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THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

CHRONICLE OF THE CHURCHES.

FROM

APRIL TO DECEMBER,  
1854.

LONDON:

JAMES PAUL, 1, CHAPTER-HOUSE COURT, PATERNOSTER-RROW.

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# THE BAPTIST MESSENGER;

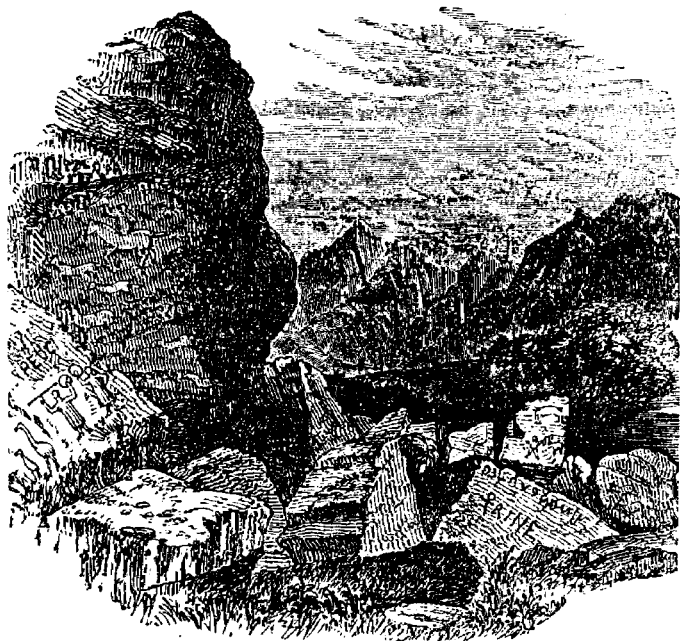
AN

Evangelical Treasury and Chronicle of the Churches.

No. 1.

APRIL, 1854.

Price One Halfpenny.



## SCRIPTURE ILLUSTRATIONS.—No. I.

### THE WRITTEN ROCKS OF SINAI.

IN 1772, a Franciscan monk, with a number of followers, passed through *Written Valley*. As they rode along, their attention was arrested by hosts of inscriptions in an unknown character, Wady Mokatteb, which means the

engraved on the rocks; he tried to decipher them, but could not find the key. Yet he had with him men who understood Arabic, Greek, Hebrew, Syriac, Coptic, Armenian, Turkish;—men who could speak Latin, and most modern languages. None of those linguists had the slightest knowledge of the characters engraved on these rocks. Yet somebody must have inscribed them; and they must represent some language.

Various opinions have been held respecting their origin and meaning. Cosmas, an Alexandrian merchant, who lived in the year 535, and was the first to announce their discovery, thought they were done by the Israelites. In 1753, a zealous bishop offered £500 to anybody who would copy them. We have not heard of any claimants for this reward; but several of them were afterwards copied. Professor Beer, of Leipsic, thinks they were the work of some pilgrims of the early ages. But this is improbable and impossible. They could neither have had the time nor means of executing them. With as great improbability they have been ascribed to Christians living and shepherding their flocks in the neighbourhood.

The Rev. C. Forster, an English clergyman, however, professes to have solved the enigma. We believe he has done so successfully. In a book lately published by him, called "The Voice of Israel, from the Rocks of Sinai," he agrees with the thoughtful old merchant of Alexandria. They were, he says, the work of the ancient Israelites, and these are the rock tablet records of the miracles wrought during their forty years' wanderings in the wilderness.

He says, "They clearly show that they are the work of one generation. Their number, extent, position, point to a numerous army of engravers.

You may reckon them by thousands; you may follow them for miles. Some reach up the rocks a hundred feet. To execute them, there must have been the resources of a settled and fixed population, such as ladders, ropes, platforms, &c. But no people ever could have settled there without miraculous supplies of food."

The only people answering to this description was Israel at their exodus.

Moreover, the characters employed bear a close affinity to the written language of Egypt. Mr. Forster's work has identified the alphabet employed on these rocks with the Enchorial alphabet of the Rosetta stone, and with characters found in Egyptian quarries, of a date prior to Moses.

Now having found out the key—thanks to patient, laborious Mr. Forster—we can manage to make out some of these inscriptions. In nearly forty of them—quite enough to peruse at one time—we discover records of the principal events of the exodus.

Somebody has described the passage of the Red Sea, and the destruction of Pharaoh. And here is another inscription, telling us in simple eloquence how the waters of Marah were healed. They have not forgotten the smiting of the rock. No, it was too wonderful to be passed by. And here are narratives of the murmuring at Meribah; of the plague of serpents; of the quails.

Here is not only a history of the battle at Rephidim, but Moses has sat for his portrait. They have actually drawn him, with uplifted hands, just as the Bible describes it.

Sometimes the inscriptions are very pithy. The man with the graving tool would be very anxious not to undertake any verbose narratives. Here is one referring to the quails: "The red geese rise from the sea; lusting, the people eat of them."

And here is the story of Marah:

"The people, with the prone mouth, drinketh at the water-springs. Touching with a tree the well of bitterness, he heals."

Would you read the history of the smitten rock, it is before you. "The eloquent speaker strikes the rock, flows forth the water, falling down." (Acts vii. 22.)

No general ever had his movements

described with more terseness and brevity than had the leader of Israel his. "Prayeth unto God, the prophet, on a great stone, his hands sustaining, Aaron, Hur."

Now, it is not said that these inscriptions are inspired. They add nothing to the Bible. But they add to its credentials. They confirm its veracity.

### THE CONSTANCY OF GRACE.

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed."--

MAL. iii. 6.

THE graciousness of God is an unchanging perfection. Amongst our weak and fallen brethren we are accustomed to caprice and uncertainty. But from that caprice and inconstancy which so embitter earthly friendships and so darken human governments, the character and the administration of the great I AM are sublimely exempted. Infinitely exalted above the circumstances which influence ourselves, He is the same, yesterday, today, and for ever,—as just, as true, as benevolent, as gracious, as when He opened Paradise to the dying thief, and answered the first petition urged in the name of His Holy Child Jesus.

So constant is God's grace that there is nothing on which we may count more securely. The Throne which God has set up in this world of ours is a throne of Clemency; and "Grace reigns" is the purport of every Gospel proclamation. In other words, we are told, that in virtue of the satisfying work of the Saviour, it is consistent with God's holiness to yield to the promptings of His compassion; and now that it is no injustice to cancel expiated sin, it is a great joy to pardon the sinner.

In the exercise of God's clemency there is nothing arbitrary, nothing ca-

pricious or uncertain. All is first principle; all is fixed and revealed arrangement; all partakes the constancy of Him whose dispositions, amidst every various dispensation, know no shadow of turning. Nothing will ever alter God's love for His beloved Son. Nothing will ever lessen His complacency in the finished work of the Saviour, or lead Him to give a colder reception to the sinner who pleads the merits of Immanuel than He gave to the blasphemer of Tarsus and the converted voluptuaries of Corinth. But as long as man's Mediator keeps His station at the right hand of the Father,—as long as the blood of our Divine Brother retains its voice, and speaks better things than the blood of Abel,—as long as the echoes of the upper sanctuary repeat that dying cry, "Father, forgive them;"—so long will it be just in God to pass by transgression, and so long will it be a joy to all His generosity to bestow the pardon which penitence craves, and which justice no longer withholds.

In order to receive that pardon, we have only to come to God through Jesus Christ. There are no courtly punctilios prescribed, but there is a great principle laid down. That principle is, that whoso shall so far agree

with God Himself as to give glory to the work of Immanuel, shall benefit by that work; or, otherwise expressed, that whosoever, heart-convicted, self-condemned, and from a felt necessity, shall subscribe his name to that petition for pardon which has already received the signature of the Atoning Surety, shall never come into condemnation, but in the very fact is already passed from death to life. In such an event—in the case of such believing in Christ—in the case of such an adhesion to the scheme of mercy, there need be no more doubt as to the forthcoming pardon than there need be distrust in the laws of Nature. To those who come for it to the Throne of Grace,

God Himself has taught us that His mercies are as sure, as it is sure that the thick cloud will be blotted out and melted away in the blazing beam;—as it is sure that the sun will soon salute his expectant gaze whose eyes are turned to the serene and brightening orient;—as it is sure that the rich round drops will not spin upward through the firmament and disperse through empty space, but will descend on the outspread eager soil. If we return to the Lord, thus surely will He raise us up and cause us to live in His sight; for His going forth is prepared as the morning, and He shall come unto us as the latter and the former rain comes down on the earth.

#### MORE EARNEST PRAYER THE WANT OF THE CHURCH.

EARNESTNESS in religion is ever characterized by earnestness of prayer, and there is really no more of the former than there is of the latter. It is absolutely impossible, in the nature of things, that either an individual, a church, or an age, can be earnest in piety, where there is lukewarmness in devotion. The church needs the spirit of prayer, both for its own internal state and for its external operations—for its own spiritual life, and for its influence upon the world—for its more perfect sanctification, and for its more extensive usefulness.

Let it be borne in recollection that religion is a divine creation, a heavenly production; there is not a particle of it in our world, but what cometh down from above; no, not a ray of holy light, nor a glow of spiritual warmth, but what is an emission from the fountain of celestial radiance and fire. All on earth will be sterility and desolation till the shower descends from the clouds which hang around the throne of God.

The world can no more be regenerated and sanctified without the work of the Holy Spirit, than it can be redeemed without the blood of the Son of God. The soul that is not visited by these genial influences of the new heavens, will be a desert soul; without these, the church will be a desert church;—the world a desert world. We cannot be too deeply convinced of the need of the Spirit's operation—a defect of conviction on this point is radical, and will enervate everything, and cause ultimate and universal disappointment. Deny or forget, or only coldly and theoretically admit this, and whatever forms of individual devotion, and creeds of orthodoxy, we may maintain—whatever systems of ecclesiastical polity we may set up—whatever societies of confederated zeal we may organize, we are only building a Babel to proclaim our folly, or a mausoleum to entomb our religion. This great truth must not go down even in the shadow of the cross. All hope of, and



all attempt at revival, either in our own soul, or in our own church, or in our own age, must begin here. This is to begin at the beginning. "O Christians, is there such a doctrine in our creed as the doctrine of Divine influence? Is there such an Agent in the church as the almighty Spirit of God? Is he amongst us expressly to testify of Christ—to be the great animating spirit of his missionary witness, the church? and is it true that his unlimited aid can be obtained by prayer—that we can be baptized with the Holy Ghost, and with fire? O, ye that preach, 'believe the promise of the Spirit, and be saved.' Ye that love the Lord, keep not silence; send up a loud, long, united, and unsparing entreaty for his promised aid. This, this is what we want. And this is

all we want. Till this be obtained, all the angelic agency of heaven will avail us nothing; and when it is obtained, all that agency will be unequal to the celebration of our triumphs."\*

Let this impressive and beautiful paragraph be written upon our hearts, repeated by our lips, and sounded by ten thousand echoes throughout the land. This must be the burden of the church's prayers, for God has suspended, to a considerable extent, the outpouring of the Spirit, upon the supplications of his people; an arrangement by which he honours himself in being thus publicly acknowledged as the Author of all good, and at the same time honours his church by making her the medium through which the blessing descends.

\* "The Witnessing Church."

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER I.—AFFECTING NARRATIVE.

It was soon after the passing of the Act of Uniformity, when more than two thousand ministers were, on refusing to conform to its requirements, deprived of their livings, and prohibited the exercise of their ministerial functions; many of them were subjected to fines and confiscations which swept away all property; others were beaten, thrown into prison, and treated with the greatest inhumanity, which, in some instances, resulted in their death,—that the interesting and affecting incidents occurred of which we have announced our intention of giving an historic sketch, in the successive numbers of the "Baptist Messenger."

Mr. Williamson, who was concerned in a number of vessels which trafficked to different parts of the world, made a proposal to his son Stephen, a youth of considerable promise, that he should go out as supercargo, in the Reindeer, on her going back to America. For reasons

which will hereafter appear, no proposition could have been more agreeable to him.

Although Mr. Williamson disliked the Puritans, and approved the stringent measures which were adopted to suppress them, or to compel them to conform, yet he was not unwilling to aid their escape from the country, even against law, provided he got well paid for his assistance.

"Puritan pounds," said he, "are current, though Puritan piety is at a discount; the rogues will get to America some way, and I may as well reap the benefit of their emigration as others. Besides, as long as I shall be helping to put them out of the way, why should the government complain? By removing the cause, I shall be assisting to allay the agitation of the public."

How gracefully a man can dupe himself by false reasoning, when it favours his own interest! So long as Mr. Wil-

liamson's false logic reasoned money into his pocket, it easily satisfied his judgment and his conscience. He could enter into secret negotiations with the Puritans to furnish them a passage to America, provided they would compensate him handsomely for the risk he incurred of detection and punishment by the government. On terms highly favourable to himself, he had granted passages for a company of thirteen, amongst whom were two ministers. These, however, were not individuals who had separated themselves entirely from the established church of England, but persons who, whilst they cherished an ardent affection for the doctrines and the ceremonies of that church, whilst they loved its liturgy and revered its bishops, were yet strongly opposed to the innovations which had been introduced by Archbishop Laud—men who, if novel, and what they deemed Popish rites and customs, had not been introduced into the ritual, and made obligatory upon all, would have lived and died in the bosom of the establishment. They loved the church, but mourned over its corruptions.

From these passengers Stephen learned more of the character of Laud's administration than he knew before. He ascertained the practical working of his novel measures, and learned particularly why it was that they were so unwelcome to a large portion of the people. Whilst to some it seemed a small affair whether, according to the requirements of Laud, they bowed at the name of Christ, when it was uttered in the services by the clergyman, or not; whether they regarded the Lord's supper as a real sacrifice, and the bread as the real body of Christ, or as only a commemorative ordinance, and the bread as a mere symbol; whether the communion table was placed in the centre of the chancel, or at the east side of the chancel, and there made in the form of an altar, having two or three steps for its ascent, and enclosed with a railing—whilst some viewed all these as matters of indifference, yet others regarded them as highly important; made them subjects of conscience, and would not

on any account yield to the enjoined innovation. Their refusal to conform to these requirements of the archbishop subjected them to all kinds of annoyances. Men who were sound in the belief of Christian doctrines, unexceptionable in their deportment, and laborious in the discharge of their pastoral duties, and who had occupied for many years the same field of labour, until they were surrounded by large congregations ardently attached to them, were, on account of their non-conformity in these non-essential particulars, fined, censured, and removed from their livings.

"I don't recognize the right of government to compel us to perform religious ceremonies contrary to the convictions of our own judgment and conscience," said the Rev. Mr. Blaisdell, when in conversation with others upon the quarter-deck.

"If it is right for government to oblige us to do some things against our conscience, it is right to oblige us to do many things; and then we might as well be destitute of conscience."

"Very true," replied Mr. Fairbanks. "Though it was a severe trial for me to tear myself away from the spot where I have lived and laboured for the last twenty years, yet I have chosen to do it rather than remain there with a polluted conscience. But it was a heavy affliction. There was the garden on which I had bestowed immense pains and labour. During all these years, I have diligently cultivated it. I filled it with the rarest flowers; I planted it with the choicest fruit; I grafted all the trees. Every tree has a history—something peculiar to itself. In that parsonage all my children were born. In the village cemetery are the remains of two of them—one on each side of their mother. With the inmates of every house I was acquainted, and by large numbers I know I was beloved. It was my flock. They had grown up around me, and I felt a shepherd's interest in them all." The good man wept as he called to recollection those whom he had left.

"Still, with all my attachment for the place and the pulpit, I could not

conform and remain with them with a good conscience. With just enough to pay my passage to America, I have left all those objects of interest, to commit myself to the uncertainties of the future, in a new world. I go to enjoy religious liberty—where I shall be permitted to cherish my own religious opinions, without being subjected to the persecuting edicts of the powers that be."

"I never could see," said Stephen, "what right the government had to dictate to the people their religious creeds."

"There are many other things which the government does, of which I presume you do not see the rightfulness."

"Very true; but this has always seemed to me to be so far beyond the proper authority of government, that I wonder the people submit to it."

"All the people do not submit. Our being on board this vessel to-day is the proof, and the consequence, that we will not submit. No man, whether priest, archbishop, or king, shall coerce my religious views."

"But are you certain that the colonial government in America will not interfere with your theological views?"

"How can they? They know the evil of it. Persecution has driven them from their own land. It would be the most palpable inconsistency for them to inflict upon others that from which they have fled themselves."

"So it seems to me," said Stephen. "They would be as bad as their persecutors, for they would be guilty of similar conduct."

The effect of the various conversations of Stephen with the passengers was, to awaken in his mind a deep sympathy in their behalf. Although he had been brought up under the influence of the established church, of which his parents were members of the "straitest sect," who justified every measure of the government, he did not by any means partake of all their views. The laws which had been passed against the non-conformists in the church, and the dissenters who had separated from it, appeared to him both unjust and

cruel. He could not, therefore, refrain from rejoicing that an asylum was offered them in the new world, where they would be free from this spiritual tyranny. Each of the company had a personal history of sufferings, arising from the iniquitous policy which had been pursued by Laud. As Stephen became sufficiently acquainted to converse with the different passengers, his astonishment was daily increased by discovering the numerous ways in which the ecclesiastical laws of the kingdom were fatal to the happiness, not only of those who could not conscientiously comply with them, but to all such also as were in any wise dependent upon these—as wives, children, servants, or workmen. Consequently, his aversion to those laws was greatly increased.

Finding in him a sympathizing friend, the passengers disclosed to him fully the bitter experience through which they had passed, for not denying what they sincerely believed, or for refusing to perform what they considered was positively wrong. At times his eyes were filled with tears, and his blood boiled as he listened to their affecting and exciting narratives.

It was usual for the passengers to have daily devotions on board, and preaching, when the weather would permit. As these exercises received their colouring from the peculiar circumstances in which the Puritans were placed, their tendency was to lessen in the mind of Stephen his prejudices and opposition towards their views, and to create a dislike towards the ritual of the episcopal church.

After a passage of moderate length, the Reindeer arrived at Boston. Stephen was now full of business. It was his place to see that all articles of merchandise taken on board, and of which he had kept the account, were delivered or accounted for. This being over, he looked around for a boarding-place, and after considerable trouble, nearly all the houses being filled by the new arrivals, he succeeded in obtaining accommodations.

A small attic chamber, only large enough to contain his trunk and bed,

with a small table, and a single chair, | afforded him. With these he managed  
were all the conveniences that could be | to make himself quite comfortable.

### GOD CHOOSES THE POOR OF THIS WORLD.

MOSES was the son of a poor Le-  
vite—Gideon was a thresher—David  
was a shepherd boy—Amos was a  
herdsman—the Apostles were “igno-  
rant and unlearned.”

The reformer Zwingli emerged from  
a shepherd’s hut among the Alps.  
Melancthon, the great theologian of the  
Reformation, was a workman in an  
armourer’s shop. Martin Luther was  
the child of a poor miner.

