused long enough to make inquiries into the religious condition of Holland, which he left with the assurance on

the part of Baron Golstein and other worthy friends, that they would forward him fuller information respecting what Mr. Baird trusted was a genuine revival of religion. Crossing into Germany, he entered Hanover, which had been since the time of George the First united to Great Britain, but which by the death of William the Fourth, only six days before his arrival (June 20, 1837) had resumed its independent existence. In remarking upon the condition of this small kingdom, Mr. Baird states that the majority of the clergy was composed of Rationalists, and that there was little or no evangelical religion in the university of Göttingen.

Proceeding next by way of Magdeburg to Berlin, he obtained an interview with the Crown Prince of Prussia. "I have come hither," he wrote to his wife, "just at the right time. I saw the Crown Prince yesterday at the Palace of Sans-Souci, and was received by him with the greatest kindness. Although he was on the point of setting off on a journey for two weeks, he talked almost half an hour with me, agreed with me fully on the Temperance subject, promised to do all that he could in favor of the right society, and gave me a letter of introduction to his sister, the Empress of Russia. For all this I feel very thankful. I hope my visit here will be owned of God and rendered a blessing. To-day I have written to the king a letter on the same subject, which I hope will do good. I have also seen several important men,* and to-morrow I am to meet the committee of one of the societies. I am delighted to find that the Temperance cause has made such progress already in Prussia. My book has done great good. The government has done much to forward the work. The book has excited great interest. It is well translated."

Besides visiting such objects of interest, as he had time

* Among these was Professor Hengstenberg.

to devote to, he attended the University. "I went this morning," he writes, "to hear Professors Twesten and Neander deliver lectures; the former on John, to some forty students, the latter on Romans, to some four or five hundred. Their manner of lecturing is very singular and uninteresting. Neander, Twesten and Hengstenberg are the most important Theological Professors in the University of Berlin."

From Berlin Mr. Baird proceeded to Hamburg, and from there to Lübeck, whence he sailed for St. Petersburg. After much delay and some disappointment, he succeeded in presenting to the empress the letter of introduction with which he had been furnished by the Crown Prince of Prussia. He was received by her majesty at the Palace of Peterhoff, a few miles south-west of the capital, on the southern shore of the Gulf of Finland. "She entered," he writes, "with considerable interest into the subject of Temperance Societies, and presented me to her daughters, the young grand duchesses. The empress is about thirty-eight or forty years of age, and speaks English well."

After having visited all the most interesting institutions of the modern Russian capital and its vicinity, he took the "diligence" for Moscow, which he reached after a ride of four days through a level and half-cultivated region, in which there were few considerable towns and cities, but a large number of villages, all built in the style which is characteristic of Russia, the wooden houses placed with their ends to the street, and entered from a courtyard on their sides. The singular city of Moscow, with its Kremlin, and curiously-domed churches, and enormous bells, was pretty thoroughly explored in the course of the few days which he spent there. Although disappointed at not finding at Moscow some persons whom he had been particularly desirous of meeting and of influencing in favor of the Temperance cause, among whom were Professor Hervey

and the Princess Sophia Meschersky, at that time at her country residence 120 *versts* distant, his visit was not altogether in vain. Some other individuals of great weight in the management of affairs were seen, and it was hoped that a favorable impression was made upon them. Among others the Governor, Prince Galitzin, to whom a copy of the History of Temperance Societies was presented, became in consequence of its perusal, a firm friend of the cause.

Having returned to St. Petersburg, he started, after the lapse of a few days, for Riga, passing through the provinces of Esthonia and Livonia, in which he found two separate languages spoken—in the former, a dialect closely resembling the Finnish, and in the latter, the Lettish, a tongue altogether dissimilar both to the Esthonian and to the Russ. From Riga he went to Warsaw and thence to Cracow, at that time a free city in name, with eight senators and a president chosen by the people, but whose government was, he tells us, very much in the hands of the resident Consuls or Chargés of Austria, Russia and Prussia, the Austrians maintaining there a considerable force. Being providentially detained at this point, he made the acquaintance of the Rev. Mr. Hitchcock and his wife, missionaries of the Jewish Missionary Society. From these and other Christian laborers whom he met at Warsaw, he learned much respecting the large Jewish population of Poland, whose debased condition testifies to the rigor with which it has been long treated.

Mr. Baird's first visit to Russia, while it left many most pleasant impressions, revealed to him the magnitude of the work that lay before the Christian and the philanthropist, if they would raise that vast empire to the rank which it ought to attain among the nations. "Civilization," he writes, "has made progress, but it is only in its infancy. The advantages of schools must be extended to all the inhabitants. The Bible must be circulated. Slavery must

come to an end. At present it does not exist in Poland, Finland, and the three Baltic provinces of Esthonia, Livonia and Courland. But it exists everywhere else to an awful degree. Men, women and children are bought and sold with the soil! And even in those provinces in which slavery has been abolished, much more ought to be done to encourage the peasants. Every facility ought to be granted them to enable them to become owners of land themselves."

Of the ability of the Emperor Nicholas, he conceived a high estimate, while he was not blind to the great defects of his administration: "The present emperor is unquestionably a man of great capacity for governing this great empire. He has vast energy and decision. He is not wanting in kindness, too, in most cases. He is an excellent father and husband. In these respects he is above reproach. That he has been severe towards the Poles cannot be denied. That he has had sufficient cause for his severity, I would not for a moment assert. I think that he is unquestionably popular. He moves about among his people daily, like a man that knows no fear. He was much amused at Mr. Wilkins (our late ambassador), telling him that he was quite a republican in his intercourse with his people. Withal, he is exceedingly laborious in the discharge of his duties as a monarch, desiring to know all that is done, and of directing all. The nobles probably love him less than the common people."

Of Mr. Baird's observations respecting the Russian Church and its adherents, we find this record in one of his letters: "The Russians have a very great regard for their religion, and great respect for their priests and churches. There is widespread superstition among them, and many erroneous doctrines and practices exist in their church. I speak now of the mass of the Russians. They are better, however, than the Roman Catholics, in three respects: their priests marry, at least all excepting the highest dignitaries;

they do not oppose the Scriptures being read by the people without note or comment ; and though they use the apocryphal books of the Old Testament, they do not hold them to be canonical. There is, therefore, good ground to expect a gradual and thorough reformation among them, as light increases. But they pray for the dead, administer the sacrament of the Lord's Supper to infants (as I have seen them do), pray to saints, and indulge in many other practices which the word of God has nowhere enjoined.

“The interior of their churches is gaudy rather than beautiful. Their priests, with long beards and gorgeous robes, have a very imposing appearance in the performance of their official duties. In general, they have a look of benevolence, sincerity and simplicity. Most of them are very ignorant ; their duties are extremely onerous, and many are poor, very poor. Including students and all classes, the clergy of the Russo-Greek Church is said to number about a quarter of a million souls !”

In company with the excellent Christian friends whose acquaintance he had made at Cracow, he visited the celebrated salt mines of Wieliczka, five miles distant, and within the Austrian confines. Descending by a winding stairway into the bowels of the earth, he reached the chambers and galleries which have been cut during the long interval that has elapsed since the mine was first worked, in the eleventh century of our era. There, in a space over eight thousand feet in length, and half as broad, he found nine hundred men constantly employed in hewing out the native salt ; of which a hundred million pounds were annually raised to the surface of the hill. The product of this mine furnished a large portion of the revenue of Austria.

In traveling from Cracow to Vienna, which he next visited, he passed through an interesting portion of the Austrian empire, in which he was not able, however, to tarry, save at Olmutz, where he visited the famous barracks in

which General Lafayette was so long a prisoner. The letters of which he was the bearer, introduced him to a number of persons whom he sought to interest in the Temperance movement. One of these was the Countess de St. Aulaire, wife of the French Ambassador, and a Roman Catholic, to whom he had been recommended by the Baron Von Gerlack, and who showed much interest in the object of his visit.

It had been his intention to spend three or four days in a trip to Pesth; but the obstacles thrown in the way of those wishing to travel in Hungary, by the jealousy of the government, were found to be too serious to be easily overcome. He was consequently compelled to attempt to accomplish by letter what he had been desirous of doing in a more satisfactory manner by personal interviews.

After having thoroughly acquainted himself, as far as this could be done in so short a time, with the religious state of Austria, and the few openings that presented themselves for the labors of Christian philanthropists in its behalf, and having seen the most important objects of interest in the capital, he once more turned his face homeward. He reached Paris on the 12th of September, after a rapid journey through southern Germany and the eastern part of France.

Some notion of the fatigue which Mr. Baird was accustomed to endure, as well as of his earnest desire to render every moment as strictly available as possible to the great work to which he had consecrated his exertions, may be formed from the following summary which he appended as a postscript to a brief manuscript diary of this tour: "The journey which is described in this book occupied *eighty-eight days*, or nearly three months. It exceeded *five thousand miles* in length. And *thirty-one* of the eighty-eight nights were spent in the 'diligences' and post-wagons. Still my health was good."

CHAPTER XV.

MR. BAIRD WRITES AND PUBLISHES A TREATISE ON "THE UNION OF CHURCH AND STATE IN NEW ENGLAND." LETTER OF PRINCE FREDERICK WILLIAM OF PRUSSIA. RETURN TO THE UNITED STATES IN 1838. IS APPOINTED CORRESPONDING SECRETARY OF THE ASSOCIATION. THE ASSOCIATION IS ENLARGED INTO THE FOREIGN EVANGELICAL SOCIETY.

1837-9.

DURING the year 1837, in the course of which Mr. Baird made the two tours, in Italy and to Russia, which have been noticed in the two preceding chapters, he also found time to publish at Paris in the French language, a treatise on "The Union of Church and State in New England, considered with reference to its effects on Religion in the United States."* The object of this pamphlet is expressed in the first few sentences. "I have often been asked, since my arrival in Europe, how it has come to pass that Socinianism and Universalism have penetrated into the churches of the United States, and that the progress of these heresies has been so considerable as pretended, in some portions of that country whose first colonists were, for the most part, men of fervent piety and pure doctrine. This question appears to me important, and worthy of a careful

* *L'Union de l'Eglise et de l'Etat dans la Nouvelle Angleterre, considérée dans ses effets sur la Religion aux Etas-Unis. Par un Américain* (pp. 84). Paris, J. J. Risler. 1837.

reply. I propose to endeavor to answer it 'here.'" After rapidly sketching the high religious and moral character of the Pilgrim fathers of New England, the author points out two fundamental errors in the organization of the colonies—the attempt to realize a theocratical State, and the entire denial of the right of dissent from the generally adopted faith. Next are considered the effects of the admission of the pernicious principle that none but church members ought to enjoy the rights of citizenship, of the adoption of the "Half-way Covenant" plan, and of a widespread belief in the Lord's Supper as a means of regeneration, in which, consequently, not only converted persons, but those also whose minds were seriously disposed could properly participate. The author then traces the systematic development of the legitimate consequences of these erroneous principles, and exhibits further the mode in which the Unitarian majority in many communities had exerted its influence in securing heterodox clergymen, and in fostering the growth of its own views among the people. He closes with a chapter devoted to religious statistics, from which he infers that, if Socinianism and Unitarianism are growing in the United States, it is neither in proportion to the increase of the entire population, nor to the spread of the denominations that hold Evangelical views. The conclusion to which the facts he has marshaled in array inevitably lead, is that the union of Church and State is a misfortune, not for New England alone, but wherever it exists: "Established in the name of religion, it is to religion that the union has been most disastrous. Men sought to make it a means of strengthening the truth, and it has served only to shake it. For truth draws its power from itself alone, and the supports that are given to it enfeeble instead of sustaining it. You have seen it tied down by bonds which were called alliances, and unable to move freely in the struggle. You have seen it, at a later period, everywhere triumphant, be

cause nothing impeded its march, peacefully spreading its conquests wherever man subjected the soil to his empire, growing by peace as well as by war. What instruction does not this contrast afford !”

“ I carefully abstain,” says the author in conclusion, “ from making any special application of these reflections. In writing them I have not had in view one country rather than another ; but as a citizen of the world, at the same time that I am an American citizen, I have thought that the experience which America acquired at its own cost might be profitable to the world. This is my prayer to God, and I supplicate Him everywhere to place His Church in circumstances the most favorable to its perfection and progress ! I render Him thanks at the same time, from the bottom of my heart, that the portion of that Church which is found in America has finally, after long groping and sad mistakes, rejected the bonds of the State ; and that the truth, which there protects liberty, is in turn gaining strength under its shadow, and is extending in every direction, strong through its independence !”

This interesting little treatise, written solely with the aim of explaining some phenomena in the religious history of the United States that seemed enigmatical to serious European observers, and of contributing to the progress of ecclesiastical freedom throughout the world, was never published in English. It was sent to many influential persons on the continent, by whom it was well received.

During the anniversary week in May, 1836, at a meeting of the friends of the cause of evangelical religion in Europe, held in the lecture-room of the Brick Church (Rev. Dr. Spring's) in the city of New York, it had been voted that there was abundant cause for encouragement in the efforts which were being made to advance evangelical religion not only in France, but also in other Roman Catholic countries, and that it was advisable to drop the title of

the "French Association," and adopt the designation of the "Foreign Evangelical Association." The earnest hope was expressed that the wide field of usefulness opened to the exertions of Protestants in Europe might at once be occupied, and that the dimensions of the Christian enterprise might be greatly enlarged. This desire was, however, for the time frustrated by the lack of a suitable person to present the claims of the European missions in the Churches. At length, in the winter of 1837-8, it was thought best to recommend that Rev. Mr. Baird should return to the United States, at least temporarily, as soon as he could make arrangements for that purpose, and should organize this important effort. Accordingly, he left Paris on the 14th of March, 1838, and reached New York on the 16th of April following, having been absent from his native land somewhat more than three years.

Previously to his departure, he had forwarded to the Crown Prince of Prussia (afterwards King Frederick William IV.) a copy of his treatise on the Union of Church and State, at the same time writing to him by mail. The reply of the prince, addressed to Mr. Baird at Paris, arrived too late to find him in France, and was forwarded to America. It is so interesting in itself, while it shows so deep an appreciation of Mr. Baird's philanthropic labors, that we have deemed a translation of it worthy of a place here :

"BERLIN, *March 20, 1838.*

"Your letter from Paris, my dear Baird, which I have just received, has given me very great pleasure, and I thank you for it with all my heart. I render thanks to God that he has conducted you safe and sound by so many ways, and through the midst of so many different nations. I am charmed to learn that you have seen and spoken to my sister of Russia, whom we hope soon to see here. May God bless what you have sown with so much Christian trust and constancy! Our Tyrolese of Zillerthal, after having experienced the cholera and the scourge of a terrible winter, are beginning to

settle in the beautiful valley of Hirschberg, on lands of the king. Their words and their manners preach the Gospel.

“The little work which you announce to me, and for which I am infinitely obliged to you has not yet reached me. The subject of which it treats interests me in a very special manner. With you in the United States, the Church is a stranger indifferent to the State—with us, on the contrary, she is its slave. One is as bad as the other; for both are, I think, very wrong for Christian States. .

“You are leaving for America. May God conduct you! May he some day bring you back into Germany, and grant your friends the pleasure of seeing you again. Think, sometimes, when you have returned to your great and beautiful native land, of your devoted

“FREDERICK WILLIAM,

“*Prince Royal of Prussia.*”

It should be added, that, in a reply to this letter, Mr. Baird endeavored to convey to the Prince a more correct idea of the relation which the Church in America sustains to the State; and to disabuse his mind of the impression so generally entertained in Europe, that our civil government ignores not only Christianity, but all forms of religion.

A letter written by Mr. Baird to the Committee of the Foreign Evangelical Society, about two months before his return to America, gives an interesting glimpse at the work in which he was engaged, and of the progress of the truth in France during the three years of his sojourn at the French capital. During the past autumn and winter he had, in conjunction with the Rev. Edward N. Kirk, established and maintained a service for Americans every Sabbath morning in the chapel of a small French Church, worshipping in the Rue Ste. Anne. The social meetings held every Saturday evening had been unusually interesting, and, it was hoped, profitable, not only to Americans, but to persons of other countries. The labors of the various societies for the evangelization of France had never been more encouraging. The call for laborers far exceeded the means provided for their support; yet the number of colporteurs

was steadily increasing, and in the two important cities of Bordeaux and Marseilles, in each of which twelve colporteurs were at work, it was believed that there was scarcely a family that had not been visited. Nor were French Christians content to confine their exertions to their own country. Algiers had been assumed as a new field by the French Evangelical Society, while the Society for Foreign Missions was awakening new interest in its operations in Southern Africa :

“There are many things which indicate an increasing desire after the Gospel in this country. You have probably seen an account of a whole *commune*, of some fifteen hundred or two thousand inhabitants, in the vicinity of Cherbourg, turning Protestant, within two or three months. The Society has sent a fine young man to preach there. But the Government has interfered to prevent! And just so it is. At the moment when the people are becoming desirous to hear the Gospel, this Government, which is greatly pressed by the Catholics, and more so than usual of late, is throwing obstacles in the way. In many cases, permission to open new chapels is refused.” Several suits had been carried into the courts, and in one case at Orleans the judges had decided in favor of the Society. An appeal had been taken to the Court of Cassation. If the decision be confirmed, the writer proceeds to say, religious liberty may be regarded as achieved; if not, the only recourse is to the Chamber of Deputies, with petitions for the repeal of the unjust laws which are the source of the difficulties. “It may cost a protracted struggle, but religious liberty will certainly gain the day here, and the obstacles which now exist will be removed.” Under these promising circumstances, his only regret is that the limited means at the disposal of the Association allow him to lend so little assistance to the efforts made to spread the truth in France.

Mr. Baird's stay in the United States extended from

April, 1838 to August, 1839. At the annual meeting of the Association, held in the month of May following his return, he gave a full account of the results of his mission, and was appointed Corresponding Secretary and General Agent. During the ensuing year, his time was taken up altogether with labors to interest the Churches in the claims of the cause of the evangelization of the Roman Catholic countries of Europe. Leaving his family for the greater part of the time in Princeton, New Jersey, he visited almost every part of the Eastern and Northern States, and many places in the Southern and Western States, as well as Montreal in Canada. In his next annual report, in which he gave an outline of these efforts, he stated that he had preached in behalf of the Association every Sabbath within the past eleven months, with two exceptions; and had ordinarily delivered three discourses each Lord's Day. He had further addressed a large number of meetings during the week, and conveyed special information respecting Italy and various other countries of Europe. By means of these familiar presentations of the subject, he was enabled to induce the ladies of a number of Churches to form auxiliary associations, and pledge themselves to support an evangelist or a colporteur in France. Nor did he fail to speak more than once on the state of temperance and education in Europe—subjects in which, as we have seen, he was ever deeply interested. "In a word," he writes, "I have labored incessantly to disseminate all the information I could, which might, by any means have a bearing upon the promotion of the kingdom of God in the countries which constitute the field of labor of the Association. And I must say, in reviewing the whole ground over which I have passed, that I have found that our churches, in general, became deeply interested in the objects of this Association, wherever those objects were fully presented to them. And I believe that, without exception,

all those who are friendly to this Association are decidedly in favor of its enlargement into a *Society*, and of its taking its place among the other important religious and benevolent societies of our country."

The suggestion here made was carried into effect in May, 1839, when the "Association" became the "Foreign Evangelical Society." The Hon. Theodore Frelinghuysen, Chancellor of the University of the City of New York, was elected President, and the Rev. Robert Baird and the Rev. Edward N. Kirk, Corresponding Secretaries. It was soon afterwards decided by the Executive Committee of the new society, that Mr. Baird should return to France, to superintend the operations in Europe, and take up his residence, at least for the present, at Paris. Mr. Kirk, who had been at the French capital during the past two years, and had preached the Gospel with great acceptance to the American residents, came back to the United States to superintend the work at home.

Before his return to Europe, Mr. Baird wrote and published at New York a small volume of Christian biography, under the title of "Transplanted Flowers." It contained a brief sketch of the lives of four devoted Christian ladies, with whose history he had become acquainted while in Paris—Mrs. Rumpff, a daughter of Mr. John Jacob Astor, to whom reference has before been made in these pages; the Duchess de Broglie, daughter of Madame de Stael; Mrs. Grandpierre, and Mrs. Monod. An English reprint, omitting the last two brief notices, was made by the Religious Tract Society at London during the same year.

CHAPTER XVI.

INTERVIEW WITH THE KING OF HOLLAND AND THE DUTCH MINISTER FOR THE COLONIES, IN BEHALF OF THE MISSIONS OF THE AMERICAN BOARD IN INDIA. TOUR IN SOUTHERN FRANCE. SERIOUS ILLNESS. INTERVIEW WITH LOUIS PHILIPPE RESPECTING THE SANDWICH ISLANDS.

1839-1841.

IN the month of August, 1839, Mr. Baird, with his family, again embarked for Europe. Leaving the vessel at Portsmouth, they crossed the English Channel to Havre, and reached Paris in the course of the next month. This city was a second time his residence for nearly three years.

Within a few weeks after his arrival in France, he made two short journeys of more than usual importance. The first of these was to Belgium and Holland; the second to Geneva and southern France. The primary object of his trip to Brussels was to confer with the little band of evangelical Christians that had gathered in the capital of the new kingdom which had been constructed out of the provinces that once constituted the Austrian Netherlands. Now, at length, true religion was beginning to revive on the ground from which the fires of persecution kindled by Charles V. and Philip II. seemed to have destroyed every trace of opposition to the Roman hierarchy. Where in 1830 there was scarcely a single Protestant to be found, so many converts had been gained from Romanism, that a Belgic Evangelical Society, for the promotion of domestic

missions, had been recently instituted. It was the desire of Mr. Baird and of the society he represented, that America might take part in furthering the revival of true religion on this historic soil.

Mr. Baird had another object in view in extending his journey to the Hague. The Prudential Committee of the American Board of Commissioners for Foreign Missions, learning that he was about to visit Belgium, had desired him, through the Rev. R. Anderson, D. D., the Secretary of the Board, to endeavor to obtain a personal interview with the King of Holland, and procure the removal of some injurious restrictions tending to the exclusion of American missionaries from Netherlands India. In the letter in which the request was made at considerable length (August 26, 1839), the points to be aimed at were stated to be these : To convince the government of Holland that the missions of the Board had no connection with commerce or politics, and that the Board acknowledged a subjection to the powers that be, wherever it had missions ; to obtain the removal of the regulation that confined the labors of the American missionaries to the island of Borneo, excluding them from Sumatra, Celebes, and other islands of the Indian Archipelago ; and to have the American missionaries destined for Borneo, freed from the necessity of spending a year at Batavia, or of even going there before they were allowed to proceed to that island. He was instructed to state to the King of Holland that the missionaries sent to Netherlands India would be for the most part, if not altogether, members of the Reformed Dutch Church of the United States. Yet the Board saw no sufficient reason why the Dutch Government should restrict the right of admission to these oriental possessions to the missionaries of this or any other Church.

As soon as he arrived at the Hague, Mr. Baird called upon the American chargé d'affaires, the Hon. Hermaunus Bleecker, to whom he had a letter of introduction, and in

accordance with his advice and that of an excellent Walloon clergyman, the Rev. Mr. Secrétan, he resolved to make application, first of all, to the Minister of State for the Colonies. This gentleman, General Van der Bosch, to whose department the subject properly belonged, was a man of great influence, who had himself been for a long time Governor-general of Netherlands India. In a first interview Mr. Baird presented to General Van der Bosch a full view of the entire subject, through the medium of the French language, and left in his hands a translation of the statement of the principal facts with which he had been furnished by the Rev. Dr. Anderson, Secretary of the American Board. The minister promised to take the subject into consideration.

In the meantime Mr. Baird had an interview with the King of Holland. Fully aware that the monarch would certainly be guided in his decision principally by the suggestions of his cabinet officer, he anticipated no results of great importance. The most that he hoped to accomplish was to direct the king's attention to the fact that missionaries had been sent from the United States by the Reformed Dutch Church, under the auspices of the American Board, and to invoke for them his majesty's fostering care and protection. He endeavored to impress his mind with the strong sentiment of affection for the land of their ancestors, which the Dutch churches had evinced in *preferring* to send their missionaries to Netherlands India, rather than to any other field, although the whole heathen world lay before them. The king was evidently gratified by this statement of the case, and made a number of inquiries respecting the number and condition of the Dutch churches in the United States. And when Mr. Baird rose to leave, his majesty expressed himself highly pleased, and said that he heartily wished all manner of success to the enterprise to which the interview had reference.

Mr. Baird had avoided entering into much detail respecting the difficulties which missionary labor had encountered in the Dutch oriental possessions, when conversing with the King of the Netherlands. Not so, however, in his interview with General Van der Bosch. The minister gave him the unexpected information that the order which restricted the missionaries to the Island of Borneo, had emanated from the home government. Indeed, little doubt is entertained that it was the minister himself who penned it. And when Mr. Baird took the liberty of asking the reasons for this action, he was able to allege some which were certainly not without force. He denied that the Dutch Government entertained any fear that the missionaries would meddle either with *politics* or with *commerce*. On the contrary, he asserted that he had, personally, the highest opinion of American missionaries, having, when in India, become acquainted with the character of many of those laboring in the British possessions.* It was his earnest desire to have *American* missionaries admitted into the islands under the Dutch rule; but here was the difficulty. If American missionaries were received, according to the provisions of the treaty of 1815, it was impossible to exclude missionaries from England, France or Austria. The Propaganda would soon be demanding permission for its emissaries. "Now," said he, "we do not want any Roman Catholic missionaries in Netherlands India. We fear the consequences of having men of such opposite creeds and measures admitted to labor amongst populations so peculiarly difficult to govern as are the Mohammedan and Pagan tribes of Java." And the minister even expressed the unwillingness of the Government to give an entrance to missionaries from England—

* To Mr. Secrétan he expressed the opinion that the American missionaries are the best in the world, because they prosecute their work as men who expect to produce permanent results, laying a broad foundation in schools, printing-presses, etc.

an unwillingness resulting in part from jealousy of the commercial rivalry of that country, but still more from the deep-seated hatred entertained towards it, in consequence of the conduct of the British Government in relation to the recent separation of Belgium from Holland.

In answer to the question, "Must we then abandon the field and give up all hope of sending missionaries into your Indian possessions?" Mr. Van der Bosch replied that, on the contrary, he was desirous that they might be sent. But he said that there was but one way in which this could be done with safety to the national interests; but one, indeed, which could be entertained for a single moment. The plan which he proceeded to unfold was the following: That all the missionaries hereafter sent out from America should take Holland upon their way to India, and, after forming the acquaintance of the directors of the Netherlands Missionary Society, should proceed to their destination invested with the additional commission of missionaries of that society. This course would also furnish them the opportunity of commencing the study of the Malay, under the instruction of a native professor of that language residing at Breda. And having procured all the necessary works in Holland, they might prosecute the study while upon their long voyage from Rotterdam or Amsterdam to Batavia.

The sincere interest which General Van der Bosch took in this subject was evinced still further by the fact that he was at the pains of writing directly to the Missionary Society of the Netherlands (at Rotterdam) on the subject, as well as of giving Mr. Baird a letter of introduction to Baron Mackay, one of the most prominent members of the Board of Directors. Upon Baron Mackay and Mr. Leddeboer, the Secretary of the Society, Mr. Baird called on his return to Rotterdam. In conference with these gentlemen, he learned that the Society cordially approved of the plan that had been suggested by the Minister of State for the

Colonies ; and that it would gladly receive among the number of its missionaries the young men who might be sent out from the United States to study and be ordained in Holland.

Such were, in brief, the important results reached by the interviews of Mr. Baird, as delineated in a long letter from Paris, November 14, 1839, to the Rev. R. Anderson, D. D. It was, however, deemed prudent to abstain from giving to the arrangement indicated much immediate publicity. Unfortunately, the Dutch Ministry seems to have soon come to a conclusion at variance with that announced to Mr. Baird, for an order was within a year or two conveyed to the Netherlands Missionary Society, requiring them to send only native Dutch missionaries to the oriental possessions of Holland. Nor was it in the power of the Rev. Isaac Ferris, D. D., who went to the Hague, on behalf jointly of the American Board and the Board of Foreign Missions of the Reformed Dutch Church, two years later, to effect a reversal of the determination expressed by the Government, to maintain the exclusion of foreigners from their interior possessions in the Indian Archipelago, as a principle of settled State policy.

The journey which Mr. Baird took to Geneva in the month of November, 1839, had for its object the organization of the "American Committee of Correspondence," or "American-Swiss Committee," as it was afterwards called. The plan of such a committee originated with some of the most experienced friends of the work of evangelization in France. "The specific objects" sought in its formation, we are told, were "to furnish a more direct and intimate connection with this interesting field of evangelical labors ; to exercise a salutary control over the expenditure of moneys committed to us by the churches ; to give to our churches a more definite sphere of operations, for which they are thus directly and solely responsible ; and to secure a constant

return of detailed information which may keep alive a vivid and glowing interest in the work." It was believed that these objects could be attained more satisfactorily by working through such an independent organization, than by continuing to entrust the funds raised in the United States for the promotion of the truth in France altogether to the French Evangelical Society, or, indeed, to the society having the same purpose in view in Geneva. The American Churches, in the opinion of those best qualified to judge, would never enter into the work with their whole heart, until they could see some of the distinct fruits of their benevolence and self-denial, and feel that their contributions were sensibly affecting the progress of the cause of Christ. No sufficiently appropriate arrangements had as yet been agreed upon to attain this end, with the Evangelical Society of Paris. Yet, while instituting the American-Swiss Committee at Geneva, the Foreign Evangelical Society disclaimed all intention of inaugurating any unhealthy rivalry with the existing societies, or of wholly withdrawing its coöperation from them. Indeed, the American Churches have continued to contribute yearly considerable sums to the treasuries of those societies, through the Foreign Evangelical Society and its successor, the American and Foreign Christian Union.

The American-Swiss Committee was constituted under the presidency of that well-known and devoted Christian gentleman, the late Col. Henri Tronchin, and comprised from six to ten clergymen and laymen residing at Geneva (among whom may be mentioned the Rev. Cæsar Malan, D.D., and Prof. De La Harpe), besides one or more of the efficient Christian brethren of Lyons. Mr. Baird was a member as a delegate of the American Society. It began its operations in France, in the course of the following year, by means of pastors, evangelists and colporteurs; and, it may be interesting to notice that the ancient city of Vienne, below Lyons, was the initial point.

The plan thus adopted had been first suggested by others. Mr. Baird at first entertained grave doubts of its expediency. He was unwilling to alienate the French brethren, for whom, if he could not always agree with their views, he had a strong affection; and he therefore insisted upon not entirely diverting the aid which had heretofore been given them. And he regarded the state of things in France, "especially since the decision, by the Court of Cassation, of the affair of Montargis," as requiring "great prudence." It was evidently necessary to avoid, as much as possible, exciting French jealousy of foreign interference, even in matters of religion. But mature deliberation, and conference with many judicious individuals in France and Switzerland, had led him to give the plan of establishing the new committee, his hearty approval.

Having adjusted, with the help of the excellent brethren of Geneva, the relations of the American-Swiss Committee to the Foreign Evangelical Society, Mr. Baird proceeded in the "malle-poste" to Lyons, where he again visited the flourishing church, to which, he tells us, many could not gain admission, at the services that he attended, on account of the want of room. He was struck with the great progress which the truth had there made, since his last visit in 1837; and was more and more convinced that Lyons was "one of the most important points in all France." He found, indeed, that the number of converted Roman Catholics was so great, that a new meeting had been instituted in the populous suburb of Vaize, where 120 hearers formed the germ of a new church. Promising the Rev. Mr. Cordez, their worthy pastor, to endeavor to interest the American Churches in securing them the means of building a permanent edifice, Mr. Baird continued his journey to Marseilles, where he was desirous of examining into the propriety of stationing a devoted clergyman to preach to American and English residents and sailors. Such a man,

he found, could enter a wide field of usefulness, if he could master the Arabic and Turkish languages, among the Turks, Egyptians, and other Mohammedan seamen and merchants frequenting the port.

Extending his tour in southern France, Mr. Baird rode nearly three hundred miles to Toulouse. "Here I had a real feast in meeting the *Courtois*—three excellent brothers, bankers, rich, young, and the most simple-hearted and devoted men that I have ever seen, on this continent. They, with the excellent Mr. Cabraud, one of the pastors at Toulouse, are at the head of a society for the publication of religious books in the French language. The society has been in existence three years, and has already done much good. I had long wanted to see these good brethren, and consult with them as to future operations." The results of these deliberations were communicated to the American Tract Society, which was solicited to appropriate 800 or 1,000 dollars annually to the work undertaken by these efficient laborers.

After spending a few days at Toulouse, and one at Montauban, where he received the kindest attentions from Professors Monod, Jalaguier, and de Felice, of the National Protestant Theological School, and his venerable friend, the Rev. Mr. Marzials, president of the consistory, Mr. Baird returned to Paris, by way of Bordeaux, Angoulême, Poitiers, Tours and Orleans.

This journey of fourteen hundred miles, as well as the shorter trip that had preceded it, to Belgium and Holland, was accomplished in spite of great physical suffering. For months he had been afflicted with an affection apparently rheumatic in its character, contracted from exposure in one of his journeys during his recent visit to the United States. This disease had been gradually gaining strength, and had become exceedingly painful. Although he took the greatest care that was possible under the circumstances, it could not

but be aggravated by his long rides day and night, in the "malle-poste." On his return to Paris on the 28th of December, 1839, he was decidedly worse. Unable to walk without very great suffering, he was compelled to keep to his room, and at a later time, to his bed. What had at first been regarded as rheumatism, proved to be an abscess, attended by such inflammation that recourse was at length had to the application of the *moxa*. This extremely painful operation had the desired effect; but the cure was slow, and it was many months before Mr. Baird regained, to any great extent, his usual health. It was feared, at one time, that the disease as yet unchecked, might leave him a cripple for life; but this result was, through the Divine mercy, averted. The first few months of 1840 were, however, passed in great suffering and weakness; nor did he find it in his power to renew the public service on the Lord's Day for Americans and English.