Carey, who originated the plan of

translating the Bible into the language  
of the millions of Hindustan, was a  
shoemaker in Northampton. Dr.  
Morrison, who translated the Bible  
into the Chinese language, was a last-  
maker in Newcastle. Dr. Milne was  
a herd-boy in Aberdeenshire. Dr.  
Adam Clarke was the child of Irish  
cottars. John Foster was a weaver.  
Andrew Fuller was a farm-servant.  
William Jay of Bath was a brick-  
layer’s labourer.

### HOLY ASPIRATION.

“Blessed are they which do hunger and thirst after righteousness: for they shall be  
filled.”—MATT. v. 6.

THERE are centring in our com-  
plicated nature a variety of appetites.  
These appetites are ever the springs of  
action. There are the animal for food,  
the intellectual for truth, the moral  
for rectitude. The power of the first  
is seen in all; it keeps the world in  
action. The power of the second is  
seen mainly in the thinker: it is the  
impulse of the philosopher. The  
power of the last is seen in the Church:  
it is the spring of religion. The second  
is not so generally felt as the first, nor  
is the third so generally felt as the se-  
cond, and yet the third far transcends  
the other two in importance. Man’s  
deepest want is *righteousness*. Appetite  
implies two things:—(1) *Health*. The  
body without appetite for food is  
diseased, the intellect without an appe-  
tite for truth is diseased, and the soul  
without an appetite for righteousness  
is diseased; and the reason therefore  
why men do not hunger and thirst  
more after righteousness, is because the  
soul is diseased. Appetite implies (2)

*Provision*. The existence of desire—  
physical, intellectual, or moral—im-  
plies a corresponding object. They  
that hunger and thirst after “right-  
eousness *shall* be fed.” There is no ob-  
stacle to prevent the poorest man that  
hungers and thirsts after it, from be-  
coming good. Goodness, like the air  
we breathe, is ever at hand; it en-  
compasses our path. If we really  
*desire* it we shall have it. This holy  
aspiration is indispensable to the hap-  
piness of all finite intelligences; without  
it, even angelic natures would have no  
stimulus, and would make no progress.  
Their energies would wane into weak-  
ness for the want of exercise. Under  
its craving force the world of happy  
spirits ever press “towards the mark”  
for a still higher “prize;” and, as they  
press, they rise to brighter scenes, and  
feel the ecstasies of sublimer joys.  
Truly blessed, then, are they that  
“hunger and thirst after righteous-  
ness.”



Yours truly  
B. W. Noel

*Engraved by E. Whimper from a Drawing by H. Anelay.*

## ARE YOU FOR OR AGAINST CHRIST ?

"He that is not with me is against me."—MATT. xii. 30.

A REAL neutrality is one of the rarest things in the world. Man is not made for indifference. Undoubtedly he may feel neither love nor hatred for things which are completely foreign to him, and to which no circumstance directs his attention. But whatever affects him nearly, everything which exerts an influence upon his fortune, nay more, everything which he sees exciting general interest, becomes to him an object of some kind of sentiment. His tastes may change, but, like a pendulum, he oscillates perpetually from affection to aversion, and from aversion to affection, without ever stopping in the intermediate space. His soul being made for feeling, and feeling being his life, he is, so to speak, constrained to love or hate, and to flee from indifference as a kind of death. Each of us, by reflecting upon himself and consulting his recollections, will recognize this disposition without difficulty. This fact, then, will be sufficient to put us on our guard against the notion that we may *not* be *for* Jesus Christ, and yet not be *against* him.

But if the observation we have just made be true in general, it is especially so in the domain of religion. A religion is an opinion and a system; but what distinguishes it from all opinions and systems is, that it professes to be the work of God, and "all in all" to man. Any religion which should lay claim to less would belie itself, and be unworthy of the nature of religion. If a religion is true, it follows that we ought to love it with all our heart; if false, to detest it with all our heart; for the question turns upon a matter of the highest excellence, or a criminal imposture; a work of God, or a work

of the devil; a thing adapted to destroy or to save our souls. Is neutrality, in such a case, possible? Can we remain without any sentiment in the presence of a fact, immense, overpowering, absorbing, which unceasingly solicits a decision? Is it not here that indifference must find its limit?

But I go further, and say, if we had even remained indifferent, we would not the less have made, without willing it, a choice. Because true religion meriting nothing less than our whole love, not to devote ourselves to it is to be against it; and a false religion not deserving anything but our deepest hatred, not to oppose it is to be for it. Here any middle course is impossible. The indifferent person will hear false religion on the one side say to him, Since you are not against me, you are for me; and on the other side, true religion cry to him, Since you are not for me, you are against me.

And to make this last truth more evident, suppose that God manifest in the flesh has descended to the earth, in the person of a being resembling you; that the character of that being is the ideal of perfection; his work, the salvation of the human race; his precepts, holiness itself; his feelings in reference to you, a boundless compassion. You acknowledge in him all these attributes, and you say to him, Since thou art the ideal of perfection, the rule of holiness, God himself manifest in the flesh; since thou hast shed thy blood upon the cross for the salvation of my soul, I cannot be against thee, but I will not be for thee. And for whom, then, great God! for whom, then, is that heart? for it is necessary to be for some one; the

heart must attach itself to something ; it does not live but as it loves. For whom, then, will you be if not for God ? Probably for ourselves, I suppose. But what is that *you*, separated from God, except the flesh in all its corruption, and sin in all its deformity ? And if a man is *for* such things is he not *against* God ? If he is for his own de-

praved will, is he not against God ? If he is for a demon, is he not against God ? No, my brethren, there are in the world only two empires which I need name ; but I affirm, that he who is not in the one, is necessarily in the other ; that he who is not with Jesus Christ, is against Jesus Christ. Behold the neutrality of the indifferent !

## THE TEST OF TRUTH.

BY JAMES DOUGLASS, ESQ.

WE, who have the Bible by our side, have continued need of reviving its impressions on our hearts, by opening and reopening its sacred pages, and inquiring of every religious notion that springs up in the mind, from whence it proceeds—whether from the Word of God, and then we gladly receive it ; or whether merely from the workings of our own mind, and then we would as gladly discard it, as part of that lumber of human inventions and will-worship which in past times has so often encumbered the truth.

In the first ages little of this caution was used. The test of truth—the Bible—was not so ready at hand to be applied to every notion that demanded admittance. As in the parable of the sower, and as in the case of the thorny-ground hearers, the crop was too motley and diversified for profitable use. Half-understood tenets, imperfectly-remembered traditions—arguments that ended in fancies, and similitudes that were mistaken for arguments, filled the mind with a variegated cloud-scenery that obscured the brightness of the Sun of Righteousness.

Then the doors of the metaphoric Church were flung wider and wider open. A camel, with a whole load of antiquated rubbish, might enter fearlessly in. Converts were succeeded by

half-converts, and these in their turn were succeeded by a multitude, Christians in name but Pagans at heart, who, though exorcised by holy water, introduced their own lying spirits into the desecrated churches instead of the Spirit of truth. The Church was changed without any sudden change on the part of the disciples who composed it—it was the want of change of its votaries which produced an apparent change, but a real permanence. Christians and Pagans joining together in an outward union, Christianity and Paganism, in the too natural course of events, coalesced. Romanism then appeared in its full development (with respect to the mass) as Paganism baptized ; with respect to the more thoughtful, displaying the combining elements in every varying proportion, as it does to the present hour,—some being almost entirely Christian, and others almost entirely Pagan, with every intermediate shade of degradation.

One tenet alone was absolutely required—submission to the Church ; and but one rite of initiation—baptism ; which was supposed to confer regeneration. As transubstantiation is demonstrated at once to be false by the evidence of the senses, so baptismal regeneration is perpetually confuted by universal experience. The apostle could say to

the primitive converts, enumerating the classes of the greatest sinners among the Gentiles, with the peculiar enormities of their sin, "Such were some of you;" but, to the baptismally regenerated of Spain and Italy, we may say, and from their own authorities, Such are many of you—with, perhaps, sins of yet deeper turpitude than prevailed in the heathen times of these respective countries.

Baptism is connected in the Scrip-

tures with regeneration, but not as the Romanists connect them. They are guilty of the fallacy of the *ἄσπερον πρότροπον*—in plain English, of putting the cart before the horse. In ancient times the regenerated were invited to be baptized;—believe and be baptized—belief being the first act of the regenerated mind. With the Romanists persons are baptized in order to be regenerated, but with a woful want of the expected result.

## MONTHLY SUMMARY OF PUBLIC AFFAIRS.

THE preparations for the war with Russia have been carried on with great vigour, and on a scale of unparalleled magnificence. To meet the expenses thereby incurred, the Chancellor of the Exchequer has proposed to increase by one half the present income tax. By the time these pages meet the public eye, the Anglo-French armaments will have reached their destination. May God in his mercy even yet avert the dreadful evils which are suspended upon their contemplated movements, and which some of our leading statesmen appear to treat with a levity so unbecoming as to bring down upon them well-merited castigation from such men as honest John Bright and Richard Cobden, and also the indignation of an insulted people, and at which even the "Times" has thundered indignant rebuke.

Reports which have not at present been confirmed are in circulation, of an offer made by the Emperor of Russia to withdraw his troops from the Danubian principalities upon the condition that the French and English armaments shall be recalled; after which the Czar professes his willingness to renew diplomatic efforts to settle the dispute between Russia and Turkey. To this the Western powers, it is said, will not consent. It is also intimated that on the refusal of England and France to comply with this proposal, Austria will imitate the conduct of Prussia, and stand altogether aloof from the powers committed to resistance—a policy which would most certainly lead to a protracted and bloody struggle with the down-trodden people of Hungary and Italy, and set all Europe in flames. In a few days, it is probable this report will be found to be a mere fabrication, if not a *ruse*, on the part of Russia, to lead the Western powers to suspend, or slacken, their preparations for carrying on the war.

A deputation from the Society of Friends, consisting of Joseph Sturge of Birmingham, Robert Charlton of Bristol, and Henry Pease of Darlington, have been on a peace mission to the Emperor of Russia, with whom they have had an interview in his palace at St. Peteraburg. They were very courteously received by the Czar, who, in replying to the memorial presented by these "ambassadors of peace," expressed what he will, at no very distant period, discover to be an awful blunder—that "as a Christian, he was ready to comply with the precepts of religion," but as a sovereign, "his present duty was to attend to the interests and honour of his country." As if the welfare of his myriad-peopled nation were not identical with the practice of Christian virtues. Alas, so it is, men of all grades separate the ideal from the actual, the principles from the practice, of Divine Christianity.

Ministers, to avoid any "untoward event" which might possibly result from the organized and desperate opposition of a still powerful faction, to the New Reform Bill, have postponed for a time all further consideration of that important measure.

In Calabria, there have been several shocks of earthquake, by which upwards of two thousand lives have been sacrificed.

In an American paper we have read with horror an account of the fiendish act of a slave owner. The slave had struck a white man, upon whom Lynch law was executed on the spot. The victim was chained to a tree, faggots were placed around him, and after he had drunk a little water, the chivalry of the white population caused fire to be put to the combustible material. When the flames began to burn him, his agony developed his gigantic muscular power, so that he actually forced the



staple from the tree, and bounded from the burning mass; but he instantly fell, pierced with rifle-balls, and his body was thrown into the flames and consumed. Nearly 4000 slaves were brought to witness the execution, and several magistrates and ministers were present, and warned the slave assembly of the fate that awaited them if they proved refractory and rebellious.

**THE MADIAT.**—A government annuity, on the joint lives of Francesco and Rosa

Madiat, and on that of the survivors of them, has been completed.

**FATE OF CHRISTENDOM.**—Mr. Henry Drummond, M.P., in a pamphlet bearing this title, proclaims that the end of the world is immediately at hand.

**THE CHOLERA,** in its malignant form, has appeared at Leeds, Glasgow and Limerick, at Kanturk (near Limerick), doing its deadly office with unparalleled suddenness.

## DENOMINATIONAL INTELLIGENCE.

### RECOGNITION SERVICES.

**CARDIFF, CANTON.**—Dec. 26. Of Mr. W. Owen, assistant preacher, at the Tabernacle Church, Cardiff, when several neighbouring ministers and gentleman took part in the services.

**EBBVALE, MONMOUTHSHIRE.**—On Feb. 16 and 17. Of Mr. J. H. Hill, of Pontypool College. The services were conducted by Messrs. S. Williams, of Nantyglo, and D. Davies, of Treforest, G. Thomas, Classical Tutor, and T. Thomas, Theological Tutor, of the College, by whom the charge to the pastor was delivered, and T. Davies, of Merthyr. In the evening of the last day's services two sermons were preached by Messrs. Timothy Thomas and Thomas Thomas.

**LONDON, GARNER CHAPEL, CLAPHAM.**—On Jan. 13. Of Mr. G. Elven—The morning service was commenced by reading Scriptures, and prayer by Mr. Wyard, of Soho Chapel; Mr. Foreman delivered the introductory discourse and proposed and received the usual questions. In the afternoon, the designation prayer was offered by Mr. R. Aldis, and the charge delivered by Mr. Allen, of Stepney, from 2 Tim. ii. 5. Mr. Jones, late of Chatham, concluded the service with prayer. The evening service commenced with reading the Scriptures, and prayer by Mr. S. K. Bland of Cheshunt, after which, Mr. J. Wells, of the Surrey Tabernacle, preached from James ii. 12. Although the weather was unfavourable, a goodly number of persons attended on these interesting and important services, in which several other ministers took part.

**OVER, CAMBRIDGESHIRE.**—On Jan. 8. Of Mr. R. Abbott, on which occasion Mr. Foreman, the oldest member of the church, prayed; the pastor gave an outline of his Christian experience and doctrinal views; Mr. Cattell, the senior deacon, related the Lord's dealings with the church for the last thirty years, and

brethren Brown, Simon, and Ingrey, delivered suitable addresses.

### PRESENTATION SERVICES.

**HERDEN BRIDGE, Feb. 11.**—At a social gathering of the Church, a purse of sixty sovereigns was presented to Rev. J. Cross, on completing the twentieth year of his pastorate. Suitable addresses were delivered by Revs. P. Scott of Brearley, T. Vasey of Wainsgate, and J. Spencer of Halifax.

**LONDON, BLOOMSBURY CHAPEL,** on Feb. 14.—The annual social meeting of the church was held, when interesting and instructive reports of the different departments of Christian effort, made by the church, were read on this occasion. A portrait of the esteemed Pastor, painted by Mr. Dixie, was presented to the Church by Mr. Lance, a member of the church, in behalf of his brother artist and fellow member.\* S. M. Peto, Esq., M.P., on behalf of the church, acknowledged the gift in an appropriate address. The church at Bloomsbury Chapel consists of upwards of Four Hundred Members.

**SALISBURY.**—Mr. J. W. Todd, pastor of the Baptist Church, has recently been presented with a silver tea-pot and cream ewer, of the value of £20.

### MINISTERIAL CHANGES.

**BIRKENHEAD, CHESHIRE.**—Rev. W. H. Bonner, from London.

**BOLTON.**—Rev. J. J. Owen, from Sadden.

**CUPAR, FIFE.**—The Rev. W. P. Grant, late minister of the Independent Chapel, Crannock, and who was recently baptized, has accepted the pastorate of the Baptist Church at Cupar, Fife.

**HEYWOOD.**—Mr. F. Britcliffe, of Horton College, Bradford, has accepted a cordial and unanimous invitation to the pastorate of the Baptist Church assembling in Rochdale Road.

**KENNINGHALL, NORFOLK.**—Mr. Upton, from Aylsham.

\* Of this Portrait we hope to give an Engraving in our next number.

## OPENING OF NEW CHAPELS.

DEVONPORT, on Feb. 7.—The foundation of a new Baptist Chapel was laid by Mr. Horton. The interesting services of the day were conducted by the Rev. Messrs. S. Nicholson, Gostrick, Jones, Hampson, Pyer, Slater, and Withington. Brother Trevor commenced and Brother Rogers concluded the services by prayer.

LONDON, NEW NORTH ROAD, SALEM CHAPEL, on Lord's Day, Jan. 1. This newly erected and commodious chapel was reopened, in connexion with the Scotch Baptist Church lately meeting in Dorchester Hall, when two sermons were preached by Mr. Dunning, pastor of the church, and Mr. Cumming of Linehouse.

ROCHDALE, LANCASHIRE, on Wednesday, Jan. 18.—A new Baptist Chapel and School-room was opened in Drake Street, Rochdale, when sermons were preached by Revs. W. Brock, of London, and H. S. Brown, of Liverpool.—And on the following Lord's Day, by the Revs. C. M. Birrell, of Liverpool, and E. C. Lewis, of Rochdale; the collections amounted to £120.

## BAPTISMS.

ABERTILLY, MONMOUTHSHIRE, ENGLISH BAPTISTS.—Four by Mr. G. Thomas, of Pontypool College, and three by Mr. Lewis; both services were conducted in the open air.

AYTON, BERWICKSHIRE, March 12th.—Two at the Baptist Chapel, Berwick-on-Tweed, by Mr. Hawkins.

BETHANY, Jan. 26.—Two by Mr. Fuller.

CARDIFF, Jan. 22.—Two by Mr. Owen.

HASLINGDEN, BURY ROAD, Jan. 20.—Two by Mr. Bury, and on Feb. 5, two by Mr. Marshall, Mr. Bury being unwell.

INSKIP, LANCASHIRE, On Jan. 29.—One by Mr. Compton.

LONDON, SPENCER PLACE, GOSWELL ROAD, Feb. 17.—Eight (six connected with the Sabbath-School) and on March 9th, three by Mr. Jennings.

—, BUTESSLAND STREET, Feb. 9.—Five by Mr. Rothery.

—, POPLAR, Feb. 16. Two, by Mr. Bowles.

LANIDLOES, NORTH WALES, Feb. 5.—Sixteen, and on Jan. 22, at New Chapel, twelve, by Mr. Evans.

LEAMINGTON, Feb. 5.—Two, from the Bible Class, by Dr. O. Winslow.

MELBOURNE, DERRYSHIRE, Feb. 1.—One.

RUGBY, WARWICKSHIRE, on Jan. 29.—Two by Mr. Angus.

SALFORD, Jan. 29.—Two by Mr. Wood.

SHERNESS, Feb. 5.—Three.

SOHAM, CAMBRIDGESHIRE, on Jan. 29.—One by Mr. Smith.

SUNNYSIDE, LANCASHIRE, Feb. 4.—One by Mr. Nichols.

WARWICK, Feb. 5.—Four by Mr. Nash.

EAST INDIES, MONGHYR.—Mr. Lawrence

has baptized five persons—three natives, and two Europeans.

SERAMPORE.—Mr. Denham baptized three young men in November last.

RANGOON.—Recently Thirty-one Karens and Eight Burmans have been baptized; many interesting cases of almost entire households being converted are reported in the Missionary Herald.

CALCUTTA, Oct. 16.—One by Mr. Leslie.

BARISAL, Oct. 13.—Three by Mr. Page.

BENARES, Sept. 11.—Two by Mr. Smith, and on Oct. 23, two by Mr. Heinig; Mr. Smith preached on the occasion.

BIRBHUM, Sept. 30.—Two by Mr. Williamson.

ORISSA PIPLI, Oct. 17.—Two Hindoo converts by Mr. Miller.

DUM DUM, Nov. 6.—One by Mr. Lewis.

WEST INDIES, SAVANAH LA MAR AND FULLER'S FIELD.—Mr. Clarke reports, additions by Baptisms, One hundred and twenty-eight.

PUERTU PLATA, ST. DOMINGO.—Mr. Rycroft has baptized two.

HAYTI.—Three baptisms are reported.

TRINIDAD.—Mr. Law has baptized Twenty-three persons.

AFRICA, CAMEROON.—Seven converts have been added by baptism, by Mr. Saker.

BIMBIA.—Mr. Fuller has baptized three converts, one of them the daughter of the old king.

## DEATHS.

CLARKE, MISS ELIZABETH SARAH, daughter of Rev. Owen Clarke, pastor of Vernon Chapel, Pentonville, on Jan. 13th, aged 31. Her character was remarkable for its genuine truthfulness, soundness of judgment, and benevolent consistency. Her closing months of gradually declining health were supported by her with steady confidence in the Saviour.

CLIFTON, JOHN, of Guilsborough, Northamptonshire, March 9th, aged 95. He was a member of the Baptist Church in that place for 69 years.

COOK, MRS. R., at Leicester, Dec. 11, in her 80th year. Her last words were—"Flesh and heart fail me," but death prevented the utterance of her confidence in God as her eternal portion.

COOPER, MR. W., a deacon of the Baptist Church in Badcox Lane, on Jan. 7, aged 70. He has left bequests of one thousand pounds to various Baptist institutions. His last words were—"Glory! Glory! Glory! Victory! Victory! Victory through the blood of the Lamb! Victory! Victory! Vic—Vic—"

GOODRIDGE, MR. W., Jan. 1st. At Tunnel Hill, near Blisworth; 47 years a member, and 28 years deacon, of the Baptist Church at Blisworth, Northamptonshire.

LEWIS, MRS. J., at Blaenavon, Monmouthshire, on Feb. 3, aged 71. She was

well known to most Baptist Ministers in the principality for the last 50 years.

- LUKE, MARY**, the beloved wife of Mr. Thos. Luke, Jan. 10th, at Braunston, Northamptonshire. She was baptized and received into the Church at Roade, more than 50 years since. Her funeral sermon was preached by the Rev. T. Chamberlain, of Pattishall, from Ezek. xxiv. 16.
- SANDERS, MARY ANN**, the beloved wife of Joseph Sanders, Esq., one of the deacons of the Baptist Church, Church Street, Blackfriars, and daughter of Russell Pontifex, Esq., Russell Square, Southwark, on March 2nd, aged 56.

**TALFOURD, MR. JUSTICE**, one of the brightest ornaments of our times, the son of a Dissenter, and the grandson of a Dissenting preacher, on the 13th ult. While delivering a charge to the grand jury, suddenly, and without a moment's warning, he fell back in his seat and expired.

**THOMAS, MRS. MARY**, of Winnall's-hill House, Coleford, Gloucestershire, on Feb. 25. The Baptist Church has lost a valuable member, the Sunday-school an efficient teacher, and poor Christians a kind benefactor.

#### LITERARY NOTICES.

**A MONUMENT OF DIVINE GRACE**, exemplified in the remarkable conversion and happy death of **HUGH OWEN**, the Radnorshire Champion, by the Rev. D. L. Pughe, Baptist Minister, Builth. Third thousand. Llanidloes, J. Pryse. London, H. Hughes. A very excellent little book, from which we purpose giving an extract in our next number.

**THE EVANGELICAL SYSTEM**, considered in its various aspects. A book for the times, by the Rev. JOHN STOCK, minister of Salendine Nook Chapel, Huddersfield. Three Shillings, cloth.

Mr. Stock's valuable work is deserving of the numerous and very high commendations it has received from the Christian press.

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### A REQUEST.

Will each of our Subscribers devote **ONE HALF HOUR** in making the best use they can of the accompanying Prospectus of the "**BAPTIST MESSENGER**," and thereby help us in promoting its circulation in their respective localities? In that short space of time some half dozen or more additional Subscribers might be easily obtained. We have known such assistance rendered to have been attended with very great success. In the present case the exceeding low price at which it is issued, as well as its character and contents, will be found sufficient to obviate any objection as to the giving up of any other publication to which the "**Baptist Messenger**" may be considered as supplemental.

**SPARE US THE HALF HOUR**, and **RENDER US THE AID** we thus urgently and respectfully solicit.

**THE EDITORS.**

LONDON: PUBLISHED BY BENJ. L. GREEN,  
62, PATERNOSTER ROW.

*To whom all Communications, under Cover to the Editors, are to be addressed.*

# THE BAPTIST MESSENGER

AN

Evangelical Treasury and Chronicle of the Churches.

No. 2.

MAY, 1854.

Price One Halfpenny.



*William Brock*

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NOTICES TO CORRESPONDENTS.

On account of being so limited in space, our numerous Correspondents must excuse a formal acknowledgment. VERITAS, as we are advised, is decidedly wrong. The following communications—"The Voice of one crying in the wilderness," "Why should I labour for Christ?" "How may I glorify Christ?" "Three Steps to Heaven," "A Fire Side Sermon," "The best of days," "A Hymn," must stand over for the present.

A CHARMING BOOK FOR GIRLS, now publishing, to be completed in Twenty weekly numbers, price One Halfpenny, or in Five monthly parts, price 2d.  
LITTLE GERTY, THE LAMPLIGHTER'S FOUNDLING, a STORY OF THE TRUE, THE BEAUTIFUL and the GOOD, edited by GRACE E. DALTON.

London, Benj. L. Green, 62, Paternoster Row, and sold by all booksellers.

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

## CHAPTER II.—SUSPECTED HERETICS.

By means of letters which he had brought with him from England, Stephen Williamson was soon introduced to the most prominent families of the colony. The character and social position of his father being well known, assisted in eliciting the interest of the people in his behalf. It was not long before he obtained a desirable situation in the store of Mr. Strongfaith Bates. This was a peculiar establishment. As a store, it furnished the colonists with such groceries, dry goods, and other articles for domestic purposes, as they were not supplied with from other sources. In addition to this, it was a place of exchange, or barter, where the productions of the English were exchanged for the furs, moccasins, game, and other articles brought into the settlement by the Indians. Being both the store and the "trucking house" of the colony, it was a place of public resort for the men—a kind of social exchange, where were picked up all the floating items of intelligence, and where all the topics of the times were freely discussed. It was a place of so much importance in the infant settlement, that the dignitaries in the church and state did not think it unbecoming their position to visit it, and, as occasion required, to take part in conversation. At different times, principles of law, government, and religion were there fully canvassed. This furnished Stephen with the opportunity of learning more of the Puritan character and spirit than he could have acquired in any other position in the town.

One day, when several of them, according to their usual practice, had assembled there, among whom were Endicott, Pynchon, and Dudley, three leading men in the colony, the conversation turned upon a subject that had occasioned considerable excitement amongst the people.

"I am somewhat suspicious," said

Endicott, in a low confidential tone of voice, "that our brother of the mill is tainted with this pestilent heresy."

"Indeed! what makes you think so?" asked Pynchon.

"I noticed," continued Endicott, "that last Sabbath, when our pastor was baptizing the child of brother Aldersey, he held his head down, and refused to behold the edifying ordinance."

"We must keep our eye upon him, then, for the apostle, you know, commands us to 'mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.'"

"And a wise command it is, too, Dudley; for unless we deal with these errorists with a strong hand, their heresy will spread as doth a pestilence."

"True, true," said Pynchon; "the surest way is to nip it in the bud—to crush the viper while it's young."

Stephen, who was at the desk, making an entry of some goods he had just sold, paused in his writing at hearing such language.

"I fear," said Endicott, "that we shall have more trouble with these errorists than some of us dream of. I learn that there are a number of them in different parts of the colony. We may rest assured that they will not keep quiet. Their past history, as well as that of the stiff-necked Familists, shows that they are not content with holding their opinions; but, as a matter of religious duty, they are active in making proselytes. Their heresy is like the leprosy, very spreading and contagious. And if I could have my way, I would treat them as lepers were anciently treated—I would shut them up by themselves; or, if they ran loose, I would have their heads shaved, their lips covered, and oblige them, whenever any one approached them, to cry out, 'I am

unclean, unclean.' They are like prolific weeds in the garden of the Lord. The sooner they are rooted up, the better will it be for Zion."

"I hope," said Pynchon, "that the great Head of the church will give our godly ministers and magistrates the wisdom that cometh from above, and which is profitable to direct in every emergency."

The impression made on the mind of Stephen by this conversation was painful. It seemed to him as if he detected the spirit of Laud in the remarks he had heard. If the principles which had been expressed were to be carried out, he thought they would lead to scenes similar to those which had been acted under the direction of the archbishop. He experienced special solicitude for the suspected heretic, although he knew not who it was.

"I think," said Dudley, addressing himself to Endicott, "that you had better inform the minister of your suspicions immediately, and let him, as the priest did under the Jewish law, examine the supposed leper, for you know that, under the law, if a man was suspected of having the leprosy, he was brought to the priest for examination, and if the hair of the flesh was turned white, and the plague in sight was deeper than the skin of his flesh, the priest declared it leprosy, and the man was treated as unclean.\* In like manner our minister ought to have an interview with our mill brother, to see whether your suspicions are correct—whether the hair in the plague is turned white, and whether the sore is more than skin deep."

"Well," said Strongfaith, who had thus far been a silent, though, for special reasons, a deeply-interested listener, "suppose the sore proves to be not only skin deep, but heart and soul deep—what then?"

"What then!" echoed Endicott, with unusual warmth; "why, let our godly Cotton, who is a skilful physician in treating diseased souls, administer a spiritual medicine. By the application

of a strong theological plaster he may heal the sore."

"But suppose the application is unsuccessful; suppose the sore is irritated, and becomes inflamed by the treatment; what then?"

"What then?" repeated Endicott, with earnestness; "why, I would have him brought before the church and the magistrates, and treated as all heretics deserve."

A number of customers now entered the store, who interrupted the conversation, and the parties separated.

After they had left the store, as they were walking slowly through the street, Endicott, who was walking between the other two, said in a low, measured tone of voice, "Do you know whether Strongfaith Bates is well established in the truth?"

"I know nothing to the contrary," replied Pynchon. Dudley remained silent.

"I did not like," continued Endicott, "his questions, nor his manner of propounding them. Why is he so anxious to know how the mill brother would be treated if guilty of heresy, unless he have a little of the bad leaven himself?"

"True, true," said Dudley; "and why should he have indulged the supposition that the treatment of the minister would increase the difficulty, unless he was well convinced of the obstinacy of the case?"

"It would not be surprising if they had had private conferences upon the subject."

"And, as birds of a feather flock together, they probably sympathize with each other."

"We must endeavour to ascertain the facts," said Pynchon, "for the question has crossed my mind, more than once. Why do those who are known to be tainted with this heresy frequent Bates's store? I should think that he had the custom of them from all the different settlements, for I have seen suspicious persons there from Weymouth, Swansea, and Lynn: and now I remember what I had forgotten—that last week I took up his Bible in the store, and upon opening it, found that the leaves were turned to

\* Lev. xiii. 3.

several passages referring to the disputed subject."

"Indeed!" replied Endicott, "evidence thickens. We must be on our guard, or we shall find these errorists will increase like the locusts of Egypt."

"Yes, and like them they will destroy every green thing in the garden of the Lord," added Dudley. "The evil must be prevented, and if it can be brought about in no other way, we must use an iron rod, as we did in the case of the heretical and blasphemous Gorton, and his adherents." This was said with emphasis.

The parties now reached a corner of the street, or more properly road, where they separated; each going in a different direction homeward.

#### CHAPTER III.—A NAME EXPLAINED.

AFTER the customers had been waited upon, and all had left the store, Stephen asked his employer what heresy was alluded to, in the conversation he had just heard.

"They call it Anabaptism, and those who hold to it Anabaptists; but that, I think, is a term of reproach."

"Anabaptists?" said Stephen, musingly; "and who are they?"

"They are persons who maintain that the doctrine of infant baptism is not taught in the Scriptures—that none only but those who have repented of sin, and believed in the Lord Jesus Christ, ought to be baptized, and that the ordinance can be properly administered only by immersion."

"But why do they call them Anabaptists?" inquired Stephen, with a strong accent upon the first syllable of the word.

"As explained by our minister, in a sermon which he preached against this people a few Sabbaths ago, the word *Anabaptism* means re-baptism, or baptism again; and it is given to them because they baptize or immerse those who have received the ordinance in their infancy."

"That is," continued Stephen, "if a person who has been sprinkled in in-

fancy is afterwards convinced that that was not baptism, and then upon his own profession of repentance and faith, is baptized by immersion, him they call an Anabaptist."

"Yes, precisely.\*"

"Do you know any of these people?" asked Stephen.

Mr. Bates paused. He knew that these people were objects of dislike and hatred to the Puritans, and would probably be proceeded against ecclesiastically and legally, by the church and the government, and he did not wish to be known as one of their confidential acquaintances, lest that fact should become public, and he be called upon to testify against them, and perhaps be officially censured himself. Although he knew that Stephen was not a member of any church, yet he was ignorant of his views upon the question at issue between that people and the standing order; he therefore carelessly remarked, in reply to his inquiry,—

"Some of them come in here occasionally."

"Are they timid about expressing their sentiments?"

"Not at all. I have heard them argue here with some of our church, by the hour together."

"What is their character?"

"They are honest, upright men; firm believers in the gospel of Jesus Christ; conscientious; fearless, but perhaps a little too forward in making known

\* We have given, in the above conversation, the common opinion respecting the views of the Anabaptists. But recent researches into their history have shown that these popular opinions are incorrect. The Anabaptists were not, as a general thing, immersionists. Their history abounds with instances of their administering sprinkling. When they baptized by immersion, it was an exception to their general practice. They were called *Ana*-baptists because they denied the validity of the baptism of the Papal church, and re-sprinkled or baptized those who had received the ordinance at the hands of Romish priests. They were very far, therefore, from embracing the sentiments of the Baptists of the present day; and cannot with the least propriety, be identified with them.



their dissent from the doctrine of infant baptism."

"Are they in danger of persecution?"

"Why, as to that, you heard what was said here a few moments ago, by those three brethren, from which you may draw an inference."

"My inference, then, is," replied Stephen, instantly, "that if those three persons expressed the real spirit of the leading men of the colony, these Anabaptists will soon find themselves in hot water: I thought I could detect in their manner and tones of voice the same persecuting hate which I frequently saw the Episcopalians in my father's house exhibit towards the non-conformists. O, how much cruelty was inflicted upon them because they would not, and could not with a good conscience, comply with the despotic laws of the kingdom concerning religious matters!"

"I know all about it," replied Mr. Strongfaith Bates, "for I passed through the ordeal with my brethren, and to escape it we came to this uncivilized wilderness; settled down amid savage beasts, and more savage men, that here we might enjoy our religious opinions unmolested by government."

"And yet," said Stephen, "you are about to pursue the same course against these unoffending Baptists that you so strongly condemn when directed against yourselves. Is this consistent?"

A slight smile lighted up the countenance of Strongfaith. He was pleased with the tenor and spirit of Stephen's remark and question, and to draw him into a more full commitment of himself he replied,—

"What do you think of it?"

"I think of it?" said he, with considerable animation; "I will tell you;" and then, speaking more deliberately, but with no less emphasis than before, he added, "If the Puritans persecute these people because of their difference of religious principle and practice, they ought for ever to keep silent respecting the cruelties themselves received from the established church at home. Their own course will justify the persecuting measures of Archbishop Laud. They

will develop a similar spirit, and be in like manner guilty of injustice and cruelty."

"Then you would have no sympathy with a church or government which should attempt to crush what they believed to be religious errors, by severe penal enactments?"

"No. I go for freedom of thought."

Mr. Bates was now relieved. He knew not but that Stephen was in sympathy with the rulers, and might become an informer, and in that case he was aware that in the course of time he would be able to make disclosures of a most important nature, as his store was the only common resort of these suspected citizens, who there expressed themselves freely. He therefore resolved to make a confidant of his clerk in religious as well as in commercial affairs, and let him know exactly how he stood. Stephen would then perceive, he thought, the best course to pursue, when any of the church or the civil officers were in the store. It would make him more attentive to what was uttered by others, and more prudent in what he said himself. He accordingly replied,—

"There are a considerable number amongst us who go for the same thing; individuals who are very free, not only to think for themselves, but also to give utterance to their thoughts. It is proper that you should know, Stephen, that these Baptists are scattered around in the different settlements, and almost all of them are my customers. They come here from Rehoboth, Swansea, and Lynn, and as I always express a tolerant spirit towards them, and manifest an interest in their welfare, they have made quite a confidant of me. Indeed, I have heard them argue so frequently upon the points at issue between them and us, that I am not so sure they are wrong. Still, I am not prepared to yield the ground. To own the truth, Stephen, I am examining the whole subject for myself. This I have never done before. My parents believed in the validity of infant baptism, and had it administered to all their children. The ministers under whose instructions

I have always sat repeatedly preached upon its importance. I have, therefore, taken it for granted, as correct. And this, I presume, is the case with many others. They believe in it as a scriptural ordinance, because their parents and pastors have so taught them. *They*

*have never examined the subject for themselves.* I have heard so much upon this topic recently, that my faith in infant sprinkling is a little shaken, and I am determined to settle the matter by as thorough an examination of the whole ground as I am capable of giving it."

## POWER OF UNCONSCIOUS INFLUENCE.

It is a law of our nature to imitate. We unconsciously model from those among whom we live, while they are influenced for good or evil by the character we continually present to them. Our characters in early life are shaped in the home circle. The child is ever imitating. The actions, words, and spirit, of the parent are mighty moulding forces, though child and parent may be as unconscious of them as they are of the force which binds them to the solid earth. Even after home is left, how active is this law in youth! A companion neutralizes the good effected by years of parental training, and he who bids fair to be crowned with honour is covered with ignominy and shame. It is, perhaps, only in maturer years that we become less, unconsciously, the imitators of others, but even then we see the potency of this law.

*If, then, we look at man as a religious being, and mark his religious developments, we see this law still at work.* It is only when the God of the Bible is worshipped and adored that man begins to assume his right position in the world in which he is placed, and to approximate to the moral likeness in which he was originally created. Fellowship with purity begets purity: communion with God, frequent and lengthened, produces in us God-likeness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image

from glory to glory, as by the Spirit of the Lord."

The practical deductions from this subject are obvious, as well as solemnly important. If, in our daily life, we are constantly influencing others, what a stimulating motive have to seek the Divine model, and to conform ourselves to it. While this alone can prevent us from living to injure and destroy human souls, it can alone render us mighty as preachers of righteousness. No influence among men, for good or evil, is so potent as *unconscious* influence—the influence of our daily character. Compared with this, the burning eloquence of an Apollo is but as the "sounding brass, or a tinkling cymbal." Men preach by a look, by intonations of voice, by the utterance of a word. Voiceless sermons are not less powerful because they are voiceless. If there are "sermons in stones, and books in running brooks," surely there are homilies in the unfoldings of character. In the moral world, as in the physical, quiet forces are the most powerful. The rolling thunder shaking the firm earth, the winged lightning scathing the forest-tree, the electric fluid shivering the seabound rock, are feeble agencies compared with the falling dew or darting sunlight. These are mighty forces, for they restore a drooping creation, and fill the world with life, beauty, and joy.