As he became stronger and felt himself once more capacitated for undertaking his wonted labors, a visit to Northern Europe, upon the necessity of which he had had full opportunity to reflect while confined to his bed during his recent illness, presented itself to his mind as still more important to the interests of Christ's kingdom, than it had appeared previously. "I have no great desire to make the tour to which I have just referred," he wrote, early in the winter to the executive committee, "but it seems to me that it would be the best disposition of my time that I could make. I am urged to it by the expressed wish of the King of Bavaria: the Crown Prince of Prussia, and the King of Sweden; and I think that it would not be in vain. Its object would be to show to those Governments the progress of the Temperance cause in the United States, especially in connection with legislative enactments—a point of vast importance, when we consider that Prussia, if induced to follow the example of Massachusetts or Tennessee, could by a

law of five lines destroy the sale and consumption of ardent spirits in her dominions. And what an example to Europe! It may be said that all that can be done, can just as well be accomplished by printed documents, etc. But my own experience teaches a very different lesson."

Mr. Baird's views met the approval of the executive committee of the Foreign Evangelical Society, and it was decided that he should visit Northern Europe during the summer of 1840, in order to further the Temperance, as well as the Tract and Bible causes.

Mention has already been made in the former part of this chapter of Mr. Baird's visit to Holland for the purpose of endeavoring to secure greater liberty to the missionaries of the American Board in the Indian Archipelago. It may not be inappropriate here to state that a few months later, he was entrusted by the same society with a somewhat similar mission to the King of the French. The object was to call the attention of his majesty, Louis Philippe, to the infamous conduct of Captain Laplace, in command of the French man-of-war "Artemise," towards the government of the Sandwich Islands. Accordingly, he sought an interview with Louis Philippe, and was invited to the Tuileries in the month of February, 1841. He was kindly received by the king and queen, as well as by the Princess Adelaide, the king's sister; and enjoyed a brief opportunity of stating the case historically, while placing in his majesty's hands the letter which the Prudential Committee of the American Board had addressed to Louis Philippe. He particularly pointed out the injurious tendency of some of the articles of the treaty which Captain Laplace had imposed upon the feeble and imperfectly civilized inhabitants of those islands, and especially of those by which the admission of French brandy is permitted. In reply, the monarch said "that he regretted that the chiefs of the Sandwich Islands had not at once allowed the Catholic missionaries to remain, and to

do what they could to promote their religion without violation of the laws ; that there was no apparent reason why they should not have exercised this amount of toleration ; that he believed that either the Catholic or the Protestant religion was infinitely better than none ; that being a Catholic himself, he could do nothing to oppose Catholic missions, while he sincerely desired that both Catholic and Protestant missions might everywhere go forward together in the spirit of harmony and goodwill." Mr. Baird responded by saying that American Protestants had no desire that his majesty should do anything hostile to Roman Catholic missions ; and that their sole request was that he should inquire into the conduct of Captain Laplace, as exhibited in the proclamation and treaty that accompanied the letter, in which there were some things which they were confident that a monarch of his well-known benevolent and just disposition could not permit himself to approve. The interview closed with an assurance on the part of Louis Philippe that he would read with attention the documents submitted to him, and give the entire subject his most serious consideration.

Mr. Baird took an early opportunity of conversing with M. Guizot, the Minister of Foreign Affairs, with whom he was well acquainted, on the same topic. The chief obstacle in the way of securing the redress of the grievances, he found to consist in the reluctance of a ministry to review the acts of its predecessors, especially when, by the occurrence of several ministerial changes, an appointment, as in the case of Captain Laplace, had obtained somewhat of *antiquity* in its favor.*

* The intercessions of Mr. Baird with the governments of Holland and France, are briefly adverted to in the *Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions* (Boston, 1861), pp. 202-4.

CHAPTER XVII.

THIRD TOUR IN NORTHERN EUROPE. COPENHAGEN. DECREASE OF RATIONALISM. THORWALDSEN. CHRISTIANIA. EXTRAORDINARY HONORS. BERNADOTTE AND PRINCE OSCAR. TRIP TO HUDDIKSVALL. LETTER OF REV. GEORGE SCOTT. FINLAND. SUCCESSFUL EFFORTS IN RUSSIA. THE PUBLIC INSTITUTIONS. TEMPERANCE IN GERMANY. INTERVIEWS WITH THE KINGS OF DENMARK, PRUSSIA, SAXONY, BAVARIA AND WIRTEMBERG.

1840.

ON the 9th of July, 1840, Mr. Baird left Paris for Havre, intending to take a coasting steamer thence to Hamburg. Although still very feeble, and unable to stand or walk for any great length of time, in consequence of the serious illness from which he had not yet fully recovered, many hours at Rouen and on the steamboat upon the Seine were spent in completing a long and very elaborate article on Religious Liberty in France, which appeared in the American Biblical Repository for October, 1840. The passage to Hamburg was short; but, indisposed as he was, he suffered much. During the three or four days which he spent in visiting men of influence, and in endeavoring to learn the best means by which the Foreign Evangelical Society could promote the progress of the kingdom of Christ, he obtained much valuable information respecting this interesting free city. There, also, he wrote the first pages of a work, the composition of which he had for some time been contemplating, and which was published during the

ensuing year, with the title: "A Visit to Northern Europe." It was his original intention to consecrate the first volume to the German Free Cities and Scandinavia, and the second to Russia; but the material so accumulated as he advanced, that he was compelled to devote both volumes to the subject which he had proposed to dismiss at the close of the first. He then determined to treat of Russia in a separate work; but this design was never executed.

From Hamburg he went to Kiel by "diligence," and thence to Copenhagen by steamer, highly enjoying the delightful sail through the Danish Archipelago. While in the capital, Mr. Baird succeeded in making arrangements for the publication of his History of Temperance Societies in the Danish language, and in interesting some influential persons in the promotion of Temperance. He was saddened by the discovery that German rationalism had spread to an alarming extent among the clergy; while it was cheering to learn that evangelical religion was beginning to regain its lost ground—or, to employ the words of a distinguished and faithful pastor, with whom Mr. Baird conversed in Latin, in the absence of any other medium of communication, *Fides o the oxa crescit; rationalismus decrescit*. On the other hand, his sympathies were warmly enlisted in behalf of the poor, persecuted native Baptists, some of whom were languishing in prison, for no other crime than that of having, in violation of the intolerant laws of Denmark, conducted meetings independent of the established Lutheran Church. Against these victims of a bigoted State Church, statutes framed to repress the disorders of the Anabaptists of the times of the fanatical John of Leyden, had been invoked.

A few hours were pleasantly and profitably spent in making an excursion some miles in the interior of the island of Zealand to Roeskilde, the former capital of Denmark, many of whose monarchs lie buried in the curious

old cathedral. A visit to Albert Thorwaldsen's studio not only introduced Mr. Baird to many of his master pieces, but also made him acquainted with the venerable artist himself, still engaged in his old age in modeling designs for the bas-reliefs of the Frue Kirche. "A plain, modest man, short and stout, with a fine, hale, ruddy face, and blond hair," who received him in the kindest manner, was the eminent sculptor, whose works he had come to see. The Danes were not wanting in appreciation of this northern Phidias; for the Government was about to send him back to Italy to execute some more works for the adornment of Copenhagen, in a national frigate, dispatched expressly for the purpose of honoring him. Thorwaldsen informed Mr. Baird that he was quite ignorant of the number of statues he had designed and executed, but that it certainly exceeded one thousand.

Taking a steamer, Mr. Baird passed up through the Sound and Cattegat; and, after touching at Fredericks-hald, followed the long and narrow *Fiord* to Christiania.

After a few days spent here in procuring information respecting the moral and religious condition of Norway; and in promoting the Temperance cause, he returned as far as Göttenburg, whence he proceeded to Stockholm, pursuing the route by the Gotta river and canal, which he had taken upon his former visit to Sweden.

Mr. Baird had not been long in Stockholm before he perceived the great change that had taken place in Sweden since he had reached its shores four years previously, a stranger comparatively to its people and institutions. His work on Temperance had obtained, through the king's influence, an unprecedented circulation. Thousands had by reading it been induced to renounce all use of intoxicating drinks. His name had become a household word with many a family, that rejoiced in the rescue of some of its members from a drunkard's grave. He was regarded as

another "Father Mathew" of Sweden, and he was entreated by the friends of the movement to prolong his visit for a few weeks, and by the interest which was felt in his person to give an additional impulse to the movement. "I shall have to stay here longer than I expected," he writes in a familiar letter from Stockholm. "The Temperance friends insist upon my going two hundred miles northward to Huddiksvall, on the Gulf of Bothnia, where there is to be a great meeting on the 26th inst. The people in that region have written to say that I must come, even if it be only that they may see me! You have no idea of the influence exerted in Sweden by my former poor efforts, and especially my Temperance History. From all sources I receive this testimony. This being the case, and as my failure to gratify the desires of the friends here would do great injury, I must stay for the remainder of this month in Sweden, which will be longer by fifteen or twenty days than I had intended. But I cannot do otherwise. I have seen *Berzelius*, the great chemist, *Archbishop Wingard*, the prime minister of the king, and many other persons of distinction. The Diet or Parliament is in session now, and this makes me known to many prominent men. Yesterday I received an invitation from the king to come to the palace, and last night I had a long interview of an hour with his majesty alone. As soon as I entered, he took me by the hand, and led me to the opposite side of the room, and made me sit down by his side on a sofa, where he talked in the most familiar manner with me, and inquiring how long I was going to stay, he said he would see me again."

A few days later, he writes: "I had very pleasant interview with the Crown Prince, on Wednesday morning last. He assured me that he would do everything in his power to advance the cause of Temperance in the army, of which he is commander-in-chief. He also sent me a book written by himself and recently published, on Prison-discipline, etc.,

as a *souvenir*." He was invited to dine with the Count Hartmansdorff, the prime minister of the king, in company with many eminent men, among whom were two governors, an admiral, and others. "The dinner was intended to honor me. I felt not a little embarrassed at the many compliments which I received as a *benefactor* to Sweden. This title I receive from all the persons whom I meet." Another day was taken up with a succession of engagements: a meeting at the exchange of nearly two thousand persons whom he addressed through an interpreter; a dinner given by some thirty gentlemen to testify their appreciation of his services; and a conference with the directors of the National Temperance Society. "It has embarrassed me not a little," he repeats, "to answer the direct addresses which have been made to me, thanking me for what I have done for Sweden. Alas! it is but little that I have done. To God be all the praise for any good effected through my poor instrumentality."

Of the journey to Huddiksvall, to which he was urged by his friends at Stockholm, Mr. Baird has left so interesting an account, in a report to the executive committee of the Foreign Evangelical Society, that the most essential portions have been inserted in an appendix to this volume. A few additional incidents may, however, be given, derived in part from his familiar correspondence. "We held as many as eight or ten public meetings, at most of which I delivered a speech in English. You can have no conception of the numbers of people who flocked to those meetings. Nor can I tell you how much embarrassed I have been at the many, many addresses made to me by societies, by distinguished individuals, and even by the chief civil authorities in one place, for the good which I had done by my former visit, as well as for the present one. I am sure you would have rejoiced, had you been with me, to see such decided proofs that God had blessed my humble efforts. Oh, how it ought

to fill our hearts with thankfulness to find our poor services owned in any degree by Him ; and how it ought to support us under trials ! Hundreds of peasants flocked around me, wherever I went, to see the man who had written a book which had done so much for them ; and, if possible, to shake him by the hand, and say *Tack ! Tack !* Thanks, Thanks ! Some days we held as many as four meetings, and yet traveled fifty miles. At times I was almost worn out. But, thanks be to God, I have returned to this place in better health than when I left it. You will be amused when I assure you that no refusal would the people take to the proposition to have my likeness taken and engraved. I shall try hard to get clear of it on the score of the want of time. But I fear that I shall not be successful." Mr. Baird *was not* successful. A portrait, unfortunately a very poor one, was made, and found its way into many a cottage in distant parts of Sweden and Norway, and even in Prussia, where it was prized as the representation of the features of one whose single-hearted piety and philanthropy had proved a signal blessing to natives of lands distant from that in which he first saw the light. One of the most interesting of these meetings was held at Norrala. On one occasion Mr. Baird and the gentlemen that accompanied him addressed the eager crowd of listeners from the top of the very rock upon which, in 1521, Gustavus Wasa had stood, when he exhorted the peasants to rise against the oppression of Christian the Second and the Danes. As the party slowly drove away, a large company of men and women gathered around the carriage, and commenced singing a hymn. Thus did they continue to accompany the travelers, until the descent of a considerable hill was reached. There the carriage paused until the hymn was ended. Then, amid mingled cries of "Tacks" (thanks), and "Farväl" (farewell), Mr. Baird parted, as he supposed, for the last time, from these kind and pious peasants. In some

places the people waited four hours for the travelers who had been unavoidably detained. "Curiosity to see an American doubtless, had some influence in convening them. And I must say that it was not at all calculated to increase my vanity, to be told, as I was by an accomplished lady, possessed of far more than ordinary information, that she had come many miles, with the expectation of seeing a *black man*!"

The glimpse which this trip gave him into the life of the peasantry of Sweden, warmly excited his sympathies for this class. He was enabled to see and hear much respecting the dreadful curse of intemperance, with its harvest of consequent crime. And the wonderfully backward state of legislation equally excited his surprise; for the peasant of Sweden was actually compelled, like the serfs and slaves of other countries, to select a *protector* from among the upper classes, who became in a measure responsible for his client's good behaviour. A statute that condemned the agricultural class, constituting the great mass of the population, to such an indignity, he regarded as a disgrace to an enlightened and polished, not to say to a Christian nation.

Before following Mr. Baird in his journey to Finland and St. Petersburg, it will not be amiss to insert a somewhat extended extract from a letter of the Rev. George Scott, the devoted and eminently successful clergyman of the English Wesleyan Church at Stockholm, addressed to the Rev. William A. Hallock, D. D. of New York, in which the fruits of the labors of the subject of these memoirs in Sweden are described by one fully qualified to appreciate them. It is dated September 7, 1840, a few days after Mr. Baird's departure:

"When, about four years ago, Mr. Baird made his first visit to Sweden, many of our benevolent efforts were in a languishing state. The Temperance Societies formed in

1830 and '31 were all but dissolved, and the few which still remained at their post much discouraged and ready to faint in their minds. I cannot but look upon our friend's arrival here at that juncture, as most providential ; as an illustration of the good old saying ' Man's extremity is God's opportunity.' During his short residence here, he had the opportunity of conversing not only with his majesty the king, the prince and princess royal, but also with several men of rank and influence, who listened with attention to his calm and clear statements. The gracious act of the king, in ordering a Swedish translation of ' Baird's History of Temperance Societies' to be made, and presenting, at his own expense, a copy of the book to *every parish* in this kingdom, was a manifest proof that the Lord knoweth the hearts of kings ; for it would be quite impossible to give you any adequate idea of the effect produced by the circulation throughout the land of this book. As one of the Secretaries of the Swedish Temperance Society, I have the means of knowing, that in almost every instance where zealous temperance efforts have been commenced in the country, ' Baird's book' has been cited as the moving instrument. ' Baird's book' or ' the King's book' are the names by which the history is most generally known. Of all the more distinguished Temperance advocates I am acquainted with, there is not one who does not acknowledge, that it was the reading of ' Baird's book' which decided to active exertion in this good cause. ' The Swedish Temperance Society,' a new and most efficient institution, numbering in its Committee a Berzelius, a Retzius, Hartmansdorff, etc., owes its origin to the same source ; and thousands of families rescued from the miseries incident to the use of ardent spirits, bless the day when ' the King's book' came to their neighborhood. Seldom, if ever, has a single book, in so short a time, produced such results in a whole country.

“ You will not be surprised to learn that the intimation

of Mr. Baird's intended visit this year was everywhere received with enthusiasm. By the goodness of God, he has been here for about two weeks, and it would require more time than I can at present command, to give you the interesting particulars. All ranks seemed equally anxious to show respect to a servant of God who, by the Divine blessing, had been enabled to accomplish so much for the good of this land. His reception by the king was, I understand, most gratifying; the cordiality of his royal highness the crown prince, I witnessed, and, indeed, wherever he went, he was welcomed as a general benefactor. I very much question, whether any private gentleman living possesses a tithe of the influence here, which Mr. Baird has acquired. I accompanied him on a journey northwards, and attended many large meetings of the friends of religion and temperance; and wherever we went, we found the name of Baird known and loved, especially by the truly pious. Thanksgivings were addressed to him on many occasions, and by all classes, but what seems most deeply to affect him was the circumstance of two peasants, one at Huddiksvall, the other at Soderala, coming forward to express the gratitude of their own class, for the benefits resulting especially to them from the distribution of 'Baird's book.' The latter of these expressed himself nearly as follows: 'This is the Lord's doing, and it is marvelous in our eyes; we render hearty thanks to Him who commanded the light to shine out of darkness, for bringing this simple remedy out of obscurity; we thank Him for raising up so many to exert themselves for the people's weal; we thank Him for inclining your heart and directing your way hither, for making you an honored instrument of extensive good. You will not understand our mode of thanking you. We acknowledge, we feel our great obligation to you; but just for this cause do we praise Him, who made you to us what you have been. This day can never be forgotten by us; we see, we hear, we speak to

the servant of God whose book has long proved a blessing to our land ; we renew in the presence of God this day, our solemn engagement to be true to the excellent counsel you have given us, and thus prove our gratitude to you. May His rich grace and blessing rest upon you, guide and guard you in all your wanderings, and at length grant you an abundant entrance into His glorious kingdom.'

" On returning to Stockholm, Mr. Baird had an opportunity of addressing the House of Farmers now assembled at the Diet ; all were present and listened with deep attention, and at the close the speaker of the House addressed Mr. Baird in the most interesting manner, sending a warm salutation to the agriculturists of America, and a grateful expression of thanks to such of them as had aided Mr. Baird, in his several visits to Sweden. . . . I know nothing at present, that Mr. Baird could have done, more beneficial to this country, than to avail himself of the interest awakened by his Temperance book, for the furtherance of the Temperance cause ; for intemperance is the grand stumbling-block in the way of good here. Let that stone be removed out of the way, and glorious things will follow. But our friend did not confine himself to that object ; he preached repeatedly in our chapel here (latterly, for the first time, in the new building), met for a lengthened period several Christians in Stockholm, and consulted with them fully as to what could be done in various departments of Christian benevolence, besides delivering, in different parts of the country, lectures on the state of religion in the United States, with special reference to the efforts made for the spread of vital godliness. The good seed thus sown cannot be unfruitful ; but the conviction on many minds is, that if God spare him, Mr. Baird ought to make frequent visits and longer stays in this land. Sweden is now in a most interesting state, waking up from the slumber occasioned by evil habits, and putting forth the inquiry, ' Lord, what

wouldst thou have me to do?' Now is the time to lend a helping hand; a prompt, a vigorous helping hand. I very much question whether any country in Europe is at this moment so much alive to the importance of shaking off bad customs, and laboring to promote that which is good, as Sweden now is. But much information, advice, encouragement, support are wanted, and, by a remarkable providence, Temperance has proved the wedge which has opened Mr. Baird's way to the unlimited confidence, the unfeigned esteem of *this whole people*; and he must enter the opening fully, at any expense of personal convenience or American benevolence. Think, my dear sir, seriously on this matter, and while the steam is up help us to guide the machinery to glorious results. Aid us in prevailing on Mr. Baird not to leave Europe for some years yet, and to spend a great part of those years in Scandinavia. Gladly would I let Mr. Baird, on account of his delicate health, and for his family's sake, escape; but it is not at all likely⁴ that any other man ever can attain the extent of favorable influence possessed by him. With God all things are possible, and He has shown Himself wonderful in counsel by giving this servant of His, by such simple means, such an extent of influence. Farewell, the Lord guide and bless you in this matter."

Leaving Stockholm, after a much longer stay than he had originally intended to make, Mr. Baird continued his journey by steamer to St. Petersburg, touching on the way at Abo, in Finland, and then at Helsingfors, the modern capital. At the latter place, where the steamer lay all night under the guns of the "Gibraltar of the North," the Governor very politely sent his Secretary to show him the prison—a truly horrible place where crime only festers and breeds, in consequence of the ill-advised system which shuts up six or eight persons in a single cell, with nothing to do but to corrupt each other, and to render themselves more desperate and hardened than before.

It was Mr. Baird's earnest desire to be instrumental in setting the Temperance reformation in Russia into successful operation; hoping that the time might not be far distant when a spectacle similar to that witnessed in Sweden might greet the eyes of the Christian philanthropist. To efforts in this direction he was prompted not a little by the conviction that such a reform would necessarily be the entering wedge for the introduction of further improvement, both in religion and in morals. But there were serious impediments: "The Government of this country has hitherto been opposed to anything like energetic measures to promote the Temperance cause; chiefly through the influence of the Minister of Finance, who feared for the revenue, one fifth part of which is derived from the sale of brandy, or *whisky* as we call it. The revenue from that source alone exceeds 125,000,000 rubles in paper, or \$25,000,000 of our money! And that minister has by circular forbidden the formation of Temperance Societies outright. This was about a year ago. Before the issuing of that circular, several societies had sprung up in the Baltic Provinces; but it put an end to their existence, and to all efforts through organized forms of action."

Upon his arrival Mr. Baird saw the best friends of religion in the capital and at Moscow, and did all that seemed practicable for the different objects which he had come to promote. It appeared to be important that he should meet the Emperor Nicholas, but several attempts made to accomplish this proved abortive. The monarch had just returned from Germany; and had determined to see no foreigners for some weeks, until he had dispatched the weighty affairs that had accumulated during his protracted absence. Under these circumstances Mr. Baird, after the lapse of more than three weeks of ineffectual waiting, had concluded to abandon the attempt to obtain an interview. But on calling upon the Minister of the Interior, the afternoon before

he was to take his departure, this gentleman insisted upon his staying at least a fortnight longer, promising to do everything in his power to procure him an audience of his majesty. He kept his word, and the result was that Mr. Baird was invited to go to Tsarkoé-Selo—the seat of a summer palace, about sixteen miles directly south from St. Petersburg : “The emperor received me in the kindest manner, and acceded at once to all I asked. The Temperance History—continued down to the present time—is to be published in Russ and Finnish. Everything has now been settled in relation to this point. Never was I more convinced of *the importance of going directly to the source of power* than in this case. It will not be possible to form temperance societies here for years ; but much may be done at once by diffusing information.” “God be praised for it,” Mr. Baird writes home. “How much anxiety and delay this has cost me. But now I see that God has overruled all, and, though it has been so painful to me to be so long parted from you, yet when I see what has been accomplished by this prolonged stay in Russia, and consider how God has sustained my health and made my way plain, I dare not murmur.”

Nor were the marks of kindness and respect on the part of the Emperor Nicholas confined to the ready consent that he gave to the requests which Mr. Baird made. After the audience, he was immediately invited to dine with the imperial family : “This took place at three o’clock. During the interval I was carried to the old Palace, and a room assigned to me, which I was requested to occupy as long as I chose. At the appointed hour an imperial carriage conveyed me to the Palace which the emperor occupies, and where the dinner took place. There I met about one hundred distinguished men and women, and was presented to many of them. The dinner was most sumptuous. My plain and simple appearance, as well as the object of my visit to this empire, made me quite an object of curiosity. The at-

tention which I received was very kind. God grant that much good may result from all this!"

The main purpose of his coming to Russia was fulfilled, and he might at once have turned his face homewards. But unusual facilities were offered him for visiting the institutions of the capital which are generally inaccessible to strangers, and he could not neglect the rare opportunity. Provided with the express orders of the emperor, the empress and the Grand Duke Michael, he went through a number of establishments that were under their immediate supervision. For instance, in the several military academies, the whole routine of training to which the cadets are subjected, even to their dressing and undressing, to the tap of the drum, was exhibited for his special benefit by the persons in command, who would scarcely credit his statement that he was no foreign officer of rank, but a simple minister of the Gospel. His visit to the great female seminaries enabled him to hear some of the sweetest music to which he had ever listened, and to compare the traits of personal appearance of girls from every province of this widely-extended empire.

At length, having accomplished all that he could for the Bible, Tract and Temperance movements, Mr. Baird left St. Petersburg. On his return to Copenhagen he succeeded, after tedious delays, in obtaining an interview with the new King and Queen of Denmark, by whom he was received very kindly at a private and special audience. They seemed to be not a little interested in the object of his visit. At Hamburg a temperance society had existed for three years among the lower classes, but nothing had yet been attempted among the higher. Mr. Baird had a meeting one evening of nearly thirty distinguished and influential gentlemen, including several of the senators and other high officers of the Government. He addressed them a long time on the subject, and at the close of his remarks all, with a solitary

exception, signed the temperance pledge, and agreed to form a society: "Everything now bids fair to go on well. Energetic men of all shades of political and religious opinion have hold of the work. The importance of the good movement in this city you can readily appreciate when you look on the map of Europe and reflect that Hamburg is the great gate of Germany, at least of the northern part. But now," he adds, "I must leave and proceed as soon as I can to Paris. And yet it is most difficult to do so. The way is so much opened for my doing great good in the Temperance cause throughout Germany, that I shall be pressed to stop too long in every important city. It is wonderful to see how God is blessing our humble efforts. I have been delayed already a whole month beyond the time which I had appointed for my return. And yet what could I do? God has evidently shut me up to this delay by His providences, and crowned my efforts with a great blessing. To His name be the praise! Let us not repine at His providence and His blessing."

Leaving Hamburg, Mr. Baird proceeded by Bremen, Hanover, Göttingen and Halle, at each of which he stopped about a day, to Berlin. Having called at the royal palace, on the day of his arrival and informed the king,* through an aide-de-camp, of his having reached the city, he received on

* This was Frederick William IV., whom he had seen when Crown Prince in 1836 and 1837, and who had ascended the throne only a few months previous to the present visit. Mr. Baird regarded him, as we have seen, as a man of great excellence of heart, though there was very much in his subsequent course which he could not but reprobate and deplore. On the present occasion he remarks: "He does not seem to take the same interest in the Temperance cause that his father did; but it is probably because he has not had leisure since his accession to the throne, to turn his attention much to this subject. He does, however, far more, and in a far more judicious way, for the cause of religion in general than ever his excellent father did. His government embraces already a greater number of truly good men than any other in the world."

the following morning an invitation from his majesty to dine with him that afternoon at the Palace of Charlottenburg. He mentions that he was most kindly received both by the king and the queen, and expresses the hope that good will result. Before quitting the Prussian capital, a very large public meeting was held, at which he explained fully the principles and progress of the temperance societies in America and elsewhere. At Dresden he saw the King of Saxony and his brother, the Prince John, a second time. Passing through Chemnitz, Nuremberg and Augsburg, he came to Munich, where he had an interview with the King of Bavaria, the eccentric Louis. The object of these interviews was similar to that for which he had seen the monarchs of Denmark, Sweden, Russia and Prussia; and he had reason to think that the conversations he had with these kings, as well as with the King of Wirtemberg, whom he saw at Stuttgard, would not be without good fruit. His interview with Louis of Bavaria, as he afterwards described it, must have been sufficiently amusing, in consequence of the rambling speeches and blunders of his majesty, who, if he prided himself upon his acquaintance with the fine arts, was no very profound general scholar, and especially at a loss in American geography. The King of Wirtemberg, a Protestant, was of quite a different character; and, while making less pretensions, evinced the greatest interest in obtaining information respecting the state of religion, education, and every other good work, in the United States. With all these monarchs, in whose dominions intemperance had made little progress, compared with its ravages in the more northerly countries he had visited, his aim was not so much to suggest the institution of temperance societies, as to "bring before the minds of the rulers the question of regulating the sale of ardent spirits in such a way as to *diminish* their use." With prominent private

individuals he also conversed on the same subject—with Professors Schelling, Thiersch, Hermann, etc.

Metz was the last stage in this long journey ; and Mr. Baird reached his home at Paris on the 12th of December, after an absence of a little more than five months. It was a tour, he writes to the executive committee, which although very fatiguing in his weak and suffering state of body, was made with greater satisfaction than any other which he had ever made, because he felt assured at every step that he was acting in accordance with the Divine will.

CHAPTER XVIII.

VISIT TO THE UNITED STATES. PUBLICATION OF MR. BAIRD'S
"VISIT TO NORTHERN EUROPE." REMOVES HIS RESIDENCE
FROM PARIS TO GENEVA. WRITES A WORK ON RELIGION IN
AMERICA. AGAIN VISITS THE UNITED STATES. RETURNS
TO AMERICA.

1841-1843.

IN the spring of the year 1841, Mr. Baird returned to the United States, in time to be present at the anniversary meeting of the Foreign Evangelical Society in May. For several months he labored in various parts of the United States, endeavoring to increase the efficiency of the organization with which he was connected, by interesting the churches in the work of European evangelization. Great success attended his exertions. The facts which he was able to lay before the members of individual congregations, as well as of various ecclesiastical bodies, exhibited in a striking manner the progress that had attended the labors of devoted men to further the kingdom of Christ in lands nominally Christian, but upon which the shadow of great spiritual ignorance had fallen. Those among his hearers who had forgotten that the heathen world did not constitute the entire field of missions, were awakened to a recognition of the fact that the Roman Catholics of Europe and America possessed an equal claim upon their prayers and labors. Others learned, for the first time, to appreciate the vast influence for good which France, Italy, Spain and

Catholic Germany would exert, if the pure doctrines of the Gospel were once more to assert their sway over their millions of inhabitants. And all were able to learn from the experience of the home-missionary societies of France and Switzerland, during the past decade or two, that the conversion of Roman Catholics was no impossibility. For not only had individuals, from the highest and the lowest classes in social rank, been led to embrace the Truth ; but, in some cases, entire communities had been awakened by the Holy Spirit, and brought, as a body, to recognize the corruptions of the Papal Church, if not to embrace the scriptural offer of salvation.

While in the United States, Mr. Baird gave to the public, in two volumes, the results of the acquaintance with the Scandinavian countries, which he had acquired during his repeated journeys in that part of Europe. This work bore the title : “ Visit to Northern Europe ; or, Sketches descriptive, historical, political and moral, of Denmark, Norway, Sweden and Finland, and the Free Cities of Hamburg and Lübeck. By Robert Baird.” (John S. Taylor & Co. New York, 1841.)

The descriptive portions of this work had occupied his pen during leisure moments on his last trip, in the summer of 1840, and were nearly, if not quite, completed before his return to Paris. The chapters devoted to the history of each country were written in the ensuing autumn and winter. The whole was the fruit of the desire to communicate, in the most unvarnished style, the impressions gathered by one who had enjoyed remarkable opportunities for becoming familiar with the people of the Scandinavian countries, from the peasants, whom he had repeatedly addressed in the fields, to the monarch by whom he had been admitted to an intimacy rarely accorded to subjects or foreigners. There was no pretension to elegance of diction. Indeed, the rapid revision that had been given to this work was

rather with a view to the verification of statements than to emendation of the style. Not insensible to the beauties of fine writing in others, there was nothing that Mr. Baird studied less in his own works; content if only he could so express himself as to convey his meaning with distinctness, and contribute to the promotion of the great intellectual or moral end which was the sole object of all his literary exertions.

The work was one of uncommon value for the information it conveyed regarding several countries much less known to the inhabitants of the southern part of Europe and of the United States, than they deserved to be. Besides a description of the chief objects of interest seen by the author in the course of his very considerable travels, it contained sketches, carefully prepared, of the history, as well as of the political, social and religious condition of each country. The Hon. Mr. Schroeder, late Minister of the United States at the court of Stockholm, assured the writer of this biography, that he had found Mr. Baird's "Visit to Northern Europe" by far the most accurate and reliable book of travels in Sweden in the English language.

Mr. Baird had expected to spend only a few months in the United States, but his stay was protracted by providential circumstances; so that it was not until the 1st of January, 1842, that he reached his home at Paris, after an absence from his family of more than eight months.

Soon after his return, he made two short trips, one to Geneva, and the other to Toulouse, to attend the anniversary of the Society for the Publication of Religious Books. It had, for some time, been contemplated that Mr. Baird, as the representative in Europe of the Foreign Evangelical Society, should remove from Paris to Geneva, in order to be able to co-operate more fully with the American-Swiss Committee, which had now become the principal agency through which the contributions of Christians in the United

States were applied to the work of evangelizing France. In accordance with this plan, in the beginning of May, 1842, he started, with his family, for Geneva, which became his home for about a year and a half. Here, on the shores of lake Lemman, and in full view of the snowy cap of Mont Blanc and the panorama of the Alps, Mr. Baird spent some of the happiest moments of his life. Besides discharging the specific duties of his mission, he had in contemplation a new literary effort. The ignorance, more or less general, which he had found prevailing even among the well educated on the continent, respecting the religious history and polity of the United States, had scarcely made a deeper impression upon his mind than that produced by the universal desire to acquire more definite notions with regard to a country whose recent strides in the path of improvement had been so gigantic. It was during his last tour in Sweden, Russia, Prussia, etc., that the importance of his publishing a work that should clearly exhibit the religious economy of the United States had been first presented to his mind. While at Stockholm he delivered, at the request of some of his esteemed friends, "several addresses on the state of religion in our country, and particularly on the *action* of our Christians—their efforts in various ways to build up the kingdom of Christ—which excited much interest." And he was urged to write, as soon as possible after his return to Paris, "a small volume on the subject, with the view of developing the relations which our churches sustain to the general government and that of the States, the statistics of our denominations, a very brief history of each, a full account of our religious societies, our Sunday schools, Bible classes, revivals, tract distribution, etc., etc." The opinion of gentlemen in St. Petersburg and Copenhagen corroborated that of his Swedish friends. Senator Huddewalcker, of Hamburg, and Professors Neander, Hengstenberg and Tholuck, strongly advocated the

undertaking ; and the latter urged that so favorable an opportunity might not soon recur. The Kings of Prussia and Wirtemberg, to whom he had communicated his intention, while answering their inquiries respecting religious liberty, also expressed a deep interest in the contemplated work. The great Leipsic publisher, Tauchnitz, signified his readiness to translate and print it in German.