## SAVIOUR, I LOOK TO THEE.

SAVIOUR, I look to Thee,  
Who art a sympathising friend:  
When bitter sorrows my heart rend,  
And chastening ills my steps attend—  
I look to Thee!

Saviour, I look to Thee: [prest,  
When neath care's ponderous burden  
I look around but find no rest,  
And cheering hope forsakes my breast,  
I look to Thee!

Saviour, I look to Thee:  
In pity thou wilt condescend, [bend,  
From thy bright throne thine ear to  
And needed help and succour send—  
I look to Thee.

Saviour, I look to Thee:  
For thou wilt be my staff and stay  
When earthly hopes and joys decay,  
And friends once dear now turn away—  
I look to Thee.

Saviour, I look to Thee. [side,  
From righteous wrath to thy pierced  
I flee my guilty soul to hide,  
And know that I am justified—  
I look to Thee.

Saviour, I look to Thee,  
When thickest shades of moral night  
Have veil'd my soul. O put to flight  
My gloomy fears—let there be light—  
I look to Thee.

Saviour, I look to Thee,  
When fierce temptations me assail;  
Lest sense o'er faith should then prevail,  
And in the conflict I should fail,  
I look to Thee.

Saviour, I look to Thee:  
When Jordan's gloomy waves appear,  
I'll dread no ill, for 'Thou art near,  
Thy rod and staff my spirits cheer—  
I look to Thee.

Eynsford, Kent. FRANCES W.—.

## LITERARY NOTICES.

THE LITTLE STANDARD BEARER AND CHILDREN'S TREASURY. An illustrated Protestant magazine for the young. London, J. F. Shaw. Price One Halfpenny.

A monthly juvenile publication full of instruction and entertainment. Parents and teachers should put it in the hands of their children, by whom it will be considered a treasure.

THE CHILDREN'S BIBLE AND MISSIONARY BOX. An illustrated magazine for little collectors and contributors. London J. F. Shaw. Three copies for a Penny.

A collection of interesting missionary stories and anecdotes, with engravings; and deserves a world-wide circulation.

THE TRUE AND REAL STRUGGLE, ADDED TO THE "COMING STRUGGLE AMONG THE NATIONS." London, Aylott, & Co.

As in almost every similar case in this world of gaping folly, the successful piece of publishing quackery, referred to in the above title, has had many imitators and competitors. This is one, and a precious *morceau*, it is,—as the prelude to it will testify. Here it is:—

"The struggle is coming! tis coming they say;

What! not Doctor C\*\*\*\*\*'s come out in this way?

After given this specimen, we leave our

readers to judge for themselves as to its merits.

THE START IN LIFE, AND HOW THE BOYS SUCCEEDED. Edited by Grace E. Dalton, with engravings. London, B. L. Green. In weekly numbers, price One Halfpenny, monthly parts, 2d.

This book will be a universal favourite, and be read by hundreds of thousands. We know of none which is more deserving of the success which we understand has already attended its publication. Fathers, lose no time in putting it into the hands of your boys.

THE IMMOVABLE COVENANT; from the Welsh: with music. By the Rev. D. R. Pughe. London, 4, Ave Maria Lane. Price Three-half-pence.

The words set to "Old Darby" tune, in bold music type, are given both in Welsh and English. The "Monument of Divine Grace," by Mr. Pughe, from which we have given an extract, may be had of the same publisher, price Twopence.

THE TABLE AND THE TURNER, or which of the two is possessed; containing remarks on the pamphlets of Messrs. Close, Dibdin, Godfrey, "A Physician," and certain proposed tests, whereby to ascertain, if possible, whether Table-turning and Table-talking is, or is not, diabolical.

By An Anxious Enquirer after Truth.  
London, Aylott and Co.

We heartily recommend our readers to procure this sixpenny-worth of common sense, on a subject which has peopled asylums with victims—caused numbers to commit suicide—has confirmed many in scepticism and infidelity, and damaged the faith of others. The writer, who, modestly, assumes the name and writes in the spirit of an anxious enquirer after truth, deserves the thanks of the community at large and particularly of all Christians, for the seasonable and spirited manner in which he has turned the tables upon certain clerical pamphleteers.

AN EXPOSITION OF THE HOLY BIBLE. By John Gill, D.D. Six Volumes. London, Collingridge, Long Lane.

This edition of Dr. Gill's voluminous and learned "exposition" is in all respects a

literary prodigy. Nine ponderous folios are, without abridgment, brought into six portable octavo volumes, containing upwards of a thousand pages each, and published at one third the price our own copy cost us. Its typographical execution is not less wonderful than its cheapness and portability, for although the workmanship of raw and illiterate Irish lads, belonging to an industrial school, in a parish in the county of Waterford, it will bear comparison with the productions of any metropolitan printing establishment. Altogether it does great credit to the worthy Editor, the Rev. D. A. Doudney, curate of Bonmahon, to whose faith, perseverance, and philanthropy, the Baptist denomination and the religious public generally owe the republication of this Mammoth Exposition of the Sacred Scriptures.

## HUGH OWEN, THE PUGILIST, AT A CHURCH MEETING.

THE new candidate was then called upon to relate some of his history and experience, and a remarkable meeting they had. There were manifest tokens that "the finger of God" had touched him; and it is scarcely necessary to say that, long before he finished his tale, he had won his way to every bosom present. To describe the feelings of those who had been his companions in sin, while he related his experience, is impossible. The tears that streamed from their eyes—as if God had found out their iniquity a second time—were the best exponents of the mingled joy and sorrow that now strove for the mastery within them. Pause we here for a moment to mark—"What hath God wrought!" The spiritual battles are more effective than the natural ones; and Hugh Owen seemed born to triumph in both. In many a brutal conflict he had conquered some of these weeping friends before by the rigour and hardness of his body; and now at the Church meeting, he subdued them more signally by the accents of "godly sorrow," and the tenderness of a broken heart. In the one field he had cruelly caused the blood to stream from wounds of his own infliction; but in the other his strokes went deeper, and caused tears to stream from their eyes. The former

were ungodly battles, cruel conquests, and to be afterwards bitterly deplored; but this latter was a holy one, and its triumphs worked "repentance unto salvation not to be repented of." One remarkable circumstance that occurred at this meeting must not be omitted. There was a brother present who had several times been engaged in almost mortal combat with Hugh Owen. For instance, one Sabbath evening some years before, they quarrelled; and, as usual, hied away to a neighbouring field, in the depth of night, to settle the dispute by brute force. This was so much a "labour of love" to Hugh that he jumped over the gates and hedges, while his less enthusiastic opponent followed him as fast as he could. Having reached the place, the preliminaries of stripping, &c., commenced: Hugh soon finished; and impatient to gratify his darling propensity (rather than from feelings of revenge) began to inflict his heavy blows on the other while in the act of divesting himself of his shirt, and when his hands and head were entangled in it. A long and desperate struggle ensued. But on the Church meeting night, behold these slaughtering antagonists embracing each other in peace and love! What will not divine grace do when once it fairly begins to deal

with the hearts of men! Of a truth  
"God is able even of *these stones* to raise  
up children unto Abraham"—

"To change these Lions into Lambs—  
These Vultures into Doves."

At this meeting the brother above-men-  
tioned, and who had been for some time  
a member, was requested to speak a  
word to the new inquirer; and the fol-  
lowing is a specimen of the conversa-  
tion:—

"Well, *Hukin* dear, I am glad to see  
you here. We have been sinning much  
together."

"Yes, yes, *Jack* dear," replied *Hukin*.

"I hope we shall yet worship to-  
gether," said *Jack*.

"Amen for ever," responded *Hukin*.

"We have been cursing and swearing  
together; I hope we shall yet be praying  
and praising together," added *Jack*.

"Amen, Amen," rejoined *Hukin*, with  
earnest emphasis; and so they con-  
tinued for a considerable time.

Having given him counsels and di-  
rections suitable to his situation, and  
especially in reference to the new  
temptations that would beset him as  
the result of his joining religion, he was  
cordially welcomed into the bosom of  
the Church.

## RESURRECTIONS AND RECOGNITIONS OF SPRING.

BY EDWARD HITCHCOCK, D.D., LL.D.

WHAT is it that enables us in the  
spring to recognize the plants and ani-  
mals emerging from the grave of winter,  
as the same in kind with those that  
flourished in the previous year? It is  
simply by their specific identity, which  
has been preserved through all the  
changes and rigours of winter. Just  
so does the Bible describe the specific  
character of man, and by parity of  
reason that of individuals, as being un-  
harmful by the mechanical and chemical  
changes consequent upon death. We  
may expect, therefore, to be able at the  
resurrection, to distinguish those whom  
we have known on earth, as readily as  
we do the plants and animals of spring.  
It is strange, indeed, apart from this  
doctrine of the preservation of specific  
identity, how theologians could ever  
have doubted whether men would be  
able to recognize one another in the  
eternal world: for they all admit that  
memory will remain, and some means  
of intercommunication be possessed, at  
least as certain as on earth. How then  
could individuals be prevented from  
learning to recognize one another, even  
though every evidence of corporeal

identity be lost? But when the apostle  
says, that "God giveth to every seed  
his own body," and that so it will be  
with the resurrection of the dead, every  
naturalist feels sure that there will  
exist also, such marks of identity be-  
tween the natural and the spiritual  
body, as will enable those familiar with  
the one, to recognize the other. I pretend  
not, indeed, to describe how that spec-  
ific identity can be preserved, amid  
the decompositions of the grave; espe-  
cially when I know that "flesh and  
blood cannot inherit the kingdom of  
God." But I do know, that the spec-  
ific characteristics of plants and ani-  
mals are maintained in this world  
under changes perhaps equally great:  
and when Jehovah declares, that so it  
shall be in the resurrection of the dead,  
I joyfully acquiesce in the doctrine, be-  
cause I know that infinite power can  
accomplish that which infinite wisdom  
determines.

I come, then, with my heart full of  
this consoling doctrine, to pour it into  
the bosoms of the afflicted. And who  
of us have not sometimes been afflicted  
in the removal of those whose forms

and features have been ever since remembered with the deepest interest? We have called in the aid, it may be, of painting and photography, to embalm their features, and the expression which the workings of the soul within gave to the countenance. And how deep was our anguish, when we last looked upon them, although death had marred their countenances, as we saw the grave closing over their remains. But if they were the true disciples of Christ, they shall be restored to us in the resurrection morning, and we shall recognize them amid the millions, who then awake from the grave, as we now recognize the plants and animals of spring. There shall be a characteristic something in their spiritual bodies, that will lead us at once, and with exulting joy, to fly to their embrace. Fathers and mothers, who have been called to yield to the demands of death a darling and pious child, while yet the dew and the beauty of youth were fresh upon him, go forth at the shout of the archangel, and you shall find that child, glowing, indeed, with celestial beauty and glory, yet retaining something of that same expression which has stamped his image so deeply on your heart. And thou, disconsolate man, from whom death has taken the wife of your youth, go thou forth at the same signal and you shall at once distinguish her too, amid ascending millions, and become her everlasting companion, in that world where they "neither marry nor are given in marriage, but are as the angels of God." The lonely widow too, let her come, and she shall recognize that countenance, which a noble soul and generous affection have made indelible on her heart, as once her husband and protector, nor shall any power be able again to tear him from her side; but the holy joys of eternity shall be doubly sweet, because enjoyed together. Children of beloved Christian parents, come ye, also,

and rush again into the embrace of those who gave you being, and who trained you up for heaven, and they shall take you by the hand, and still be your guides and companions amid the wonders of the New Jerusalem. There likewise shall the brother, from whom death has torn an affectionate brother or sister, and the sister, who has often wept over a departed brother or sister, find them again, radiant with heavenly glory, yet retaining the traces of their earthly character. And whatever Christian weeps over the memory of a Christian friend, let him wipe away his tears, and prepare to meet that friend, when the graves have given up their dead, with a body like unto Christ's, yet fashioned so as to make it only a transmuted and glorified natural body, recognized by one of those golden links that bind the natural to the spiritual, the mortal to the immortal. O, blessed season of recognition and joy begun! How will it wipe away in a moment every Christian mourner's tears, and restore to him his departed friends, and bring them all together in the presence of their common Lord, to enjoy his smiles, and the delightful intercourse of one another, with no fear of disastrous change or separation for ever and ever. Surrounded as we are, my Christian friends, by the resurrections of spring, let us look upon the thousand forms of life and beauty that meet us from day to day, as symbolizations of that nobler resurrection, when forms a thousand times dearer shall start into life from a deeper winter, and put on a verdure that will never decay, and a glory that will never fade. O, that this bright hope might stimulate us so to live and to labour, that not only ourselves, but all whom we love on earth, shall come forth at the resurrection of the just, purified from the stains and sins of earth, and ripe for the perfect holiness and happiness of heaven!

## LET HIM ALONE.

THOSE judgments of God which come silently, and, in a sense, invisibly, are the most terrible in their effects.

There is a class of judgments, which, in their outward aspect, appear like anything else than judgments to those who bear their infliction. They are neither startling nor terrible, but insidious and silent. They fall upon the sinner with fearful effect, and yet are neither felt nor dreaded. They may be called the "let alone" judgments, in which the sinner is given up to his own unbelief and hardness of heart, by the withdrawal of all counteracting divine influences. He comes into the very state which he has most earnestly coveted, and yet in obtaining his wish, he has secured his ruin. God has often expostulated with him; conscience has faithfully admonished him; truth has made its appeals to his understanding; the instruction and example of the pious have endeavoured to influence him, and against all these he has struggled, until God has said, "Let him alone." What! does God say, Let him have his own way? Let no further effort be made to restrain him? It is even so. He wishes to make the world his idol; let it be according to his desire. He wishes to indulge the lusts of the flesh without restraint; let him have his indulgence. He wishes to discredit the gospel, and substitute in its place the false maxims of the world; let his mind be perverted that he may believe a lie. He desires to be wholly unconcerned about his soul's welfare and his future destiny; let nothing trouble him on these subjects. He has his wish; he prides himself in his liberty; he affects pity for those who have not escaped from the restraints of religion, or the scruples of conscience, and little

dreams that in achieving this, he has become an object of one of God's fiercest inflictions. Many living men are in precisely this condition. They deny themselves no gratification; have no misgivings of conscience; feel little or no dread of the future; rise in the morning and lie down at night as thoughtless of God as if there were no God; flatter themselves that all is well, when, in fact, they are on the verge of hell. In obedience to the divine mandate, "Let them alone," the Holy Spirit withholds his influence; the means of grace have no power over them; nay, they themselves, by keeping aloof from the pious, by absenting themselves from the house of God, and by stubbornly refusing to read or hear anything calculated to arouse their slumbering consciences, confirm God's judgments against their own souls. In the sight of God, and holy angels, and men, no condition is more terrible than that with which they seem so well satisfied. The longer its continuance, the less prospect of their escape from it. They become more hardened, less susceptible of every saving influence, and go onward filling up the measure of their iniquity. Their career, however, is necessarily brief. They awake at last; perhaps in this life, just in time to anticipate the ruin that awaits them, and which they are unable to avert—perhaps not until that ruin actually seizes upon them with a grasp never to be unloosed.

The fate of such should be admonitory to the young, who are now struggling to free themselves from religious restraint. Little do they understand what they are aiming at. Their success will be their ruin. Should God take them at their word, and suffer them to harden their heart,

they will be placed in a condition the most hopeless. Infinitely better for them to suffer all the afflictions which may be appointed for Christians in this life, than on such terms to enjoy the pleasures of sin for a season. Rather should they welcome every possible ill of life, than to provoke God to turn from them, and say in his displeasure, "Let them alone."

### THE WORLD OPPOSED TO CHRISTIANS.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—JOHN XV. 18, 19.

It seems strange that the world should hate the Christian; and yet it is explained in that Book which explains all the perplexities and incongruities of human nature. It tells us distinctly that the carnal heart, that is, the natural heart, that with which we are born, is enmity against God. Therefore, if the world be now what it was, though very much, I admit, improved in its general tone; and if the Christian be what he once was, then the same antipathy must exist still. It may be differently developed, but it must still exist. The world is not radically changed; it is improved—there is no doubt of that, but still it is the world; and the Christian is not radically different from what he was in St. John's days. If he be what he was, he is a man born again, the Christian whom the world knoweth not. If this be the case, these two are opposites—light and darkness, truth and error, the kingdom of Christ and the kingdom of Satan—and therefore a world that not only cannot appreciate the traits of your character, but that also disapproves of them, as far as it knows them, will proceed a step further, and hate you, and a step further, and show that hatred by trying to exterminate and extinguish you; but as it cannot kill in the present day, at least in this country, it will misrepresent you. Are you earnest? It will say, you have a heated imagination. Are you strict and consistent? It will say, you are a hypocrite. Are you a professor of a purer and a nobler creed? It will be said, it is because you seek applause, or reward of men. Everything you do will be miscon-

strued; everything that you are will be misrepresented. But when the world has the power, as it has in Tuscany, then it assumes another and a sterner feature,—it puts you in prison, and would, if it could, renew the massacres of St. Bartholomew, and reproduce the scenes of an age that some thought had passed away, but that seems in some parts of Europe to be coming on again. Thus, the world cannot appreciate our principles; it disapproves of them; it hates those who are the exponents of them.

Well, what are we to infer from all this? First, be comforted, it has been so from the beginning; and therefore, the world was and is the world still; and the Christian, whether in former days, or our own, was and is the Christian still. Has the world about us become Christian? or are we become worldly? Why has the contrast failed? why has the antagonism ceased? Are we faithful, true, steadfast, firm exponents of Christianity, living epistles, the lights of the world, the salt of the earth? I speak as unto reasonable men: judge ye. But let us recollect also for our comfort that, if we are thus treated, the world passeth away; it does not last for ever. And let us recollect that one day we shall be manifest, for the sons of God shall be made manifest. The world will then have passed away, and we alone shall inherit the kingdom. Above all rejoice in this, that whoever hates us, God does not. Whoever condemns, God acquits. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!"



The world will be what it has ever been; let us not fear it, or be alarmed on account of what man feels, but see that in the world we are not of it, but superior to it in life, in aim, in character, in hope. Let our position in reference to it be held fast, the position of protest against its evil, and of usefulness in efforts to do it good, and awaken it to a sense of the need, the value and preciousness of the Gospel of Christ. Let us never forget that there is a distinction, not mechanical, nor visible, but real, spiritual, and inner, between the Church and the world, between one who is born again and one who is not. It is very important that that difference, that mighty chasm, should not be in imagination filled up, in fact it never can be. Either we must go over to the world and be of it, or the world must come over to us and be one of us; but as long as the world and the Church exist, so long it is light and darkness, truth and error, and there will be opposition, there must not be compromise.