So general a desire, especially in view of the interest of the reflecting classes of many countries of Europe in the subject of religious freedom, Mr. Baird did not feel himself at liberty to disregard. He had at first expected to write the principal portion of this work while in the United States, in 1841, but he found time for little more than to make the necessary preparation, by collecting the chief materials.

This work—in many respects the most important that ever came from Mr. Baird's pen, as it is certainly that which embodies the most thorough research, and best exhibits the comprehensive grasp of the author's intellect and heart—was at first intended to be an exposition of "The Religious Economy of the United States." But the wider scope which his inquiries afterwards took, induced him to entitle it, "Religion in the United States of America : or an Account of the Origin, Progress, Relations to the State, and Present Condition of the Evangelical Churches in the United States ; with Notices of the Unevangelical Denominations." It was, in the English edition, a volume of 758 pages, divided into eight books.

In the first book, devoted to "Preliminary Remarks," the colonization of North America; the peculiar qualifications of the Anglo-Saxon race for this work, the alleged want of National character, the form of Government, and kindred topics pass in review. It closes with several chapters in which the obstacles which the Voluntary System in supporting Religion has had to encounter, are more par-

ticularly considered, viz.: the erroneous opinions on the subject of religious economy which the colonists brought with them; the newness of the country; the thinness of the population, and the unsettled state of society; slavery; and the vast foreign emigration.

In a second book, the religious character of the colonists from each separate country, and the union of Church and State during the Colonial Period, are carefully studied. The relations of the government to religion since the National Era form the subject of the next book. In the fourth book the working of the Voluntary Principle, considered as a fundamental part of the character and habits of the people, is traced out in its bearing upon Church support and extension; education, both higher and lower; Sunday Schools, and the various religious and benevolent enterprises of the day. A short book follows on the Church and the Pulpit. The last three books discuss in detail the Evangelical Churches, the Unevangelical Denominations, and the efforts of the American Churches, by the various missionary organizations, to convert the world.

Not only is the plan of this truly national work remarkably comprehensive, but the execution is careful, evincing the extent and conscientiousness of the research. Conspicuous throughout is an all-pervading Christian liberality of spirit. The delineation of the various religious bodies, with their respective differences of creed, polity and tendencies, is so faithful and impartial, that the representation of Mr. Baird has been almost universally accepted by the most devoted adherents of each Church as a fair and sufficient portraiture. If any exceptions have been taken, they have originated chiefly with members of sects which were classed by Mr. Baird among the unevangelical; or with a few Protestants, whose prelatical sympathies led them to the expression of the wish that their communion had rather been considered among the unevangelical denominations

with the Roman Catholic, than among the evangelical churches disjoined from that of Rome!

"Religion in America" was intended, as has been seen, primarily for European readers. It was first published by Messrs. Blackie and Son (Glasgow and Edinburgh), with a highly favorable "Recommendatory Notice," by the Rev. Drs. David Welsh, William Cunningham and Robert Buchanan. It was translated into German by Dr. Carl Brandes and published at Berlin, in the course of the same year (1844), with a different title.* To the first volume of this translation was prefixed a short preface by the celebrated Church Historian, Augustus Neander. "It was a delightful appearance to me," he says, "when my worthy friend, Dr. Brandes, showed me the new published statistical work of the United States of North America, whose author had won by personal acquaintance, my special esteem, and informed me of his plan to translate it into German. The more the young new world, in which everything develops itself so peculiarly, claims our attention and interest, the harder it is to obtain a comprehensive view of all its relations; and the rarer and less accessible the sources conducing to it, the more generally useful is the undertaking by which the book of a well-educated American that gives such a view, will be introduced to that part of the German public which wishes to be instructed respecting such matters."

This work was also translated into French, Swedish, Danish, Dutch, and Italian. In one or more of these languages, however, it underwent some abridgment. It thus reached a large number of readers of different nations, and contributed not a little to disseminating more definite and accurate views respecting the political and the social, but es-

* Kirchengeschichte, kirchliche Statistik und religioes Leben der Vereinigten Staaten von Nordamerika. (Church History, Ecclesiastical Statistics and Religious Life of the U. S. of North America.)

pecially the religious, history and condition of the United States. In America it was republished in 1844; and a new and handsome edition, rewritten, with many additions and corrections, bringing it down to the present time appeared in 1856.*

A great part of his "Religion in America," Mr. Baird wrote at Geneva, while residing, during the summer of 1842, not very far from Fernay, Voltaire's retreat. It was not completed, however, until the next year, after his return from the United States. In November, leaving his family in a "campagne" on the southern side of lake Lemman and nearer the city, he found it necessary to start again for New York. The winter and the ensuing spring were spent in America in labors in behalf of the Foreign Evangelical Society. The cause of missions, having as their object the regeneration of nominally Christian lands, was presented in a very large number of churches. The friends of the society were encouraged by beholding a very considerable increase in the interest felt in its work. But it was becoming more and more evident that in order to secure it a permanent place among the great charities of the land, it was essential that it should possess its corps of secretaries and agents at home, whose work should principally be to give system and regularity to its operations, by keeping it before the eyes of the Christian public, as a cause which ought to receive its due proportion of the yearly contribu-

* In reply to a letter, accompanying a copy of this work, sent on its first appearance, to Frederick William IV., Dr. Baird received a note from the king in which he says, under date of Berlin, February 17, 1845: "Vous connaissez trop, Monsieur, la part que Je prends à tout ce qui regarde l'Eglise, pour n'être pas persuadé que J'ai été très sensible à l'envoi de l'ouvrage 'sur l'état de la religion en Amérique' qui accompagnait votre lettre du 10 Septembre dernier. En vous remerciant de cette communication Je Me plais à vous assurer de la durée de Ma bienveillance.

Votre affectionné,

FREDERIC GUILLAUME."

tions of the benevolent. The Rev. Edward N. Kirk, D.D., who had been for several years one of the corresponding secretaries of the Foreign Evangelical Society, and had superintended its home field, had, much to the regret of all its friends, felt it to be his duty in May, 1842, to resign this position, in order to become the pastor of a newly-organized church in Boston. After an experience of the difficulty attending a society without a system of home agency, and this in times of unparalleled financial severity, the Board in May, 1843, appointed the Rev. Eli N. Sawtell, at that time chaplain of an American chapel for seamen at Havre in France, to be Mr. Baird's colleague, as corresponding secretary. At the same time, as the result of repeated conferences with the executive committee, it was arranged that Mr. Baird should bring his family back from Europe, and make New York his home.

Besides the exigencies of the home department of the society, a prominent reason for this step was to be found in the fact that the residence of a representative of the American Churches in Europe was no longer as imperatively necessary as it had been, when Mr. Baird first went to France in 1835, and as it was for some years later. A thorough survey of the moral and religious condition of the Roman Catholic countries of the continent had not only exhibited the practicability of labors for their more complete evangelization, but had made the Christians of America acquainted with the most promising fields into which they might enter. The experience of the past eight years had demonstrated that this work might be carried on effectively in coöperation with native Protestants. And although it was still deemed essential to success that a general supervision should be exercised over the pastors, evangelists and colporteurs sustained by the funds derived from the United States, and that detailed statements of the results attained should from time to time be given, to maintain the interest

of the friends of missions to Roman Catholic lands ; yet it was hoped that both of these objects might be attained, almost equally well, by letter and by the occasional visit to the European field of one of the secretaries.

In the month of June, 1843, Mr. Baird left the United States, and in July reached Geneva, after an absence of nearly eight months. Before starting with his family on his return, he made a rapid tour, in company with the Rev. Mr. Sawtell, through northern and central Italy, in order to perfect such arrangements as might be practicable, to facilitate the distribution of the Bible and other religious books. At that time, on account of the great hostility of the various despotic governments of the smaller states into which the peninsula was divided, to the introduction of Protestantism, the greatest caution was requisite ; nor was it safe to confide anything of importance to a medium of communication so frequently tampered with, as was the mail. Neither the names of the persons by whom the seeds of religious truth were introduced, nor the mode of operations pursued, must be revealed to the ever-vigilant police, whose clutches the carbonari, and the advocates of reform found it equally difficult to escape. The Waldenses, also, were revisited by Mr. Baird in company with Mr. Sawtell, and it was one of the fruits of the tour, that, at the solicitation of these inhabitants of the valleys of Piedmont, the Foreign Evangelical Society appropriated a sufficient sum to provide a small library of French religious works for each of the fifteen parishes into which the Vaudois territory is divided.

On the 12th of September, 1843, Mr. Baird and his family left the city of Geneva, in whose environs they had spent some of the most delightful months of their stay in Europe, surrounded by mountains from whose summits the most picturesque and extensive views rewarded the patient ascent, and in a Christian society unsurpassed for its purity

and earnestness, by any other on the continent. The route chosen was that through Switzerland to Bâle, down the Rhine to Nimeguen, and thence by Utrecht, Amsterdam, the Hague, Rotterdam, Antwerp and Brussels, to the French capital. The pleasure of the journey was enhanced by the companionship of loved American friends, and of a lamented servant of God, the Rev. Hugh Heugh of Scotland, the savor of whose Christ-like simplicity of character is yet fragrant in the memory of those who have survived to mourn his untimely loss. After a stay of ten days at Paris, and a detention of more than a week at Havre, in consequence of unfavorable winds, the Rev. Messrs. Baird and Sawtell and their families embarked for New York.

CHAPTER XIX.

PUBLISHES HIS "PROTESTANTISM IN ITALY." REVISITS EUROPE. ATTENDS THE SWEDISH TEMPERANCE CONVENTION. LETTER TO DR. BAIRD FROM PROMINENT SWEDES. FALLS SICK AT ST. PETERSBURG. VISIT TO PETERHOFF. IS INVITED BY THE EMPEROR TO ATTEND THE MARRIAGE OF THE GRAND DUCHESS OLGA. TRAVELS THROUGH POLAND. BERLIN. THE KING OF PRUSSIA.

1844-1846.

FROM November, 1843, to May, 1846, Dr. Baird * was occupied unintermittingly in the service of the Foreign Evangelical Society in the United States. For this purpose he not only presented the cause of European evangelization in most of the important cities and towns of the Eastern and Middle States, but visited distant parts of the South and West. His labors and those of his colleague, the Rev. Mr. Sawtell, were crowned with such success that the annual receipts of the society in three years advanced from \$10,766 to over \$20,000. Of his assiduity in the prosecution of this work it is unnecessary here to speak at length. The same entire consecration of his powers to this branch of Christ's service characterizes the period in question, which was so noticeable a feature of the other portions of his active career.

* The degree of doctor of divinity had been conferred upon Mr. Baird by the trustees of Jefferson College, Pennsylvania, of which he was a graduate.

His pen was not idle during these three years. Besides attending to the rapidly-increasing correspondence of the society, he found time to write a new work intended to further its interests, by calling more attention to the religious history and present wants of one of the fields of its operations. Dr. Baird had, at one time, formed the design of publishing a series of books of travels in those countries of Europe which he had visited, some of them repeatedly, and not only describing the objects of greatest interest which they contain, but giving those general views of their civil and religious condition which an intelligent reader would most earnestly desire to obtain from a competent eye-witness. He had published such a work on the Scandinavian countries, in his "Visit to Northern Europe;" and it had been his intention to follow out the plan, by giving permanent form, in like manner, to his observations in Russia and Germany. But the pressure of other labors precluded the execution of his design, and he so modified his views as to prefer to publish a series of a more strictly religious character, that should be for Europe in detail what his "Religion in America" was for the entire United States. He wished to place within the reach of all that were desirous of obtaining it, information that was inaccessible to the greater number of readers; not so much respecting the geographical features, politics and material resources of the several important states of Christendom, as concerning the conflicts of the truth in those countries, with its victories and reverses; the present condition of the nominally Christian churches, as far as regards vital piety; the relative position and strength of the parties favorable and adverse to the spread of the Gospel; its recent advances, with the various instrumentalities employed; in short, all the encouragements and obstacles. It is to be regretted that he was not permitted to accomplish this great undertaking. No one was probably better qualified for carrying

it to a successful termination. He had thoroughly explored every part of the field. He had enjoyed a personal acquaintance with all the more prominent friends of evangelical truth, and was familiar with their plans, discouragements and sufferings. No one, even among the natives of those countries, had given more attention to their religious statistics. What he had not himself gathered and stored in his eminently retentive memory, he had obtained from others ; and he had frequently been at no small expense in securing copies of important statistical papers, procured at great trouble, or through the favor of influential persons. Such was the case, for instance, with papers respecting Germany, which he never had the opportunity of using.

The first work of this series, and the only one that was ever completed, was published under the title : “ *Sketches of Protestantism in Italy, past and present, including a notice of the origin, history, and present state of the Waldenses.* ” * The three leading topics of this volume, which constitute the subject of the successive divisions, are the Reformation in Italy, its entrance, progress and suppression, with a sketch of the subsequent history of the Protestant Italians dispersed throughout Switzerland, Germany, France, the Netherlands and England ; Italy since the Reformation, its political and religious condition, with a chapter devoted to the Protestant chapels at various points on the peninsula, chiefly for foreigners and in connection with foreign legations ; and lastly, the Waldenses—their origin and antiquity, the country they inhabit, their wonderful story of persecutions and deliverances, their present state, and their ecclesiastical organization, doctrines and mode of worship. The conception of the plan of “ Protestantism in Italy ” was altogether new. The “ History of the Reformation in Italy ” had been sketched in a mas-

* Boston : Benj. Perkins & Co., 1845. (Second Edition, 1847.)

terly manner by the Rev. Thomas McCrie; and that of the Waldenses had been treated at length by Leger, Muston, Gilly, Faber and others. But these had not been viewed in their bearing upon the present condition of Italy, and the future recovery of that classical land to a purer form of faith. It was this practical end to be reached that constituted, in fact, the chief motive of the writer. "The author feels," said the preface, "that if this work should contribute in any measure, however small, to engage those who read it to take a deeper interest in the conversion of Roman Catholic nations to true Christianity, his highest wishes will have been accomplished."

In the spring of the year 1846, Dr. Baird decided, with the approval of the executive committee of the Foreign Evangelical Society, to revisit Europe. There were several objects which seemed to demand his presence. Besides taking a general survey of the field of operations of the society in Europe, it was believed to be important that he should go to Sweden and Russia in the interest of the temperance cause, and be present both at the great Temperance Convention to be held at Stockholm in the middle of June, and at the series of meetings in London, appointed for August, at which it was proposed to inaugurate an Evangelical Alliance for the entire Christian world. It was his original intention to return to the United States in the autumn, but his absence was much protracted by the necessity of spending the winter in Southern Europe, in accordance with the recommendation of the physicians that attended him during his illness in Russia and subsequently.

Leaving Boston on the 16th of May, he reached Liverpool on the 28th of that month, and after a stay of a few days in England, started, by steamer, from London for Hamburg. Thence he proceeded by Altona and Kiel to Copenhagen. In this city he spent three days. On one of these he was presented to the King of Denmark, who en-

tered with interest into conversation on the subject of Temperance, and thanked Dr. Baird for the copy of his "Religion in America," which he had sent him. "Besides doing what I could to give a further impulse to the Temperance cause," he wrote: "during my short stay at Copenhagen, I took measures to have 'Religion in America' translated into Danish, with the hope that it may conduce somewhat to diffuse better views on the subject of religious liberty—a subject which the Danes are becoming prepared to discuss. The little band of Baptists," he adds, "who have been so much persecuted are, at this moment, unmolested in the capital; and I trust that they have seen their worst days. Their doctrines are spreading, and their followers are increasing, not only in Copenhagen, but also in some of the islands. This is a matter of joy; for they are excellent people and doing great good. I felt it to be a great privilege to see them, and hear from their own lips the history of the oppressions and wrongs they had endured since I was last in Copenhagen."

Hastening to Stockholm, after stopping for a single day at Göttenburg, where he attended a Temperance meeting and met the bishop of the city and other Swedish gentlemen of prominence, Dr. Baird was in time to witness the opening exercises of the Temperance Convention. High as his expectations had been, he found them more than realized. Two hundred and forty-four delegates were in attendance; eight from Norway, two from Germany, four from the United States, and the remainder from all parts of Sweden. The sessions lasted for three days, and whilst the floor of the ample Casino was crowded with members taking an active part in the proceedings, the spacious galleries were crowded with equally interested spectators. In one portion set apart especially for their use, the reigning king—Oscar, son of Bernadotte who had died since Dr. Baird's last visit—the Queen, and the Crown Prince Carl (at present

reigning with the title of Charles XV.) were constantly in attendance, exhibiting the most lively satisfaction in the discussion of the principles of this great movement. The king had been the patron of the Swedish National Temperance Society from its very institution, and had often attended the meetings of the executive committee, until his accession to the throne had rendered this inexpedient. "It would be difficult to name another monarch in the world that feels such an interest in the Temperance cause as to induce him to attend a convention, day after day. I know of no other, unless it be the King of the Sandwich Islands!" Nor could an observer who had known the former monarch of Sweden well fail to perceive the striking contrast between the two rulers. "I am happy to say that the king is extremely popular, not only in Sweden, but also in Norway. His pleasing manners, his excellent disposition, his good sense, his readiness to accede to all judicious reforms—all these traits of character render him deservedly popular. He is bringing up his eldest son, the heir to the crown, in the best manner possible. He has him always with him, treats him as his companion and friend, and makes him acquainted with all the affairs of the realm. This is very different treatment from what he received himself; for his father, the good old Bernadotte, with all his excellent qualities, was a stern and severe father, as well as monarch. He kept his son, the present king, too much at a distance from him and from the affairs of state. The consequence was, that the present king passed twenty years and more of his life, after he attained manhood, in cultivating literature, music, etc., and was almost an entire stranger to public affairs. This was a great disadvantage to him."

The discussions of the Convention revealed to Dr. Baird the great progress that had been made in the suppression of intemperance in Sweden, since he first visited that coun-

try ten years before, and to which his own labors had so much contributed. Already 332 Temperance Societies had sprung up, with more than 90,000 members. Instead of the 161,000 distilleries, large and small, to be found within the kingdom in 1834, there were in 1844, 72,000. It was true that many of those that had ceased were small, and that some of those that remained were large, and had even greatly increased their business ; and yet the progress was undeniable, in reclaiming some portions of Sweden from the ravages of the crying vice of the north. In Norway, where the reform was only commencing to take an effectual hold, a good beginning had been made ; there were 128 societies and nearly fifteen thousand members. The Storthing, or National Législature of Norway, had, in its zeal for Temperance, indeed, gone so far a few years before, as to pass an act directing all distilleries to cease within ten years ; but this radical measure, calculated rather to create a disastrous reaction, than to accomplish any lasting good, had been vetoed by the late king, Bernadotte. The Storthing, however, nothing daunted, had at its late meeting imposed so heavy a tax upon all *stills*, as to break up all the smaller establishments ; and it had shown such interest in the work, as to send agents throughout the country, to persuade the farmers to abandon the unprofitable manufacture of ardent spirits, and to offer compensation for any loss on newly-erected buildings and machinery that they might incur. Equally important had been the progress in Prussia, Austria, Hanover, and other States of the Germanic confederation, as reported by the delegates from that country.

No wonder that Dr. Baird's mind reverted with wonder and gratitude to the change in achieving which God had blessed him by making him one of the principal instruments. But we must cite his own words from a letter to the Executive Committee of the Foreign Evangelical Society :

“Whilst listening to the statements respecting the progress of the good work in Sweden, Norway, Germany, etc., I could not avoid thinking of the state of things in the north of Europe when I visited these countries for the first time in the month of June, 1836. At that time there was nothing worthy of mention doing in Sweden. The few societies which had been formed were becoming extinct, because not founded on right principles. When the object of my visit was known in Stockholm and Upsala—whither I went to attend a Promotion at the University, or Commencement as we call it—every one seemed to think that it was the most visionary thing imaginable. I was often asked by distinguished men, whether I really thought that Temperance principles *could* be introduced into Sweden! At that time there was not a temperance society in Norway, Denmark, Germany or Holland. And now what has God wrought? In Germany alone there are more than fourteen hundred societies, and more than a million members! In Sweden and Norway the cause has made great progress, and is evidently going to make a great deal more, whilst in Denmark and Holland the cause is doing well.

“Surely we have reason to praise God for deigning to crown our humble efforts with so rich a blessing. If nothing else had been accomplished by the agency which the Foreign Evangelical Society sustained in Europe for seven or eight years, than the promotion of the Temperance cause, it would have been worth all that it cost. In all these countries it was the translation and publication of the ‘History of the Temperance Societies’ which gave the first effectual impulse to the work—a volume which was prepared and published by the agency of the Foreign Evangelical Society, and which has been widely circulated in French, Dutch, German, Danish, Swedish, Finnish and Russian.”

Dr. Baird addressed the Convention not less than three times, and was listened to in the most respectful manner.

The Count Hamilton, Lord of the Bedchamber and Governor of the young princes—a nobleman whose ancestors came over from Scotland more than two centuries ago to assist Gustavus Adolphus in the Thirty Years' War—presided, and replied in the following terms to Dr. Baird's first speech on the 16th of June :

“ Sir,—In the name of the General Temperance Society of the North, I beg leave to express to you our sincerest thanks for the warm and cordial greetings you have brought us from the other side of the Atlantic.

“ Ever since Temperance Societies were first instituted in this country, and commenced their career among us, they have had their eyes constantly fixed upon your country, and they have followed your exertions in the common cause with the liveliest interest. You have been to us not only *models* by your zeal, but also an *encouraging example* by your success.

“ I feel confident that it will gladden the hearts of your countrymen to hear how much good their example has wrought even amongst us in this remote country : and I therefore beg you to present to them our most affectionate salutations and kind wishes.”

Before the conclusion of the Convention, Dr. Baird received the following short note in English : “ Sir,—The undersigned, natives of Sweden, feeling an interest in you personally, and in the object for which you travel, take the liberty of expressing their sincere congratulations, and their kind wishes for your future welfare and success.” This brief expression of esteem and confidence is signed by Count Augustus von Hartmansdorff, late Prime Minister of Sweden, James Berzelius, the eminent chemist, C. A. Agardh, Bishop of Carlstad and a distinguished botanist, Prof. Bergfalk, Count Hamilton, the remarkable peasant Eric Ericksen, Pastor Wieselgren, Colonel Hazelius, and others.

Before leaving Stockholm he had a private audience of

the king ; and made the acquaintance of Miss Frederika Bremer, whom he found to be deeply interested in the United States, and warmly desirous of visiting the New World.

At the conclusion of the sessions of the Convention, he embarked for St. Petersburg, stopping at Abo to visit the aged Archbishop of Finland, the Rev. Dr. Melartin, and at Helsingfors to obtain information respecting the moral and religious condition of the Finns. He found his book on Temperance, of which five thousand copies had been circulated in Finnish, doing a good work ; while the British and Foreign Bible Society, by its agents, had contributed much to supply the alarming destitution of the Holy Scriptures prevailing among this Protestant people.

Dr. Baird had not for some weeks been altogether well. Soon after his arrival at St. Petersburg, his disease assumed a more threatening and painful form, proving to be an attack of inflammatory rheumatism, which commenced in his right hand. For many days he was confined to the house, and chiefly to his bed ; and it was long before he could walk or write without great inconvenience. Meanwhile he was visited with the greatest kindness by the friends whom he had made when previously in Russia, and was several times compelled to decline invitations from the Prince of Oldenburg to his palace at Peterhoff and in the city. Soon after he fell sick, fearing that he could hardly recover sufficiently to see the Emperor Nicholas before the court would be engrossed with the festivities connected with the approaching nuptials of the Grand Duchess Olga to the Crown Prince of Wurtemberg, he had dictated in the French language a memorial to the Emperor, in which he recommended for the promotion of Temperance a plan similar to that pursued in Ireland by Father Mathew, which he believed to be the only one that could be efficiently prosecuted in Russia in the present circumstances. One of the imperial ministers had promised to lay the memorial before

his majesty—a promise which he shortly afterwards fulfilled.

As soon as he was well enough to do so with safety, Dr. Baird accepted a renewed invitation of the Prince and Princess of Oldenburg to spend a few days with them at their palace at Peterhoff, until he might be able to pursue his journey. While the guest of this truly Christian couple, who employ the great influence which their high rank and close relationship to the monarch confers upon them, to assist in every good work, Dr. Baird was informed by the princess that the emperor and empress had expressed their pleasure that he should be present at the marriage of the grand duchess, which was to take place at noon on the 1st of July (the 13th new style) in the chapel of the palace. This was an unexpected honor, as on account of his illness he had not been presented to the emperor on this visit, and the number of Russians, as well as of foreigners who desired to see the ceremonial, far surpassed the capacity of the chapel in which it was to be performed—a room barely forty feet square. Conducted by an aide-de-camp of the prince through a series of chambers in the palace, each crowded with eager spectators, to that in which the diplomatic corps were stationed, he was admitted with them into the chapel and took a place not far from the altar. We need not describe in detail the imposing scene, which he graphically delineated, in a private letter which was afterwards published. While the music was entrancing, the display of wealth and beauty unsurpassed, and the service novel and striking, the most pleasing feature was the sight of a royal family in which unblemished morality and the most tender affection evidently reigned. None of the spectators looked on with more sincere interest than the emperor himself, who impressed all with the conviction that he was an ardently-loving father; an assurance which was corroborated by the testimony of many persons with whom

Dr. Baird conversed, who enjoyed the best opportunities to obtain accurate information. "That a man who is a good father and an affectionate husband can be at heart a Nero," he remarks, "I do not believe."

As soon as he had sufficiently recovered his health, he started for the south, in company with the American friends who had joined him previously to his departure from London. The journey to Warsaw and thence to Berlin was fatiguing, over ground with which he was quite familiar from preceding visits. At Warsaw Dr. Baird again saw the excellent missionaries to the Jews, and at the house of the Rev. Mr. Becker, one of their number, he met Rev. Messrs. West and Beni, the latter a converted Jew who had become a Lutheran pastor in one of the neighboring villages. Mr. Beni agreed to undertake the translation of the "History of Temperance Societies" from Russian into Polish. "I hope my visit to Poland will not be in vain," he notes in his diary of this trip, "even if nothing else than this result from it." Two or three *proselytes* from among the lower class of Polish Jews were present at the prayer-meetings which were held at Mr. Becker's and at the Mission House; and it was one of these simple-hearted but ignorant converts, who when introduced by the missionary to the stranger from America, and told that he had come from the other side of the earth, first requested him to ask whether he had come up through a hole; and when told that he had come around, was eager to know whether he had not experienced great difficulty in getting over the *edges*!

On the whole, Dr. Baird's impressions of the Poles were far from being favorable. It is true he was struck with the manifestly higher civilization of Poland compared with that of Russia. The lower classes were incomparably more intelligent than the lower classes of Russia; whilst the upper were a polished people, possessing far more of the German and French manners, than did even the highest portion

of Russian society. In a word, the civilization was far more *European*. Their personal appearance was also finer, and many of their women graceful and beautiful. But along with great personal bravery, there was to be found an appalling amount of immorality; and far from recognizing in their social degeneracy and political misfortunes the legitimate fruits of their slavish attachment to Roman Catholicism, and in the Pope their greatest enemy both in 1831 and in 1846, there existed the most bigoted devotion to the Papal Church, and an intense hatred of Protestantism. "After all that I have heard since I came to Warsaw, from unquestionable sources, I despair utterly of the recovery by the Poles of even their former independence, unless they can first be transformed as a people, by a better religion than they now know anything about."

At Berlin Dr. Baird spent ten days, waiting for the return of the King of Prussia, whom it was important for him to see, from southern Germany; and even made an excursion to the old city of Prague, where his American fellow-travelers left him to pursue their journey in Austria and Italy. It was a pleasant trip, and he experienced feelings of the liveliest interest in looking upon scenes hallowed by reminiscences of the great Bohemian forerunners of the Reformation. At Berlin he saw much of Professor Neander. On the day after his arrival, he dined at his house, and met the Bishop of Pomerania, Professor Twisten, and several members of the faculties of the Universities of Bonn, Breslau, Greifswalde and Königsberg, together with several distinguished laymen—all members of the extraordinary Synod, then in session at Berlin. This Synod was composed of delegates, lay and clerical, from each of the eight provinces, together with four bishops, etc., and had been sitting with closed doors for more than two months. The subjects of their discussions, as Dr. Baird was informed, were the three points of the nature and obligation of the ordination

vows, the existing union between the Lutheran and Reformed Churches, and the form of church government. Taking tea, on another occasion with Professor Neander, he writes : " I gained much information from that wonderful man—information which makes me take a deeper interest than ever in Germany." It may not be out of place to insert here the list of the men whom Professor Neander regarded as the great champions of error. They were *Baur*, professor at Tübingen, *Paulus*, professor at Heidelberg, *Hase*, professor at Jena, *Bretschneider*, pastor at Gotha, *Röhr*, pastor at Weimar, *Wegschneider*, professor at Halle, *Ammon*, pastor at Dresden, and *Strauss*, formerly of Tübingen.

A day or two after his return from Prague, Dr. Baird had an interview with the King of Prussia, of which so interesting an account is given in his private diary (Thursday, August 6), that we must insert a part of it : " Went out at noon to Potsdam, to see the king, who has returned from the south of Germany, and is now staying at the château of Sans-Souci. I had written to him from Dresden, but the letter had not reached him. But as soon as he saw my card, which an adjutant carried him, he exclaimed : ' Oui, c'est lui ; c'est mon ami Baird, qui a tant voyagé depuis tant d'années pour faire du bien. Dites-lui de venir pour le diner à trois heures.' [Yes, it is he ; it is my friend Baird, who has traveled so much for so many years, in order to do good. Tell him to come to dinner at three o'clock.] This, the adjutant assured me, was just what he said. At three o'clock, I repaired to the Palace, where I found a considerable party who had come to dine with his majesty. When the king came into the saloon, which was one adjoining that in which Frederick the Great died, after having spoken a few moments with a Col. Caillé, a Frenchman who has figured considerably in Egypt, where he has been for many years in the service of the Pasha, he came to me, and shaking hands in a very friendly way, he said : ' My dear

Mr. Baird, how glad I am to see you once more here. How and where have you been of late, when did you leave America? and much more to the same effect.

“Both at the table, and after dinner, the king spoke much with me on the subject of Temperance Societies, etc., etc. And I had a fine opportunity, especially after the dinner, out in front of the Palace, under the shade of the trees, to say to him all I had to say in behalf of the Colonization Society, as well as every other interest to which I deemed it my duty to call his attention.

“There were eighteen persons at table; among them Prince Frederick of Holland, (a brother of the king of that country) and his wife, (a sister of the the King of Prussia), and their daughter, a beautiful young lady who passed her birthday yesterday. She is seventeen years of age. Baron Humboldt was there, and sat at table opposite the king. Between him and myself sat Col. Caillé, who talked more during the dinner than all the rest of the company, king and all! He is an admirable specimen of French vanity. Several things that he said reflected on the Germans present, but he had not discernment, or too much indifference, to see or care for it. . . Of choice wines there seemed to be an abundance, of which all partook excepting myself. The king did not drink more than the rest of the company, and there was certainly nothing like excess. *En passant*, I am happy to learn from all quarters, that there is no truth whatever in the report circulated in America and elsewhere, some time since, that he is a drunkard. At seven P.M., left Potsdam and came back to Berlin on the railroad. Spent an hour with Professor Neander, and employed the rest of the evening till after midnight, in writing.”

From Berlin he proceeded by railway to Magdeburg, and thence by steamboat down the Elbe to Hamburg. “I have been much struck in these tours in Germany,” he writes. “with the intelligence of the people, even of the lowest

classes. Mr. Laing, as well as Dr. Vaughan, is all wrong in what he says respecting the failure of the Prussian school system to make an intelligent people. It *does* create a taste for reading, and the people *do* read, if not so many newspapers (though they do read newspapers, too) as with us, yet books. The general intelligence of the Prussians is rapidly increasing. And they *think*, as well as read. I am entirely mistaken if the world does not see the proof of this, long before another half century passes away."

In Hambùrg, where Dr. Baird spent a few days before embarking for London, he was pleased to find that evangelical religion was gradually reasserting its sway. It was supposed that the pure Gospel was now preached by about one third of the pastors of the National Church. . Indeed in all Northern Europe the truth was advancing, "not, indeed, rapidly, nor equally, but really and steadily." "And it is remarkable," he observes, "that both pure Christianity and Infidelity—the former uniformly, and the latter often—contribute to break down despotism in the state ; but from very different motives, and with very different weapons." On the 14th of August Dr. Baird reached London.

CHAPTER XX.

HIS EARLY ADVOCACY OF CHRISTIAN UNION. AMERICAN ORIGIN OF THE EVANGELICAL ALLIANCE MOVEMENT. HIS PARTICIPATION IN IT. FIRST CONFERENCE AT LONDON. THE ARTICLE ON FUTURE REWARDS AND PUNISHMENTS. UNHAPPY INTRODUCTION OF THE QUESTION OF AMERICAN SLAVERY.

1846.

WITH the movement in favor of a more distinct and general recognition of the brotherhood of all Christian believers, Dr. Baird had, from its very initiation entertained a hearty sympathy. His views had always been large and liberal. While he desired no religious fellowship with those who deny the cardinal truths of Christianity, and reject any of the essential features of the plan of salvation revealed in the Holy Scriptures, he believed that those who found their hopes exclusively upon the atonement of the blessed Saviour, and who ought therefore to be one in Christ Jesus, are far too often separated from each other by feelings of distrust and hostility, consequent upon minor differences of faith and practice. Few among his Christian brethren surpassed him in attachment to his own Church. He loved its time-hallowed simplicity of worship, he held from the heart all the articles of its confession of doctrine, he cherished its history of conflicts, trials and successes, he believed that no system of church government was so clearly laid down in the inspired Word of God. In a word, he was a Presbyterian by choice and conviction ; his youth-

ful attachment having deepened and matured with the lapse of years. And yet he recognized a larger and universal Church, of which individual denominations were only minor divisions ; and of this Church he was convinced that all were true members who held the great Head, Jesus Christ. Diversity of opinion on less important points, although in itself undesirable, was, in his view, an unavoidable result of the imperfection and ignorance of men not wholly sanctified. But he deplored that members of the one invisible Church had, for so many ages, showed much more zeal in maintaining and magnifying their divergence from one another, than eagerness in demonstrating their essential unity.

His own history had been a practical exemplification of Christian union. Not only had he in several successive benevolent and religious enterprises identified himself with organizations that embraced members of many different religious denominations ; but while pursuing his extensive travels in the United States and in Europe, and endeavoring to advance the cause of Christ everywhere, he had entered into the closest relations with clergymen and laymen of every other evangelical Church, had preached in their pulpits, not only in advocacy of the particular object of his mission, but on the general interests of religion, and quite as often on the great topics promotive of personal piety. He had addressed their Sabbath schools, had spoken words of exhortation, and prayed at their meetings for social worship, and had not hesitated to plead their cause, when they were persecuted, in the courts of kings. His heart had never been closed, nor his lips silent when anything was to be said or done in their behalf.

“This Evangelical Alliance movement,” he writes in 1855, “is of American origin. As early as 1843, the Rev. Dr. Bacon, of New Haven, submitted to the writer his ideas of an Evangelical Alliance for the Protestant world,

the object of which was to bring together, once in a few years, delegates from all branches of the Protestant Church, at one time in Edinburgh or London, at another in Paris or Geneva, and at another in New York, for the purpose of setting forth, in a brief and simple formula, the great doctrines of the Christian faith in which all Evangelical Christians are agreed ; secondly, to bring together a great amount of information respecting the state of religion in their respective countries ; thirdly, to devise plans for the further extension of the Gospel ; and fourthly, to cultivate those sentiments of brotherly love and sympathy which ought to subsist between the several members of the true Church of Christ, wherever they may be found in the world.

“ Something like this was the simple and grand object which Dr. Bacon had in view. At his request, I wrote to the celebrated Dr. Merle d’Aubigné, of Geneva, in Switzerland, and asked him to bring the matter before the churches of that country. This he did at a meeting of two hundred ministers at St. Gall, in the summer of 1844. That body of Christians deputed him to go over to Great Britain, and bring the subject before the Christians of that country. This was done in the summer of 1845. Meanwhile, the Rev. John Angell James, of Birmingham, to whom the Rev. Dr. Patton, of New York, had, at Dr. Bacon’s request, written on the subject, had begun to move in England.

“ It resulted from this double movement, that English and Scotch brethren were quite prepared for action. Some interesting meetings were held in the autumn of 1845, at Liverpool, London and elsewhere, and a British Evangelical Alliance was actually formed, to which was committed the task of calling an œcumenical or general meeting of Protestants, to form an Œcumenical or General Alliance. With the forwardness which characterizes the nation, the English Alliance not only appointed the meeting to be held in their own metropolis in August, 1846, but also decided on a for-

mula of doctrines to be adopted by the "Œcumenical Council" which it was proposed to convene, and also on the *terms of admission* to its ranks. Although this was widely felt to be scarcely courteous to Christians of other lands, yet a large number of delegates came together."

It was not surprising, in view of his early connection with the undertaking, that Dr. Baird took a lively interest in the success of the projected alliance for the whole world. He was one of a number of friends of Christian union that met in the city of New York in the spring of 1846, to consider the invitation addressed by British Christians to their brethren throughout the world, requesting them to meet in London in the month of August, together with the doctrinal basis that had been proposed by the Liverpool Conference held in October, 1845. It was at this meeting that the remarkable omission in this basis, drawn up by the hand of the Rev. Dr. Candlish, of all mention of the doctrines of the immortality of the soul, the resurrection of the body, the last judgment, and future rewards and punishments, was first pointed out; and it was resolved to insist upon the insertion into the platform of a suitable recognition of these important truths. It was one of Dr. Baird's principal objects in Europe to attend the important gathering of Christians at London which was intended to partake so much more truly of the character of an œcumenical council than many of those that are enrolled in ecclesiastical history.

The alliance was finally about to meet. This is not the place for a general discussion of its proceedings; for it is only so far as Dr. Baird was personally concerned in them that a mention of them is appropriate. On Monday morning, August 17, he went to Exeter Hall, and gave in his name as a delegate from the Synod of New Jersey of the Presbyterian church in the United States. On the following day the aggregate meeting, preliminary to the Alliance,

adopted the "Principles of Alliance," with an amendment to the fourth article, suggested by Rev. William Symington, D.D., of Glasgow, and intended to acknowledge the supreme authority and dominion of Christ. "The Rev. Samuel H. Cox, D.D., then presented, as a ninth article, the additional one which had been adopted in New York, relating to the resurrection of the body, the judgment of the world by Jesus Christ, and the eternal happiness of the righteous, and the eternal punishment of the wicked. This led to much discussion. The meeting adjourned at three P. M., to meet at half-past five. I went to the meeting at six," adds Dr. Baird in his diary, "and remained till it adjourned at ten o'clock. A wonderful meeting! Dr. Cox's proposition was most ably discussed by many persons, as for instance, the Rev. Messrs. Byrth, Bevan, Monod and others who opposed; and Messrs. Smyth, Skinner, Dempster, Himes, Scales, Bickersteth, James, Bunting and others. In this debate I took part for the first time. At the close, the article was adopted, with only five votes against it, and made the ninth article of the series. A fine spirit prevailed throughout. In the midst of the debate, and when the way to anything like unanimity was hedged up, a season of prayer was observed, and the Rev. Mr. Bickersteth made a most beautiful and appropriate address to the throne of grace. At the close, Dr. Lyman Beecher said, 'This is God!' 'Yes,' said Mr. James (of Birmingham), 'this is God's work.'" We have no sketch even of Dr. Baird's remarks on this occasion, but we have the testimony of his venerable friend, the proposer of the article, to the statement that they were singularly direct and effective, and contributed not a little to the success of the motion to incorporate a recognition of these great truths in the common profession of the Alliance. But its opponents were not satisfied with this decision of the question; their attempt, however, to strike it out, at a later stage of the

proceedings, was defeated, after another protracted discussion, by an overwhelming majority.

The Sunday that commenced the second week of the session of the Evangelical Alliance, beheld a striking exhibition of the possibility of Christian communion between members of different denominations.

"This has been an interesting Sabbath," notes Dr. Baird. "Eighty-one churches—Episcopalian, Congregational, Presbyterian, Methodist, Baptist, etc.—were opened to the delegates from a distance. In thirty of them American ministers preached. Many received the sacrament of the Lord's Supper at the Rev. Baptist Noel's church—some say as many as 150; others 300. Among them J. H. Hinton and several other Baptist ministers." Dr. Baird himself preached for the Rev. Owen Clarke.

When the "Objects" proposed by the Evangelical Alliance were brought up for consideration, he took a considerable part in the discussion; and one or more of the amendments adopted originated with him.

A subject of great interest and difficulty remained to be settled. The American delegates had been confronted on their arrival in England by a new test of membership adopted in April, by the "Aggregate Committee" at Birmingham, in these words: "That, while this committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slaveholding, or on the difficult circumstances in which Christian brethren may be placed in countries where the law of slavery prevails; they are of opinion that invitations ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow men as slaves." Deeming this resolution, offered by the Rev. Dr. Candlish, to be evidently aimed in an unfriendly manner at Americans, many who had come with the intention of attending the Alliance, abstained from all

participation in its proceedings ; while the rest united in regarding it as a deplorable circumstance that the committee had seen fit to transcend the limits of Christian courtesy, and by an invidious discrimination had interfered in the affairs of the churches of another country. But the entire question was brought up directly before the attention of the Alliance in an amendment offered by the Rev. J. H. Hinton to the declaration that "the Alliance shall consist of those persons, in all parts of the world, who shall concur in the Principles and Objects adopted by the Conference." The amendment consisted in the insertion, after the words "those persons," of the words "not being slaveholders." This ill-advised measure was the occasion of a protracted discussion, evincing a diversity of views that threatened to rend the Alliance. In order to prevent such a catastrophe, and endeavor to reintroduce harmony, the entire question was submitted for deliberation to a committee of forty-five members, of whom Dr. Baird was one. "I spent the whole day," says he, in his diary, under date of Saturday, August 29, "at Free Masons' Tavern. The Select Committee of forty-five met, and after a long discussion, they added six more persons from the Continent, and then divided into three sub-committees—English, American, and Continental. After two or three hours of separate deliberation, we came together ; the Americans and those from the Continent being ready to report (and both against Mr. Hinton's amendment, which excluded slaveholders from the Alliance), but the English were not. Separated again ; the Americans, Germans and French, to pray and wait till the English might be ready. At length they sent us a communication. The result was the introduction of a resolution which was consented to by most of the Americans, for the sake of peace and for the purpose of enabling the Conference to form or organize the Alliance. But it will not give satisfaction in America and I see no other course for us to

pursue than that which I proposed to the Select Committee this morning, namely, that of having independent Alliances in Great Britain, in the United States, and on the Continent, with a septennial, quinquennial, or triennial conference of deputies from all. Finally the report of the Select Committee was carried to the Conference; but I had no disposition to stay and hear it read. I understand, however, that several Americans protested. The Americans met after the close of the Conference, about eight o'clock, and adhered to their former protest, and ordered it to be read to the Conference on Monday. They also appointed a committee to take measures to form an *American Branch*. As I am on that committee, I will see what can yet be done to form an independent Alliance, for I am sure we cannot work well with our English brethren in an *Œcumenical* one."

Dr. Baird, while abstaining from voting against the resolution reported by the committee,* in place of the amendment of Mr. Hinton, from the desire, which he felt in common with all the Americans, to do nothing to prevent the successful organization of the Alliance, was not back-

* "Resolved, that, in respect to the necessity of personal holiness, the Alliance are of opinion, that it is recognised in the Article of the Basis—on the work of the Spirit; and, in reference to various social evils existing in countries within the circle of the Alliance, such as the profanation of the Lord's Day, intemperance, duelling, and the sin of slavery, they commend these and similar evils to the consideration of the Branches; trusting that they will study to promote the general purity and the Christian honor of this Confederation, by all proper means. And, in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence, that no Branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow men in slavery, from regard to their own interests." The first sentence was the resolution as originally framed by the American members of the Committee, the second was added by the English.

ward in expressing his dissent from the position adopted, and his belief that it would cripple, if not destroy the usefulness of the Alliance in America. In a speech before the Alliance, on the following Monday,* he declared his belief that on its present basis, it would be impossible to induce a large majority of the American churches to co-operate with the Alliance. "Look," he said, "at the ground occupied by the American Board of Missions; a society supported by the Congregationalists, by the New School Presbyterians, by the Old School Presbyterians, by the Dutch Reformed Church, by the Lutheran Church, and by others. Look at the ground taken at their meeting, last fall. It shows you precisely, what the great majority of our Churches hold on this subject; and they will not be driven from it easily, or because you have pressed it." Dr. Baird concurred heartily in the subsequent action of the Conference in rescinding the obnoxious resolution, and committing the details of organization to the various branches, which were to be established in Great Britain, the United States, France, etc.

* This short speech is erroneously attributed to Rev. Dr. Beecher, in the Report of the Proceedings of the Conference published in London in 1847.

CHAPTER XXI.

TRAVELS IN THE SPANISH PENINSULA. GIBRALTAR. SIR ROBERT WILSON. TANGIER. FROM CADIZ TO MADRID. MARRIAGE OF THE QUEEN. ILLNESS. TOUR TO MALTA, ATHENS AND THE EAST. SMYRNA. CONSTANTINOPLE. THE ARMENIAN PATRIARCH AND THE AMERICAN MISSIONARIES. RETURN BY TRIESTE. MILAN. PASSPORT REGULATIONS. MEETINGS IN ENGLAND AND SCOTLAND. REFLECTIONS.

1846-1847.

ON the 7th of September, 1846, Dr. Baird embarked at Southampton for Gibraltar, with the intention of visiting Spain, in order to ascertain whether anything could be done by the society which he represented to diffuse the light of a pure Gospel in a land so long abandoned to religious intolerance and superstition. At Corunna, Vico, and the mouth of the Duero, the steamer stopped too short a time to permit the travelers to give more than a glance at some of the more interesting objects claiming the stranger's attention. At Lisbon they enjoyed a better opportunity. Here Dr. Baird not only found a chapel where a few English and German Protestants gathered every Sabbath to listen to preaching in their own native languages; but also a private parlor in which a Portuguese proclaimed the truth to his compatriots. "Many go secretly to hear him, and the police wink at the proceeding. This is a wonderful change. A few years ago, neither con-

verted Romanist nor Protestant would have been allowed to preach, openly or secretly, to the native population of this city or of any other city in Portugal."

At Gibraltar he spent nearly two weeks, and formed an acquaintance with a number of pious officers connected with the five British regiments which constituted the garrison of the fort. Through this important point Spain was then more accessible to Protestant effort than anywhere else on its circumference. He, therefore, improved the brief period of his stay in making suitable arrangements for the introduction of religious volumes into the heart of the peninsula. Of the native citizens of the town itself, he jots down in his diary an unfavorable impression: "They are a mixture of almost all the nations that border on the Mediterranean. While some are intelligent and agreeable people, the greater part are said to be ignorant, worldly-minded, and wholly indifferent to their true spiritual interests. A dark complexion, and black hair and eyes, are almost universal characteristics of the 'rock scorpions,' as the native inhabitants of Gibraltar are called by the English garrison."

Besides inspecting the galleries that have been cut, at so great an expense of labor, in the sides of this impregnable rock, Dr. Baird made a pleasant excursion a few miles into the interior of Spain, to the well-known *cork* grove, and devoted two or three days to a visit to Tangier, on the opposite African coast.

The trip was made in a Moorish felucca with lateen sails. The crew were Moors and Spaniards, and the passengers Moors, Jews and Spaniards. On reaching the harbor of Tangier, in default of a wharf, the passengers were carried to the shore upon men's shoulders. They arrived at an interesting time. "This is a great day of feasting and rejoicing. The fast Ramadan, which continues thirty days terminated yesterday. Now all is hilarity and idleness; saw a company of ten or twelve negroes, dressed à la Moor,

dancing in a circle, to the music of a drum and of castanets. So great was the noise through the night, from blowing of horns, the shrill music of an instrument which gave forth a sound like that of a bagpipe, but which played nothing like a really well-defined tune, etc., that I could sleep little. And then I was in Africa! In the land of Jugurtha, of ancient Mauritania, of Syphax, and of those Moors who conquered Spain, and threatened to overrun France! Yet I was tired enough to sleep under almost any other circumstances; for I had spent the last night on the ballast of our little ship, which consisted of small stones."

While at Gibraltar, he made the acquaintance of the Governor General, Sir Robert Wilson, by whom he was invited to dinner at his cottage, "just beneath the beetling rock near Europa Point, but facing the Mediterranean." The evening was pleasantly spent in conversation with this remarkable man: "Sir Robert has seen a good deal of service. He entered the army in 1793, and was in India, at the taking of the Cape of Good Hope, in the Peninsular war, in two campaigns in Russia (1806 and 1812), and at the battles of Dresden, Culm, Leipsic, etc., of which he mentioned many interesting anecdotes, as also of the late Queen of Russia, of Bonaparte, and of Moreau. . . . He gave me a full account of Moreau's conversations with him respecting his (Moreau's) false position in the Allied Army. At the battle of Dresden in the early part of the action, General Wilson was by his side. Both were on horseback, and the Emperor of Russia, Lord Cathcart and other distinguished officers were quite near. Moreau was talking to him, and had just placed his hand on Sir Robert's knee, when an eighteen-pound shot struck his thigh, crushed it, passed through the horse, and broke the other knee. The horse stood a moment, then shook violently and sank to the ground. Moreau called to his companion to save him from the horse. Sir Robert jumped down, gave his own horse to a soldier and took

Moreau in his arms, who, looking up in his face, said, ' *Mon affaire est finie !*' General Wilson served under Sir David Baird, to whom he says I bear a very strong resemblance! He is an interesting man, but is not popular here, being a rigid disciplinarian, and meddling with too many details. He is a gentleman of the old school, but remarkably easy and free in his manner of treating his guests."*

On the 28th of September he left Gibraltar for Cadiz, and passed on his way the famous promontory of Trafalgar. From Cadiz he ascended the Guadalquivir to Seville. Here the very remarkable cathedral with the tomb of Hernando Columbus, son of the great discoverer, the Exchange with the Archives of the Indies, the Royal Tobacco manufactory, and the magnificent Alcazar or Alhambra, were the principal objects of interest which he visited. The next stage of the journey was a ride in the "diligence" to Cordova, where he was much interested in the curious old mosque, now turned into a cathedral, with its forest of columns of different orders and materials, supporting a low roof and almost blocking up the interior.

He was so fortunate as to reach Madrid on the very evening upon which the Queen of Spain and her sister were to be married; and though this coincidence rendered it almost impossible for him to obtain accommodation during his brief stay, in consequence of the vast concourse of people, it gave him the opportunity of witnessing the Spanish capital at one of its gala seasons, and of seeing some of the most prominent personages of the kingdom. In the procession, on the day following his arrival, he obtained a glance at

* Besides furnishing Dr. Baird with facilities for visiting parts of the fortress which are not ordinarily thrown open to strangers, the governor kindly gave him at parting a letter of introduction to Sir Henry Lytton Bulwer, to which he appended this characteristic postscript: "Although I lost £10,400 in United States Pennsylvania Bank, Mr. Baird has reconciled me to Pennsylvania!"

the queen, her mother Christina, the royal consort, Narvaez, etc.

From Madrid he traveled northward to Burgos, and entered France near Bayonne, having completed a tour in Spain which had enabled him to obtain much accurate information respecting that interesting country, and to judge intelligently of the prospects of religion, and of the practicability of labors in its behalf on the part of American Protestants.

At Toulouse he conferred with the Courtois brothers and members of the Society for the Publication of Good Books, respecting the work of the Foreign Evangelical Society in the southern part of France. It had been his intention to remain here but a short time, and at once to proceed to the northern part of the kingdom, as well as to Geneva, before returning to the United States. But he had scarcely set foot in France before he fell sick, and when he reached Toulouse he was too much indisposed to continue his journey. In accordance with the advice of physicians, who deemed it highly imprudent for him to attempt to go northward, and recommended that for a few weeks at least he should enjoy the mild climate of the shores of the Mediterranean, he determined to alter his course and go to Italy, and if not sufficiently restored, to embrace this occasion to visit Athens and Constantinople.

When at length able to leave his hotel, Dr. Baird, after attending the anniversary services of the very useful orphan institute founded by the Protestants of southern France at Saverdun, nearly south of Toulouse, traveled in the diligence by Castres, Beziers and other cities of historical importance, to Montpellier, and thence to Nismes and Marseilles. On the evening of November 1st he embarked at this port; but the weather was so tempestuous that, before proceeding far, the steamer was forced to turn back from the Hyères islands, and put into the port of Toulon. Before

the storm had fully subsided, it resumed its course, and, following the coast, at length reached Leghorn. "This," remarks Dr. Baird, "is an important point from which the truth may radiate into Italy; and there are some excellent Protestants, English and others, who are disposed to aid the good work. Leghorn is fourteen miles southwest from Pisa, which was once an important city among the twelve Italian republics. The spirit of fanaticism has at length triumphed in Pisa, and Mademoiselle Callandrini (one of the founders of infants schools in Italy) has been forbidden to return to that place, and I suppose that her interesting school has been broken up." The next day the steamer touched at Civita Vecchia: "Many of our passengers here left us to go up to Rome, where a grand ceremony is to take place on Sunday; namely, the new Pope's taking possession of the Church of St. John de Lateran. This is his installation as bishop of the *city* of Rome, of which St. John de Lateran is considered as the chief church, St. Peter's being regarded as the chief church, or cathedral, of the whole Christian—i. e. Roman Catholic—world. A procession will take place, starting from St. Peter's or the Vatican, and passing by the Capitol, the Arch of Titus, the Coliseum, etc., to the church of St. John de Lateran. There will be a vast concourse of people. The new Pope (Pius IX.) is exceedingly popular at present."

After another brief pause at Naples, the steamer abandoned the Italian coasts, and passing to the left of Stromboli and the Lipari Islands, entered the straits of Messina, and, after a few hours' sail along the eastern shore of Sicily, brought its passengers to the harbor of Valetta. In the few hours that were at his command, Dr. Baird visited the Cathedral containing monuments of the most distinguished grand-masters of the Knights of St. John, and the Governor's house with its remarkable armory. Afterwards, taking a guide, he rode to Citta Vecchia, situated at the dis-

tance of seven or eight miles, and near the centre of the island, from the roof of the cathedral of which, a fine view was obtained of the whole of Malta, as well as of the neighboring island of Gozo. To the north, the shape of St. Paul's bay, where the apostle is supposed to have been shipwrecked, was clearly seen. The catacombs were next explored, and the grotto of St. Paul, a spot of reputed miraculous properties. On his return to Valetta, Dr. Baird availed himself of a little remaining time to call upon the Rev. Messrs. Bailey and Wilson, missionaries of the Free Church of Scotland, and learned from them the difficulties under which the efforts of Protestant Christians in behalf of the truth are prosecuted.

The weather was so unpropitious that five days were consumed in the sail from Malta to Piræus. Respecting the fortnight which Dr. Baird spent at Athens, and of whose incidents his letters and diary are so full, little can be said here, except that it furnished more entertainment than he ever experienced in the same number of days in any other portion of his travels. All the ardor he had felt in his early classical studies was rekindled when he stood before the venerable ruins of the Acropolis, or gazed at the glorious little territory which has held in history a place so disproportionate to its extent or population. The short excursions that he made to the battlefield of Marathon, to Corinth, and to the Temple of Minerva at Sunium were fraught with scarcely less interest. Here, too, he had much friendly intercourse with the American missionaries, Rev. Drs. King and Hill, and Rev. Mr. Buel. The former, at whose hospitable home he stayed, had, since their last meeting, three years before at his own house at Geneva, passed through a season of great anxiety, and not only been excommunicated by the "Holy Synod," but had also been exposed to a judicial prosecution in consequence of his devoted labors for the spiritual welfare of the Greeks. Among other acquaintances formed

at Athens, those with General Sir Richard Church and with Sir Edmund Lyons, at that time British Minister at the court of king Otho, were remembered afterwards with particular satisfaction. Dr. Baird was presented to the Greek monarch himself, but there was little hope of accomplishing anything of value for the cause either of religion or of humanity with a prince, whom he characterizes as "a king who is headstrong and incapable, a perfect Jesuit from principle, as well as from education, who is bent on rendering the Constitution, whose adoption he opposed until the last moment, a perfect nullity."

At length the time for leaving the shores of Greece came, and he reluctantly started once more for Syra, Smyrna and Constantinople. Of the city of Syra, or Hermoupolis, his impressions were favorable. "The people are industrious, civil, and cleanly beyond most Greeks in their houses and persons. I was surprised to see so many vessels, of a small size for the most part, in the harbor. It is certainly the most thriving, as it is the most commercial town in all Greece." The picturesque position of the place particularly struck him. "Viewed from the harbor, Syra presents a beautiful aspect. The Old Town, perched upon a height above the Lower, adds much to the picture. In fact, there is a vast ravine or gap in the mountain immediately in the rear of the city, and a hill sloping down to the very confines of the city, looks like a fragment detached from the mountain. This hill, towards Syra, is covered with houses up to the summit where stands the cathedral. This is the Old or Upper Town, and is even now almost wholly Roman Catholic." At Syra he made the acquaintance of the Rev. Mr. Hildner of the Church Missionary Society, and went through his interesting schools; and at Smyrna he visited the Rev. Mr. Riggs. We need not introduce the entertaining descriptions which Dr. Baird gives of this city and of his first impressions of Asiatic life. "I could not but bless God

that I was permitted to set my foot in *Asia*," he observes, "and in a city where apostles had preached the blessed Gospel, and where existed one of those seven churches to which the Saviour addressed the touching messages in the second and third chapters of the book of Revelation. And I lifted up my heart to God in prayer that the glorious Gospel may be again made known not only here but in all this region."

Besides the ordinary localities which an intelligent traveler would desire to view in Smyrna, he went in company with Mr. Riggs to the *prison*. "My object in visiting the place was to see Johanan Vartabed, a converted Armenian Roman Catholic monk, whose case has made some noise. It is briefly this: Having come to the knowledge of the truth at Constantinople, where he lived, he had to quit the place to avoid the persecution which the Patriarch raised against him. Returning after a time, he was seized and put on board the Austrian steamer *Empress* (the same in which I came to this place from Syra), under a guard, and with an *Austrian* passport, in order that he might be carried to Trieste, and thence to Rome. When the boat came to Smyrna, he contrived to elude the guard, escaped to the city, and took refuge in the house of Mr. Riggs. Great consternation arose on the boat! At length his place of concealment was discovered, and the Austrian Consul demanded him through the American Consul. Mr. Riggs, however, refused to give him up except to *Turkish* authorities, inasmuch as the Vartabed was not an Austrian, but a Turkish subject, and referred the matter to the American Minister at Constantinople. The latter brought the case before the Turkish Government, which was greatly surprised to learn what had been done. The course of Mr. Riggs was approved, and the Austrian Ambassador was overwhelmed with shame! The Vartabed will probably be soon set at liberty. He is a fine-looking young man,

who has become so far enlightened that he sees the errors of Rome and has determined to renounce them."

At Constantinople besides visiting all the points of importance, he met frequently the American missionaries, and witnessed some of the results of the great religious awakening among the Armenians which had then but recently commenced. And he came away "feeling more than ever the importance of promoting spiritual Christianity in Turkey. If anything can save it from destruction, it will be the Gospel of Christ." Dr. Baird had a good opportunity of seeing the Sultan on the day of his arrival. The Armenian Patriarch, too famous as a persecutor of the converts, was the only one of the numerous ecclesiastical dignitaries that congregate at Constantinople, to whom he was personally presented. The subject of the complaints of the prelate against the cause of the missionaries was not alluded to during the interview; for the Patriarch had been previously notified that his visitors fully approved of all that the missionaries had done. "We were conducted," he writes, "to a large and handsomely furnished room, around which ran a *divan*, five or six feet in width, where we waited for his "reverence." In due time he entered, and we were introduced. As soon as we were all seated—we according to our American fashion, and the Patriarch and the dragomen in oriental style, pipes were ordered. After this coffee was handed round in small cups. The conversation related chiefly to the United States, and its progress in railroads, newspapers, education, etc., etc. I endeavored to make the Patriarch understand that the liberty of religious worship, as well as the liberty of the press, was one of the causes of the prosperity of our country. This was as near as we came to the forbidden subject. His reverence inquired whether we knew anything of *Calcutta*! And we had to tell him that the city in question is not in America but in India. . . I scrutinized his countenance as thoroughly as I could. He

is certainly a fine-looking man, not much more than fifty years of age; with large and piercing black eyes and aquiline nose. Like most of his nation, he has a decidedly Jewish look. Take him all in all, he is just fit to do the work of persecution, of which he was guilty towards the Protestants or converted Armenians, some months ago, and to which the Turkish Government, at the instance of the English and American Ambassadors, put an end, greatly to its honor."

On the 10th of December, Dr. Baird turned his face westward and homeward once more, embarking on an Austrian steamer for a voyage of fifteen hundred miles to Trieste. The vessel stopped at Syra and Corfu, but at neither place were the passengers permitted to land, on account of the quarantine regulations. From Trieste he crossed to Venice, and thence continued his journey by railway and "diligence" to Milan. An incident occurred here which well illustrates the oft-repeated observation that the passport system is so constructed as to be a very serious annoyance to travelers of peaceable intentions, but is really a very slight impediment in the way of those who are dangerous to the government, since it by no means secures the complete identification of persons. "It is said," remarks Dr. Baird, "that there is no place in Europe where so much trouble is experienced as to passports as at Milan, and I verily believe it; for it required an hour and a half for the proper officers, some four or five in number, to examine my passport, with its fifty-six *visas*, and write down in the books all the names of the places where, and the authorities by whom, it had been examined. A report of nearly a page and a half was made upon it, as I saw myself. The chief officer smiled when he read it, and said that *Signore* had traveled much!" And yet after all this trouble the Milanese police were utterly ignorant of the fact that the person carrying this passport had ever set foot in Milan

before. On leaving he chanced to mention that he had been in that city nine years before ; the officer turned to the record and easily verified the statement, observing that had he known *that* circumstance at first, the laborious examination and transcribing would have been rendered unnecessary !

In crossing the Alps, Dr. Baird, on inquiry, selected the pass over Mount St. Gothard as perhaps the most practicable in the dead of winter. Neither the ascent nor the descent was entirely devoid of danger. Both were made in small sleds or sleighs, capable of holding two persons ; and that which carried him was at one time overturned. But the travelers reached Lucerne in safety, and Dr. Baird at once proceeded to Geneva. After a few days spent here, in conference with the American-Swiss Committee and others, he pursued his journey to Lyons, and thence, by the valley of the Loire, through Moulins and Nevers to Orleans and Paris. While in the French capital he not only had repeated interviews with the friends of evangelical truth in France, but also called on M. Guizot, whom he had often seen in former years. It was with sadness that he saw a Protestant whose intellectual abilities he so greatly admired, but whose compliance with the will of an unprincipled monarch evinced little moral strength. "Another Rosny for another Henri IV !"

On the 22d of January, 1847, Dr. Baird reached London, where, on the succeeding Sabbath, he preached for the Rev. Dr. Steane on the "state and prospects of Evangelical Religion in Europe." The same subject he discussed more fully at a public meeting in Exeter Hall, at which Mr. Strachan presided. At the conclusion some very kind resolutions were passed.* It was a meeting of deep in-

*The following are the resolutions referred to :

I. "That this meeting have heard with feelings of deep interest the

terest, and of very salutary influence. The Hon. Arthur Kinnaird, the Rev. Dr. Leifchild, and others, made addresses before its conclusion, and the venerable Dr. Bunting offered the final prayer.

While at London Dr. Baird took occasion to confer freely with many of the gentlemen connected with the principal missionary organizations, and urged upon them the necessity of doing more than had as yet been attempted to spread the truth in Roman Catholic Europe, especially in France. After a brief visit to Oxford and Cambridge, he passed into Scotland, and spent a few days at Edinburgh and Glasgow, chiefly endeavoring to excite a more lively interest in the religious welfare of the continent. At Edinburgh he addressed a meeting of the professors and students of the new college of the Free Church on this topic. Here, too, he saw for the last time his great and good friend, the Rev. Thomas Chalmers, D.D.

On the 4th of February he embarked at Liverpool for the United States, and on the 23d of the same month, after a pleasant passage, reached his home at New York.

Some sentences from the closing remarks of a very full diary, which he wrote during this journey, may be of interest. "I have thus completed a long tour in Europe—the longest I have ever made. The Lord be praised for all His mercies to me! I have crossed the Atlantic *ten* times,

statements now laid before them in relation to the condition and prospects of Evangelical Religion on the Continent of Europe by the Rev. Dr. Baird, and beg him to accept their grateful acknowledgments for calling them together to listen to them; giving him at the same time the assurance of their Christian friendship, and of their earnest prayers, both for himself and for the objects which so deeply interest his heart.