We must never, under any circumstances, conceal our distinctive princi-

ples, or compromise the higher service of our Master in heaven. Allegiance to Him is first and last. Duty to Him is the supreme and governing consideration. All must give way to this, and this must give way to nothing. Our light must shine in the world as in the sanctuary. Our character must be distinct and definite in the onward as in the inward circle. The world must come to us, we cannot go to the world. We need not be sour, exclusive, bigoted; but we must be firm, steadfast, immovable. Great decision may be combined with great gentleness. The firmness of the rock and the flexibility of the wave are not contradictions. For this purpose let us study the Great Example, imbibe his spirit, and draw inspiration from that ever accessible but never exhaustible fountain. We are in an alien country—our quietest retreats are bivouacs, not homes. Let us walk as pilgrims and strangers, looking for a city and a better country. So patriarchs sojourned—so martyrs lived of whom the world was not worthy. In due time we shall reap if we faint not.

### MARKS OF TRUE RELIGION.

SIN is a burden—the Saviour is precious—the Word of God is sweet—Prayer is delightful—Christians are beloved—the world is felt to be a

broken idol—Heaven and Christ's presence are longed for.—*Leisure Hour.*

### A MAN WITHOUT CHRIST.

WITHOUT Christ, man is condemned—condemned by conscience, by the holy beings of the universe, by God himself. He is enslaved by "the law of sin and death"—he is the dupe and the victim of sin—he "walks according to the flesh"—he "minds the flesh"

—he is "dead"—he is "enmity against God." He may walk and think and act; he may have a commercial, literary, or an intellectual life, but life in Christ he has not. He has no risings of heart, through his mediation, to the Divine Father; he has not His spirit.

### MONTHLY SUMMARY OF PUBLIC AFFAIRS.

WAR with Russia has at length been formally declared by our Government, a proceeding in which by far the greater portion of the Members of Parliament and their constituents for the present sympathize.—A day

for solemn fast, humiliation, and prayer," has been "strictly charged and commanded, to be reverently and devoutly observed by all her Majesty's loving subjects, as they study the favour of Almighty God, and would

avoid his wrath and indignation;" and a royal edict has been issued to the Archbishops and Bishops of England, "to compose a form of prayer to be used in all churches, chapels, and places of worship." The people generally have obeyed the royal mandate, and have thereby given their own, and sought the sanction of Almighty God to shoot and kill those for whose welfare we are commanded to pray, and to whom we are all enjoined to return good for evil, by an authority which overrides that of earthly sovereigns or senates. Reports of victories gained over the Russians by the Turks, have been in circulation. At present the officers of the Anglo-French army have not joined their respective regiments. The Reform Bill has been postponed, for the reasons assigned in our last summary. In making the formal announcement of this, Lord John Russell was deeply affected. He wept—as well he might, at being thus obliged

to yield his long cherished and publicly avowed convictions to party feeling, and political expediency. All parties in the House, however, seemed to consider this course a happy consummation. Alas! even in reference to earthly politics our Legislators, like peccable Christians, may sing, with our British Psalmist—

"How fickle and how false we be!"

Several measures for remedying the evils of church rates, have been announced. The Preston dispute, between the workmen and their employers seems to become increasingly perplexing, owing to the recent strike and turn-out of several thousands of artisans at Stockport.—At the time this summary is going to press, the annual meeting of the Baptist Missionary Society is being held, of which and of our other annual denominational gatherings, we shall make a report in our next number.

## DENOMINATIONAL INTELLIGENCE.

### RECOGNITION SERVICES.

**TWERTON, BATH,** on March, 13th.—Mr. G. Clarke, late of Weedon, Northamptonshire, was recognized as pastor. The Rev. Messrs. Winter, of Bristol; Warsel, of Bath, and Morris of Clifton, conducted the solemn and interesting services.

### SPECIAL SERVICES.

**WYKEN, WARWICKSHIRE.**—Enlargement of School Rooms—On Monday evening, March 13th, a service was held to commemorate the enlargement of the School Room, when the pastor, Mr. Sargent, delivered an address to a large and attentive congregation from 2 Chron. vi. 40, 41. During the last year the remaining debt on the chapel has been extinguished, and the expense of the enlargement is nearly obtained; there is, however, remaining a debt of £130, the original cost of the School, the interest of which presses heavily on a poor people.

### MINISTERIAL CHANGES.

**BUCKINGHAM.**—The Rev. E. Johnson, of Bradford College, has entered upon the pastoral oversight of the Baptist Church to which he had been unanimously invited.

**STOCUMBER.**—The Rev. G. T. Pike, has acceded to the unanimous invitation of the Baptist Church to the pastorate.

**WITHINGTON, ORMESCOT.**—Mr. Moore, late of Whitebrook, Monmouthshire, has commenced his stated labours as pastor of the Baptist Church.

**ABERGAVENNY.**—Rev. J. C. Butterworth, late of Kingstony, entered upon the pastorate of the Baptist Church, April 16th.

**PORTSEA, KENT STREET.**—The Rev. Joseph Davies, from Arnsby, Leicestershire.

**BRISTOL, OLD KING STREET.**—The Rev. G. H. Davies has resigned the pastorate, to become the travelling secretary of the Protestant Alliance.

**LONDON, SALTER'S HALL.**—The Rev. Jesse Hobson has resigned the pastorate.

**BURTON-ON-TRENT.**—The Rev. J. Y. Aitchison, has expressed his intention to resign his connexion with the first Baptist Church, assembling in Salem Chapel, at the end of June.

**WAKEFIELD.**—Mr. W. Calcroft has resigned the pastorate of the Baptist Church in this town.

### PRESENTATION SERVICES.

**CHALFORD, GLOUCESTERSHIRE.**—The Rev. R. White, pastor of the Baptist Church, having accepted an invitation to the Church at Appledore, Devon, a social tea-meeting was held, Jan. 17. Rev. W. Yates, of Stroud, presided, who with several other ministers and friends addressed the meeting, on the presentation of several standard works to Mr. White, as a token of respect from the Church and Congregation over which he presided six years.

**TODERMURY, MULL, SCOTLAND.**—Rev. A. Grant was presented by his friends on March 10th, with an elegantly bound copy of the Holy Scriptures, and a pair of gold spectacles, as a token of their esteem and gratitude for his services during the past twenty-five years.

**WALWORTH, EAST STREET.**—A social tea-meeting was held, March 2nd, at which the Pastor, Mr. Chislett, was presented with a purse, contents not stated, Dr. Kitto's Pictorial Bible in two volumes, and Dr.

Goodwin's works, four volumes. Suitable addresses were delivered by the Rev. Messrs. Wells, Foreman, Newborn, and Bland.

**SALENDINE NOOK, NEAR HUDDERSFIELD.**—The Rev. J. Stock, who had received an invitation to become the second Classical Tutor, at Horton College, Bradford, has decided to continue with the people of his charge. To testify their esteem and high gratification at the decision to which he had come, the members of the church and congregation held a social tea-meeting, at which Mr. Stock was presented with a purse of eighty sovereigns, and Mrs. Stock with a purse of twenty sovereigns. The meeting was addressed by the Pastor, in acknowledgment and in congratulation, by the Rev. Messrs. T. Thomas, of Meltham, H. W. Holmes, of Pole Moor, J. Barker, of Lockwood, J. Hanson, of Millsbridge, and Mr. R. Hibbett, of Lindley.

#### BAPTISMS.

**ANDOVER, Feb. 12.**—One by Mr. Crofts.  
**BACUP, IRWELL TERRACE, Feb. 26.**—Two by Mr. Mitchell.

**BANBURY, March 15.**—Five by Mr. Henderson.

**BLUNHAM, BEDFORDSHIRE, Old Meeting, March 19th.**—Two by Mr. W. Abbott.

**BRADFORD, YORKSHIRE, INFIRMARY-ST., Feb. 18th.**—Three by Mr. Sole.

**CAMBRIDGE, ZION, Feb. 19.**—Four, one the daughter of the deacon, and the fourth of the same family in twelve months.

**CRAYFORD, KENT, Feb. 12.**—The great grand-daughter of the late Abraham Booth, author of the "Reign of Grace." by Mr. Hosken.

**DUFFIELD, NEAR DERBY, March 5th.**—Two, husband and wife.

**HEYWOOD, ROCHDALE ROAD, March 5.**—Six by Mr. Birtcliffe.

**HENLEY IN ARDEN, Feb. 5.**—One by Mr. Bottomley.

**HORSHAM, SUSSEX, Feb. 26.**—Five by Mr. Mote, one a female seventy-seven years of age.

**KINGSBRIDGE, March 21.**—Three by Mr. Tuckett.

**LONDON, EAGLE STREET, Feb. 26.**—Four, and on March 5 two, by Mr. Wills.

**NEWCASTLE-ON-TYNE, NEWCOURT, March 5.**—Four by Mr. Davis.

**MANORBEAR, PEMBROKESHIRE, Feb. 6.**—Eight by Mr. Evans.

**PEMBOKE, ENGLISH, March 12.**—Four by Mr. Phillips, of Moleston, after a sermon by the pastor, Mr. Jones.

**RAGLAND, MONMOUTHSHIRE, April 9.**—

One, after a sermon from "Why baptizest thou?" by Mr. Bailey.

**REDRUTH, CORNWALL, Jan. 8.**—Six by Mr. Evans.

**SAPFON WALDEN, UPPER MEETING, March 5.**—Three by Mr. Gibson.

**SALFORD, GREAT GEORGE STREET, Feb. 26.**—One, a soldier, belonging to the 7th Fusilier Guards, now in Turkey, by Mr. Dinckley.

**SANDHURST, KENT, April 2.**—Four, by Mr. Blake.

**SAUNDERSFOOT, PEMBROKESHIRE, March 5.**—Four, by Mr. B. Lewis.

**SHEFFIELD, ELDEN STREET, March 5.**—Two.

**WATERBARN, NEAR BACCUP, March 5.**—Three, by Mr. J. Howe.

**WIGAN, SCARISBROOK STREET, March 10.** Six by Mr. Dawson, owing to the indisposition of the pastor.

**WYKEN, WARWICKSHIRE, March, 26.**—Four, all teachers in the Sunday-school, by Mr. J. E. Sargent.

#### DEATHS.

**MCQUEEN, MR., Baptist Missionary in the Isle of Skye, on Feb. 18th,** of the small-pox, leaving an afflicted widow and eleven children.

**HASLOP, MRS. THOMAS, Feb. 20,** aged 40, Mrs. H. had been seventeen years a member of the church, at Eden Chapel, Cambridge, and for several years a teacher in the Sabbath-school.

**HATCHER, REV. C., on March 4th,** at Great Hellingham, Norfolk, aged 76 years, who, after sustaining the pastorate of the Baptist Church in that village thirty-seven years, resigned through premature infirmities of age, in 1842. His end was peace—dying, to use his own language, "resting in the bosom of Jesus."

**WILSON, MRS. LYDIA,** widow of the late John Bradley Wilson, Esq., of Clapham Common, April 11.

**REEVES, MR. W.,** at his residence, Poplar, on April 17. Mr. Reeves had for several years sustained the office of deacon of the Baptist Church, Cotton Street, Poplar.

**HAWKINS, MRS. E.,** widow of the late Rev. H. Hawkins, on Feb. 19. Mrs. H. had been an honourable member of the Baptist community upwards of sixty years.

**TAYLOR, MR. F.,** on Feb. 23, at Curry Mallet, Somersetshire, aged 21.

**SWAN, REV. J.,** one of the Pastors of the Baptist Church, Nelson Street, Glasgow, on Feb. 25.

**LEWIS, MRS. JANE,** wife of Rev. J. P. Lewis, Baptist Minister, Diss, Norfolk, March 7, aged 36.

LONDON: PUBLISHED BY BENJ. L. GREEN,

62, PATERNOSTER ROW,

To whom all Communications, under Cover to the Editors, are to be addressed.

# BAPTIST MESSENGER.

AN

Evangelical Treasury and Chronicle of the Churches.

No. 3.

JUNE, 1854.

Price One Halfpenny.



## SCRIPTURE ILLUSTRATIONS.—No. II.

### THE SMITTEN ROCK.

THE accounts given by Oriental travellers of the valley of Rephidim unanimously testify to the presence of a rock remaining geographically just about the place that is indicated in the scriptural account, and having such unequivocal traces of a miraculous structure and character, that such writers as Pocock, Shaw, and Dr. Olin, of America, are all persuaded that it is the very rock that was smitten

by the rod of Moses. It is a red granite rock, fifteen feet long, ten feet wide, and twelve feet high; there are huge fissures or rents in it, and these fissures are not perpendicular, as we might expect if it had been an accidental rending, but horizontal. They are two or three inches in breadth, and a foot or eighteen inches in length, and of such a strange character, that it is impossible to explain their existence, except upon the supposition that the rock is the very one struck by the rod of Moses. The Bedouins and Arabs in the desert have a tradition respecting it confirmatory of the scriptural account; and although we would not attach much weight to tradition, yet, when connected with the biblical history, it may have some value. They call the rock "the stone of Moses;" and the last American traveller, Dr. Olin, thus describes it: "This stone made more impression upon me than any natural object claiming to attest a miracle ever did. Had any enlightened geologist, utterly ignorant of the miracle of Moses, passed up this ravine and seen the rock as it now is, he would have declared, though the position of the stone and the present condition of the country around should have opposed any such impression, that strong and long-continued fountains of water had flowed in gurgling currents from it and over it. He could not waver in his belief for a moment, so natural and so perfect are the indications. I examined it thoroughly, and if it be a forgery, I am satisfied for my own part that a greater than Michael Angelo designed and executed it. I cannot differ from Shaw's opinion, that neither art nor chance could by any means be concerned in the contrivance of these holes, which formed so many fountains. The more I gazed upon the irregular mouth-like chasms in the rocks, the more I felt my scepticism shaken, and at last I could not help asking myself whether it was not a very natural solution of the matter, that this was indeed the rock which Moses struck, that from it the waters gushed forth, and poured their streams down Wady Leja to Wady-esh-Sheik, along it to Rephidim, where Israel was encamped, perishing with thirst." In Finden's "Illustrations of the Bible," edited by Hartwell Horne, you will find engravings of the rock; and all seem with one consent to concur in the belief that it is the very granite rock that was smitten by the rod of Moses, and that these horizontal fissures, so peculiar in their character, give proof, by their rounded lips, that water must have gushed from them for many years.

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER IV.—A CLOUD GATHERING.

THE trio of stern Puritans, who, a store, expressed their fears respecting few days before, had, in Mr. Bates's the spread of the Baptists, were, by a

kind of peculiar sympathy, frequently drawn together. At the close of service one lecture day, after Parson Cotton had preached a long and forcible sermon against the spread of heresy, they were attracted to each other, and walked away from the meeting-house together.

"Our godly minister was graciously helped of the Spirit to-day," said Endicott, commencing the conversation.

"Yes, he spake the truth with great boldness and power," replied Dudley.

"I could not help thinking," said Pynchon, "when he was pouring out his burning anathemas upon heretics with so much edifying earnestness and eloquence,—I could not help thinking of the description of the Son of man which is given us in the first chapter of the Revelation, and especially of that part which informeth us that out of his mouth goeth a sharp, two-edged sword; for verily the word of our parson to-day was quick and powerful, and sharper than any two-edged sword upon all errorists and schismatics."

"Did you notice the effect upon our brother of the mill?"

"No; he sits not within my view in the sanctuary; but I suppose he hung his head like a guilty criminal hearing his sentence pronounced."

"Far from it. His head was erect, and he continued looking with the greatest boldness —"

"Impudence, I should say," interrupted one of the others—

"Into the minister's face, till he closed the sermon. No one would have suspected, from his appearance, that anything said from the pulpit was in the least degree applicable to him."

"That's always the policy of heresy. Its companions are hypocrisy and effrontery."

"Let that be as it may," replied Dudley, "I have no doubt this heresy is spreading. Information has reached me that some whom we little imagine are becoming tainted with it. The obligation is becoming more and more imperative for us to arrest it by wholesome laws; and unless we erect a high and strong barrier, by stringent enact-

ments, it will overflow the country like the waters of a deluge."

"Tis even so. The arm of the civil power must be extended for the protection of the interests of the church. Unless this theological miasma be arrested, it will poison our whole community, and defeat the object of our settlement in this waste howling wilderness."

"You are correct. With immense labour, expense, and self-sacrifice, we have crossed, at the hazard of our lives, the wide waste of three thousand miles of water, to establish a colony in the midst of uncleared forests and untamed savages, that we and our children might escape not only the sword of persecution, but, what is worse, the contaminating influence of pestilent heresies. Self-preservation and obligation to our families require us to deal with these errorists. If Baptists, Familists, and other errorists be tolerated in the midst of us, and allowed to diffuse their pernicious doctrines, it will not be long before 'Iehabod' will be written upon the fairest portions of Zion, for her glory will have departed."

"You think, then," said Pynchon, "we must suppress it by law?"

"There is no other way," replied Dudley. "If we resort to the wholesome discipline of fines, whippings, prisons, and banishments, we may purify ourselves from this contagion; but otherwise it will spread as doth a canker. To connive at it will be like conniving at the weeds in one's garden. All they desire from the law is to be let alone; but to let them alone is to let them grow. Let a plague, a pestilence, a conflagration alone —"

"Our danger is the more imminent," interrupted Endicott, "from certain great names among us who greatly encourage them."

"True; it is one of the mysteries of Providence that so good, and learned, and able a man as Dunster should have been seduced into any of these errors. If he had not allowed himself to be blinded in this matter, he might have continued at the head of the college,

and made himself a bright and a burning light for years to come."

"Verily thou speakest wisely; but his denial of the sacred ordinance of infant baptism showed, as the apostle saith, that 'Satan had gotten the advantage of him.' The plague-spot was upon him, and it was unsafe to retain him in a position of so much influence. He might have infected the whole school."

"Strange that the first president of Harvard College should have been tainted with this heresy."

"And not only the first, but the second also; for you recollect that Chauncy has no faith in sprinkling, whether of the old or the young, but insists that dipping, or the immersion of the whole body in water, is essential to the ordinance. How absurd!"

"Absurd or not, as these are known to be learned men,—persons of note and standing among us,—they will have great influence in giving currency to these dangerous heresies, and beguiling unstable souls."

"They have done so already. Their preaching and their private conversation have already led some astray. As for Dunster, prudent counsels have no effect upon him. He might have retained his office as president of the college, if he had only promised to *remain silent* upon his favourite error. This he refused. He preferred to relinquish that honourable and useful position, rather than remain quiet upon that obnoxious and mischief-making dogma. If he could control matters, never again would an infant be allowed to receive the sacred seal of the covenant."

"If he had lived in the days of Moses," added Dudley, "I suppose he would have denied the rite of circumcision to children, though it would have secured his exclusion from the tribes of Israel. Chauncy has shown more wisdom. Though he insists that immersion only is valid baptism, and has administered it in that mode to both young and old, yet he was willing to comply with the conditions of his office, which require him to abstain

from disseminating his sentiments on that subject. He consented to close his lips on doctrine, that he might have the opportunity of opening them for bread."

"Not entirely so, I trust. He doubtless regards his present position as head of the college eminently favourable for usefulness. He is, therefore, willing to be silent on one point, which he knows the ministry and the government regard as erroneous, that he may have the privilege of teaching the youth of the church, branches in which we are all agreed."

"And there is Lady Moody, too, who is at Lynn. We must endeavour, if possible, to save her. She is an amiable, discreet, religious woman; highly thought of by those who know her. But her conscience is inveigled into an approbation of the spreading heresy to so great a degree, that, like Dunster, she rejects infant baptism entirely. She is doing much injury to the Lord's heritage there; but if she could be reclaimed, and all this bad leaven eradicated from her, she might become a useful mother in Israel."

Dudley, with a long sigh, expressed the fear that that was hopeless. Error and fanaticism were nearly inseparable in his view, and the latter always increased the strength of the former. To him reclamation appeared well-nigh hopeless. Prevention of its further spreading was, he thought, the true policy. "Let those who are already marked with the leprous spot," said he, "go; but let us labour to prevent the plague from spreading. We must make examples of some of them to deter others."

Their conversation continued in this strain until they reached Mr. Bates's store, which they all three entered.

#### CHAPTER V.—A STORM THREATENING.

"WELL," said Endicott, addressing Mr. Bates, "how does our brother of the mill feel, since he met with that signal rebuke of Divine Providence?"

"Rebuke?" replied Strongfaith, not perceiving the bearing of the question.

"I did not know that he had received any."

"Perhaps," said Dudley, who fully comprehended the drift of the inquiry, "brother Bates does not regard it as a rebuke."

"You are too deep for me," said Bates.

"As the water was for his drowning boy, who had fallen into the mill-stream," immediately rejoined Dudley. Bates now understood them fully.

"I apprehend," said he, "that he does not view that event in the same light that you do."

"I see not," replied Dudley, "in what other light he can regard it than as a solemn admonition of him for his dangerous error. He insists upon it there must be a burial in water to render baptism valid; and has not his boy been buried in water nigh unto death? Is it not an intimation that this tampering with sacred ordinances involves great peril?"

"Ay," said Pyncheon, "even as the touching of the tottering ark of the covenant was a terrible offence in Uzzah, and brought down the judgment of Heaven upon his guilty head. We live under a milder administration, and hence our reproofs are the more tender."

Stephen now for the first time learned that the brother of the mill was Eaton, and that he was tainted with baptistical heresies. He listened, therefore, to the conversation with deep attention. He learned from it that from the first there had been some in the colony who rejected the popular doctrine of infant baptism, and some who denied the validity of sprinkling. But as they were members of the church, attended to all the usages of the Puritans, and were not forward to thrust their opinions upon others, they had not been disturbed. But now the subject was receiving greater attention than ever. The deep and wide-spread agitation which had been occasioned by the sentiments and conduct of Roger Williams, together with the severe treatment which he and others received, had been the means of directing the minds of men to the subject. They

read whatever books upon this important topic they could find; they searched the Scriptures; they conversed freely upon it, so that there were many occasions of debate between those who cherished opposite sentiments upon this exciting theme. The result was, that a number were convinced of the truthfulness of Baptist sentiments. They refused to bring their children to the church to have them christened; or if they did, it was with great reluctance. Others were desirous that the ordinance should be administered to young and old by immersion: they did not believe that any other mode was valid; whilst a third class maintained not only the necessity of immersion, but insisted further, that the only proper subjects of baptism were those who had repented of sin and believed in the Lord Jesus Christ.

This conversation opened to Stephen new topics of thought and inquiry, and he resolved to imitate the example of his employer, and make the question of Christian baptism a subject of special investigation.

From this time these two inquirers after truth had long and frequent conversations upon this topic. All the passages of Scripture referring to it were examined and re-examined, many times. The arguments of the opposite parties they discussed, and all the light which they could obtain they cheerfully received. Whatever books upon either side of the question they could find, they eagerly read. To their examination they added conscientious and earnest prayer.

#### CHAPTER VI.—CHURCH AND STATE.

DURING this process of investigation, a circumstance occurred which would have deterred some minds from prosecuting the subject.

A Mrs. Painter, being a member of the church, naturally felt solicitous that her infant should receive the ordinance of baptism. She suggested the subject to her husband; but Mr. Painter, being one of Bates's customers, had for some time been in the habit of conversing



with Strongfaith and Stephen upon the baptismal question, and had become fully convinced of the impropriety of administering the ordinance to infants. Being a conscientious man, he was unwilling that his practice should be in violation of his principles. His wife differed with him upon this subject. It was her desire that their infant child should be carried to the church, and according to the customs of the Puritans, there receive the ordinance. Painter would not consent. He strongly insisted upon it that infant baptism was not a divine ordinance, but an invention of men, and instead of being beneficial, or even harmless, was positively injurious. Frequent, and sometimes warm, were the domestic discussions between the two upon this subject. The wife was unwilling to disobey her husband, and the husband was equally unwilling to sanction by his own example what he believed was a religious error. Parson Cotton was kept informed of all the births that occurred in the town. And being a vigilant and faithful shepherd, he kept his eye upon all these tender lambs, to see that they were solemnly dedicated to God in baptism. He knew all the little ones in town who had received the seal of the covenant, and all who had not. The parents of these latter he did not fail to visit, and remind them of their duty to their offspring. Having noticed that Painter had delayed to bring his last child to the church for the ordinance, he made the family a pastoral call to ascertain the reason. He was not long in discovering that it was owing to the influence of the dreadful plague of heresy which was troubling the colony.

Painter frankly acknowledged that he had no confidence in the ordinance of infant baptism, and did not believe that it was sustained by any scriptural evidence. This led the good pastor to enter into an argument with him upon the subject. He went over the whole ground, dwelling particularly upon the Abrahamic covenant, and urged every conceivable motive to induce Painter to bring out his child to the ordinance.

He was unsuccessful in producing any change in his opinions, or of obtaining from him a promise that his child should be presented for the rite. Painter defended his own views with considerable adroitness and force. He insisted upon it that there was no command in the Scriptures enjoining it as a duty, and therefore he would not have his child baptized. The faithful pastor reminded him that if he persisted in his heresy, the consequences would be painful, and he had better pause, and not proceed further in a course which he would find was strewed with thorns.

"I will walk," replied Painter, "in the way which I believe is right, though I find it paved with coals of fire."

"Be not presumptuous, brother; remember you are arraying yourself against both the church and the civil power. To endure the keen edge of the sword of state, and the dreadful anathemas of Zion, you will find to be no easy service."

To this threat, which Painter knew was based upon truth, he firmly replied,—

"My trust is in God. I believe that his grace will be sufficient for me."

After a few words of sympathy and consolation to the mother, and an exhortation to her to remain firm in the truth, the parson patted the cheeks of the little infant sitting in its mother's lap, and took his departure.

A recollection of the sermon which he had preached a short time before, in which he had, with great cogency of reasoning and energy of manner, urged the importance of vigilance to detect the germs of heresy, and destroy them before they had time to grow, strengthened his determination to bring this case before the church at Boston, and have it settled, so that all others, who were in danger of being affected by the same error, might know what to expect, in case they caught the contagion.

At the next meeting of the church, the defection of brother Painter was presented. The matter was solemnly considered. Some were in favour of immediate exclusion; others urged for-

bearance, and the desirableness of making efforts to persuade him to abandon his foolish and dangerous error. These latter counsels prevailed, and the pastor and two of the elder brethren were appointed to labour with him, and endeavour to convince him of the truth, and keep him in the bosom of the church.

These church officials were faithful to their duty. They visited Painter, sometimes together, at other times alone, and had with him long conversations. But they made not the slightest impression on his mind. Neither could they persuade him to say that his child might be baptized, provided that would insure him against ecclesiastical censure.

"No, rather than consent to what I believe to be an unscriptural and injurious practice, I will suffer any censures the church can pass upon me. I have nothing to fear if I do what I think is right, but everything if I do what I believe is wrong."

Finding it impossible to convince him of his error, or even persuade him to consent to the sprinkling of his child, his case was brought before the church for final action, and he was formally excommunicated for heresy, and for a contempt of the ordinance of God.

This act not only excluded him from the privileges of the church—it also disfranchised him. For it was a law of Massachusetts at that time, that none but members of the church should be entitled to the rights and immunities of freemen. Consequently, Painter could no longer take part in the affairs of the colony, nor even vote for officers.

His case, however, was not allowed to rest here. This refusal of a poor man to have his child sprinkled was deemed a subject of too great magnitude to escape the vigilance "of the powers that be." Civil government was invoked to protect the interests of the church; and poor Painter was brought by a legal warrant before the court to answer for the great misdemeanour of refusing to perform a religious ceremony which his conscience and judgment both taught him was wrong. It

was nowise difficult to find sufficient evidence to convict him. After the facts were all known, the court, with formal dignity, interposed its authority, and ordered Painter to have his child baptized. He, however, was no more disposed to obey this order of court, and conform to Puritan usage, than his judges were to obey the "orders of council," which required conformity to the church of England. In his defence, he maintained that the sprinkling of infants was an unchristian ordinance, and consequently carried with it no obligation whatever. He was conscientiously opposed to it, and he would not violate his conscience to please any court or escape any penalty on earth. The august tribunal before whom he was brought, deemed this a matter of such great magnitude as to require the infliction of a healthful punishment, lest their leniency might encourage others, and thus increase the heresy; they therefore passed sentence that he should be publicly whipped.

At the appointed time, this theological criminal was taken to the public whipping-post, there bound, and in the presence of a multitude, *cruelly whipped, because he refused to have his infant sprinkled!*

He endured the brutal infliction with great fortitude, and at the close, though faint and trembling from the effects, he thanked God for the grace and strength by which he had been sustained under the painful ordeal.

#### CHAPTER VII.—EFFECTS OF PERSECUTION.

THE public whipping of Mr. Painter created no small stir in the colony. There were those who fully approved the deed, and who considered it a truly politic, as well as just procedure. Others, though they regarded Painter as in great error, and justified his exclusion from the church, yet judged his punishment at the whipping-post to be both cruel and unwise; a third class, who differed from "the standing order" on various points, considered the measure as a piece of tyrannical persecution, and had their sympathies deeply

enlisted in behalf of the sufferer; whilst a fourth class, embracing those who were inclined to Baptist sentiments, instead of having their heretical tendencies corrected by this exhibition of ecclesiastical cruelty, were more firmly resolved than ever to adhere to what they believed was right. Intelligence of this punishment was soon circulated throughout the colonies, showing to all what they must expect, in case they differed in opinion or practice from the Congregational standard.

The effect of this upon Stephen and his employer was, to make them more open and bold in the expression of any opinions they cherished which were not in harmony with the standing order. Especially were they more free to converse upon the subject of baptism. Many and long were the arguments which they had with different individuals upon this exciting theme—some of whom strenuously opposed them, while others were greatly moved by their arguments. Neither Mr. Bates nor Stephen was at this time fully converted to the sentiments of the Baptists. They were merely inquirers upon the subject, though it must be confessed that the farther they examined it, the more did they lean to the side of the heresy. The more they became acquainted with the arguments of the Baptists, and with their method of interpreting Scripture, the deeper became the impression upon their minds that this persecuted people were on the side of truth.

There was one point, however, on which Mr. Bates could not obtain satisfactory information. Although he was a man of strong mind, a clear thinker and sound reasoner, yet he had not been favoured with a liberal education, and was ignorant of the ancient languages. It seemed to him that a knowledge of the meaning of the original Greek word, which, in the English version of the Bible was rendered "baptize," was of great importance.

"If I only knew," said he to Stephen, in one of the frequent conversations he was accustomed to have with his clerk, "how the Greeks, in the days of the Saviour, understood the word which is

translated 'baptize,' it would afford me not only relief, but great assistance."

"You know what the Baptists themselves say upon the subject?"

"Yes; but many of them are no more learned than myself, and what they assert they have received second-handed, and therefore cannot vouch for its accuracy. What I want is, for some one well acquainted with the ancient languages, to tell me the meaning of the original word 'baptize.'"

"Why not ask the president of Harvard College?" said Stephen.

"True; I did not think of that. President Chauncy is admitted by all to be a very learned man, and is as competent to give information upon this subject, as any man in the new, or the old world."

The next day a small boat, with two men, was seen crossing Charles River, from Boston to Cambridge. At that time the appearance of the river and the country was widely different from that which now greets the eye. Instead of the numerous bridges which now span the stream for the accommodation of cars, carriages, and foot passengers, it was all open. Not a bridge had been erected, not a pile for the purpose driven. Instead of large cities and towns presenting themselves in every direction, the banks of the river, and the islands of the harbour, with the shores of the bay, were covered with green. Dense forests, beautifully rolling hills, or fertile plains, variegated with a few small villages, with here and there a cluster of Indian wigwams, completed the picture. Now and then an Indian might be seen paddling his light bark canoe across the water, or pausing in the middle of the stream, engaged in fishing.

When the boat reached the shore of Cambridge, at a point not far from the present termination of Harvard Street, one of the men left it, and walked towards the college; the other, who was the owner of the craft, remained to prevent it from being stolen by the Indians. The first, who was no other than Mr. Bates on his way to President Chauncy, was soon concealed by the thick underbrush which covered the land.

## THE LIGHT IS EVER SILENT.

THE Light is ever silent;  
 It calls up voices over sea and earth,  
 And fills the glowing air with harmonies,—  
 The lark's gay chant, the note of forest-dove,  
 The lamb's quick bleat, and the bee's earnest hum,  
 The sea-bird's winged wail upon the wave.  
 It wakes the voice of childhood soft and clear;  
 The city's noisy rush, the village-stir,  
 And the world's mighty murmur that had sunk,  
 For a short hour, to sleep upon the down  
 That darkness spreads for wearied limbs and eyes.  
 But still it sounds not, speaks not, whispers not!  
 Not one faint throb of its vast pulse is heard  
 By creature-ear. How silent is the Light!  
 Even when of old it waken'd Memnon's lyre,  
 It breathed no music of its own; and still,  
 When at sweet sunrise, on its golden wings,  
 It brings the melodies of dawn to man,  
 It scatters them in silence o'er the earth.

The Light is ever silent;  
 It sparkles on morn's million gems of dew;  
 It flings itself into the shower of noon;  
 It weaves its gold into the cloud of sunset,—  
 Yet not a sound is heard; it dashes full  
 On yon broad rock, yet not an echo answers;  
 It lights in myriad drops upon the flower,  
 Yet not a blossom stirs; it does not move  
 The slightest film of floating gossamer,  
 Which the faint touch of insect's wing would shiver.

The Light is ever silent;  
 Most silent of all heavenly silences;  
 Not even the darkness stiller; nor so still;  
 Too swift for sound or speech it rushes on  
 Light through the yielding skies, a massive flood  
 Of multitudinous beams: an endless sea,  
 That flows but ebbs not, breaking on the shore  
 Of this dark earth, with never-ceasing wave.  
 Yet, in its swiftest flow or fullest spring-tide,  
 Giving less sound than does one falling blossom,  
 Which the May-breeze lays lightly on the sward.

Such let my life be here;  
 Not marked by noise but by success alone;  
 Not known by bustle but by useful deeds.  
 Quiet and gentle, clear and fair as light;  
 Yet full of its all penetrating power,  
 Its silent but resistless influence;  
 Wasting no needless sound, yet ever working,  
 Hour after hour upon a needy world!

## THE GOLDEN PURCHASE.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."—  
 Rev. iii. 18.

AMONGST material substances, the one most prized is gold. Not only is it very beautiful, but it is the means of procuring each rare commodity. Hence, we call him a rich man who abounds in it, and him a poor man who has got none of it. And in the spiritual domain, the equivalent of gold is goodness. By holy beings, and by God himself, the thing most prized is not money, but moral worth; not gold, but goodness. And when God first ushered on existence his new creature, Man, he gave him a portion of heaven's capital to begin with: he gave him holy tastes and dispositions, a pure and pious mind. But man soon lost it. He suffered himself to be defrauded of his original righteousness; and on that dismal day, he who rose the heir of immortality, lay down a bankrupt and a pauper. All was lost; and though he tried to replace it by a glittering counterfeit, the substitute had not one atom of what is essential to genuine goodness. It entirely lacked THE LOVE OF GOD; and no sooner had Jehovah applied the touchstone, than in grief and displeasure he exclaimed, "How is the gold become dim!—how is the most fine gold changed!" And yet that gold was essential—nothing could compensate for it. No merit, then no reward; no righteousness, no heaven. And man had lost the only thing which entitled him to the favour of God—the only thing which guaranteed a glorious immortality. It was then that his case was undertaken by a Kinsman-Redeemer. To a holy humanity he superadded the wisdom and strength of Deity; and divinely authorized, he took the field—the surety and representative of ruined

man. In his heart he hid the holy law, and in his sublime fulfilment of it, he magnified that law and made it honourable. And betwixt the precious blood he shed as an expiation for sin, and the spotless obedience which he offered on behalf of his people, he wrought out a redundant and everlasting righteousness. It was tested, and was found to be without one particle of alloy. It was put into the balance, but the sin has never yet been found which could outweigh the merits of Immanuel. The righteousness of Christ, as the sinner's representative, is the most golden thing in all the Gospel; and it is because of its conveying and revealing that righteousness, that the Gospel is the power of God, and the wisdom of God unto salvation.\* Be counselled to buy this fine gold, and you will be rich.† Accept, poor sinner, this righteousness of the Saviour, and you will be justified freely by a gracious God, through the redemption that is in Christ.‡ God will be well pleased with you because you are well pleased with his beloved Son; and will count you righteous for the sake of that righteousness which the Saviour wrought out, and which the Gospel reveals, and which, thankfully receiving, you present to a righteous God as your plea for pardon and your passport to the kingdom of heaven.

In other days, when men were in want of money, they sometimes tried to manufacture gold. The alchemist gleaned a portion of every possible substance from ocean, earth, and air, and put them all into his crucible,

\* Rom. i. 16, 17. † Rev. iii. 18.

‡ Rom. iii. 20—26.

and then subjected the medley to the most tedious and expensive processes. And after days or months of watching, the poor man was rewarded by seeing a few grains of shining metal, and in the excitement of near discovery, the sweat stood upon his brow, and he urged the fire afresh, and muttered, with trembling diligence, the spell which was to evoke the mystery. And thus, day by day, and year by year, with hungry face and blinking eyes, he gazed into his fining-pot, and stirred the molten rubbish, till one morning the neighbours came and found the fire extinct, and the ashes blown about, and the old alchemist stiff and dead on the laboratory floor; and when they looked into the broken crucible, they saw that after all his pains, the base metals remained as base as ever.