II. "That this meeting would also express the conviction produced in their minds by Dr. Baird's valuable communications, of the great importance of such evangelical researches as those in which he has been engaged, being continued, as well as of evangelical labors generally being largely increased amongst the nations of the continent."

and made as many as thirty voyages on other seas ; and although I have seen some very severe weather, I have suffered no shipwrecks, nor, save once or twice, been in what may be called imminent danger at sea. My late journey took me into almost all parts of Europe, and exceeded eighteen thousand miles. In reviewing all this extensive travel, I cannot but believe that I was in the path of duty. I did not go without having before me certain definite objects to be accomplished ; and I think the results will not disappoint my hopes. I have been enabled to give some further impulse to the Temperance cause in the north of Europe, as well as to the other enterprises of benevolence in that quarter. And I have gained much knowledge of the state of things in the southern countries of Europe—Portugal, Spain, Malta, Greece, and Turkey. I have seen much that I had long wanted to see ; and I feel assured that if my life be spared a few years, and God grant His blessing, I shall be enabled to turn all the knowledge I have thus acquired to a good account.” Alluding to the prospective publication of his “ Religion in America,” in the Swedish, Modern Greek, and Armenian languages, and perhaps in Danish, Italian, and Hungarian—all in an abridged form, he adds : “ This will be, with the blessing of God, a great matter for the promotion of right views in regard to religious liberty. It will also make the religious economy of the United States better known in Europe than it now is—a result greatly to be desired. I was much cheered by the remark of the Rev. Mr. H——, of Constantinople, who has read that work with care, ‘ that if I had never done anything but write that book, it would have been enough to justify the Society in all its expenditures in support of its author in Europe.’ ” For his course of lectures in Europe, he regarded this tour, made solely at his own expense, very important ; but above all for the work on the “ Religious State of Europe, and the Progress

of the Kingdom of God there," which he intended ultimately to write, and which he considered one of the principal objects of his labors. "Of this I wish never for a moment to lose sight. I think that I owe it to the world, to endeavor to give some account of the state and prospects of Evangelical religion in the countries which I have had so many and so favorable opportunities to see and to know. But when shall I find the *time* in which to do all this? This is indeed a difficulty; but perhaps God will grant me the leisure which may be needed."

"It gives me great happiness," he remarks, in conclusion, "to think that there is scarcely a city in Europe of much importance in which I do not know some dear Christians, whom I love, and for whom I delight to pray. O, the blessedness of Christian communion—the communion of saints! May God bless His dear children in all parts of the Old World, rapidly augment their number, smile upon their efforts to build up His kingdom, and fill the world with His glory and His great salvation! Amen!"

CHAPTER XXII.

HE IS ELECTED PRESIDENT OF JEFFERSON COLLEGE, AND AFTERWARDS OF WASHINGTON COLLEGE, PENNSYLVANIA. FORMATION OF THE AMERICAN AND FOREIGN CHRISTIAN UNION. LITERARY LABORS. VISIT TO EUROPE IN 1851. THE PEACE CONGRESS. TOUR IN IRELAND.

1847—1851.

IN the summer of the year 1847, a few months after Dr. Baird's return from his long tour in Europe, the presidency of Jefferson College, the institution from which he had graduated nearly thirty years previously, and for which he had always entertained feelings of the warmest affection, became vacant by the resignation of the Rev. Robert J. Breckinridge, D.D. On the 8th of June 1847, the Board of Trustees elected Dr. Baird his successor. There was a general desire among the friends of the institution that he should accept the appointment. They believed that owing to his ripe scholarship, large acquaintance with methods of instruction at home and abroad, and the wide circle in which his name and labors were as familiar as "household words," he would add strength to this already flourishing college.

On receiving intimation of his election by a unanimous vote of the Board, he took the subject for some weeks into serious and prayerful consideration; and it was with great reluctance that he finally came to the conclusion that it was his duty to decline. He felt, it is true, no slight inclination

to resign his present post, which seemed of necessity to involve frequent and protracted absences from his family ; and it had long been his hope that he might spend the last years of his life in the congenial labor of instruction, to which much of his youth had been devoted. But the interests of the Foreign Evangelical Society imperatively required his continued presence. No man on this side of the Atlantic was so familiar with the spiritual wants of the European Continent, the most promising fields of labor, and the methods which experience had shown to be the most likely to prove effective. Not a society for evangelization existed in Europe with whose history and operations he was not thoroughly familiar. With all the individuals prominent in benevolent enterprises he had an acquaintance, in most cases personal and intimate. No other American could be expected to be able at once to step advantageously into this position. Equally difficult was it for any one else to gain the confidence of the Christian community to such a degree as that in which Dr. Baird possessed it. His well-known catholicity was a guarantee that the labors in which he was engaged would not degenerate into a sectarian enterprise ; his warm piety was the pledge of their being prosecuted for the sole advancement of the glory of God ; his eminent common sense secured an exemption from anything approaching excess or fanaticism. Convinced that the cause of the evangelization of nominally Christian lands had not yet assumed a secure and well-deserved position in the affection and confidence of the Christians of America, Dr. Baird felt compelled to decline an honor which he highly appreciated. A few years later, he was equally unable to accept a similar invitation coming from the neighboring institution, Washington College, Pennsylvania, at which, it will be remembered, a part of his studies had been pursued. And again, at a subsequent period, a number of the trustees of Miami University, Ohio, were

desirous of tendering to him the presidency of that University; but similar reasons to those which had previously influenced him, prevented his offering them any encouragement. The Providence of God had made it evident that the true field of his exertions was to be no contracted one, but to comprise the spiritual interests of a great part of Christendom.

In the year 1849 an important charge was effected in the society of which Dr. Baird was one of the principal founders, and with which he had been connected during the ten years of its existence, as well as with the French Association and the Foreign Evangelical Association, from which it had sprung. An impression was widely prevalent that there existed too many organizations, having as their object the evangelization of the Roman Catholic portion of the Christian world. Besides the *Foreign Evangelical Society*, laboring chiefly in France, Belgium, Canada, and South America, the *American Protestant Society* directed its efforts exclusively towards the Roman Catholics at home, and the *Christian Alliance* had recently been formed for the special purpose of reaching Italy, at that time carefully closed to any openly proclaimed Protestant effort. The attention of the Christian public was distracted, and the majority of churches were unable to find a place for all these associations among the benevolent causes for which an appeal was yearly made. In a spirit of cordial friendship, a fusion of these societies was resolved upon, and speedily consummated. The combined society, having as its field all Christian lands, took the name of "the *American and Foreign Christian Union*." Dr. Baird was appointed corresponding secretary, with the Rev. Herman Norton of the Protestant Society as his colleague. Essentially his work remained unchanged, although his attention was also more or less directed to the domestic field.

In the spring of the same year Dr. Baird removed his

residence from the city of New York, which had been the home of his family for over five years, to the neighboring village of Yonkers, on the banks of the Hudson.

In the service of the American and Foreign Christian Union, Dr. Baird traveled no less extensively throughout the United States than he had formerly done, when connected with the Foreign Evangelical Society. From Maine to Louisiana there was not a State which he had not occasion to visit repeatedly, in order to present the interests of the Roman Catholic world to the churches of all the chief cities. Many persons have borne witness to the emotions of lively pleasure with which they heard him in public and in private during these protracted tours. With a heart full of the work in which he was engaged, it is certain that he contributed not a little to the diffusion of sound and intelligent views respecting European affairs, especially those of a religious nature. Everywhere, the extent and accuracy of his information and the wonderful stores of his memory were a subject of astonishment; while his readiness to communicate freely the results of his own observations to any one that seemed really desirous of learning the truth rendered him a great favorite in the family circle. Indeed, no traits were more characteristic of Dr. Baird, than, on the one hand, the facility with which he gathered accurate information, in the midst of the most engrossing pursuits, and on railway car or steamboat; and on the other, his earnest desire to remove ignorance and prejudice, even when gross and apparently inexcusable. There can be no doubt that the courses of lectures on Europe which he had begun in 1845 to deliver from time to time, were of great utility, not only in general, by making known facts which a large portion of the public would scarcely have been expected to learn in any other way, but also more particularly by promoting an interest in the Continent, and

thus directly furthering the ends of the Society with which he was connected.

In the interval between his return from Europe in 1847, and his next visit in 1851, Dr. Baird's literary labors were chiefly confined to occasional contributions to the religious and secular papers, the greater part relating to the religious and political state of Europe, and some of them containing predictions which were strikingly verified in the revolutions of 1848 and in the events of subsequent years. In addition to his other arduous cares, he assumed the editorial supervision of a valuable monthly publication—"the Christian Union," the organ of the American branch of the Evangelical Alliance; but the principal portion of these editorial labors devolved upon his son, the Rev. Charles W. Baird, who also, in conjunction with the Rev. Benjamin N. Martin, D.D., now professor in the University of the City of New York, wrote the greater part of the "Christian Retrospect and Register" (New York, 1851)—a volume devoted to a review of the world's progress in the first half of the nineteenth century, which was issued under Dr. Baird's auspices.

On the 5th of July, 1851, Dr. Baird again embarked at New York for Liverpool. Among his objects, the most prominent was to visit Ireland and examine the work which the American and Foreign Christian Union had undertaken in that country, since the recent mission of the Rev. Alex. King, of Dublin, to the American Churches. He had also been appointed a delegate both to the Peace Convention and to the Conference of the British Branch of the Evangelical Alliance, both of which were to be held in London—the former towards the end of July, and the latter nearly a month later. After a brief and pleasant passage, he reached Liverpool on the 15th of July, whence he crossed over to Dublin, to have a brief interview with the Rev. Mr. King. Returning to Liverpool, he went to London, where

he remained several days in attendance upon the World's "Peace Congress." In the proceedings he took no active part, contenting himself with listening to the excellent speeches of Richard Cobden, Samuel Gurney, Mr. Gilpin, and others. One evening, at the house of the Hon. Arthur Kinnaird, he was present at a conference of prominent friends of religion in Europe, at which the prospects of Italy were made the principal topic. "This scene," he writes, "was more interesting to me, by far, than anything I saw or heard in the Peace Congress—although I am not without hopes that that meeting will do some good." "In this congress," he elsewhere writes, "our United States had but little to do. Dr. Beckwith spoke the first day, and Mr. Burritt the last; that was all. The English and French had the ground to themselves. A few Germans, Italians, and Spaniards, also took part in the proceedings. This was well. The nations of Europe have far more need of such 'Congresses' than we. I am greatly mistaken if they will not require all the influence which can be brought to bear upon them by man, to maintain peace during the next year or two. The horizon is far from being clear in that direction at present. Who can tell what a few months will bring forth in France and Italy? But 'the Lord reigneth; let the earth rejoice!'"

After the conclusion of the meetings of the Peace Congress, he went northward to Edinburgh, and thence by Stirling and Perth to Aberdeen. At the last-named place he made the acquaintance, among others, of the Rev. Sir Henry Dunbar, an English Episcopal minister, who, preaching to a church composed chiefly of persons from the southern part of the realm, had thrown off the yoke of the Scottish Episcopal, Non-Juror, or Jacobite bishops. From him he obtained many interesting facts respecting this singular communion. Sir Henry had himself been excommunicated by a prelate, who styled himself Bishop of Aber-

deen, because he had placed himself under the supervision of the Bishop of London, but had been so successful in a seven-years' suit, which had been carried from court to court until its final adjudication in the House of Lords, that, a few weeks before Dr. Baird's visit, the bishop had been glad to let the matter drop on the payment of some £1,450 to indemnify Sir Henry for his expenses.

From Aberdeen he returned to Stirling and thence went to Glasgow. He spent part of two days in making a flying visit to Lochs Katrine and Lomond. Then taking a steamer, he crossed the North Irish Channel to Belfast, where he met the Rev. Alexander King, with whom he had agreed to make a tour of Ireland, for the double purpose of examining into the working of the schools recently instituted, especially in Connaught, and of making the state of religion in America and on the Continent better known to the Protestant congregations whom it might be his lot to address. This tour was extensive and fraught with great interest. On the way to Londonderry, Dr. Baird diverged from the direct route in order to see the famous Giant's Causeway. The important towns of Donegal, Sligo, Ballina, Galway, Limerick and Cork, with many intermediate villages, were successively visited, and at most of them public meetings were held, before which Dr. Baird, Mr. King, and members of the local clergy, made more or less extended speeches. The inspection of the schools convinced him more than ever of the great usefulness of this instrumentality for the promotion of the knowledge of the Gospel in Ireland; and he was particularly impressed with the noble self-sacrifice of the teachers, for the most part women—who, in order to sustain this noble enterprise, were content to struggle on with the bare pittance which could be afforded them.

The romantic scenery of the lakes of Killarney and the gigantic telescope of Lord Rosse, at Birr or Parsonstown,

led him to deviate from the most direct route, and amply recompensed him for the hours spent in the excursions.

Having accomplished all the objects of his trip to Ireland, he returned to England, and reached London on the 20th of August, in time for the opening of the sessions of the Evangelical Alliance.

CHAPTER XXIII.

SPEECHES BEFORE THE CONFERENCE OF THE EVANGELICAL ALLIANCE AT LONDON. THE ALLIANCE IN AMERICA. REASONS OF ITS FAILURE. DISCOURTEOUS TESTS. INTRODUCTION OF THE QUESTION OF AMERICAN SLAVERY. DANGERS WHICH THREATEN BOTH ENGLAND AND AMERICA. INCREASING DISTRUST AND HOSTILITY. RELIGIOUS STATISTICS OF THE UNITED STATES.

1851.

IN the sessions of the conference of the British Evangelical Alliance, which was held at London in August and September, 1851, Dr. Baird was compelled to take a more active part than at the meeting of 1846, when he had been content to leave the field of discussion chiefly to others. Although he was almost the only delegate from the American branch of the Alliance and from the American churches, and therefore naturally called upon to report upon the spiritual condition and prospects of his native country; he could not but recognize the propriety of also answering in a public manner the inquiries so frequently addressed to him by individuals respecting the reason of the comparatively small number of brethren present from beyond the Atlantic. It was not without prayerful consideration of his duty that he addressed himself to the preparation of two speeches to elucidate these very different subjects. For, if he was aware that in the one he could bring forward facts that could not fail to interest and warm the truly Christian

heart, as they signalized a great advance of the kingdom of Christ on this western continent; he was equally certain that he would be unable to give a faithful account of the causes of the decline of interest in the American Alliance, without saying much that might conflict with the prejudices of a large proportion of his auditors. To condemn the action of the very body before which he spoke, and even the common sentiment of the community, would naturally awaken impatience and perhaps displeasure. And yet the cause of truth seemed to call imperatively for an exhibition of the effects which had flowed from the ill-advised action of the previous conference.

The few weeks that had elapsed since his arrival in Europe had been altogether taken up with his visit to Ireland and to important points in Great Britain. It was, therefore, necessary for him to employ in writing a few hours taken from those ordinarily given to rest, after a fatiguing day spent at Free Masons' Hall, or an evening at Exeter Hall. The writer, who was with him at this time, well remembers the diligence with which he wrote, even far into the night, in his rooms in Northumberland court. And the recollection of that intelligent and anxious expression of countenance, marking the intensity of the sense of responsibility which he felt to be resting upon him, will not easily be effaced from his memory.

On the 22d of August Dr. Baird delivered an address before the British Evangelical Alliance, at its morning session in Free Masons' Hall, "on the History, Present State and Prospects of the Evangelical Alliance Cause in the United States."* He began by saying: "I know not that I ever undertook a sadder task than that of making the present

* This speech attracted so much attention in Europe, and was read with so much interest in this country when it found its way into the American papers, that we have thought it proper to reproduce all the most important passages.

address, for it must contain some things which will be heard with pain by all upon whose ears it will fall. It can afflict none, however, more than him who makes it. It is, perhaps, right that this duty should be performed by me; in some respects there is a special propriety in my undertaking it. In addition to the fact, that though an American, I sustain a peculiar relation to this assembly—for in my veins flows the blood of Scotchmen, Irishmen, Welshmen, Englishmen and Germans—I have resided so much in Europe, labored so much for the cause and kingdom of Christ in almost all parts of it, that without losing an interest in my own country, I feel a very deep one in all those lands which are represented in this meeting. If anything, therefore, which will cause sorrow, must be said about America, it may be fitting for me to say it.”

He next proceeded to give some account of the formation of an American Branch of the Evangelical Alliance, by those brethren who had attended the meetings at London in 1846, and other gentlemen entertaining the same enlarged views. He referred to the succession of gatherings for this purpose in New York, and to the periodical which, under the title of the “Christian Union,” he had himself edited. “It must be confessed, however,” he proceeded to say, “that though the Alliance movement has done some good—even great good—in America, enough and far more than enough to justify all the trouble and expense which it has occasioned—including that of the visit of so many brethren to London in 1846—yet it has been, in a great degree, a *failure*. It has accomplished but little in comparison with what was fondly hoped when it was projected, and little in comparison with what it would have done, if it had had a fair chance.” What was the cause of this admitted failure? The brethren from America who attended the conference of 1846 at London, and among whom were some of the first, if they were not the very first, to propose the movement, returned home with

heavy hearts. They had supposed that the enterprise in which they had been invited to coöperate was intended to set forth a brief statement of doctrine in which all evangelical Protestants could agree; to collect and diffuse valuable religious information; "to promote the communion and fellowship of saints, by making Christians better acquainted with each other's faith, character and trials;" and to unite all true Protestants in opposition to the fresh assaults of Roman Catholicism. They had expected that a spirit of mutual forbearance would lead them to overlook minor differences and evils, which, it was hoped, would in time be removed by the proper ecclesiastical organizations. For instance, they did not apprehend that "the wine-drinking and brandy-drinking habits which prevailed among Christians, and even ministers of the Gospel in some countries," or the union of Church and State which brethren in England, Germany and other countries held to be both Scriptural and useful, but which *they* believed in their inmost soul "to be the greatest curse that has ever befallen Christianity," "having done more, a thousand-fold more, for fifteen centuries to corrupt sound doctrine, to blend the world and the Church, to subvert the rights of conscience and of religious worship—and in a word to prevent men from entering into heaven—than all the slavery that has ever existed," would hinder the cordial union of true Christians, whatever their views might be on these important subjects.

But the American brethren had been disappointed. The resolution adopted by a preliminary meeting of their British brethren gave warning of difficulty. The test proposed for membership was felt to be not very courteous. Both of these might have been overlooked, but for the result of the long and painful discussion in the great conference itself. "The American brethren returned to their country, as I have said, with a heavy heart. That happened which they

had feared ; it was impossible to make the movement successful among us. Very few even of those who at first had been decidedly favorable, would take any part in it. Other causes, I know, existed, which hindered, but this was the most fatal, as it was by far the most insurmountable. The restriction was felt to be unjust, inasmuch as it was certain to operate cruelly upon many of the very persons in the slaveholding States who most need, as they most deserve, the sympathy and the succor which Christian union can give. For whilst there are forms of this great evil which no man, at least none that has the light that we have, or think we have, can hesitate to pronounce to be sinful, in such a sense as to be utterly inconsistent with true religion, or any religion which requires justice to our fellowmen ; as, for instance, where it is voluntary, mercenary, and not from the fixed purpose of securing the highest good to the slave, heartless and cruel—there are many cases where the relation is far otherwise, from the state of the laws, from the position of the master, or the age and condition of the slave. All this was felt, because understood, by many of the best men in America, and they stood aloof from our Alliance.”

Beside, there was an appearance, however unintentional, of foreign dictation, and that from the very last quarter from which it would be brooked. The result was deplorable. Not that such an alliance was so necessary as in Europe ; for in America there is far greater harmony between evangelical churches. “No state church overshadows and depresses the others, for none has the *prestige* or the influence, of the ‘powers that be’ to sustain it. We are all equal in this respect, and know nothing of the assumptions, the jealousies, the heart-burnings which exist in some other countries.

Deus nobis hæc otia fecit,
And to Him be the glory and the praise !”

“ But we do deplore the failure on another account, which concerns many of those who hear me as much as ourselves. We deplore it, because we foresee days of evil ; nor are they very far distant. It cannot be disguised that the very attempt which we have made to bring the churches of America and of Europe, especially those of Britain, into more friendly and fraternal relations, has ended in putting them further asunder ! You have been told that it would hasten the overthrow of the dreadful evil among us, if you would put us out of the pale of your Christian fellowship ; you have been told what amounts to this, and you have believed those who have told you so, notwithstanding the remonstrances and the tears even, of brethren who are worthy of your confidence, from their characters, their antecedents, and their position. You have preferred to believe another class of witnesses. As to the questions : Who they are, and what they are ? I shall say nothing. You have believed them ; but you have been deceived. You might have known us by knowing yourselves. And this knowledge would certainly have taught you that very much that has been done, and still more what has been said, is any thing else than likely to accomplish that great object. Oh, no ! The language of taunt and of ridicule and of indiscriminate abuse may wound the hearts of Christian men among us, who love their country, and with good reason, notwithstanding its faults ; but it will be hurled back with unmeasured scorn, if they deign to notice it, by more than three thousand secular presses. ‘ Let America wash out of her skirts the stain of slavery, and then she will be fit to join the churches of Britain in their noble efforts to give the Gospel to the world.’ Such was the language, a few years ago, of one whom we have greatly loved in America, and whom we would love more, if he would permit us. Would you know how that language was received in America, by the overwhelming majority of those who read it ?

Shall I tell you a few things which were said? Here you have a specimen: 'Indeed! And is England immaculate? How long is it since she washed out the deep sin of slaveholding and slavetrading from her own skirts? And do these airs indicate that depth of repentance, which such a long career of wickedness demands? Has she no sins in relation to Ireland, India, China, and the aborigines of Van Dieman's Land, yet to be washed away? And must our American churches wait till their country be rid of slavery, before they shall be fit to coöperate with British Christians in spreading the Gospel throughout the world? Thanks be to God, He does not thus judge of us. With all our sins and great unworthiness, He deigns to bless the efforts of our churches to send the Gospel even to India, to the aborigines, to the islands of the sea, to Mohammedan lands. Are England's missionaries better men, or more successful than our own, Englishmen themselves being judges?*' How often have I heard such remarks in reply to such language as that which I have quoted. Alas, if the

* "The language which I used in the Alliance was different from that given above. I prefer not, upon revising my notes, to repeat it. I therefore give other language, which I have often heard and seen, and which will quite as well illustrate my position, namely, that severe language on one side will call forth just as severe on the other. A distinguished London minister, at the annual meeting of the British and Foreign Anti-Slavery Society, held up to ridicule the placing of Mr. Powers' *Greek Slave* in the Crystal Palace, and pronounced it a sign of infatuation, of *judicial blindness*, on the part of the Americans, though not half a dozen of them, probably, had any thing to do with the act. Well, what is said in America, by way of offset, in a newspaper which has 40,000 subscribers, and whose editor is anything else than a friend to slavery or the South? 'And there is the Great Diamond' [the writer, who was the editor himself, if I remember rightly, was describing the Crystal Palace] 'the Koh-i-noor, what is it placed in the Great Exhibition for? Is it a British manufacture? Has it not rather been placed there *through infatuation*, and as an exponent of the most prominent traits of Britain's national character—*Ambition and Rapacity?*'"

robes of us all be not washed in the blood of the Lamb, what will become of us? But I will say no more on this point, for I would not fall into the commission of the grievous fault which I am condemning.

“Let British Christians pursue their great work of getting everything right in their own vast dominion, and we will do the same in our great country; and may God crown those who come out foremost in this race! We apprehend that when you have gotten through, we shall not be far behind you. Yes, we shall abolish this great evil, but we must be allowed to take such time and employ such measures as we deem best. We believe that we understand this matter better than you do—I speak it with all deference. We shall get clear of slavery, but not at, or in consequence of your bidding, or to please you. We shall get clear of it because the spirit of Christianity demands it; and because the very spirit of our political institutions, and the honor of our country demand it. You placed the coat of Nessus on the young shoulders of our nation; but you cannot aid us in the work of putting it off. It was not Republicanism, nor the Voluntary Principle that imposed it, nurtured it for one hundred and fifty-five years; and if the Church did not do her duty—though she did much—at the time when the evil was young and small, and comparatively feeble, it was when ten out of our thirteen colonies were enjoying the blessings, as some call them, of an Established Church—Episcopacy in the South, Congregationalism in the North—the former for one hundred and fifty years, the latter considerably longer.

“Do not, I beg of you, send us such missionaries as one that lately visited us, and who now deceives himself, or rather tries to deceive his constituents, by telling them that his speeches made in this city, since his return, will make a sensation in America—from Maine to California! Yes, a sensation they may make, but it will be the double one of

laughter and contempt. Nevertheless, if you have another John Joseph Gurney among you, let *him* come ; he will be heard everywhere with pleasure ; for when among us he visited the North and South, and everywhere, and whilst he ‘reasoned of righteousness, temperance, and a judgment to come,’ he was heard with attention by all, for he was both a Christian and a gentleman.*

“No, dear brethren, the course which things have been taking for the last few years bodes any thing else than good. The unnecessary allusions to American slavery, and the sweeping charges against the American churches, which one now hears in almost every public meeting in Exeter Hall and elsewhere in this city, are working out their legitimate results—not of hastening the overthrow of this great evil in America, but of severing the bonds which hold two great nations together. What do we see already ? A few Americans in this meeting, and most of them spectators of your proceedings, not members of our Alliance. ‘Why is it,’ said a brother of this city, now before me, well known and greatly beloved in America—‘how is it that out of so many American ministers now in Europe, so few are here, or have even called upon us?’ That is a serious inquiry. I would prefer to leave it unanswered, but I cannot.

“It can be expressed in a few words. ‘I am tired,’ said one of the best of the American brethren now in this city to me, yesterday, ‘of going to public meetings in this city, and of being insulted by being made to hear my country, its churches, and its ministry abused, in circumstances where reply is impossible.’ Another said to me : ‘I was at the public meetings in Exeter Hall, last May, and I did not attend one in which some insulting remark was not made about the United States.’ Even at the British and Foreign

* His published “Letters to Mr. Clay,” were read after he had left us with interest, both in the South and North.

Bible Society, the Tract Society, the Sunday School Society—at all, something of the sort occurred; and the presence of an American was sure to be the signal for some speaker, ambitious of catching the applause of a London audience, even if it could only be by the clap-trap of making a fling at American slavery or something else in that country and its institutions. What effect can all this have upon any American who has any respect for his country? That there are Americans, upon whose feelings such insulting remarks would have no effect, I have no doubt is true; but their number is wholly insignificant.

“The result will soon be, that you will not be troubled with the presence of American ministers and other Christians at your public meetings, or any where else. Indeed, this is beginning to be the case already. They will come to England, visit the chief places of interest, your ‘glorious Exhibition’ among other things, whilst it lasts, hear some of your preachers on the Sabbath, but call upon few or none of you. They will visit the tombs of their fathers, wherever they may be in your realm, but not feeling at home here, they will go over to the continent, where they will find less that will wound their feelings.

“Let this state of things continue to grow worse and worse, as it certainly is doing, and the result cannot but be disastrous in the end. It will alienate the religious people of both countries. They will cease to feel that interest which each country ought to feel in the welfare of the other. And then, how great the danger, if some serious misunderstanding should occur between the governments of the two countries. And how soon such a misunderstanding may take place none of us can tell. It may occur at any moment. The state of the world is very critical. The omens are not propitious in the East. Nor is the horizon in the West entirely clear. There is the affair of Nicaragua, which may give trouble before all is over. And what may

grow out of the Cuban affairs none of us can foresee. We may soon fall upon times which will demand all the prayers and the efforts of the righteous in both countries to maintain peace between them.

“ But there is another element of disturbance whose influence we must not disregard. There have gone from the Old World to the United States, within ten years, at least two millions of emigrants. More than a million and a quarter have gone since the Alliance meeting in 1846. Last year there went 315,000, and this year it is expected the number will reach half a million. There had come to New York nearly 150,000 persons between the first of January and the first of July—almost one thousand per day. Who are these people? Mostly Irish Roman Catholics and Germans. Poverty takes many of them to the United States; oppression drives others. Do you think that these people cherish in their hearts much love for the countries which they are leaving? If you do, you are mistaken. The number of such people is increasing at a fearful rate, and their influence is beginning to be felt. Many of the most turbulent and restless people of the continent—socialists, radicals, infidels—the very sweepings of Europe—are going to the New World. Is there no danger in all this for the peace of Britain and the United States? Some of the most dangerous newspapers in the United States are edited by foreigners. The paper that has probably the most influence over the masses in New York is edited by a Scotchman, who has no love for England. That paper has a circulation of sixty thousand copies, and is, for the sphere which it aims at filling, conducted with wonderful tact. Its hostility to England is undisguised. And there are other papers just as dangerous. Some of these papers have laid hold for the last five years of every thing which they could turn to account in stirring up enmity—the Oregon affair, the Nicaragua question, and the Cuban movement all

have been seized hold of with the view of making difficulty. It required all the wisdom and decision of Lord Ashburton and Mr. Webster to arrange the Northeast boundary question ; and it may task the great abilities and good feelings of Mr. Webster and Sir Henry Bulwer to the utmost to carry the nation well through the questions which will soon press upon their attention.

“ Is it a time, then, for the alienation of the Christians of the two countries? Certainly not. Perhaps you may think that you can do without us. If so, I have to say that we can do without you. [No, you cannot, said the chairman, Sir Culling Eardley.] But we can do without you as well as you can do without us. [Yes, but neither can do without the other, replied Sir Culling.] That is true—neither can do without the other. We need your help in the work of promoting religion among us, by your raising up good men to labor among the hundreds of thousands of poor Irish Romanists who are coming to us, and for whose spiritual instruction we have so few suitable laborers. You can help us, help us in many ways ; and we too can help you in return.

“ But enough. I have felt it to be my duty to give you the brief statement which I have done in relation to the American branch of the Alliance, its very partial success, the causes of its comparative failure, and to seize the occasion to express earnestly my apprehensions of the dangers which are likely to grow out of the increasing alienation between the Christians of the two countries, which is but too manifest. I have spoken to you with much plainness, but with no unkindness of feeling. No Englishman, no Irishman, no Scotchman, ever visited my house during my long residence in Paris and Geneva, without receiving all the hospitality that I could show him. No Frenchman, or Swiss, or German, or inhabitant of any part of the continent has ever applied to me in person or by letter for any

help or favor, since my return to America, without my doing all I could in the case. These sixteen years and more, a great deal of my time has been taken up, and at great inconvenience to myself and my family, in serving people of Europe in many ways. I cannot be charged with being influenced by unkind feelings in putting before you, with all fidelity, the facts and views which I have stated. I have owed it to my name as an American, and to my origin, not to hesitate for a moment to tell you these things. I have attempted to do my duty, to acquit my conscience. I fear that a chasm is opening before us, and I have felt it my duty to warn you of it. Perhaps, however, I have only been performing the part of Cassandra ; be it so, I cannot help it."

Great interest was evinced by the Alliance during the delivery of this speech. Not an eye in the assembly that was not fixed upon the speaker, who leaning upon the desk, and scarcely raising his eyes from his notes, in calm and serious tones portrayed the dangers that threatened both England and America, from the intemperate language used on either side. His manner was that of one who was conscious of being in the discharge of a weighty and responsible duty, however unpalatable might be the truths which he was compelled to utter. His auditors, among whom were doubtless many who differed widely from his views, could not but admire the courage with which he proclaimed what he believed to be the truth, and they abstained from any unseasonable interruptions.

At the conclusion of the speech, after some inquiries on the part of the chairman and the Rev. Mr. Arthur, in answer to which Dr. Baird said that, though appearing by request of the American Branch, the phraseology of the report was his own, the Hon. and Rev. Baptist Noel said : "There was one expression, and only one, in the manly and Christian address they had heard, to which he should per-

sonally take exception. His reverend brother had spoken of them as having put the American churches without the pale. His impression was that they had not subjected themselves to the charge. They might, perhaps, have been guilty of some ill-temper, but they had not gone so far as to put the American churches out of the pale at all." When Dr. Baird explained that he had alluded not to what had been done in the Alliance, but elsewhere, Mr. Noel objected to making the Alliance responsible for *that*.

The Rev. John Angell James said: "He could not but express his unfeigned admiration of the temper in which Dr. Baird's communication had been laid before them. More tenderness of spirit, and yet more manliness of mind and sentiment, he had scarcely ever witnessed. He must on the part of the Alliance, disclaim any participation in the mission of a certain gentleman who had visited America; they had nothing to do either with that gentleman or with his mission. He would suggest a friendly conference between some members delegated from that assembly and their American brethren, to talk over the subject in the spirit of brethren and Christians. Possibly there was required a little more forbearance than had hitherto been exercised. He had himself sometimes used strong expressions; and he had afterwards felt a little smiting of conscience, not on account of the sentiment, but for the manner in which his convictions had found utterance."

The speech of Dr. Baird, as might have been anticipated, did not escape severe animadversion on the part of some of the English journals, including several whose indiscriminate abuse of American institutions, religious and civil, had contributed not a little to the acrimony of feeling which he had so strongly deplored. One considered it "a trial of English patience;" another said: "This address, notwithstanding the fire, bitterness and scorn with which it was so amply charged, was uttered with a calmness rarely

equaled. While pouring forth this torrent of reproach and menace, he resembled a marble statue. The soul and the body appeared to have no sympathy; no external manifestation whatever was given of the workings of the spirit within. It was a perfect masterpiece of self-control and deceptive plausibility. While thus venting paragraph after paragraph, interspersed with fire and brimstone, which might have sufficed to kindle a conflagration, he leaned upon the table with all the placidity of an old Cameronian minister giving thanks over a family meal!" But the Alliance was more suitably impressed with the importance and justice of the remonstrance, and referred the subject to the council of that body, with whose members the American clergymen present held a long conference. The Rev. Leonard Bacon, D.D., took a prominent part in the discussion, and warmly supported the position taken by Dr. Baird, respecting "the injustice of confounding in one sweeping restriction the worthy and the unworthy of those American brethren, who are so unfortunate as to be implicated in the holding of men in bondage." It was no little satisfaction to Dr. Baird to find his course not only fully sustained by all the Americans in London, but approved and praised in their letters to friends at home. The council contented itself with a report full of conciliation, recommending the avoidance of all uncharitable actions and expressions in the intercourse between Christians of the two countries, and encouraging their American friends to renewed exertions for the establishment of a vigorous branch of the Alliance on the other side of the Atlantic. "I never made a speech which cost me so much anxiety," writes Dr. Baird in his diary: "I hope that good will grow out of the movement which it created, but am not sanguine about it. But God can overrule all; and will, to His glory."

On the 30th of August, 1851, Dr. Baird read before the Alliance at one of its last sessions, a paper on "the Progress

and Prospects of Christianity in the United States of America," which he soon after published in pamphlet form, and which also found a place in the volume issued by the Alliance. In this report, he first glances briefly at the history of the early colonization of the country, and touches upon the chief causes which retarded its religious development—among others, the anxieties, fatigues and sufferings of the early colonists, the wars with the aborigines, the French and Spanish wars, the introduction of slavery, the union of Church and State, and the difficulty experienced in procuring good ministers of the Gospel. Next he reviews the second and third periods of the history of the American Church, from 1775 to 1815, and from that time to the present. From this topic he passes to a statement of the growth of each of the evangelical and non-evangelical ecclesiastical bodies, of the resources of the Gospel for self-sustentation in the United States, and of the operations of the various religious societies. He concludes with some observations on Christian Union, the influence of Christianity upon the Government, the Temperance and Sabbath causes, infidelity, the Indians, what Christianity has done for the negro, Romanism, and other important points. The entire speech constituted a very able and thorough statistical *exposé* of the most important features in the religious condition and economy of the United States.

CHAPTER XXIV.

THE CONVENTION AT ELBERFELD. VISIT TO THE MISSIONARIES AT PESTH. RETURN TO GENEVA. INTERVIEW WITH LORD PALMERSTON. ADDRESS BEFORE THE COMMISSION OF THE FREE CHURCH ASSEMBLY OF SCOTLAND. RETURN TO THE UNITED STATES.

1851.

LEAVING London on the 6th of September, Dr. Baird proceeded in the service of the Christian Union to Paris, and thence, through Belgium and Holland to Elberfeld, where the great annual convention of Evangelical Christians of Germany was assembled. On the day after his arrival he was invited to address the conference on the state and prospects of religion in America, which he did briefly, through an interpreter. In the evening he gave a more full account of the same subject at a meeting of the friends of the separation of Church and State. But his stay in Europe was already protracted so much beyond the limit which he had set before himself at the time of his departure from the United States, that he was obliged to travel very rapidly. Accordingly we find him, in the course of a few days, at Vienna, having passed through Berlin and Prague on the way.

He had long desired to visit Pesth, in order to confer with the excellent missionaries of the Free Church of Scotland respecting the possibility of Protestant labors in Hungary; and it was one of his principal objects in going

to Vienna to gain permission to fulfill this longing. Fortunately he was enabled, through the kind offices of the Hon. Mr. McCurdy, American Chargé d'Affaires, to obtain the permission of the police to enter the Magyar kingdom—a favor frequently denied to foreigners, since the unhappy suppression of the revolution in this part of the imperial possessions. The trip extended no further down the Danube than to the capital, but it was deeply interesting. He gained new views of the importance of this field of evangelical exertion, and was more than ever impressed with the work in which the Scottish Missionaries were engaged. He was, however, careful to make no public statement that could in any manner compromise them; in this, following a rule which he had long since laid down for his guidance—never to allow himself to be tempted to publish to the world any facts respecting Christian operations in any land, which, while serving to interest, might frustrate the very objects aimed at. Unfortunately the inadvertence of a friend who visited these missionaries soon after, led to their being commanded to leave the kingdom of Hungary, and to the suspension of their important work. While in Pesth, Dr. Baird undertook to secure the publication in Germany, England, and the United States, of a very complete History of Protestantism in Hungary, by an author, who, from prudential motives, withheld his name—a work which has made western Christians more familiar than they formerly were, with the triumphs of the Gospel among the Magyars, and the bloody measures resorted to for the suppression of the reformed doctrines.

We need not follow in detail the rapid tour which Dr. Baird now took, in pursuance of his instructions, from Vienna southward to Trieste, thence, through Venice, Milan, Turin, Genoa, and Leghorn to Rome, and again to Milan and over the Splügen into Switzerland. It was for the most part over ground which he had several times

visited, nor had he time, on this occasion, to indulge, to any considerable extent, in the recreation of sight seeing. From Turin he again went to spend a few hours with the Waldenses, in their secluded Alpine valleys, now, thanks to the entire revolution in the policy of the Sardinian Government, enjoying a degree of religious toleration to which they had been entire strangers when he had first entered their borders, fourteen years before. Again he met the venerable Beckwith, now raised to be a general in the British service, still engrossed with the work of promoting the temporal and spiritual welfare of a long-oppressed people, of whom, although differing from their strong views of church polity, he had constituted himself the protector. The route which he had taken permitted him to visit for the first time the city of Constance, and to stand not only within the walls of the hall in which the celebrated council met, but on the very spot hallowed by the martyrdom of John Huss and Jerome of Prague.

On the 24th of October, he reached Geneva. The most important result obtained here was the decision to discontinue the American Swiss Committee, through which the work of the Foreign Evangelical Society and of the American and Foreign Christian Union in France had been mainly prosecuted during the past ten years. It was with great reluctance that this step was taken ; for the relations of the gentlemen composing it to each other, as well as to the society in America, had always been of the most harmonious character. But the reasons which had rendered the erection of such a committee necessary, had disappeared, and the central position of Paris seemed to indicate that city as the point from which the energies of the Christians of France in the work of evangelization could be best directed. It was a pleasant circumstance that those who had for so long a time controlled the laborers sustained, prin-

cipally in western France, by the funds furnished by the American churches, cheerfully acquiesced in the views of the directors of the Christian Union, as soon as the grounds of their action were laid before them. Of his trip on the Continent he remarks in his diary: "I reached Paris on the 8th of September, and I returned to London on the 8th of November. During the two intervening months I traveled all of four thousand miles on the Continent. When I first visited Europe (in 1835), it would have required six months, and infinitely more fatigue, to make this tour. *Tempora mutantur, verily.*"

During his short stay in London he met and addressed a select gathering of gentlemen and ladies in the rooms occupied by the college of the Free Church of Scotland, on the religious condition of the Continent, and had an interview with Lord Palmerston, of which he has left an interesting account. "In the afternoon, at three o'clock, called at the residence of Lord Palmerston, but he had gone to Downing-street, having forgotten, it is probable, that he had, by his secretary, requested me to call upon him at his house, at that hour. I went to the Foreign Office (in Downing street), and was received in the kindest manner by his lordship, and had much conversation with him on the state of religion in Belgium, France, Hungary, and Italy. I found him quite inquisitive on all the topics to which I desired to call his attention. I was very anxious to make him understand the nature of the work now going on in France, Italy, and Belgium, and the importance of its being protected. I was particularly desirous of calling his attention to the importance of the British Government's lending the aid of its great influence to the support of religious liberty; showing that England could do much in an indirect way, through her diplomacy, to induce the Continental Governments to take right views of religious liberty, by presenting her own illustrious example. I cited,

in particular, his own noble course in regard to the Protestants, and other Christians, in Turkey.

“He received all that I said with the greatest kindness, and expressed his willingness to do all that might be in his power. He seemed to be deeply interested in what I said to him in regard to Italy and France. He expressed much interest in the course which the Government of Sardinia is pursuing. He seemed alive to the critical state of things in France. He appeared much struck with the views which I gave him of the danger which must result to any country, when it pursues such a course as to cause the prayers of the righteous to turn against it—as was manifestly the case of Louis Philippe, in his last years, and as is the case now in the same country under the government of Louis Napoleon.

“I also took occasion to tell him how well satisfied our Christian people in the United States have been in regard to his course, in carrying on the foreign affairs of England of late years, and especially with his course in regard to the Armenians, converted under the labors of the American missionaries in Turkey. He expressed himself as being greatly gratified at these remarks. At the conclusion of the interview he thanked me for calling upon him, and begged me, in case I should come to England again, not to fail to come to see him. He introduced me to his private secretary, H. Stanley, Esq., whom he requested to send me the ‘Blue Books’ relating to the recent correspondence of the British Government with its ministers in Turkey and Austria. This Mr. Stanley did most promptly—for I had scarcely returned to my lodgings, before a messenger came from the Foreign Office with the books and with a very kind note from Mr. Stanley. On the whole, I have great reason to be thankful for the happy issue of this visit. May it please our Heavenly Father to make my remarks useful, in some degree, to the cause of truth and righteousness, and to His name shall be the praise.”

On leaving London he again crossed the Tweed. At Edinburgh, on the 19th of November, he addressed the "Commission" of the General Assembly of the Free Church, first in secret session, in order to lay before it facts chiefly respecting Hungary and the efforts of the Austrian government to break down the Protestant churches, which were of such a nature as to render it highly imprudent to give them publicity; and then in an open meeting, upon the more general topic of the evangelization of Europe. His remarks, before a crowded audience were listened to with the closest attention, and at their close, on the suggestion of the Rev. Dr. Candlish, the Rev. Dr. Duff, who, as moderator of the General Assembly, was *ex-officio* chairman of the commission, in one of his happiest efforts thanked Dr. Baird both for the information he had given, and for the confidence he had reposed in the commission; and he closed by a neat allusion to the Scottish origin of the speaker from America, and to his connection with a Church that had produced so many men that had nobly contended for the truth.

The same address in substance Dr. Baird delivered in the course of the next few days at Glasgow, Belfast and Dublin. Finally, on the 26th of November, he sailed from Liverpool and reached New York on the 7th of December, 1851, after a journey of more than thirteen thousand miles.

CHAPTER XXV.

THE MOVEMENT IN BEHALF OF THE MADIAT. EFFORT TO SECURE LIBERTY OF WORSHIP AND THE RITES OF BURIAL TO AMERICANS ABROAD. RELIGIOUS LIBERTY IN SWEDEN. HE RESIGNS THE POSITION OF SECRETARY OF THE AMERICAN AND FOREIGN CHRISTIAN UNION. VISIT TO EUROPE IN 1855. THE ALLIANCE MEETING AT PARIS. LECTURES ON EUROPE. THE WALDENSES.

1851-1855.

BESIDES the direct part which Dr. Baird assumed in the efforts, made by the society with which he was connected, to extend the knowledge of the pure Gospel in lands where it was obscured by ignorance and superstition, there were few movements to secure the prevalence of the true principles of religious liberty in which he did not take an active interest. Several occasions for the display of his ardent desire to see the rights of conscience everywhere recognized and respected presented themselves during the period with which we are now concerned. The shameful persecution to which the Madiat family had been subjected, called forth the indignant protest of almost the entire Christian world. The Government of the United States was entreated to use all the influence which it possessed to procure from the Grand Duke of Tuscany the pardon of two persons, about fifty years of age, sentenced to four years of hard labor in the galleys, for the single crime of reading the Holy Scriptures in their own native language.

And to secure a more earnest remonstrance on the part of the Government, Dr. Baird advocated the holding of a great public meeting in the city of New York, by means of which the attention of the people might be riveted to the scandalous proceeding. Upon him devolved, in great measure, the burden that is always incidental to the preparation for such an occasion ; and while with characteristic modesty, he took no further part in the exercises than simply announcing the circumstances of the outrage, leaving it to others to dwell upon its enormity and arouse the sympathies of the audience, he had the satisfaction of seeing his labors well rewarded in the advancement of the objects contemplated.

In a similar manner, Dr. Baird united with others, a year or two later, in an effort to procure from the Government of the United States a declaration of its determination to advocate the concession of full religious liberty in foreign lands, and to protect American citizens while sojourning or residing abroad, in the enjoyment of their rights of conscience and of religious worship. On the 26th of January, 1854, a grand meeting was held in the Broadway Tabernacle, at which the Hon. George Wood was called to the chair, and, after a succinct statement of the objects of the movement, eloquent addresses were made by David D. Field, Esq., the Rev. E. N. Kirk, D.D., and others. The denial of the rites of burial to American Protestants dying in several of the Spanish Roman Catholic States was made the subject of severe animadversion.

His labors were not, however, limited to the attempt to secure religious toleration for Protestants in Romish states. He was equally, or, perhaps, we ought to say more, desirous, that the largest measure of freedom to dissent should be accorded to Romanists in Protestant lands. He joined heartily in the combined remonstrances addressed a few years later to the King of Sweeden, when, in accordance

with intolerant statutes of a very ancient date, "six women, brought up in the Evangelical Lutheran faith, were condemned on the 19th of May, 1858, by the Royal Court of Stockholm, presided over by Count Eric Sparre, to be exiled from the kingdom, and to be deprived in future of every inheritance therein, and of all civil rights, in consequence of having embraced the Roman Catholic religion." And, employing the influence which the providence of God had given him with crowned heads and with others occupying elevated positions in northern Europe, he endeavored in private interviews, as he had ever done, to instill more correct views of the duty and practicability of extending complete religious liberty to the adherents of every faith.

Indeed, it may be safely asserted that no movement affecting the religious rights of any portion of the Christian world was an object of indifference to him. The attempt was made by the late Archbishop John Hughes of New York to obtain the passage of a law in the Legislature of the State of New York, that should facilitate the accumulation of ecclesiastical property in the hands of the prelates of the Roman Catholic Church, who were thus to obtain the power to override the opposition of refractory trustees, and to acquire undisputed control over the "temporalities" of the church. This audacious undertaking was met by the determined remonstrances of all who perceived to what a spiritual despotism it tended. The efforts of Dr. Baird to defeat the bill introduced by Mr. Taber were unremitting. By private interviews, by his pen, by advocating a remonstrance to the Legislature signed by great numbers of intelligent and respectable citizens, he contributed to its rejection. His familiar acquaintance with the entire subject, acquired by long and repeated visits to a great number of Roman Catholic states, including all those in Europe, enabled him to furnish to members of the Legislature who desired to resist the archiepiscopal encroachment, accurate

and copious information, which otherwise they might have found it difficult, if not impossible, to obtain. It was apparently, in part, if not wholly, from his pen that the memorial above referred to emanated; a document which portrayed the perils to the State attending the creation of a vast "moneyed hierarchy," soon, perhaps, to be presided over by a cardinal, himself amenable to the Pope alone; and in which the significant fact was brought prominently forward, that out of thirty-two bishops and archbishops of the Roman Catholic Church in the United States, very few, probably not five, were Americans by birth.

Dr. Baird retained his connection with the American and Foreign Christian Union as Corresponding Secretary until May, 1855. At the Society's Anniversary held in the city of New York, on the 8th of that month, he tendered his resignation, retaining, however, a connection with it as a member of the Board of Directors. The considerations that impelled him to the adoption of this step, being in great part of a private character, need not find a place here. It was only after a long and careful examination that he had come to this conclusion; for it was the severing, for a time, at least, of the close and official ties that had bound him for many years to an enterprise of which he stood prominently forth as a chief founder. But although he considered it his duty to decline a reëlection as Secretary, his interest in the great work to which he had consecrated the entire prime of his life was in no wise abated. It continued to claim his best prayers and much of his labor; nor were the contributions which he made to it from the avails of his lectures in Europe insignificant. At all times he was ready to meet with the Board to which its management was entrusted, and to give them the results of the experience which his long connection with the work had afforded him.

While leaving the American and Foreign Christian

Union, he consented, however, to visit in its service the continent of Europe, in the summer of 1855 ; having at the same time been appointed a delegate to the Evangelical Alliance which was to meet at Paris. He sailed from New York on the 11th of July, and reached Liverpool on Sunday, the 22d, in time to attend church and listen to an admirable sermon by the celebrated and lamented Dr. Raffles. The next day he left for Ireland, visiting Dublin and Belfast, and marking the progress and success of missions among the Roman Catholics. Returning to Great Britain, he spent a day or two at Glasgow, and several days at Edinburgh and at London. " One of the most pleasing incidents of my short visit to London was the opportunity it gave me of attending a dinner given to the Earl of Shaftesbury by the National Club (the most *religious*, I believe, of all the clubs of the great metropolis), as a ' testimonial ' of respect for his recent efforts in Parliament in behalf of religious liberty—efforts which were successful in doing away some acts passed in the reigns of William and Mary and of George III., which interfered with the holding of religious meetings in private houses. It was cheering to hear many of the members of Parliament who spoke that night express themselves so fully and earnestly in behalf of the true Gospel of religious liberty for all. Although all were of the Established Church, and all laymen, their speeches were pervaded by a noble spirit of respect for Christians and Churches that hold no connection with the State. It would be well if the bishops and great numbers of the clergy of the Established Church possessed an equal amount of the true Christian liberality and charity which were displayed on that occasion."

He passed rapidly through France. At Lyons, where he made a short stop, he found eight evangelical chapels, where twenty years before, when he first entered the city, there had been but one. And this was under the very eyes of the

archbishop, who prides himself upon his title of "primate of all the Gauls," and in a city, where is the seat of the principal missionary organization of the Roman Catholic world, the Propaganda. At Genoa the cholera was raging, and he passed on to Turin, in order to fulfill the main object of this part of his tour, and see once more the members of Waldensian "Table." "Our visit was every way opportune. The day after our arrival, there was a *fête* or 'festival,' as it was called, at *Pra del Tor*, near the head of the valley of Angrogna, and at the distance of eight or ten miles from La Tour. It was the third meeting of the sort which they have ever had. It was held on the 15th of August. At least four thousand persons were present, coming from all the 'Valleys.' The meeting was held in the midst of the most striking natural scenery. It began at nine o'clock; and with an interval of an hour or two for refreshments, it lasted until four or five in the afternoon. Several prayers were offered up, several hymns were sung, and, in all, some fourteen or fifteen addresses were delivered by Waldensian professors and pastors, and by three or four foreign brethren, of whom your correspondent was one. It was a most interesting sight—more than four thousand men, women, and children, the most of them standing for hours on the spot where once stood the theological school of these wonderful people, and where their Synod used to meet in ages that preceded the Reformation."

Returning by way of Geneva, Dr. Baird reached Paris in season for the Evangelical Alliance, whose sessions opened on the 23d of August, 1855. It was a pleasing circumstance that the Rev. Dr. Grandpierre, who presided over the initiatory services, alluded in eloquent terms to the striking contrast between the peaceful scenes in the midst of which this Christian assembly met and the terrible tragedy enacted but one day later in the month, 283 years before, when on the 24th of August, 1572, the streets of Paris had flowed

with Huguenot blood, shed according to a preconcerted plan of assassination. In the proceedings of the Alliance, and especially on the day devoted to America, Dr. Baird took an active part. On the 25th of August, the day consecrated to the consideration of this topic, he read the summary of a long and interesting paper on the State and Prospects of Religion in the United States, which, published *in extenso* in the volume of papers read before the conference, occupies some fifty-six pages. He was also a member of a committee appointed by the Alliance to wait upon the British minister, Lord Cowley, and to lay before him a memorial, such as was addressed to the governments of France and of several other countries, in favor of the maintenance of religious liberty in Turkey. A few days more spent in France, including a short trip to ancient Poitou, and in Great Britain, consumed the remainder of the brief time allotted to his stay in Europe; and towards the end of September he embarked at Liverpool, reaching New York at the commencement of October.

During the four years succeeding his return from Europe, while Dr. Baird remained unconnected with any religious society, he was principally occupied in delivering lectures on the various countries of Europe. As early as in 1844-5, after repeated solicitations of friends, who were desirous that he should communicate to the public some part of the stores of information which he had gathered in his repeated visits to the old world, he had consented to prepare a short course. Disclaiming all effort to give to his remarks a studied form, he described, in language as familiar as that he would have employed in ordinary conversation, the physical aspect and history of each of the European countries, the character of the people, their appearance, costumes and habits—in short, all that would strike an American traveler as strange and worthy of notice. The lectures were not intended to be

exhaustive. But it was attempted, by a judicious selection of topics, to convey a notion so just and accurate of the condition of the most civilized portion of the eastern continent, that no attentive auditor could return to his home without a warmer and more intelligent interest in its welfare, and a heartier appreciation of the difficulties with which native friends of progress, both civil and religious, were contending. It was impracticable to extend such a course beyond eight, or at most ten discourses; and yet the subject was so vast that it might profitably have occupied a far larger number. So multitudinous were the points to which he desired to call the attention of his hearers that rarely were less than two hours consumed in the lecture; but the physical fatigue which so long an effort might have induced both in speaker and audience, was in a great degree precluded by the simple, conversational manner in which the information was conveyed.

These lectures were frequently repeated while Dr. Baird remained in connection with the Foreign Evangelical Society and the American and Foreign Christian Union, in places to which his official duties called him; always, however, with more or less modification, and not rarely with an entirely different selection of topics. It is believed that these societies were largely the gainers by the enlightened views which were thus disseminated, and whose immediate result was the increase of prayer and material aid in behalf of the work in which they were engaged. In addition to this incidental benefit, we find direct donations from their avails, amounting in a single year to \$1,400.

But neither his lectures nor any other pursuit was ever permitted to interfere with his labors for the promotion of the cause of his Saviour. Very rarely did a Sabbath pass on which he did not preach twice or three times; often on the great topics of personal salvation; often on the state

and prospects of religion in Europe. The Waldenses, a people for whom he felt peculiar solicitude, received considerable sums, the proceeds of lectures on their country, or of sermons in which their work of evangelization in Italy was made a special theme of contemplation.

CHAPTER XXVI.

EIGHTH VISIT TO EUROPE. RESOLVES TO SEE WHAT CAN BE DONE TO INDUCE THE RUSSIAN GOVERNMENT TO ALLOW THE PUBLICATION OF THE BIBLE IN MODERN RUSS. HE LAYS HIS PLAN BEFORE THE AMERICAN BIBLE SOCIETY, BY WHICH IT IS APPROVED. CONFERENCE WITH THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY. INTERVIEW WITH THE KING OF PRUSSIA. OBSTACLES. IS ADMITTED TO AN AUDIENCE BY THE EMPEROR. MEMORANDUM TO PRINCE GORTCHAKOFF. THE PRINCE OF OLDENBURG AND THE HOLY SYNOD. ENCOURAGEMENT. THE EVANGELICAL ALLIANCE AT BERLIN. THE MEMORIAL. RESULTS. THE NEW TESTAMENT IN MODERN RUSS.

1857.

AN undertaking, second in importance to none of those in which he had previously engaged, was entered upon, after much serious consideration, in the summer of the year 1857. He had early resolved to attend the great Evangelical Alliance meeting, to be held in the autumn, in Northern Germany. These periodical meetings, in which Christians from so many lands, and speaking so many tongues, met in the most sacred of all relations, as the children upon earth of one heavenly Father, had a peculiar charm for him. They realized more fully than any other convocations his idea of the unity of all believers; they exhibited their substantial harmony of faith and practice; they cheered him with the encouraging testimony that was

brought from every land that the kingdom of God was leavening the world. And he could not resist the conviction that the united prayers of so many devout Christian brethren would not ascend in vain to the throne of grace.

But while going to take his seat among the American delegates to the Alliance at Berlin, it had occurred to Dr. Baird that he might render his visit to Europe still further productive of good if he should make an effort to induce the government of the vast Russian empire to permit the Holy Scriptures to be printed and disseminated once more among its millions of inhabitants in their own native tongues. It was in a conversation with the late Rev. Dr. Brigham, of the American Bible Society, that he first proposed this mission; and at his request he reduced his views to writing, in order that they might be presented in a more definite shape, to the directors of that society. Writing to Dr. Brigham from Freehold, New Jersey, on the 27th of May, 1857, he says :

“ I have long believed that something ought to be done— if anything can be—to induce the Russian Government to open the door for the more general diffusion of the Word of God in that great empire. Since the suspension of the operations of the great Russian Bible Society, which during the period of ten years, from 1815 to 1825, put into circulation almost a half a million of copies of the Scriptures, or portions of them, nothing of any consequence has been done to give the Bible to the fifty millions in that vast country who belong to the Greek Church. The St. Petersburg Bible Society, established in 1831—five years after the suspension of the National Society—has done a good deal, as have the Bible Societies of Finland and the Baltic provinces, among the Protestant populations of the northern part of the empire. Something has been done from Odessa in the South, among the Armenian and Jewish, and German Protestant population. The population of

Russia is now about seventy millions, of whom about twenty millions—Protestants 3,000,000, Roman Catholics 7,500,000, Jews 1,650,000, Armenians 1,000,000, and seven or eight millions of Mohammedans and pagans—are not of the National Church, and are open to efforts to circulate the Word of God, more or less without restriction. But nothing of importance has been done for thirty years for the fifty millions of the Greek Church. Should not something be attempted? It is clear that whatever *is* attempted the initiative must be made by American Christians. English Christians can do nothing at present of much moment. If the American Bible Society is disposed to make the experiment I am willing to go and see what can be done. I know pretty well the present emperor, his mother, and other members of the imperial family; and I think that I can induce the King of Prussia to lend the weight of his influence. He gave me a letter of introduction to his sister, the ex-empress, and mother of the present emperor, when I first went to Russia, and he has always been very friendly to me. I am quite sure that he will be ready to do all that he can in the case. Perhaps, too, I might render some service to the Bible cause by visiting Belgium and Holland, Denmark, Norway, Sweden, Finland, and the Baltic provinces on my way to or from St. Petersburg."

The proposition was well received by the American Bible Society, and he was requested to visit St. Petersburg, and to ascertain by personal efforts what it was possible to effect for the promotion of the great cause which was so dear to the heart of every true Protestant. The instructions respecting other portions of the field of operations of the Society, as being of subordinate interest, we here omit.

On the 1st of July, 1857, Dr. Baird sailed from Boston for Liverpool. At once upon his arrival in England he proceeded to London, where he had an interview with the

Earl of Shaftesbury at the House of Lords, and with the Rev. Mr. Bergne, one of the secretaries of the British and Foreign Bible Society. On his stating to them the object of his projected mission to Russia, he was very cordially invited to a meeting of the committee of the British and Foreign Bible Society. The Earl of Shaftesbury presided on this occasion, and listened with much apparent interest, as did the other gentlemen who were present to the number of thirty or more, to a statement of his plan. The desire was universally expressed to do all that was in the power of British Christians to further the cause of the Bible in the great Russian empire, as soon as it might please God to open the door to them. Some one even proposed to send along with Dr. Baird a deputy of the British and Foreign Bible Society ; but this overture was promptly rejected, as likely " to embarrass if not defeat the whole movement."

Accompanied by the prayers and good wishes of these and other British Christians for his success in his important undertaking, he continued his journey to Berlin, taking Paris, Geneva, Lausanne, Berne, and Frankfort (to which other duties invited his presence) on his way. Before his departure from the United States, he had, on the 22d of June, addressed a letter to the King of Prussia, in which after reminding his majesty of the kind permission which he had granted him many years before to write to him, he had informed him of his expected visit to Northern Europe and of his object, in which he felt confident that his majesty would be deeply interested. " I have long felt that something ought to be done to cause the Holy Scriptures to have a greater circulation in Russia. For years I have reflected on this subject, and prayed over it, and now I am going to Russia to speak with the emperor, who is an enlightened and well-disposed sovereign, on this great question. He received me with great kindness, as did your majesty's august sister, his mother, when I was in St. Petersburg in

1840 and 1846." He stated his hope to be in Berlin about the first of August, and said that he would esteem it a great favor if the king would grant him, as soon as convenient, a private audience. "I wish," he writes, "to confer with your majesty, as with a Christian Monarch who takes a deep interest in all that concerns the kingdom of our Lord and Saviour Jesus Christ."

He had not misapprehended the sentiment of the Prussian monarch, respecting whose cordial reception he wrote to the Rev. Dr. Brigham from Berlin, August 5 :

"As soon as possible after my arrival, I apprised his majesty the king of my being here, and of my desire to see him. The next morning (yesterday) I received an invitation to come out to Sans-Souci, the Palace at Potsdam, where the king spends the summer. I went out and met a large number of gentlemen and ladies at the table of the king, among whom were Professor Ranké, Rev. Dr. Strauss (one of the court preachers), Baron Von Gerolt from Washington, Baron Humboldt, etc. After the dinner, the king took a walk with me in the garden, and gave me an opportunity of saying all that was necessary respecting my proposed visit to Russia, and afterwards he sent an officer down to the dépôt of the Potsdam and Berlin Railroad with a letter recommending me and the object of my very 'Christian-like mission' (as he called it, when I was taking leave of him before the entire court), to his nephew, the Emperor of Russia."

At Stockholm and Copenhagen, which he next visited, he discovered encouraging tokens of the progress of the cause of truth. This was found in Sweden principally in connection with the reading of the Word of God and of other religious books. "In fact," he writes, "'Readerism' is likely to become the popular title of a new sect in Sweden, and to be as famous there as the word '*Methodism*' in England, and '*Momier*' in France."

Upon his arrival at St. Petersburg Dr. Baird found that his visit could scarcely have been less opportune. The emperor and his court were occupied exclusively with preparations for the marriage of the Grand Duke Michael, the emperor's youngest brother, and for a journey to Germany, and perhaps as far as France; and it was hardly to be expected that the attention of the monarch should be gained for a subject of which, as a worldly man, he could not apprehend the full importance. Dr. Baird's coming, however, was not to be in vain. In a letter from St. Petersburg, Sept. 1, after detailing the special difficulties to which we have alluded, he relates his unexpected success in reaching the imperial ear.

"Under these circumstances it has not been as easy as usual to see the emperor. But upon learning through Col. Seymour, as well as the Prince of Oldenburg, whom I saw the day after my arrival, and from whom as well as the princess I have received many kind attentions, that I was here, the emperor named the hour immediately succeeding the service in the chapel of the Winter Palace last Sabbath, in which to receive me, and although he said that he was greatly occupied, as he manifestly was, he expressed much pleasure at seeing me again in St. Petersburg, and heard me state the object, in a few words, of my present visit to Russia, and then requested me to explain everything to Prince Gortchakoff, Minister of Foreign Affairs, and promised that he would take the subject into consideration at the earliest day possible. Yesterday I presented to the prince a written statement, having first read it to Mr. Maltsoff, the first officer in the Department for Foreign Affairs. To-night I am invited to a great Fête at Peterhoff, to which I shall probably go. It is likely that I shall there have an opportunity of seeing all the members of the imperial family, and of speaking to several of them a few words. I shall do all I can, you may rest well assured, to

get the subject before as many minds as possible. I shall spend the night, in case I go, at the House of the Prince of Oldenburg, as he has very kindly invited me to do, and confer with him and the excellent princess in relation to this matter, as well as in relation to the best modes of doing good to the many millions of people of this great empire."

As it seems probable that the memorandum which Dr. Baird submitted to the Minister of Foreign Affairs, according to the emperor's request, was, under the Divine blessing, an important instrument in calling the notice of the monarch and his cabinet to the duty of initiating some plan for the publication and distribution of the Holy Scriptures in a language intelligible to the mass of the population of the empire, it may be interesting to present this document to the reader without abridgment :

" To HIS EXCELLENCY, PRINCE GORTCHAKOFF,

Minister of Foreign Affairs.

" MONSIEUR LE PRINCE,—

"The undersigned begs leave to say, that in the audience which the emperor so graciously granted to him yesterday, he was requested by his imperial majesty to state to your excellency the object of his mission to Russia ; and he takes great pleasure in saying that his imperial majesty very kindly promised to take the subject into consideration at the earliest convenient day. The undersigned, therefore, in compliance with the desire of his imperial majesty, respectfully submits to your excellency the following statement :

"At the request of the American Bible Society, one of the most important and distinguished of the religious institutions of the United States, and at the instance of many individual Christians of great influence in his country, who feel a deep interest in all that concerns the moral and religious progress of Russia, the undersigned has come to St. Petersburg to inquire whether in any way American Chris-

tians can aid their brethren in this great empire in any efforts by which the influence of Christianity may be still more widely diffused among the many millions who speak the Russ and other languages.

“In particular, the Christians of America will be most happy to coöperate in any way which his imperial majesty may approve of, in the publication and distribution of the Sacred Scriptures : for they contain the great doctrines of salvation which all true Christians believe to be essential and fundamental, whatever their opinions may be respecting forms of Church government, or modes of public worship. They believe that it is greatly to be desired that all who can read should possess the Word of God, which is the great and only unerring source of knowledge respecting the Infinite God, and that salvation which all men need. The undersigned is entirely confident that your excellency concurs in this sentiment, and therefore deems it unnecessary to say even a word to enforce it.

“The undersigned is also confident, that your excellency will agree with him, and with the Christians in America whom he represents, in the belief that an enlightened religious sentiment pervading the hearts of its subjects, is the best foundation of civil government, and the surest guarantee of obedience to its laws, whatever the form of that government may be.

“In the reign of Alexander I., there was a National Bible Society in Russia, which for several years did much to print and circulate the Bible in both the modern and ancient Russ, as well as in other languages of the empire. Whether, in view of the little that has been done since, by any agency which it was hoped might replace it, it would not be well to resuscitate that society, or create some new agency that will effectively do the work (to be under the control and management of citizens and residents), is a question which the undersigned would most respectfully submit to the con-

sideration of your excellency. He will only add, that in either case the Christians of America would be most happy to render all the aid which it may be in their power to give.

“ In conclusion, the undersigned begs leave to assure his Excellency Prince Gortchakoff, that he and many thousands of his countrymen rejoice in the progress which this great empire is making, in the arts, in commerce, in the development of its great material resources; and they earnestly hope that a corresponding progress may be made in all that concerns the intellectual, moral, and religious interests—believing that a proper equilibrium in this respect is of the highest importance to the welfare of any country.

“ The undersigned begs his Excellency Prince Gortchakoff to accept his most respectful assurance of the great consideration with which he remains his obliged and humble servant,

“ R. BAIRD.