But though men no longer endeavour to manufacture gold, they still try to manufacture goodness. The merit which is to open heaven, the moral excellence which is to render God propitious, the fine gold of righteousness, they fancy that they can themselves elaborate. As he passed along, the apostle Paul sometimes saw these moral alchemists at work; and as he observed them so earnest for salvation—as he saw them casting into the crucible prayers, and alms, and tears, and fastings, and self-tortures, he was moved with pity. He told them that depraved humanity was material too base to yield the precious thing they wanted. He told them that they were spending their strength for nought; and that the merit which they were so eager to

create exists already. He told them that if they were only to avail themselves of it, they might obtain, without restriction, the righteousness of a Divine Redeemer. "I pray that you may be saved; I sympathize with your anxiety; I love your earnest zeal, whilst I deplore your deadly error. But ignorant of the righteousness which God has already provided, and going about to establish a righteousness of your own, you are missing the great magazine of merit—the great repository of righteousness—Jesus Christ. You need not scale the heavens to bring righteousness down; you need not dive into the deep in order to fetch it up; you need not watch, and toil, and do penance, in order to create it—for it exists already there. God has made his own dear Son the sinner's righteousness, and in the gospel it is thus declared: "The gift is nigh thee. It is at thy door; it is in thy hand. Receive it, and be righteous; receive it, and rejoice."\* And so, dear reader, if you are anxious for peace with God, accept God's own gift—the peace-procuring righteousness. Present, as your only plea with a holy God, the atonement of his Son; despair of bringing merit out of vileness, or sanctity out of sin. With Luther, learn to know Christ crucified; learn to sing a new song. Renouncing your own work, cry to Him, Lord, thou art my righteousness, and I am thy sin. Thou hast taken on thee what was mine, and given to me what was thine. What thou wert not, thou becamest, that I might become what I was not.

\* Rom. x. 1—12; 1 Cor. i. 30; 2 Cor. v. 21.

### BAPTIST ANNIVERSARIES.

The Devotional Meeting, preceding the annual gatherings of our denominational societies, was held in the Library of the Mission House, April 20th, when

prayer was offered by Messrs. Smith, of Cheltenham; and Overbury, of Devonport; and an address delivered by Mr. Watson, of Edinburgh. In the evening of the same day, at the Poultry Chapel, after prayer by Mr. Hinton, the sermon to young men was preached by Mr. New, of Birmingham, from "Now ye have consecrated yourselves unto the Lord."

#### THE BAPTIST HOME MISSIONARY SOCIETY.

THE annual meeting of this Society was held at Finsbury Chapel, on Monday evening, April 24th, W. Middlemore, Esq., in the chair. The Rev. T. Winter, of Bristol, opened the proceedings with prayer. After an address by the Chairman, the Rev. S. J. Davis read the Report. The several resolutions were spoken to by the Revs. W. Aitchison, of Newport; B. Evans, of Swansea; MacLaren, of Southampton; J. H. Hinton, of Devonshire Square, London; J. Price, of Montacute; and B. Evans, of Scarborough. For their chief interest, the proceedings were indebted to Mr. Horace Mann's Report on the Census of Religious Worship.

The Rev. Alexander MacLaren was led to take a somewhat gloomy view of the state of things disclosed. "If," said he, "the schedules had been ruled with three columns, church-goers, chapel-goers, and beershop-goers, the last of these columns would have had a larger number than either of the other two, and all but as many as both of them put together."

The Rev. J. H. Hinton took a more encouraging view of these statistics. With characteristic fearlessness, he accepts even the varieties of religious belief as a glorious proof of religious liberty, and as a better pledge of eventual unity than any the State has been able to afford. Had religious despotism continued to exist, we should have had just the number of places of worship belonging to the National Church, and no others; but, under the working of religious liberty, we have a very different state of things. It might have been thought, that, under the more complete religious liberty which exists in the

United States, there would have been a greater number of sects than in England; but such is not the fact. The American Almanack for 1853 enumerates twenty communities; but the list is twice as long in the Census Returns of England and Wales. "I say," continued Mr. Hinton, "this is noble, it is creditable to England. Indeed I do. It speaks loudly and gloriously for the victory of the human mind over the trammels of despotism. (Cheers.) I would rather find a man belonging to any *ism*, than banded in swaddling clothes, or girded with iron fetters." (Cheers.) He would not, he said, be prevented from using such language by the existence of those five millions who did not go to church or chapel. But for the establishment of religious liberty, the country would have been in a very different state. Out of the 34,000 places of worship, only 14,000 belong to the Established Church. Where, it is asked, would have been the religion of England but for the Established Church? where, he asked, would it have been, but for Non-conformity? Within the last few years, some 3000 and odd places had been built in connexion with the Establishment, largely as the result of the stimulus imparted by Dissenters. Without these, there would be but 10,000 or 11,000; so that there are three times as many places now, as there would have been, but for the expansive power of a living, individual Christianity.

Mr. Hinton added some valuable remarks as a check to the despondency which a hasty view of the number of absentees is apt to engender. "Multitudes," he said, "are born every year in England and Wales, and they are not born Christians. The work, therefore, of the Christian Church is never done; but, as a new generation comes into the world, the entire process has to be effected over and over again. Were every man alive converted to-day, there would be another race of sinners born to-morrow."

#### BAPTIST IRISH SOCIETY.

THE annual public meeting of this society was held in Finsbury Chapel, on

Tuesday evening, April 25. Richard Foster, Esq., of Cambridge, in the chair. Rev. E. Probert, of Bristol, commenced the proceedings with prayer. A brief report of the society's proceedings during the last year was read by the Rev. W. Groser. Total receipts for the year, £2569 11s. 4d. Addresses were delivered by Revs. J. Bigwood, Hugh Stowell Brown, of Liverpool; Milligan, of Dublin; and John Aldis, of Maze Pond, London.

The prominence given by Baptists to the *personality* of the Christian character and profession, becomes a valuable force arrayed on the side of Scriptural Evangelism against human traditions, sacerdotal pretensions, and ecclesiastical superstitions. It is the direct antidote and antagonist to that *official* virtue and authority upon which the Church of Rome has based the grand apostasy, and from which neither the Church of England, nor even the Church of Luther, to name no other man-made Churches, has purged, or will purge, itself free. On this principle, perhaps, we may account for the dawn of a new Reformation in Germany being apparently identified with the diffusion of Baptist sentiments in so many of its States, and for the virulence with which those persons who teach and those who adopt them are persecuted and oppressed by Governments inspired by ecclesiastical jealousies and alarms. In like manner, it may be expected, that, in proportion as the same views of the strictly personal nature of religion come into conflict with the rank and rampant Popery of Ireland, and with the scarcely less Popish though quieter sacerdotalism still infesting the rural parishes of England, the labours of the Baptist Irish and Home Missionary Societies will tend to precipitate the final battle one day to be fought between the phalanxed forces of Truth and Error.

#### BAPTIST UNION.

THE forty-second annual session of the Baptist Union was held at the Mission House on Friday, April 21st—Dr. Hoby in the chair, whose introductory address elicited a vote of thanks, accompanied

with a request for its publication. After prayer by the Rev. D. Rees, of Braintree, the report was read by the Rev. J. H. Hinton, which stated, that during the past year 32 churches had been added to the Union. The aspect it presented of the state of the churches was by no means cheering. A very interesting statement was also given of the proceedings of Dr. Steane and Mr. Hinton, who attended, as a deputation from the Union, the meeting of the Kirchentag, or Assembly of the Evangelical churches of Germany, held in September last, at Berlin. It was further stated, that measures of a persecuting character are still pursued towards the Baptists throughout Continental Europe.

The adoption of the report was proposed by Rev. J. Bigwood, and seconded by Rev. J. Wigner, of Lynn, Norfolk. Other resolutions were proposed, seconded, and spoken to by the Revs. E. Probert, of Bristol; Isaac New, and W. Landels, of Birmingham; J. H. Hinton, F. Wills, W. Groser, D. Steane, and Owen Clarke, of London; Revs. J. P. Mursell, of Leicester; Wallace, of Tottenham; Dr. Ackworth, of Bradford; W. Robinson, of Cambridge; A. Burnett, of Aberdeen; Brown, Reading; B. Evans, Scarborough; Milligan, of Dublin; Mr. Morris, and by Mr. Underhill.

#### THE BAPTIST MISSIONARY SOCIETY.

THE sixty-second annual meeting of the Baptist Missionary Society was held at Exeter Hall on Thursday, April 27. The chair was taken at 11 o'clock by S. M. Peto, Esq., M.P., one of the treasurers of the Society. After a speech from the Chairman, breathing a devout and catholic spirit, the report was read by the Rev. F. Trestrail, and the balance-sheet by Mr. G. B. Underhill, from which it appeared that the income of the Society was £24,759 12s. 8d., and the expenditure £21,738 4s. 10d.; the payment of an outstanding debt of £1813 0s. 5d. reduced the balance in favour of the Society to £1208 7s. 6d. Of the West India Cholera Fund there is £348 6s. 7d. in hand. The addresses were delivered by Revs. S. Manning, of Frome; J. Taylor, of Birmingham,



T. Hands, from Jamaica; Hon. Baptist W. Noel, and James Sheridan Knowles, Esq. Of the several speeches, all of which were most excellent, we have not room to comment further than to remark that the Hon. and Rev. Baptist Noel presented a luminous view of the state and prospects of Missions in British India, and the Rev. T. Hands gave an interesting and cheering account of the social and religious condition of the negro and coloured population of Jamaica. Financially considered, the past year seems to have been one of the most prosperous in the history of the Society. Notwithstanding the apprehensions caused by the enhanced price of provisions, the monthly receipts greeted the committee with a progressive increase, which has resulted in a total of nearly £25,000, being an increase upon the year 1853 of £6350. Deducting the splendid donation of £1813 to liquidate the debt, and special donations for the augmentation of the Mission in India, amounting to £2551, there yet remains a substantial increase of £1400. It would therefore appear, that the committee will have no difficulty, so far as the money is concerned, in carrying into effect their scheme of augmentation, which they proposed to spread over a series of years. The only difficulty of which they complain is, the want of men. Not, we believe, that offers of service have been wanting; but the practical hinderance lies in obtaining the proper men. Unfortunately, where moral fitness is undoubted, the want of physical adaptation often presents insuperable obstacles, sometimes on the husband's, sometimes on the wife's side; and it is essential to the success of a scheme in which consolidation is one of the ends of augmentation, that some at least of the new agents should be men of tried character and pastoral experience.

In the meantime, the committee receive good tidings from every section of the Missionary field. The three great processes of Translation, Education, and Evangelization, are prospering both in the East and in the West. Not merely does the pecu-

liarity of Baptist sentiments place no barrier to the religious instruction of the young, but, in this work, which Carey and his companions were the first to engage in, their successors are preparing to engage more systematically and more extensively. Normal schools for the two sexes are about to be established at Serampore and Intally severally; and the committee have also received with great pleasure a proposal from the President and Committee of Calabar Theological Institution, Jamaica, to found a Normal-school on a broad and unsectarian basis in its grounds. For the promotion of these objects, a special fund is to be set apart, distinct from the Missionary operations of the Society. Thus an opportunity will be afforded to persons who might object to contribute for the support of sectarian teaching, of indulging their desire for the spread of education on the catholic basis of the Holy Scriptures. In this way, the Society of Friends have become fellow-labourers with the Baptist Missionaries in Trinidad, and will doubtless do the same at Calabar; while the Society for the Promotion of Female Education in the East have liberally offered to support a lady every way qualified to take the superintendence of the girls' boarding-school in contemplation at Intally.

Everything conspires to show, that in India, the fields are already white unto the harvest. Native churches under native pastors are declaring their independence. The thirst for European instruction increases on every hand. Young men regard the idolatries of their parents with undisguised derision; and nothing but adequate religious instruction, accompanied with the Divine blessing, is needed to convert them from idolaters into Christians, instead of sinking, through the purely secular system of the Government schools, from the depths of superstition into the more gloomy and hopeless abyss of infidelity. In Agra, it is commonly exclaimed, that the Sahibs are determined to conquer the whole city for Christ; and while, in the words of the report, "the Word of the Lord has

free course, and is glorified in the Ephesus of Northern India," the platforms of temples have become the pulpits of Evangelists, and the very car of Juggernaut a stall for the distribution of the Scriptures.

#### SUNDAY SCHOOL UNION.

THE annual meeting of the Sunday School Union was held on Thursday, May 4. J. Cheetham, Esq., in the chair.

After prayer by the Rev. H. Addiscott, and a hymn sung, Mr. Watson read the report, which contained matter of great interest and importance. The speakers on the occasion were Mr. Alderman and Sheriff Wire, Mr. G. Corderoy, of Lambeth; Revs. N. Hayercroft, of Bristol; Isaac Vaughan, of the New Tabernacle; the Rev. John Corbin, of the Old Tabernacle, and the Rev. Dr. Hewlett.

### MONTHLY SUMMARY OF PUBLIC AFFAIRS.

THE GUN and the GOSPEL have divided public attention during the past month.

The results of the former have hitherto been confined to the destruction of the outworks of Odessa and Sebastopol in the Black Sea, the allied fleets taking several merchant-ships as prizes, and of one of the Russian forts in the Baltic, about 25 miles from Cronstadt. In this last affair Sir C. Napier, it is said, has taken 1500 of the Russians prisoners. There seems to be a disposition on the part of Sweden to join the Western powers; if so, it is likely that she may recover some of the territorial possessions of which Russia has deprived her, and be a strong bulwark against the ambitious aggressions of the Russian Czar. The "Tiger," a British steam-ship, went on shore near Odessa, and was forced to surrender. Her captain lost one leg, a midshipman both; five men were wounded. After taking 250 prisoners, the Russians set fire to the vessel.

The missionary and other philanthropic meetings have in general been well at-

tended, and possessed an interest equal to those of former years.

The British Parliament has been making some advance in the right direction. On Tuesday, 23rd June, Sir W. Clay's motion for the total Abolition of Church-Rates was carried by a majority of two to one, although strenuously opposed by Lord John Russell, who displayed on the occasion a more than ordinary amount of High Church partisanship. When will Dissenters cease to regard his lordship as a right-hearted friend to ecclesiastical reform? Lord John's references to the opposition of Dissenters to Church-Rates were most bitter. The Thunderer of "The Times," however, has pronounced against Lord John's churchmanship, and in favour of the total abolition of the Church-Rate impost. Its doom is sealed.

The Preston mechanics have yielded to the force of circumstances, and in a very good spirit have, after a strike of more than eight months' duration, returned to their occupation.

### DENOMINATIONAL INTELLIGENCE.

#### OPENING OF NEW CHAPELS, ETC.

LONDON, CAMBERWELL, SOUTHAMPTON STREET.—This chapel, after having been closed four years, has been purchased by the Rev. B. Lewis, late of Trinity Street, Southwark, and Friends, and was reopened on Wednesday, April 5. Sermons were preached on the occasion by the Rev. Dr. Steane, of Camberwell; and the Rev. W. Katters, of Hackney, the Rev. W. Howieson, of Walworth, J. Burnet, of Camberwell, and C. Woollacott, of Little Wild Street, assisted in the devotional exercises.

LONDON, BRIXTON HILL.—Salem Chapel was reopened on March 30, after being closed for the erection of galleries; on which occasion the Rev. W. Brock preached, and about £300, including promises previously made, was collected.

LANDBEACH, CAMBRIDGE.—The foundation-stone of a new Baptist chapel was laid by R. Foster, Esq., of Cambridge; on which occasion an eloquent address was delivered by the Rev. W. Robinson, of Cambridge; and a public meeting was held in the evening, when addresses were delivered by the Rev. W. Robinson, M. W. Flanders, of Cottenham, C. R. Payer, of Great Shelford, R. R. Blinkhorn, of Willingham, and J. C. Wooster, the minister of the congregation.

#### MINISTERIAL CHANGES.

HADDENHAM, ISLE OF ELY.—The Rev. J. Spooner, from Attleborough, Warwickshire.

SUTTON, YORKSHIRE.—The Rev. J. Walcot, from Bramley.

LONDON, PARK-STREET, SOUTHWARK.—

The Rev. C. H. Spurgeon, from Waterbeach, near Cambridge.  
**TARPORLEY.**—Rev. H. Smith, from Coalville, Leicestershire.

#### RESIGNATIONS.

**MONMOUTH.**—The Rev. H. Clark, A. M., resigns his connexion with the Baptist Church, at the end of the present month.  
**LONDON, ISLINGTON-GREEN.**—Through ill-health, the Rev. G. B. Thomas has felt himself compelled to relinquish his pastoral charge.

#### PRESENTATION SERVICES.

**LONDON, LITTLE ALIE STREET, GOODMAN'S FIELDS.**—The centenary of the settlement of the first pastor.—After the members of the church and congregation had partaken of tea refreshments, a public meeting was held: the Pastor, Mr. P. Dickerson, presided, and called upon Mr. Milner, of Shadwell, to implore the Divine blessing.—Mr. E. Deane, the senior deacon, read a very interesting narrative of the dealings of God with the Church during the past 100 years.—Mr. Belgrave, another deacon, addressed the meeting with much point and fluency, and presented to Mr. Dickerson a purse, with valuable contents, as a practical expression of the affectionate regards of the church and congregation.—This was acknowledged in a very feeling and appropriate manner by their esteemed Pastor.  
**LONDON, ISLINGTON-GREEN.**—Rev. G. B. Thomas, on his resignation through ill-health, received, with a letter of sympathy and regrets, a very handsome present.  
**JAMES SHERIDAN KNOWLES, ESQ.**—This once celebrated dramatist, now a preacher of Christ's holy Gospel, in connexion with the Baptist denomination, was presented, on May 12th, by the students of Stepney College, with "Bagster's large, comprehensive Bible," richly bound, and with silver plate, at the conclusion of his lectures on Elocution.

#### BAPTISMS.

**AMERSHAM, Upper Meeting, April 9.**—One by Mr. Sexton, of Tring.  
**BRANCHCLIFF, HEBDEN-BRIDGE, YORKSHIRE, April 1.**—Fourteen by Mr. Lockwood.  
**BROSELEY, Old Baptist Chapel, March 26.**—Two—both teachers in the Sabbath school—by Mr. Howe, of Shrewsbury.  
**CHIPPING SODBURY, April 2.**—Three by the Rev. — Rolleston.  
**EBW VALE (English), April 2.**—Two by Mr. Hill.  
**ENFORD April 16.**—Three by Mr. Mower.  
**EYNSFORD, KENT, April 30.**—One by Mr. Whittemore.  
**GRANTHAM, April 9.**—Three in the Baptist Chapel, Bottesford, by Mr. Bishop.

**HANLEY, STAFFORDSHIRE, April 14.**—Four by Mr. Reade—after a sermon by the pastor, Mr. L. J. Abington—two of whom were from the Sunday school.

**IPSWICH, TURRET-GREEN, April 2.**—Two by Mr. Lord.

**LONDON, DEVONSHIRE-SQUARE, March 30.**—Four, after an address from "Alive unto God," by Mr. Hinton.

**LONDON, DALSTON, March 26.**—Three—two females and a converted Polish Jew, who addressed his brethren after the flesh, and among whom he had been engaged as a missionary—by Mr. Miall. This was the first time the solemn ordinance was administered in this new and commodious chapel. Several Jews were present.  
**LONDON, MOUNT ZION, HILL-STREET, DORSET-SQUARE, March 26.**—Four by Mr. Foreman.