“ *St. Petersburg, August 1st, 1857.*”

Dr. Baird had now accomplished all that he had hoped to attain at St Petersburg. He had brought the subject that was dear to his own heart before the Emperor Alexander, supported and enforced by the valuable recommendation of his uncle, the King of Prussia. Before his departure, however, the way was opened, in the providence of God, for securing a still greater impulse for the cause of the Bible in Russia, and for bringing the weight of public sentiment to bear upon the Holy Synod of the Greek Church in that country, so as to compel it to undertake itself the work of translating and circulating the Bible in the modern Russ. And here again we must let Dr. Baird speak for himself respecting these interesting incidents (St. Petersburg, Sept. 5, 1857):

“ I informed you, I believe, that the emperor had invited

me to the great Fête which was to take place that night (last Tuesday, Sept. 1) at Peterhoff, in honor of the marriage of his brother, the Grand Duke Michael. The Prince and Princess of Oldenburg (who are considered a portion of the imperial family, the prince being a cousin of the emperor, and his oldest daughter being married to the Grand Duke Nicholas, one of the emperor's brothers) having invited me to dine with them that day, and spend the night at their house, I went down in the afternoon. At the prince's table I met Prince Wrazemsky, the most distinguished writer in Russia, a popular poet, and withal the "Aid," or first officer in the Bureau of Count Norop, the Minister of Public Instruction. With him I had much conversation on the object of my visit. I found him far better acquainted with the subject of Bible-publishing, as far as the Holy Synod is concerned, than either Prince Gortchakoff, or Count Maltsoff, whom I had previously seen, as I informed you in my letter of Tuesday.

"After the dinner, I stated to the Prince of Oldenburg, that if the synod would do the work of supplying the empire with the Word of God, I was quite sure that the American Bible Society would be as ready to coöperate with that body, if its aid should be needed, as with any Bible Society. He was delighted with the suggestion, and asked me to allow him to state something definite in the shape of a proposition. I told him that I was not authorized to represent the society in that manner, but I would venture to assure him, and, through him, the synod, that if that body would go on vigorously with the good work, they might depend upon receiving from the American Bible Society the means requisite to print 10,000, or even 20,000 copies of the New Testament in any language spoken in the Russian Empire, provided that the cost did not exceed 20 kopecks * a piece, substantially bound ; and this I felt con-

* About 15 cents.

fidant the society would do annually, when assured that their aid is both needed and desired.

“At the Fête, the Prince introduced me to Count Tolstoy, Procureur of the Holy Synod, and stated to him my proposition. The count was evidently struck by it, and entered into many details respecting the work of the synod, so far as publishing the Scriptures goes. He assured me that the Russo-Greek Church is *not* opposed to the circulation of the Scriptures, but that the difficulty, so far as the Russ-speaking people are in question, relates solely to the translation, the synod being unwilling to circulate the modern version, because it is not good, and preferring the *Slavon* (or old Russian) which, he said, the common people in the central parts of the Empire understand quite well, and far better than the higher classes. He spoke, as the Prince of Oldenburg has done, of a *new* translation which the synod are engaged upon, or are projecting. He informed me that the synod is now engaged in publishing the Scriptures in various languages, at Moscow and Kief, where its printing operations are carried on. In answer to my inquiry ‘How many copies are now printed or published annually?’ he told me that he could not say with accuracy, but he promised to have a statement made out for me, and to send it to me, if possible, before my departure. . . . The count stated that he was under the impression that 100,000 of the New Testament in *Slavon* were sold last year at the Synod’s dépôt at Kief alone! If this statement even approximates the truth, it furnishes just grounds for rejoicing.

“In regard to my proposition, he expressed the opinion that the synod have means enough, or can have them, to do the work. But the Prince of Oldenburg entertains quite a different opinion. He has engaged to follow up the matter, and to inform me of any and every opening of the door for the operations of the American Bible Society. The

count engaged to lay my proposition before the synod. Whether he does or not, it will certainly be there, for it became known to many in the palace last Tuesday night, not through me, but through the Prince of Oldenburg, who was but too glad to get hold of anything by which the synod may be stirred up to do their duty.

“But what now remains to be done? So far as I am concerned I mean to see the King of Prussia on my return to Berlin, and ask him to grant me half an hour in which to tell him exactly how things are here, and to *beg* him to talk to his nephew, the Emperor of Russia, fully and plainly, and conjure him to interfere to have the rigor of the censorship on books greatly diminished on religious books, especially on such as in no way attack the National Church. As he has abolished the duties on imported books, perhaps he will be induced to consider the question of censorship. . . . I shall also endeavor to persuade the king to urge upon the emperor the importance of exerting his influence with the synod to induce that body to do the work, if it be not practicable to resuscitate the old Russian Bible Society, or have a new one.”

Dr. Baird was not, however, without serious apprehension lest, after all, these efforts might prove unavailing. The emperor was an amiable and well-disposed man, but had not the faith necessary to make him take such a decided interest in the subject as he should do. He seemed disposed to leave almost everything to his ministers of state; thus presenting a marked contrast to his father, Nicholas, the members of whose cabinet, during the last years of his reign, were mere “cyphers,” whilst he, himself, was the government. Yet, whatever might be the result of the attempt to secure the dissemination of the Holy Scriptures in the modern Russ, the duty of American Christians was manifest. In view of the fact that there were twenty millions in Russia who were not adherents of the National Church,

and who were accessible to the truth, the Bible ought to be given to them—to the Esthonians and other inhabitants of the Baltic provinces, to the Poles, to the Jews, and to the natives of the shores of the sea of Azof and of the Caspian sea. And if permission to print the modern Russ Scriptures in Russia were yet denied, he proposed to distribute them to the numerous travelers from that country at Paris and London, at Geneva, Frankfort and Berlin.

Having accomplished everything which seemed to be possible in Russia, by influencing, as far as he could, the minds of those to whom he had access, so as to render them favorable to the work of publishing and circulating the Holy Scriptures, he left St. Petersburg and his kind friends there for Berlin, where the Evangelical Alliance was to open its sessions on the 10th of September. At this its first formal meeting, he presented an address from American Christians “expressive of sincere regard for, and heartfelt sympathy with, all those brethren in Germany, and all other countries of the Continent who are striving for the defense of the ‘Truth as it is in Jesus,’ and laboring for the spread of the Gospel of our Lord Jesus Christ.” Reiterating the articles adopted at London, in 1846, the signers of this document declared that, “on these great and fundamental doctrines of the Christian faith they all thought alike, whatever differences of opinion there might be among them, whether of a theological or ecclesiastical nature.” The address was from Dr. Baird’s pen, and had been adopted by the General Assembly of the Presbyterian Church (New School) and the General Synod of the Associate Reformed Church, and had received the signatures of nearly a thousand Christian gentlemen—clergymen and laymen—among whom were one Judge of the Supreme Court of the United States, ten or twelve other Judges, a large number of members of Congress and of the Legislatures of the States, several Governors, five Bishops of the Protestant Episcopal

Church, two of the Moravian, and one of the Methodist Episcopal, as well as professors of theological seminaries and pastors of churches in every State of the Union. It was a noble and tangible proof of the essential unity of all true Christian believers.

Dr. Baird presented to the Evangelical Alliance at Berlin no such extended notice of the condition and prospects of Religion in America, as he had read before the gatherings at London and Paris, in 1851 and 1855; this office was ably performed chiefly by the Rev. Dr. Schaff, and Dr. Baird confined himself to a few suggestions on the subject of emigration to the United States.

One of the most pleasing incidents attending the Conference, was a presentation at Potsdam to the King and Queen of Prussia, as well as to the Crown Prince, their brother. The invitation was extended to all the members of the body. Among the Americans present was Dr. Baird, who was singled out by the king with great cordiality, and was requested to present his countrymen to the queen.

The subject of the circulation of the Bible in Russia was brought before the Alliance, and a committee, a member of which was Dr. Baird, was appointed to draft a respectful and prudently-worded memorial to the emperor, who was then making a visit to his uncle of Prussia. It was shortly afterwards presented through the proper officer to his imperial majesty, and was received in a kindly manner. Dr. Baird, on account of his recent interview with the emperor, declined to be placed on this deputation.

Leaving Berlin before the close of the sessions of the Alliance, he returned by way of Amsterdam to London. Here he met and addressed several hundred members of the Young Men's Christian Association on "the state and prospects of the religious world, and particularly of Europe;" and on the following day detailed to the Committee of the British and Foreign Bible Society the results

of his late visit to Russia, giving some suggestions respecting the direction which the labors of that society ought there to assume.

On the 26th of September, 1857, he embarked at Liverpool, and reached home after a prosperous voyage.

Our account of this, Dr. Baird's eighth visit to Europe, will not be complete, unless we advert to the remarkable events which seem, in part, if not mainly, to have resulted from it. Under the pressure of the Imperial Government, the Holy Synod of the Russian Church was at length induced to undertake what it had long promised—the publication of the Holy Scriptures in the modern Russ. Several years were required to bring about this consummation. In an article on this subject in the "Christian World" for September, 1861, Dr. Baird, announcing the joyful news, exclaimed: "We hasten to give God the praise, and say that the New Testament has been translated, and large editions of the Gospels and the Acts of the Apostles have been printed, and that the Epistles and the book of Revelation soon will be. A Russian lady, writing to a friend in England lately, stated that she had seen, with great joy, a venerable old man sitting behind a table covered with the Sacred books, in the most fashionable street in St. Petersburg, and selling the Gospels and religious tracts to the passers-by, and that many stopped to buy." In the same periodical, in the month of March following, he describes the progress of the good work more fully: "The entire New Testament is now translated and published, and the translation of the Old Testament is going forward! It will be a great day for Russia when the entire Bible is published in the Modern Slavonic, or Russ, the language of the fifty millions of people who may be reckoned adherents of the National Greek Church of the Empire. And all this not only with the sanction, but at the command of the Government! The HOLY SYNOD must feel deeply mortified, if they

have any sense of shame, to find themselves outstripped in zeal for the Word of God by the secular government. That body, with the late Archbishop of St. Petersburg and Novogorod at their head—the ‘venerable Seraphim’—who certainly had a name sufficiently magnificent—promised the late Emperor Nicholas, in the first months of 1826, that, if he would abolish the Russian Bible Society, they would supply the empire with the Sacred Scriptures—if the work must be done! Thirty-five years passed away, and they did nothing towards getting out an edition of the Bible in the modern or vernacular language of Russia, but contented themselves with publishing the Word of God in the old Slavonic, a language quite unintelligible to the masses or to any considerable portion of the common people, unless it be in Old Muscovy, the central part of the empire. But let us hope that a new and glorious era will, before a very long time passes away, commence to dawn upon that great country, which, geographically considered, is larger than all the rest of Europe. Here is the extract of the letter referred to [from the Princess of Oldenburg, cousin to the Emperor]: ‘We are very busy, just now, preparing for a journey to Germany and Switzerland, and leave soon. I was very much pleased to hear that both yourself and family were quite well, and trust that you all continue so. *The translation of the Bible into the Russian language is progressing. Many copies of the New Testament have been published and sold, but the Old Testament has not come out yet. We are, thank God, all well. The Prince and our children unite with me in very kind remembrances.*’”

The report of the American Bible Society for the same year, 1862, states that 200,000 copies of the Gospels in Modern Russ have been printed by the Holy Synod, and have been circulated in Russia!

Who shall say how much of the good that may result from the perusal of these copies of the Divine Revelation,

and from the millions that are yet to follow in their train, will be owing to the exertions of a native of a distant land, who for years "feeling that something ought to be done to cause the Holy Scriptures to have a greater circulation in Russia," "reflected on this subject, and prayed over it," and was finally led in a simple and unostentatious way to introduce it to consideration at the very fountain head of influence for the whole empire?

CHAPTER XXVII.

BECOMES SECRETARY OF THE SOUTHERN AID SOCIETY. LITERARY LABORS. HIS RETURN TO THE AMERICAN AND FOREIGN CHRISTIAN UNION. NINTH AND LAST VISIT TO EUROPE (1861). THE EVANGELICAL ALLIANCE CONFERENCE AT GENEVA. RETURN TO THE UNITED STATES.

1859-1861.

FOR more than four years Dr. Baird had remained unconnected with any of the religious societies when, in 1859, he was invited to become the Secretary of the Southern Aid Society, an organization which had been formed for the purpose of carrying the Gospel into those parts of the Southern States of the Union whose religious wants had hitherto been neglected. In this home missionary work, the society employed some ministerial agents of its own, but most frequently devoted its funds to the support of poor and feeble churches. To the desire of the directors he thought his duty to accede.

About the time to which we refer he ceased, to a great extent, from delivering his courses of lectures on Europe, which rendered necessary more frequent and longer absences from his home than were advisable at his advancing age; and the time that had been previously consecrated to these was chiefly given to literary labors. For one prominent journal in the city of New York, he wrote a long series of articles upon the stirring events then occurring on the

Eastern continent. To another he contributed a large number of papers on the religious condition and movements of his own country.

The savage massacre of the Maronite Christians by the Druses of Mount Lebanon, in the year 1860, attracted the attention and awakened the deepest indignation of the entire civilized world. In this country, as in Western Europe, a movement was at once made to alleviate the misery of the thousands of sufferers whose homes had been burned, whose fields and orchards had been ravaged, and whose natural protectors had fallen a prey to the sword of their relentless foe. Dr. Baird was one of the first to interest himself in the work of setting the wants of the poor Maronites that were famishing in the streets of Beirût before the American public; and, as secretary of the committee appointed for the purpose, was indefatigable in procuring for them material help.

In February, 1861, Dr. Baird signified his intention to resign his connection with the Southern Aid Society, and resumed, by invitation of the Board of Directors, the position which he had formerly held as Corresponding Secretary of the American and Foreign Christian Union. More than ever convinced of the duty of Protestant Christians in America to labor for the spread of evangelical religion in Europe, his heart was filled with the liveliest encouragement when contemplating the wide fields now thrown open for the first time to Christian exertion. No longer confined to France and Belgium, where the first laborers supported by American contributions had been employed, Protestants beheld almost the entire Italian peninsula, under the sway of a single enlightened monarch, possessing not only a measure of political liberty to which it had long been a stranger, but also freedom of conscience such as it had never enjoyed. The Bible, of which, when Dr. Baird first visited Italy, only a copy or two could be introduced by an occasional traveler,

with the greatest precautions against discovery, was now publicly sold in the streets of Milan, Florence and Naples, or hawked by colporteurs from house to house throughout the dominions of Victor Emanuel. And even Austria, where despotism and intolerance had gone hand in hand, had within a few months granted a new charter by which equality of support and of favor in the sight of the law was guaranteed to all religious denominations. The great work, therefore, to which Dr. Baird had devoted his life, was advancing in Europe; and it was with the view of helping to present its importance to the minds of American Christians in a clearer light, and of inducing them to put forth greater energy in its prosecution abroad, that he again entered the service of the Christian Union; to spend the last two years of his life in vigorous exertion in behalf of the cause of Christ, not relaxing his efforts nor putting off his armor till himself summoned to the enjoyment of the rewards of a well-spent Christian life in another and better world.

On the 17th of August, 1861, he left New York for Southampton, intending to make a short visit to Europe, in order to superintend the operations of the society, and be present at the meeting of the Evangelical Alliance at Geneva. In two weeks he reached Geneva. In the religious services held on the day after his arrival, preparatory to the opening of the sessions of the Conference, three short addresses were delivered—in French, English and German. The second was made by Dr. Baird, who, “referring to the very serious aspect of affairs in America, requested that much prayer might be offered up in its behalf during the Conference, and especially that the Christians of Europe might be invited by the Conference to join the Americans on the day of humiliation and prayer appointed by President Lincoln—the 26th inst.” The suggestion was followed, and an appropriate resolution on the subject, embodying the invi-

tation of the Conference soon went forth on the telegraphic wires all over Europe.*

'During each of the ten days for which the Conference continued there were two sessions, except on Thursday, September 5, when no morning meeting was held, owing to the interesting fact that this day was the annual fast first instituted immediately after the tidings of the massacre of St. Bartholomew's Day reached Geneva, and when the gravest apprehensions were felt lest a preconcerted movement tending to the extirpation of the Reformed doctrines would make the city of Calvin and Beza the next victim of its cruel designs. From that time to this, a period of little less than three centuries, the observance has been uninterruptedly maintained, in spite of efforts on the part of the Roman Catholic party to procure its repeal, and of the Federal Government of Switzerland to merge it in the National Fast. The latter proposition threatened, a few years ago, to cause a revolution among the populace, who were exceedingly attached to the time-hallowed custom. At one of the sessions of the Conference, devoted to the

* The Resolution referred to was the following:

"The Conference of Evangelical Christians, assembled at Geneva from various countries, desire hereby to convey to their brethren of the United States of America an expression of deep sympathy under the sad and terrible crisis in which they are now placed; they would unite in earnest and persevering prayer that this calamity may be overruled by God to the furtherance of the interests of humanity, of the cause of freedom, and of our common Christianity. Impressed with the conviction that the origin of this war is to be traced to slavery, the Conference would entreat Almighty God to dispose the hearts of His own people in America to use the means dictated by wisdom and Christian principle for the speedy and complete suppression of a system alike opposed to the spirit of the Gospel, and to the peace, prosperity, and progress of that great people. And whereas our brethren of the United States have appointed Thursday the 26th inst., as a day of special humiliation and prayer, this Conference earnestly invites their fellow-Christians of various countries to unite with their brethren there, before the throne of grace in humiliation and prayer, remembering the words of Scripture, 'If one member suffer, all the members suffer with it.'"

consideration of religion in the United States, Dr. Baird read a long and interesting paper on "The Influence of Civil and Religious Liberty on Roman Catholicism in the United States of America." And in one of the "special meetings" on the subject of the American War, he presented a statement respecting the present position of affairs in the United States. "He took his stand," says the report in the official account of the proceedings, "upon the Constitution, which left no doubt as to the illegality of secession, and which had prevented, at the same time, the North from interfering directly with the slavery question. Government, if it had declared the abolition of slavery, would have cut off all hope of reunion, and would have lost besides the four frontier States. The war would, however, be favorable to the cause of emancipation. He complained of the tone of the [London] "Times," which, he said, had done infinite mischief in America, and also of the observations made at the Cheever meeting in London, from which it would naturally be inferred that the North was not sincere in its desire for the ultimate extinction of slavery, because not prepared to support at once the policy of immediate emancipation."

The conference was a deeply-interesting one to Dr. Baird ; not less so than any of the four preceding gatherings. Many stirring facts respecting the spread of the Gospel were told. Many old friends and true were greeted—Tronchin, Gaussen, Guillaume Monod, Grandpierre, Malan, Cappadose, Baptist Noel, Tholuck, Culling Eardley ; and new friends, also, who were received at once into confidence and esteem, and among them the historian Rosseeuw de St. Hilaire. Little did this circle of loving disciples of one common Lord realize that to many of them this would be the last conference of evangelical Christians with which they would meet on earth ; and that before the advent of another at least five of their number would be enjoying in

a brighter world a more perfect and unending "communion of saints."

Before embarking for the United States he accepted the invitation of some gentlemen at London to address them; and in his introductory remarks took occasion to refer to the rebellion of the Southern States of the American Union, at that time attracting more attention than ever before, in consequence of the ill-success of the national arms at the first battle of Bull Run. We extract an account of his speech from the letter of the London correspondent of the New York "Evening Post:—"

"Dr. Baird last night delivered a brief lecture before the London Young Men's Christian Union, prefacing his remarks with some observations on the existing state of affairs in America. He was very plain and outspoken, yet withal perfectly gentlemanly in his manner, and I regretted that some of the newspaper reporters were not present, so as to convey to the British public at large his plain, outspoken truths. He reminded his hearers that England was one hundred and fifty years, France fifty years, Spain fifty years, and Holland thirty years in planting and protecting on American soil negro slavery, and now we are suffering for their heritage of oppression. If these countries would give us back the amount they made while they carried on the slavetrade to America, we could buy all the Southern slaves free, and send them to Africa in the bargain. This was, however, impossible. 'You cannot do that, but you can see that your government acts impartially during this great contest. If the war does not end this coming spring, I fear it will last two or three years; but, under any circumstances, pray that God will give the victory to the right. Some of you complain that this is not openly avowed as a war of emancipation. I tell you the administration has no right to make such a proclamation, but that the war will eventually result in the death of slavery there is little reason to doubt. Pray, then, that God will give the victory to the right.'"

On the 31st of October, 1861, Dr. Baird reached the port of New York. This was the last time that he crossed the Atlantic. From the time of his first sailing to Europe,

in the early part of 1835, he had made in all nine visits, crossing the ocean eighteen times. But during those repeated voyages, which combined would have taken him more than twice around the globe, the merciful hand of God preserved him from shipwreck and disaster of every kind, although the vessels on which at least five of those trips were made were subsequently lost at sea by fire, collision, storm, or unknown causes. Equally signal had been the care extended over him on the land. In the course of travels by land and water, which in the aggregate amounted to three hundred thousand miles, while occasionally subjected to accidents more or less serious, and to not a few detentions, he met with no injury of any moment. This was a constant cause of thanksgiving to Almighty God.

CHAPTER XXVIII.

DECLINE OF HEALTH. HE CONTINUES HIS LABORS. SOLICITUDE FOR THE COUNTRY. HIS LAST DAYS. SICKNESS AND DEATH. HIS CALMNESS AND PEACE OF MIND. FUNERAL EXERCISES. COMMEMORATIVE SERMON BY REV. WILLIAM B. SPRAGUE, D.D. RESOLUTIONS OF RESPECT PASSED BY THE BRITISH EVANGELICAL ALLIANCE.

1862-3.

THE interval between Dr. Baird's return from his last European tour and his sudden decease was less than a year and a half. This period was devoted to an active prosecution of his labors as secretary of the Christian Union, whose operations and resources at the date of his resuming that position, had been considerably curtailed, chiefly in consequence of the financial difficulties and gloom of the winter that witnessed the outbreak of the rebellion. Under these circumstances, he felt himself bound by the greatest obligations to see that the department of Christian exertion, upon which he had entered, should not be crippled through the want of proper support. And so faithfully and successfully did he labor that his last years witnessed a marked advance in the resources of the cause he advocated. But it must be confessed that this success was purchased at a heavy cost. His constitution had not in youth been altogether vigorous, and throughout his manhood he had been subject occasionally to severe indisposition. Yet, at the same time, he had a remarkable

capacity for the endurance of protracted mental and physical toil, under which many persons of even more robust health would have succumbed. For years he was accustomed to travel many successive nights in public conveyances. More than once did he pass in stage-coach or "diligence" full one half of the nights spent on a tour lasting six weeks or two months ; while each day was filled with engrossing cares. Often, after a day of active labors, he would devote the greater part of the night to writing. Several times, when on the eve of leaving home for a considerable journey, he spent the entire night in his study, and subsequently remarked upon the singular impressions produced upon him by unexpectedly hearing the singing of the birds, ushering in the morning. Of the weight of the burdens imposed upon him, few who were acquainted only with the duties of his official positions, arduous as were these, formed any adequate conception. There were special benevolent enterprises, distinct from that for which he principally toiled—some in America, others in Europe and Asia—which he was solicited to aid by his voice and pen ; and such appeals were never treated with neglect. His extensive acquaintance on the continent subjected him to the necessity of devoting not a little time to endeavoring to further the interests of a large number of foreigners more or less indigent, who brought letters of introduction from esteemed friends on the other side of the Atlantic. The desire to obtain letters of introduction to prominent Christians in Europe also led to numerous applications, often from persons whom he scarcely knew ; and to comply with the most reasonable of these requests was frequently the work of a number of hours.

These varied labors, in connection with frequent exposure while traveling, hastened the decay of his strength. Painful evidences of decline were but too perceptible for some months previous to his last sickness ; although friend-

ship and affection could not be persuaded that it was so marked and threatening as the more impartial judgment of strangers pronounced it to be. A severe cold contracted ten years before, had not passed off without leaving its traces in acute sensitiveness to slight changes of temperature, and in a complete obliteration of the sense of smell. For several weeks in the spring of the year 1860, he had been so seriously ill as to be confined to his house, and for a part of the time to his bed. His last trip to Europe instead of proving beneficial, only aggravated his indisposition, which during the ensuing winter and spring became so threatening that the directors of the American and Foreign Christian Union requested him to give three or four months in the spring and summer to entire rest from labor. But his sense of the greatness of the work in which he was allowed to engage was so oppressive, that he would not avail himself of the invitation, and he continued with unremitting assiduity to perform his duties, preaching generally two or three times on the Sabbath, and spending the rest of the week in attending to the routine attaching to the secretaryship of the society.

Undoubtedly the progress of the national affairs during the last few years was not without its influence upon his health. From the commencement of the grave disputes that preceded the outbreak of the rebellion, his mind had been full of anxiety respecting the issue of the impending crisis. He was convinced that the menaces of secession so freely uttered, portended more serious disturbance than the majority of persons, accustomed to view threats of disunion as the mere stock-in-trade of a certain class of politicians, could bring themselves to concede. He deprecated, as he had always done, the violence of sectional feeling. He condemned above all the infatuation of those who by insisting upon the extension of slavery, in defiance of long-established landmarks, were hastening the crisis

when the decision between bondage and freedom should be left to the arbitrament of the sword. And when the sad prospect was changed into an equally sad reality, in the gloom of the winter of 1860-61, his heart ached as it contemplated the rivers of blood that must flow before the final decision of the problem of the future of this country. The fact that he knew so many of the principal actors lent additional interest to the struggle.

After the firing upon Fort Sumter, and when the step of open hostility that admitted of no retreat, had been presumptuously taken by the leaders of the South, it was with no less interest than anxiety that he watched the thrilling events of the day. He was not slow in forming his judgment as to the continuance of the war. Believing as he did, that the war was owing in no slight degree to the ignorance of each section respecting the other, he quickly perceived that both underrated the valor, endurance, and resources of their antagonists. He was too well acquainted with the productiveness of the extended region over which the spirit of disunion had obtained the sway, to yield to the fancies of those who hoped to starve the South into submission. And he knew too well the tenacity of purpose characteristic of both, as sprung from the same Anglo-Saxon race, to doubt that they would put forth their energies to the utmost for the accomplishment of their purposes. But while he felt forced, almost from the very first, to believe that the war could not, in all human probability, be a short one, he felt great confidence in the ultimate issue. He could not bring himself to believe that the North, which, with all its short-comings, was essentially in the right, could be finally unsuccessful. Its sins would be chastised, but the smile of God would rest upon its effort to sustain free institutions. And, therefore, when asked the anxious question by some of his fellow-passengers who were from the South, on his last trip to Europe, "what he

thought would be the result of the war," he replied that he believed that "the North would suffer dreadfully, but the South would be ruined."

With this persuasion that the efforts of the Government to reëstablish its authority throughout the entire land, must, under the Divine blessing, be finally crowned with success, it is not strange that he was little cast down by the tidings of such disasters as that which befell the army shortly after its first starting from Washington. He felt confident, from his knowledge of history, that the effects of such temporary reverses must necessarily be beneficial, if rightly improved; and that the American people appreciating more correctly the true nature and extent of the struggle, would only redouble its efforts to bring it to a satisfactory conclusion.

From the warm and pleasant weather of the summer of the year 1862, Dr. Baird did not receive the benefit which he had anticipated. His alarming symptoms did not, however, suffice to induce him to give up his exertions, and endeavor in the quiet of home to obtain rest and vigor. His belief that public speaking benefited rather than injured him, encouraged him to continue his labors in the pulpit. He presented the interests of the cause of European missions for the last time, at Elizabeth City, New Jersey, on Sunday, March 1, 1863, preaching both morning and evening. Between these services he felt so much indisposed that he was obliged to retire to his bed. On returning home the next day, and relating this circumstance, he was urged to relinquish his labors for a few weeks at least, and give himself up to perfect repose. At length persuaded that it was his duty to do so, he reluctantly wrote to the pastor of a church in the northern part of the state, to inform him of his inability to fulfill his engagement to preach for him on the 15th inst. For the remainder of the week he remained at home, spending much of his time in bed. Laying aside his official

cares, he diverted himself with reading on miscellaneous subjects. But the most considerable portion of his time was passed in reading and meditating upon the Holy Scriptures. The Word of God had always been his delight. He deplored the tendency of the age to allow other and un-inspired authors, even those whose works were full of sound religious truth, to usurp the place of the explicit oracles of the Almighty; and he endeavored to avoid in his own case this pernicious practice.

He was probably unaware of the near approach of death. The attack under which he was suffering was apparently not very different from others which he had previously experienced, and neither he nor his family were apprehensive of a fatal result. Yet much that he said clearly indicated that for some time he had entertained no expectation of a long life, and that if he abstained from mentioning his fears, it was only to avoid distressing his family. Certainly the contemplation of eternal things was familiar and delightful to him. He loved to think and to talk of the glories of the better world. The exemption from sorrow and harassing cares, the vigorous and unrestricted exercise of all the bodily and mental faculties, above all the association with blessed spirits and with the Redeemer himself, were among the features of the heavenly state upon which he most frequently dwelt. On one day when he felt rather better than usual, and was slowly pacing his library, he gave utterance to a regret which he had often expressed, that his avocations were so engrossing as to leave him little time to read the valuable and instructive books upon the shelves around him. He said to one of his children that he envied him his opportunities of enriching his mind with the facts of history and the noble thoughts of great writers. But, he added, it is a cheering thought that the future world may furnish far greater opportunities for the acquisition of knowledge. Who knows but the ransomed saints shall be employed in executing God's commissions, visiting star after star, and

world after world, in each beholding new wonders of His power and goodness. As he spoke, his eye kindled and his voice trembled with emotion. He seemed to have caught a glimpse of the sacred employments of the redeemed in the world of glory, and to be ravished with the sight. Little thought either the speaker, or he who heard him, that so few hours would elapse before the entrancing prospect would be exchanged for blissful fruition.

For a week, Dr. Baird appeared to be slowly regaining some part of his wonted health; but on Thursday, March 12, the first unmistakable signs of the serious character of his disease manifested themselves, in the form of a hemorrhage from the lungs. The suffering was great, but during the day there was considerable apparent improvement. When he experienced a slight temporary relief, he requested one of his children to read aloud from the Holy Scriptures, and when asked what part, selected the book of Habakkuk. As the glowing prophecies were repeated that constitute the burden of the seer, he frequently interrupted the reader to dilate upon and explain their meaning. But it was the prayer of Habakkuk, in the third chapter that especially moved him; and he seemed most of all to appropriate the beautiful declaration: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Thursday night he remained in about the same condition; being, however, unable to lie down, on account of the difficulty of breathing which he experienced. During the whole of Friday he grew worse. It became still more difficult for him to speak, and his nervous system was so much affected that when his beloved wife began to read to him, at his request, the beautiful fifty-first Psalm, he was unable long to listen. Towards evening the progress of

the disease was rapid, his mind began to wander, and the fearful difficulty of breathing, characteristic of pneumonia, gave great reason to apprehend that he could not survive the night. But at midnight he began again to improve, and on Saturday morning he was apparently better, and evidently delighted to have his entire family once more around him. It was now hoped that the crisis of the disease was past, but experienced physicians clearly saw that it was otherwise. The comparative quiet of Saturday was succeeded by another weary night of suffering ; and yet the unfavorable symptoms were attributed to the unavoidable fluctuations of the disease. On Sunday morning, March 15, his strength was noticed to fail rapidly, but it was not until a very few minutes before the fatal moment, that he was known to be dying. A second hemorrhage took place, and with scarcely a struggle his spirit passed into glory. It was not until the marks of approaching death were unmistakably impressed upon him, that his wife and children discovered that the worst of their fears were being realized. Already he had lost the power of utterance. It was only by a motion of the head that he was able to respond in the affirmative to the question, whether in this hour of fearful solemnity Christ was with him to sustain and comfort him.

Throughout his brief sickness it had been impossible for him to say much respecting his own condition of mind. Nor, indeed, did he probably suppose himself to be so near eternity. Happily, there was no need of additional testimony of his faith in Jesus and of his assurance of a blessed resurrection ; for his entire life, since his first espousal of the cause of his Saviour, had been an uninterrupted course of devotion to His interests, in comparison with which words uttered on the immediate verge of the grave would have been of very little significance.

Thus quietly did he fall asleep in Jesus, at a few minutes

before eight o'clock, on the morning of the Sabbath, March 15, 1863; after a life of sixty-four years, spent in the service of his Redeemer; leaving a beloved wife, who was soon to follow him to another world, and four sons, the survivors of his eight children. Three days later his remains were consigned to the rural cemetery at Yonkers, where those of his eldest son were already sleeping. At the funeral service held in the First Presbyterian Church, a crowded assembly of clergymen and laymen were gathered to testify by their presence their high appreciation of his services in the cause of Christ, and their deep sympathy with his bereaved family. The Rev. Dr. Potts, of New York, delivered a funeral discourse, and was followed by the Rev. Dr. Seward, of Yonkers, in appropriate remarks. The Rev. Drs. Prime, Parker, and Vermilye took part in the services, which were impressive and calculated to inculcate the importance of holy living as the only means of attaining a calm and peaceful death, and a happy life hereafter.

On the 10th of May, the Rev. William B. Sprague, D.D., of Albany, delivered, at the request of the Board of Directors of the American and Foreign Christian Union, a sermon before that Society, in the Reformed Dutch Church, corner of Fifth Avenue and Twenty-first street, New York, commemorative of the Rev. Robert Baird, D.D. The text selected was John iv. 34: "My meat is to do the will of Him that sent me." In this able discourse the ruling passion of the Christian minister was first illustrated in respect to the simplicity of its principle, the amplitude of its range, and the grandeur of its results; and this, as an introduction to an account "of that honored and beloved minister of Christ, the tidings of whose recent death have circulated in a note of sadness all over the Christian world." In the next chapter of this memoir, we shall permit ourselves to insert a considerable extract from the

thoroughly appreciative analysis of his character which this sermon contains.

The announcement of the death of Dr. Baird was received with deep sorrow throughout the United States. In many a retired village, as well as in the crowded city, there were those who could sincerely sympathise in the sad bereavement that had befallen his stricken family. By Christians of all denominations his removal was felt to be not a personal affliction merely, but a loss to the entire Church. We need not here insert the resolutions of respect passed by all the various bodies with which he was connected. But we must be permitted to reproduce the notice taken of his death by the Council of the British Organization of the Evangelical Alliance, May 6, 1863, copies of which were transmitted by the Secretaries to his family, and to the American Branch of the Alliance :

“ In placing on the minutes a record of the death of the Rev. Robert Baird, D.D., of New York, the Committee are called to notice the removal of another of the founders of the Evangelical Alliance.

“ Among the first to obey the summons which, in the year 1846, brought together so many Christian brethren from various countries, Dr. Baird took a prominent part in all the deliberations of that series of meetings which were then held ; and which, bringing into close association men of high intellect, of cultivated minds, of varied learning, of individual conscientiousness, and, above all, of almost every diversity of religious sentiment, made it apparent to themselves and to all observers, that, notwithstanding their differences, they were one in Christ. More largely acquainted than many of his brethren with the condition of Protestantism throughout the world, and wisely concerned for its advancement, he entered cordially into plans designed to promote the union of Protestants. To him nothing appeared more likely, under the blessing of God,

to revive among them the doctrines and the spirit of the Reformation, and to strengthen and defend their Churches from the aggressions of Rome. It was the happiness of Dr. Baird to be naturally endowed with a mild and patient disposition, combined with a clear judgment, and a heart that could sympathise with large views of truth and duty ; while the knowledge he acquired of the affairs of life, and the experience he made in their management, fitted him to afford judicious counsel, and to render assistance of great value in circumstances of difficulty and doubt.

“The European countries are few which he had not visited in the service of the Gospel; in some he had resided for several years; and he was honored with the friendship of men of station and influence in most of them, and especially of the late sovereigns of Russia and Prussia. Several times he crossed the Atlantic to attend the meetings of the Evangelical Alliance, and was not only present at the three great Continental Conferences of Paris, Berlin and Geneva, but contributed to them papers of much value and research on the state and prospects of both Protestantism and Popery in the United States. By his removal from amongst them his fellow Christians have sustained a loss not easily to be estimated, and probably not soon to be supplied. But the Committee desire to record their thankfulness to God for all the gifts and spiritual endowments imparted to their late beloved associate, as well as for the use he was both inclined and enabled to make of them in promoting the Kingdom of Christ. And while the Committee bow with devout submission to the afflictive providence by which his family and the Church of Christ are bereaved, they would look forward with a rejoicing hope to that eternal and glorious reunion which awaits all the true servants of the Lord, when ‘He shall come a second time without sin unto salvation.’”

CHAPTER XXIX.

THE LIFE OF REV. DR. BAIRD AN EMINENTLY SUCCESSFUL ONE. SOME REASONS FOR THIS SUCCESS. HIS HIGHLY-FAVORED INTELLECTUAL AND MORAL CONSTITUTION. UNTIRING INDUSTRY AND INDOMITABLE PERSEVERANCE. DEEP AND ALL-PERVADING PIETY. LARGE-HEARTED CATHOLICISM. ESTIMATE OF GOODNESS. IMPRESSION MADE BY HIS SELF-SACRIFICING SPIRIT ON ALL. LETTERS OF INTRODUCTION. DR. BAIRD IN THE FAMILY CIRCLE. HIS CHEERFUL SPIRIT. DEVOTION TO HIS WIFE AND CHILDREN. MRS. BAIRD.

THE life which has passed in review before us was not only an active but an eminently successful one. In a remarkable degree it was true of this servant of the Lord Jesus, that he was enabled to finish the work that God had given him to do. Passing over the years of preparation at the school, the college and the theological seminary, in which a broad and deep foundation was laid for subsequent usefulness, by self-discipline, patient industry, and careful acquisition of knowledge, and the period consecrated chiefly to imparting instruction in the Princeton Academy, where the great object of the faithful teacher was signally attained, we have found him engaging, with fervent spirit and willing hands, in a succession of benevolent enterprises; each of which, prosecuted to its conclusion, would almost seem to have been the work of an ordinary lifetime.

The unexpected success that crowned the novel effort to

supply, for the first time, the destitute in an entire State with the Holy Scriptures, has been said by competent judges to have been due in no slight degree to the enthusiasm with which he threw himself into the work, demonstrating its practicability, urging the lukewarm to vigor and fidelity, organizing the movement, and directing the immediate laborers in the path of efficient toil. Startled with others, at the fearful ignorance prevailing in the State, and brought to light by the recent exploration, he eagerly welcomed, if he did not originate, the idea of establishing a thorough school system, as the most appropriate means of dispelling that ignorance. He determined to test the efficiency of personal exertion through the press; and, although yet a young man and comparatively unknown to the people of the greater part of the State, except so far as his participation in the recent movement had brought him into notice, he published a series of letters on the subject of education, refuting so completely the objections brought against the proposed action, and setting forth so unanswerably its feasibility, that the measure he advocated was endorsed by the Legislature of New Jersey, and became the basis of the Common School System that has for an entire generation been diffusing its beneficent influence over that State. In the Sunday School enterprises to which he devoted the next five years, the same energetic and judicious management enabled him to contribute in no slight degree to the success achieved; and schools and churches in distant parts of the Union will long bear testimony to the fervor with which he advocated, and labored for, the promotion of religious education and sound piety throughout our land. But it is particularly with his successful efforts in behalf of Europe, that his name is most intimately linked in the minds of Christians, on both sides of the Atlantic. The exertions put forth by the Protestant world to revive true religion on the continent, up to the time of his first visit to France, in

1835, had been contracted. In France, the Reformed and Lutheran Churches were but slowly recovering their vitality, and possessed as yet but little of the true missionary spirit; the few home-missionary stations that had been instituted were separated by wide intervals, and the seed sown had borne as yet but little fruit. Belgium was thoroughly Roman Catholic; for although the recent revolution had opened the door to evangelical labor, little advantage had yet been taken of this providential indication. Italy was hermetically closed to the Gospel, which was preached only in languages unintelligible to the natives, at the houses of a few foreign ambassadors in the principal cities. In the Western Hemisphere, nothing of any note had been accomplished among the Roman Catholics of the Canadas, or of Mexico and South America.

When, twenty-eight years later, Dr. Baird was called away from the Church militant to the Church triumphant, how marked the contrast! The map of France was everywhere dotted with stations occupied by evangelical laborers, while numerous churches and even entire communities of new converts, could be pointed to as the fruits of the faithful preaching and teaching of colporteur and evangelist. Lyons and St. Etienne with their hundreds of church-members walking in the truth, furnished an irrefragable proof that the conversion of Roman Catholics was *not* an impossibility. In Belgium the Protestant faith could count its thousands of adherents, and the native Evangelical Society its scores of flourishing stations. Italy, free from tyranny, with the exception of Rome and Venice, and a small district around each, was receiving the truth in the broad field extending from Sicily to the Alps, and covering either slope of the Apennines. Every arrival brought to these western shores tidings of some new success of the missionaries of the faithful churches of the Waldensean Valleys, which, when Dr. Baird first visited them a quarter of a century before, had

been subjected to petty annoyances, if not to actual persecution, in their own secluded territory. Other laborers were also pressing in to take their share in the toil and in the glorious rewards of the good work. In the Roman Catholic lands of the New World, also, the beginnings of better things were to be seen. Everywhere the clouds of darkness and superstition were breaking up, and bigoted intolerance was yielding to the progress of the recognition of the rights of conscience in matters of religion. In this great work Robert Baird had a part to perform, whose measure will probably never be accurately known until the revelations of the last day. To promote it was the great desire of his heart, the subject of his constant thoughts and prayers, the end of his unremitting exertions, during more than a score of years. His time, his health, his life even, were freely offered upon this altar; nor did he feel much solicitude whether his name should be connected with it, if only its success might be secured.

Other enterprises, occupying a less proportion of his time, were, to human vision, even more signally successful. The first impulse was given by him to temperance in Northern Europe, and the inmates of many a Swedish cottage bless the name of Robert Baird, whose likeness hangs upon their walls, for having been the instrument of introducing sobriety and industry within the hallowed precincts of home. And in Russia his name will long be associated with the publication of the Bible, by command of the government, in the modern Russ, under the supervision of the Holy Synod of the Greek Church of that vast empire.

In his admirable commemorative sermon, the Rev. Dr. Sprague, after giving an outline of Dr. Baird's labors, asks the question: "*What gave him this remarkable success, which has rendered his name like a household word in so large a part of the Christian world?*" And, after alluding to the providential arrangement of the circumstances of his

birth and early years, he answers the inquiry by some remarks, which well deserve a place here :

“ We may look, further, for the secret of Dr. Baird’s wonderful success to his *highly favored intellectual and moral constitution*. The more brilliant and imaginative qualities we all know he did not possess ; nor was he in the least ambitious of the reputation of possessing them. Nor did he ever show himself a philosopher, in the common acceptation of that word ; for whatever his capabilities in that direction may have been, he was too much absorbed in what was purely practical to have any time to spend in the regions of abstract thought. But, in the sphere in which he moved, he always showed himself possessed of a clear discernment of the characters and motives of men ; of a calm and solid judgment, whose decisions rarely had to be reversed ; and of great aptness in selecting the appropriate means for the accomplishment of his ends. He was remarkable also for comprehensiveness of mind ; for originating or grasping a great and complicated plan, not only in its outline but in its details, and showing the harmony and mutual subserviency of its various parts. While he had a habit of observation that overlooked nothing that came within his range, he had also a memory that held securely every valuable deposit that was made in it ; of which, surely, those of us are witnesses, who have seen him stand up before an audience, night after night, and give off the most minute facts and dates by the hour, with unerring accuracy, without having a scrap of paper before him. His mind, in its actual movements, as I have already intimated, was in the highest degree practical—his thoughts, his plans, his efforts, were all with reference to some definite end. While he was ever ready to render due honor to minds accustomed to profound research, I think it was as much a matter of taste as of duty with him to let his own mind find its home amidst palpable common-sense realities.

“Of Dr. Baird’s moral qualities I had no knowledge until they had been purified and elevated by the influence of Christian faith ; but I venture to say that even Christianity would not have made him all that he was, if Nature had not done her part well beforehand. That moral characteristic which would perhaps first arrest the attention of a stranger, was an ingenuous simplicity and guilelessness that revolted at even the semblance of double dealing. You saw it written upon his very countenance that he was a man to be trusted ; and you wanted no voucher for his perfect integrity. Then he had a gentleness and loveliness of temper for which the dove or the lamb was not more than a match ; qualified, however, by a fidelity to his own conscientious judgments which would not have dishonored a Christian martyr ; and by a readiness and conscious ability to maintain his own rights when justice or honor demanded it. He was prudent and considerate in all his movements, never taking a step rashly or in the dark ; never placing himself in an attitude of doubtful propriety for the sake of compassing an end ; never needlessly bringing himself in conflict with the prejudices or the interests of his fellowmen. Not a small part of his work consisted in that most delicate of all services, the personal solicitation of pecuniary contributions ; but these applications were always made with such marked discretion and gentlemanly propriety that I believe it was generally felt to be a pleasure rather than a sacrifice to respond to them. Those who watched him most closely, must, I think, have failed to detect in him the semblance of envy, or jealousy, or any selfish passion—on the contrary, he delighted in the happiness of others, and was the more happy himself when he could minister to it. And the same spirit that prompted him to rejoice with them that rejoiced, led him also to weep with them that wept ; and many, I doubt not, remember their first meeting with him after they had been cast into the

deep waters, as an occasion signalized by the exuberance and tenderness of his sympathy. Indeed, I should be at a loss to say which of the moral virtues was not beautifully illustrated in his character.

“I remark, further—though it is scarcely more than a specification under the general head of his moral qualities—that among the elements of his great success was *his habit of untiring industry and indomitable perseverance*. No man that I have ever known has been a more rigid economist of time than Dr. Baird. He was frugal in respect to moments as well as hours and days. You would never find him unemployed, and yet you would never find him in a hurry; for he was so orderly and systematic in his work that it was hardly possible there should be any interference between the different parts of it. He read the daily papers with intense interest, but he read them chiefly in the rail-car, as he was going to and from his work, when he could do nothing else. If he was passing a night at the house of a friend, he would remain with the family to interest or edify them till it was time for them to retire; and the next morning the fruit of his nightly labors would appear in a dozen letters ready to be sent to the post-office. He would keep busily engaged at his office during the day, and then would be seen taking an evening train to go off to some village thirty or forty miles distant, where he would deliver a lecture an hour and a half in length, and rich in valuable instruction, and would glide back to the city in the morning in time to meet the earliest demands made upon him. Even sickness must take on a more than ordinarily enervating or threatening form in order to break materially his daily routine of engagements; and, in one instance, during his residence in Europe, he got up from a long and tedious confinement, when his strength had only begun to return to him, and set off on a journey of many hundred miles, in the prosecution of some of his benevolent objects. And what

he undertook he pursued with a serene constancy, an unyielding strength of purpose, an intelligent and ever glowing zeal, that formed an almost certain pledge of ultimate success. The reason why he was so rarely known to waver, or falter, or retrace his steps, was that his plans of action were always carefully and wisely matured, and he moved forward to the accomplishment of them with full confidence that he was in the right.

“ But that which, above everything else, gives the clue to Dr. Baird’s extraordinary usefulness, is his *deep and all-pervading piety*, manifesting itself especially in his simple dependence on the Providence and Grace of God. The two qualities which, as moral virtues, growing on the stock of nature, were more immediately associated with the process of his spiritual renovation, became, subsequently, when matured and exalted into Christian graces, perhaps the brightest points in his religious character. When I tell you that he received his first enduring religious impressions, soon after entering College, *while teaching a class of negro boys in the Sunday School*, you will hardly need be told that the two qualities to which I refer are humility and benevolence. These, as graces of the Spirit, breathed in his conversation and prayers, and impressed themselves upon all the actions of his daily life. But that characteristic of his piety to which I here more particularly refer, was his habit of acknowledging God in everything—of always taking counsel of his Providence, and seeking the guidance of his Spirit, in respect to duty; of habitually recognizing his goodness as the fountain of all blessing; of throwing himself back, in filial confidence, upon his gracious promises, in the darkest hour. He never offered what are sometimes called eloquent prayers; but he prayed with so much simplicity, and humility, and reverence, and godly fervor, that no one could resist the impression that he was speaking directly into the ear of mercy. Some of

us have heard him conduct the devotions of our families ; and I am sure we shall never forget how comprehensively, tenderly, appropriately, he led our thoughts and affections upward. I learned from his colleague, the other day, some interesting facts illustrative of his devotional habits in connection with his daily work. Regularly in the morning, when he came from his house in the country to his office, the first thing he proposed was that they should unite in imploring the Divine blessing ; and in his supplications he would include not only the particular enterprise to which they were devoted—the countries or portions of countries that formed the theatre of action for their Society, but all the various branches of the Christian Church ; all the institutions designed to help forward the conversion of the world ; all the nations who are still sitting in the region of the shadow of death ; and he was especially mindful of our own country—his petitions in respect to it often taking their complexion from the morning news which he had read on his way to the office. Here, I repeat, was the grand secret of his power. He prayed with his whole heart—he prayed without ceasing—he prayed for everything and everybody—and the results of his labors witness that he was mighty with God and prevailed.

“ But, in connection with his Christian character, and as a part of it, I must not omit to speak of his *large-hearted catholicism* ; for without this his great life-work never could have been done. There was that in his original constitution which rendered him eminently susceptible of this virtue—his naturally generous and sympathizing heart, when brought under the sanctifying influence of Christian principle, could not but open in fraternal recognition of all whom he could reasonably regard as the followers of Christ ; and this quality was all the time being developed and matured by the very nature of his work. In his ecclesiastical connection he was a Presbyterian—he was such

both from education and from conviction ; and he never forgot his allegiance to the Presbyterian Church ; but, in the fulfillment of the particular mission to which Providence called him, his Presbyterianism was, to a great extent, merged in the common Christianity. With the most genial and graceful facility he could pass from one denomination to another, enlisting the sympathies and the co-operation of each just as effectually as if he had himself been identified with not only the denomination but the particular congregation which he was addressing. He never obtruded himself anywhere ; never sacrificed courtesy or delicacy for the sake of making an opportunity to be heard ; never urged his own claims at the expense of the slightest interference with those which were more imperative ; but, wherever he went, his fine catholic spirit seemed to go before him, opening hearts, and pulpits, and purses in aid of his object. As his own heart found a congenial element wherever it found Christian disciples, so it generally met with a response worthy of its own enlightened liberality."

The estimate which he placed upon the importance of personal religion was clearly visible not only in his more public relations, but also in the family circle. In his intercourse with his children, both at home and by letter when distant from them, he always made it evident that his greatest solicitude was for their usefulness here in the service of the Redeemer, and for their welfare in another world. At the same time it was with heartfelt sympathy and ardent love that he entered into all that concerned their temporal interests.

It was the piety evidently pervading all his actions, a true and highest benevolence, originating in supreme love to God, that not only communicated power to all that he undertook to accomplish, but secured for him the hearty respect and favor of all with whom he was thrown into contact. Undoubtedly, the remarkable judiciousness that

characterized his entire course had much to do with the kind reception he obtained from all classes, from the monarch to the peasant. But it can be confidently affirmed that no amount of mere worldly ability and tact would have conciliated them, as did the firm persuasion that all his actions were dictated by a lofty conviction of duty, and that with no ambition to serve, but, on the contrary, with too low an estimate of his own abilities, he felt himself to be only an instrument in the hands of Providence for the accomplishment of its wise ends. Hence the cordiality with which bearers of letters of introduction from him were received by so many friends in Europe. A prominent clergyman, with whom Dr. Baird maintained an uninterrupted friendship extending through many years, has assured the writer that a most interesting circumstance in his travels in Europe was the contrast between the reception which the letters given by Dr. Baird, of which he had a very large number, invariably secured him, and that which he experienced from persons to whom he was otherwise recommended. While by the latter he was often greeted with a few unmeaning civilities, Dr. Baird's friends would immediately insist upon doing all that was in their power to make their American guest comfortable during his stay in their neighborhood. And this kind remembrance of Dr. Baird was not confined to private persons in the ordinary walks of life, but extended to many in the highest ranks in society. The Rev. Dr. Choules, in his narrative of the "Cruise of the North Star," p. 146 (Boston, 1854), relates the following incident, which occurred while the yacht was at St. Petersburg: "We noticed a steamer alongside with an evidently distinguished party of visitors; one of the gentlemen in full dress, and wearing the broad ribbon of a field marshal. As soon as the visitors came on the quarter deck they announced themselves, and we had the honor to welcome the Grand Duchess of Oldenburg,

the niece of the Czar, and her family of seven children, attended by their tutors and governesses. The gentleman in charge of them was the Field-Marshal Tolstog. As soon as the duchess came on board, she asked me if I knew her 'very dear friend, good Dr. Baird, of New York,' of whom she spoke in terms of the warmest friendship and respect; and also of other ministers, whom he had, she said, so kindly commended to her acquaintance."

It was, however, within the hallowed precincts of home that the remarkable excellences, which even strangers could not fail to recognize, shone forth most conspicuously. If universal benevolence was a characteristic feature of his natural constitution, his warmest affections centered in his wife and children. Labors unremitting invaded even the hours spent under the domestic roof; and in his library he was frequently busy in writing until far into the night. But nothing could be more delightful than was his society when he threw off the cares of his responsible position. No one enjoyed the amenities of life to a greater degree. The social meal he enlivened by the most varied conversation, always entertaining, whatever its topics might be. It was his habit to allude to all the most interesting events that the papers recounted; and his singularly accurate judgment was evinced in his independent estimate of their importance or insignificance. Whether speaking of Europe or America, or, indeed, of other portions of the world, he always seemed to be conversing respecting that with which he was familiar. Where he had himself never been, he had mastered the geographical features of the earth by reading; and in the vast territories over which he had traveled, nothing of note had escaped him. He was ready at any moment to elucidate an occurrence by drawing upon the stores of historical knowledge treasured up in a memory rarely at fault for a name or a date. His familiarity with men and manners rendered his conversation the more full

of entertainment and improvement for those who had enjoyed less rich opportunities.

Turning from the political to the religious world, he would often narrate in the most simple and unaffected manner the progress of the kingdom of Christ in its successive developments, especially in our own days; and, with fervent gratitude to heaven, would he dwell on the bright tokens of the approach of the day when the knowledge of Christ and of the atonement He has made will reach every rational creature on the face of the earth.

Nothing was more indicative of his unalloyed disinterestedness than the warmth with which he entered into all that concerned his children. Their amusements, their pleasures and petty disappointments in their earlier years, were all discussed in his presence. As they advanced, their studies became his special solicitude. No expense that was not manifestly beyond his means, was he reluctant to meet, in order that they might enjoy the best means of improvement. Whenever success crowned their exertions, and some scholastic distinction rewarded their perseverance, he fully shared in their delight. He entered into their plans and pursuits with the most lively interest; and, when disappointment seemed to dash long-cherished projects to the ground, he manifested and inculcated so brave a spirit that the most desponding could not but take new courage. In a word, his private, as well as his public life, was eminently unselfish. To his eagerness that his beloved family might be happy and useful, every personal consideration, and even his desire of leisure for the acquisition of knowledge, was willingly sacrificed.

And in his noble exertions, both public and domestic, he was beautifully seconded by his loving wife; too soon, alas, destined to follow him to the better world. Born on the 19th of February, 1805, she had not reached the age of twenty when she was united to him in the closest of earthly

ties. Deprived of her mother in early childhood, she had not forgotten the example of piety and Christian submission under grave bodily affliction which she had left to her children. Highly accomplished and courted by the gay, she yet exhibited her appreciation of true worth by preferring a timid though scholarly youth. How much of what Dr. Baird became in later years was due to her wise counsels and prudent suggestions, will never be fully known. He was wont himself to ascribe to them the greatest part of his success in life. Soon after her marriage, her views of personal religion becoming more clear, she united with the Church of Christ; and the profession then made she continued to honor until her latest breath. With the most self-sacrificing disposition she entered into all the benevolent plans which her husband formed, even when their execution necessarily involved much inconvenience to herself. The addition of great responsibility, devolved upon her by his repeated and protracted absences, was submitted to with exemplary patience; and she consoled herself in her own privation of his cheering presence, by reflecting upon the good which was accomplished by his instrumentality. Equally devoted to her children, her life was one of constant and unintermitting love, of which every word and action evinced the sincerity. It was fitting that such a life should end, as did hers, in a calm and peace that seemed to be a foretaste of the eternal rest of the sanctified in heaven. In the midst of the most severe bodily suffering, her mind and heart were quiet and well assured. Looking out of her window upon the vegetation, which the balmy influences of spring were bringing over the face of nature, she exclaimed, "Beautiful morning! beautiful world! but there is a world more beautiful than this!" Her faith was changing into sight, and her hope into knowledge, as she exclaimed, "I think, I hope—if I know anything—I *know* that I do love my blessed Saviour." "I am a vile sinner, the vilest of sin-

ners," she said at another time; "but the blood of Jesus Christ cleanseth from all sin." And a little later, while disclaiming all merit for herself, she added, "You may say that I died in the faith and hope of a blessed immortality." On the 29th of April, 1864, but a little more than a year after the death of her husband, did she pass into the realm of glory.

Thus lived and thus died these beloved followers of Jesus. May God grant that the story of their faith and patient labor in Christ's cause may incite others to walk in the same blessed path that conducts to the throne of God and to the bliss of heaven! And may each reader find at last an abundant entrance ministered unto him into that everlasting kingdom to whose open gate we have traced them!

APPENDIX.

(EXTRACTS FROM A LETTER OF DR. BAIRD, STOCKHOLM, SEPTEMBER 3, 1840, TO THE REV. E. N. KIRK, D. D., HIS COLLEAGUE IN THE FOREIGN EVANGELICAL SOCIETY.)

“BUT now I come to a most important portion of my labors. It is five weeks exactly since I arrived here, and they have been five weeks of great labor, and of success which calls for great gratitude to God. I will recount all in order :

“The next morning after my arrival, I called upon his Excellency Count Hartmansdorff, the Prime Minister of the King, who is President of the National Temperance Society of Sweden, and upon Baron Berzelius, the First Vice-President. These gentlemen, with others, begged me to lose no time in calling upon the king, with the view of asking his majesty to order two or three important things in relation to the Temperance cause. This I did the same day. As I have already stated, the king appointed an hour for receiving me. This was on Monday evening the 10th of August. When I entered the audience-chamber, and was presented by the chamberlain (our ambassador not being in Stockholm to do it), the king received me with the greatest cordiality, and perceiving that I was still feeble from my long illness, and that I walked with some difficulty without a cane, he made me sit down on a sofa and talked with me

a whole hour, not only on the Temperance cause, but also on the subject of religion. In regard to the former, he at once said that he would do what I requested, viz.: 1. That he would issue another circular addressed to the parishes, demanding of them an account of what they had done in relation to the History of Temperance Societies which I wrote and presented to him four years ago, and which he caused to be translated, published, and a copy sent to each parish in the kingdom; and 2d. That he would cause the distribution of grog to the soldiers to cease and give money in its place, and allow temperance societies to be formed in the regiments. It was considered of great importance to gain these points, and it was put upon me to bring them before the attention of the king. Thanks be to God, both points have been gained.

“On the subject of religion I had a most delightful conversation with his majesty. But I cannot give the details of it. It must suffice at present to say, that he seemed to be deeply sensible of his dependence on God, and of the divine goodness towards him. When I reminded him how remarkable had been the divine favor in his behalf, in having raised him from being a common soldier in France to the station of a king, and that he had survived all his early companions in arms, and had also, as I was confident, retained his early principles of liberty, he said: ‘Oui, Monsieur Baird, oui c’est à Dieu, à Dieu seul que je dois toute chose. Il m’a été bien bon,’ etc. At the opening of the present Diet, he delivered an address to that body which astonished, by its religious and paternal character, the infidel editors of Paris. As to his political principles, he told me that *he was nothing but a republican on the throne*. But this is emphatically between us. It would never do to repeat it in public, nor in any way in which it could get into the newspapers, for it would be turned against the king by his enemies in Sweden. In the conclusion of the

interview, his majesty urged me much to stay a few weeks, and to attend a great Temperance meeting or convention which was to be held at Huddiksvall on the Gulf of Bothnia, about two hundred miles north of Stockholm. I had already concluded to do so, at the urgent request of Mr. Scott, Mr. Owen, Baron Berzelius and friends. Indeed, it was a manifest duty to do so, and the committee will be of the same opinion, I am sure, when they read the sequel. His majesty also asked me to let him know when I returned from the north, as he wished to see me again before I left the kingdom.

“After this I went to work to promote the cause of God in several ways before I set out for the north. . . . I also called on the crown prince, who is at the head of the Temperance Society as Patron. He at once agreed to do what I requested him to do, one item of which was that he would set the example of banishing what is called the ‘brandy table’—that is the setting out a small table of refreshments, by way of preparing the guests for the dinner, and one of the articles by which the appetite may be excited is brandy. You have no conception of the difficulty and importance of banishing this custom which has stood so much in the way of the Temperance reform in this country. The prince not only agreed to give up his table, but said that we might publish it in the meeting which we were about to hold. The consequence has been that not less than one hundred distinguished men in the kingdom have, within the last few weeks, given in their adhesion to a written pledge to do the same thing. It is a great point gained. The brandy-table in Sweden—perhaps the greatest obstacle to Temperance which fashion ever erected in any country—must now cease. Thanks be to God for this great victory!

“During the few days which thus elapsed, I made the acquaintance of many members of the Diet. And one of the most flattering and most agreeable circumstances which

transpired during that interval, and which occurred immediately after the great Temperance meeting at the Exchange, was a public dinner which was given to Mr. Wieselgren and myself, at one of the public houses (Hôtel du Nord) of Stockholm, and which was attended by thirty-two gentlemen, most of them prominent members of the Diet, among whom was Bishop Franzen, the distinguished poet and prelate of the northern part of Sweden, and member of the Diet. He presided on the occasion. These marks of regard not a little embarrassed me, I assure you. All, however, was conducted in a truly Christian manner, and while quite enough was said in favor of my poor efforts, I trust that every one felt that all the praise is due to God alone for any measure of success which may have attended them. The dinner was on strict Temperance principles. No wine was used on the occasion.

“ When I contrast what I now see with the state of things at the epoch of my visit four years ago, I am astonished, and am ready to ask, Can it really be so? At that time everything was deadness itself. A few temperance societies had existed on the old moderation principle, but had all died very much away; and the general impression seemed to be that nothing could be done. Two good and true friends alone remained, the Rev. George Scott and Mr. Owen. At that time, in the providence of God, I came hither, and sent a copy of my Temperance History to the king, with a short letter. His majesty immediately sent for me, and told me that he would have the book at once translated and published at his expense, and circulated throughout the kingdom. He did so. Copies were sent to many distinguished men, and one to each parish. In many places it was read from the pulpit. And a great blessing followed. It was well that the book was published by the king's order, for otherwise there is little reason to believe that the censorship would have let it pass; so many things

does it contain which condemn the very course which this Government had formerly pursued and was still pursuing. From this time the Temperance cause took a new start, and has ever since been making delightful progress. It now enlists forty thousand of the best people in Sweden, including some of the very highest ranks.

“ Having spent nearly two weeks very busily employed in Stockholm, I set out, in company with the Rev. Messrs. Scott and Wieselgren, for the great Temperance Convention at Huddiksvall. On our way we passed Upsala, where we had a very important meeting, and also the celebrated iron-mines of Danemora, Gefle and other towns. At Huddiksvall there was a series of meetings for two days. About three thousand people came together from the surrounding country, though it was in the midst of their harvest. I never saw greater interest. Much good, I doubt not, was done. Nearly forty ministers of the Gospel were present. Many addresses were delivered on Temperance and Missions (foreign), and an opportunity was allowed me to give a very full account of the state of religion in our country, and of the various ways by which Christians are laboring to build up the kingdom of Christ. A strong desire was testified to hear more on these subjects, and confirmed me more fully than ever of the importance of my writing, as soon as I can, the work of which I have already spoken. Who can tell the importance of directing aright the awaking energies of this nation, which is manifestly about to undergo a thorough political, and I trust *moral* regeneration. Now is the time to work in Sweden and in Norway too.

“ On our way back we held Temperance meetings in some eight or nine places. Some days we held three or four meetings, and yet traveled fifty miles. Some of these meetings were at six o'clock in the morning, others at noon, others at night. Almost all were held in the open air.

Oh, it was one of the most cheering sights in the world to see such vast meetings of people, who seemed to devour every word. Hundreds of the people—I speak literally—came to shake my hand, and thank me for what I had done, or rather, what God had done for Sweden through my humble efforts. Some of the addresses which the peasants made to me on these occasions, were among the best and dearest that I ever listened to. Mr. Scott translated them to me, and mine to them. Could the committee have seen these things, they would bless God that their labors have not been in vain in the Lord. Such a change as is now going on in Sweden, I certainly had no hope of seeing. Nor does this change refer to Temperance only. In many cases, as I was assured by pastors, the reading of the Temperance History from the pulpit was followed by a revival of religion.

“Upon my return to Stockholm, which was on the 1st inst., I had much to do. I went at once and saw the king, and took leave of him. It was in the highest degree affecting to my feelings to receive the marks of kindness which I did from that distinguished man. Not only did he beg me to accept some memorials of his friendship; but commended me to God with much feeling, and when I had expressed a short prayer for him and his continued usefulness, with deep emotion he thanked me, took me to his bosom in the most paternal manner, and then bade me adieu.* The next

* “Our last interview with this excellent monarch, says Mr. Baird, in the very entertaining sketch of Bernadotte, contributed to ‘Graham’s Magazine,’ for November, 1844, from which citations have already been made, “was one which we can never cease to remember. After talking a long time with him, and informing him that we were about to leave Stockholm, we rose to take leave. He expressed much regret that circumstances did not allow us to stay longer, and spend the succeeding Sabbath with him, at his summer palace in the Park, some two miles from the city. As we were bidding him adieu, he said: ‘You are going away, and I shall never have the pleasure of seeing you again.’ We said that we had the hope of

day I preached the opening sermon in Mr. Scott's new chapel at eleven o'clock, addressed the House of Peasants at three, and at four addressed a second great meeting at the Exchange, at which Count Hartmansdorff presided, assisted by the Archbishop of Upsala. That important meeting terminated my personal labors in Sweden. At the close of it, the archbishop, in the name of the thousands of Temperance friends in Sweden, as well as in the name of the great assembly there present, thanked me for what I had done for Sweden, and commended me to God. It was one of the most touching scenes of my life."

returning to Sweden at no very distant day. 'But you will not find me here,' he replied; 'I am an old man, and cannot expect to live a long time.' We told him that we hoped that it might be the will of God to spare him yet many years, and make him a blessing to Sweden; and that it was our prayer, that when he had finished his career in this world, he might enter into life and wear, in heaven, an infinitely more glorious crown than he had worn on earth, only through the merits of Christ, who died for us. 'May your prayers be heard!' he exclaimed, and then parted with us in the most affectionate manner. 'Adieu, adieu,' were the last words which we heard him utter, as we passed into the grand saloon adjoining the throne-room, and were received by the aids in waiting."

THE END.