**LONDON, PIMLICO, REHOOTH, March 20.**—Six by Mr. Felton, of Deptford.

**LONDON, KEPPEL-STREET, March 30.**—Three by Mr. E. Mote.

**LUTON, BEDFORDSHIRE, March 26.**—Seven by Mr. Cook.

**LOUGHWOOD, DEVONSHIRE, March 5.**—One, and on April 2, one, by Mr. Shembridge.

**MANORBEAR, PEMBROKESHIRE, March 26.**—Nine by Mr. B. S. Evans.

**NEWCASTLE-ON-TYNE, New Court, May 4.**—Five by Mr. Davies.

**SAUNDERSFOOT, PEMBROKESHIRE, April 2.**—Two by Mr. B. Lewis.

**SHEFFIELD, EYRE-STREET, April 16.**—Six—four from the Sunday school—by Mr. H. Ashberry.

**SOHAM, CAMBRIDGESHIRE, March 26.**—One by Mr. Smith.

**TORRE TORQUAY, DEVONSHIRE, April 30.**—Two, after a sermon on the "One Baptism," by Mr. Carto.

**TROWBRIDGE, WILTS, Bethesda Chapel, April 2.**—Nine by Mr. Webster, four of whom received their first impressions in connexion with Sabbath-school instruction.

**WARWICK, March 26.**—Two by Mr. Nash.

**WELLINGTON, SALOP, March 28.**—One by Mr. Clark.

#### DEATHS.

**WILES, Miss ELIZABETH, April 30, at St. Albans, aged 36.**

**PEWTRESS, Mr. BENJ., of Gracechurch-street, and at Iping, Middlesex, aged 65.**

**THOMAS, WILLIAM, second son of Rev. T. Thomas, President of the Baptist College at Pontypool, on May 2, aged 20.**

A youth of great promise and genuine piety.

**JOHNSTON, Miss ANNIE, daughter of the Rev. R. Johnston, Baptist Minister, Irvine, Ayrshire, on May 20, aged 15.**

**MONTGOMERY, JAS., Esq., the Poet, of Sheffield, on April 30, aged 84.**

**LONDON: PUBLISHED BY BENJ. L. GREEN, PATERNOSTER ROW.**

*To whom all Communications, under Cover to the Editors, are to be addressed.*

# BAPTIST MESSENGER;

AN

Evangelical Treasury and Chronicle of the Churches.

No. 4.

JULY, 1854.

Price One Halfpenny.

## SPIRITUAL TEACHING AND TRAINING. -

"All thy children shall be taught of the Lord."—ISA. lii. 13.

MAN in his natural state—as he is born and bred in this world—is a moral and spiritual ruin—body, soul, and spirit, all, all fallen, corrupted, ruined, and undone. And unless he is transformed from a guilty, ruined, and undone sinner, into a spiritual, enlightened, and holy believer in the Lord Jesus Christ, he can never see the kingdom of God. The truth cannot be denied, "We must be born again," we must "be made new creatures in Christ Jesus;" except our hearts be changed and converted by the Spirit of God we shall die in our sins and perish. When a man is born again of the Spirit of God, "he has passed from death unto life," he becomes a child of God, a new creature in Christ Jesus, and his spiritual education begins. From the first moment when he cries, "God, be merciful to me a sinner," until that when he is enabled to say, "Lord Jesus, receive my spirit," he is under a system of training and teaching. God himself becomes their teacher. God teaches his dear children chiefly by his holy Word, that precious book which contains (God grant that we may never forget it!) the entire revelation of Heaven, and we desire no other; it is complete and perfect in all its parts. That book is our instructor and teacher; it is full of glorious promises, of glowing prophecies, of holy precepts, of spiritual experience; so that, whatever may be our circumstances in life, if we open our chart we shall find what we are and where we are.

Again, he teaches you by the living Word, by the ministers of the gospel. This is a very important part of the positive teaching of his people; and if their instructors speak according to that Word, and confirm all they say out of that book, and according to the law and to the testimony, then the apostle says, It is no longer ministers that speak, but Christ that speaketh by them. So that preaching is a divine ordinance for the positive instruction of the minds of God's people. But there are also many minor means by which God instructs us. I would not overlook those writings of pious men who,

in successive ages, have contributed their learning and experience to the stock of Christian science; and we do well, subordinately to God's holy Word, to inform our minds by means of the writings, and expositions, and commentaries of godly men. But beside all these there are other ordinances: the blessed Sabbaths, the holy sacraments, and other means of grace, from which we may derive positive instruction. And let me not omit to say that God teaches by the distinct and direct influences of his Holy Spirit. He is the teacher, and instructor, and guide of the souls of new-born babes; and he teaches and instructs them all their days. By these and many other things more minute, on which I might dwell, God is pleased to teach his people from time to time; these are the chief sources of religious knowledge whence we are to draw the matter of your faith.

But this is a very small part of God's education. He **TRAINS** his people as well as **TEACHES** them. Now, mark the difference. He **TEACHES** them by positive information, by his written Word, and orally by his living ministers: he **TRAINS** them by a series of wonderful providences, by deep experience in their own souls; by affliction, by sorrow, yea, even by sin, he discovers to them the secret evils of their hearts and of their natures by the action of those internal movements and external circumstances of which we have spoken; by the world, the flesh, and the devil, by all the powers of darkness as well as of light, God is training and developing their Christian graces, drawing out the secret powers of his Spirit in their souls, and teaching them how to conquer their corruptions.

It is thus that God teaches and trains his people from the day of their conversion till he brings them to glory. He is making known to them his wisdom, and faithfulness, and goodness, not merely through their eyes by reading it in his book, nor by their ears by hearing it in a sermon, nor by their understanding through conviction; but he makes them learn it by experience. He must train and teach us, but we must recollect what he has himself declared, "I will instruct thee and teach thee in the way that thou shouldst go;" and he adds, "Be not like unto the horse and the mule that have no understanding, whose mouth must be held in with bit and bridle." Let us yield ourselves up to divine guidance and teaching, and then we may hope to become not only babes, but young men, and by-and-by fathers in Christ; and when he has completed our Christian education, then he will say to us, "Friend, go up higher," and he will take us to the "rest that remaineth for the people of God."

Dear reader, take care of your soul! I have endeavoured to place before you God's merciful teaching: avail yourselves of the opportunities presented to you. Yield to God's gracious training.

Watch for him. Oh, listen for the silent footsteps of the Almighty ! An old writer, I think a Puritan, says, "Ho that is in the habit of watching providences, shall always have providences to watch." So do you watch for God's hand, in his dealings with you and yours. If he is pleased to allot to you days of sickness and hours of sadness—if he lays his hand heavily upon those whom you love—if he multiplies to you days of sorrow, and temptation, and difficulty, and trial—say to yourselves, "God is training me, and I submit to the training. I desire to know what corruption he would mortify in me, what new discovery he would make to me of the wickedness of my heart ; I long to know what graces of the Christian character he would develop ;" and thus yielding yourselves up as a child, desiring to be led as the patriarch of old, going forth into the wilderness world "as a blind man, not knowing whither you go," but committing yourselves to the leading and guiding of your heavenly Father, you shall not greatly err, but supported, comforted, upheld, though single-handed, amidst darkness, temptation, sin, and sorrow, the conqueror's laurel shall soon be yours ; yea, you shall be more than conquerors through him that loved you and gave himself for you."

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### THE SAVIOUR'S MISSION.

It is to three things that the mission of Jesus Christ owes its main importance:—

He is the manifestation of God.

He is the Mediator betwixt God and Man.

And he is the model to his redeemed and regenerate people.

He is God manifest. No man hath seen the Father but the Son, and he to whom the Son hath revealed him. He that hath seen Jesus hath seen the Father. He is the express image of the Father ; and as embodying all the perfections and dispositions of the invisible Godhead, Jesus is to our race the one Theology.

He is also Mediator. His cross is the meeting-place betwixt God and the sinner. His blood is the sacrifice which makes it a righteous thing in God to cancel guilt and receive the returning transgressor. His Gospel is the white flag, the truce-proclaiming banner which announces Jehovah's amnesty,

and says to the guilty rebel, Be reconciled to a reconciling God. His merit is the censer which perfumes the sinner's prayer, and makes it prevalent with a holy God. His intercession is that secret influence within the veil which secures for his Church and its believing members the gift of the Holy Ghost. His love is the balm of life ; his presence the antidote of death ; his glory seen and shared the joy of heaven. So that as the source and consummation of all our greatest blessings, Jesus is the Supreme Felicity.

And he is the pattern of his believing people. All that was human in his earthly walk is for our example that we should follow his steps. And with such a transforming agent promised as is the Holy Ghost, and with such a pattern propounded as the perfect Saviour, there is no limit to the excellence, inward and outward, after which the followers of Jesus should aspire. To be "like him" is the privilege of a perfect

world; but how gloriously near to that likeness even now his loving people may attain, the Bible nowhere limits. But the believer whose character is strong without hardness, and gentle without weakness—who is consumed with the zeal of God, and who still glows with good-will to man—who is spiritual but not sanctimonious, diligent and watchful devout, vigorous in action and patient in endurance, that consistent disciple bears the visible lineaments of the Elder Brother. And as supplying our world with the first and only instance of excellence fully developed and perfectly proportioned—goodness in its entirety, and each grace in its intensity—the life of Jesus is the great Text-book of Ethics—the grand Lesson in Practical Piety.

## THE SAVING NAME.

### A MESSAGE OF MERCY TO ANXIOUS INQUIRERS.

“The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.”—Exod. xxxiv. 6. 7.

In this glorious Name there is a reply to every objection that a poor, sinful, anxious inquirer can possibly entertain. If any one should say, “I have no Christianity at all; I do not believe I have the least particle of God in my heart:” well, suppose it be so; His name is **ЖЕИОВАИ**, and what is the meaning of that? It can create something out of nothing. So it follows from this, that you are not beyond God’s reach. But do you say it is worse than that, “I am not only without grace, but I am loaded with transgressions. There is a law in my members stronger than the law of my spirit.” Well, God’s Name is the **LORD** God—the Almighty God—and if your heart be of stone he can turn it into flesh. But perhaps you add, “But I am a sinner, and how can I, a sinful creature, draw near to a holy God?” The next syllable of his name is “Merciful.” Mercy is love in contact with sin. It is an attribute of God that could not be existent unless there were sin in the world. It is love reaching us through Jesus, in forgiving our sin. The Mercy-seat is properly the Atonement-seat—atonement for sin by mercy. But you say, “I have nothing to give him for it, and if he be **MERCI-**FUL, if he be **ALMIGHTY**, if he be the Creator of something out of nothing, what can I give him for it?” The answer is, His gifts are unpurchasable; he is “**GRACIOUS**.” The meaning of grace is, that whatever God does, he does in sovereignty. The prayer of Wickliffe, the morning-star of the Reformation, is a very beautiful one—“Lord, save me *gratis*,” or, as it is in New Testament language, “Save me by grace.” Now, when God is gracious, it is something that he bestows upon us, when he owes us nothing. He will save you, as he saved John Wickliffe—*gratis*. God’s blessings are given freely, by grace, to those who ask him. But you say, “I have sinned so long that my hairs are grown grey in the service of Satan, and the world, and sin, and I fear, by this time, God has cast me off.” Yet you have another syllable of his Name added, he is “**LONG-SUFFERING**.” You say, “I have been living, not only without God, but in opposition to God—grieving God and breaking his holy law.” He is still long-suffering. Yet God bears with you. What a wonder that it is so. “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” But you

say, "I fear that I have drawn upon his goodness, so often and so much, and sinned and drawn upon it again and again, that for me, I fear, it is all exhausted." Do not be afraid of that, he is "ABUNDANT IN GOODNESS AND TRUTH." Where sin hath abounded, grace hath much more abounded. His goodness, like a fountain, wells forth in refreshing waters, inexhaustible. Though for nearly six thousand years multitudes have drunk at this fountain, it is not dried up. He "KEEPS MERCY FOR THOUSANDS"—not for one generation, but for thousands of generations. He knows that they will sin, and he has laid up a store of mercy in heaven, to be drawn upon by them that sin against him. But you add, "I have been guilty of all sorts of sins." "*Iniquity*," that is one sort—"transgression," that is another sort—and "*sin*," that is a third sort. This is the climax—"forgiving INIQUITY, and TRANSGRESSION, and SIN." Sins of youth—sins of old age; sins of thought, and sins of word, and sins of deed. He that can realize this Name in his heart in a dying hour

never will be lost. It is the secret of pardon—the source of peace—the well-spring of eternal joy. But if you should add still, "Is it possible that such a God can be? and if this be so clear, then will not men sin, and presume upon his goodness?" No, "he will not clear the guilty." The sin must be put away—the love of it—the condemnation of it—the pollution of it—the sin must be put away or you will suffer for it. No man need sink into that most un-christian state—despair, who hears these sweet sounds, and on whose heart there is impressed the Name of the Lord. It is, if there be any difference, more wicked to despair than it is to presume; neither is right, but despair is infinitely the worst.

Do you trust in this Name? It is revealed, not for our admiration, not to satisfy curiosity, but for our apprehension by faith, and our trust in and through Christ Jesus our Lord. May we trust in that Name, may we glory in it and rejoice to spread it. May it be our rock, our refuge, and our hope, for Christ's sake! Amen.

### WILL YE ALSO BE HIS DISCIPLES ?

IN the old schools of philosophy it was usual for the pupils to present a gift to their teacher at the commencement of each term. And on one of these occasions, when his disciples, one by one, were going up with their gifts to Socrates, a poor youth hung back, and there was something like a blush upon his cheek, and something like a tear in his eye, for silver and gold he had none. But when all the rest had gone forward and presented their offering, he flung himself at the feet of the sage, and cried, "O Socrates, I give thee myself." And this is the offering which the Lord Jesus asks of you. Give him yourself. Rise, take up the cross, and follow him. In

modesty and affection become his disciple, and he will not only make you welcome to his lessons, but he will make you a sharer in his heavenly life. He will give you the Holy Spirit. That Divine enlightener will open your understanding to receive the Saviour's doctrine, and will fill your soul with truth's vitality. And do not despond because of what you at present are. "This man receiveth sinners;" and in receiving you he will make you a "new creature." Arise, he calleth you. Become his disciple, and, like John, imbibing sanctity from the bosom where he laid his listening ear; like Thomas, lingering near his person, but carrying



in his heart a stony doubt, a stubborn misgiving, till, in the flash of overwhelming evidence, that doubt, that misgiving was fused into faith and weeping wonder; like Paul, who, in every pulse of his intensified existence, felt the life of Jesus throb, and who, next to the desire of being with him, burned with ardour to be like him: however scanty your present knowledge, you

will learn in proportion as you love; however many your present doubts, they will all be drowned in adoration and astonishment, whilst you can only cry, "My Lord and my God;" and however defective your present character, there will be kindled in your soul a hope and an effort—the hope that when he appears you shall be like him, the effort to purify yourself as Christ is pure.

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER VIII.—PRIVATE CONVERSATION.

AFTER walking about a mile from the place where he left his companion with the boat, Mr. Bates arrived at the residence of President Chauncy.

After indulging for a few moments in some passing remarks upon the weather, the country, and the general health of the colony, Mr. Bates informed the president that he had come over to have a few minutes' particular conversation upon a subject in which he was greatly interested.

"Any assistance I can consistently render you shall cheerfully be given," said Chauncy.

Mr. Bates then informed him of his troubles of mind respecting baptism.

"Ah," said the president, with a peculiar expression of countenance, in which seriousness and pleasantry appeared to be equally blended, "did you not know that this is a proscribed subject with me?"

"I knew," said Strongfaith, "that it was the desire of those who called you to your present honoured and responsible position, that you should not publicly preach what you conscientiously believed was the truth of God."

"Do you mean to signify," asked Chauncy, "that your impression was, that they expect me to preach or teach what I do not believe is truth?" at the same time rising and closing the door of the room, which answered the double purpose of chamber and study, that

outer ears might not catch the conversation.

"By no means. They are too upright and honourable to ask you to practise such public hypocrisy."

"You do well to say that. The ministers and the government of the colony are noble-minded, godly men, who detest deception, especially in the discharge of the sacred functions of the gospel ministry. True, they do not wish me to propagate among the students and people what they are pleased to regard as my peculiar sentiments. But their tongue would cleave to the roof of their mouth before they would ask me to inculcate any doctrine which they knew I regarded as erroneous."

"I simply meant to say, in what I have just uttered, that I knew you were expected to keep silent upon a certain subject in which you believe——"

"And yet," said the president, interrupting him, "upon that very subject you wish me to break silence."

This remark placed Mr. Bates in an unpleasant dilemma. Conscious of entire rectitude in the object of his visit, he was pained at the thought of being suspected of a dishonourable motive. With the confession which he had just made, especially as coupled with the rejoinder of Chauncy, he saw there was enough to excite such suspicion, and he feared that he had trespassed upon the good nature of the president too far.

The subject now presented itself in a new light to him. Although he came as an honest inquirer, he was not certain of the propriety of coming even in that capacity. He began to feel that it was an extremely delicate thing to ask so important a personage as the president of a college a question touching a subject on which silence was a condition of his retaining his presidency. Besides fearing that he was sinking in the estimation of Chauncey, he was also losing his own self-respect. Yet below all this was another element which mingled with his experience; it was a feeling of independence arising from his conscious integrity, by which he was convinced that there was no reason for losing his self-respect, and that, by developing the purity of his intention to the president, he would rise also in Chauncey's esteem. These conflicting feelings of his heart alternated with each other, almost as rapidly as the lights and shadows cast upon the ceiling of the study by the interrupted reflections of the sun's rays from the troubled surface of the river.

In a moment a new idea occurred to him, which assisted in extricating him from his embarrassing position. "I will converse with him as a scholar instead of a theologian," thought he; "perhaps he may then view the object of my visit more favourably." So soon as this thought had distinctly formed itself in his mind, he said, though in a somewhat hesitating manner, "Regarding you, sir, as a man of learning, well skilled in the ancient languages, I have come to ask you the meaning of a certain Greek word, which is found repeatedly in the New Testament."

"O, ah, yes—I understand—you come to me as one of the faculty of this seat of learning, to ask me a question in philology; that alters the matter entirely;" and the good president letting both hands fall upon his knees, pushed back his great arm chair, raised himself in a more erect position, and appeared as much relieved as was Bates himself. "Philology," continued he, "is a legitimate subject of investigation. To translate the ancient languages, and

especially those in which the Holy Ghost spake to prophets and apostles, is to me a precious privilege. I see not how any one can make it a ground of complaint. What word is it that you wish to have rendered?"

"It is that word which expresses the act of baptizing," said Strongfaith.

"As a philologist, my reply is, that the word which, in the New Testament, expresses the act of baptism, is the Greek word 'baptizo,' the first meaning of which is to immerse, dip, plunge, or overwhelm; out of this arise other secondary and subordinate meanings, such as to wash, cleanse, dye, &c., all of which, however, imply the idea of immersion, or its equivalents."

"How are we to know," asked Strongfaith, "when the word is used in its primary, and when in its secondary significations?"

"We learn it from the nature of the subject in connexion with which the word is used. The general rule in the translation of one language into another is always to give to a word its primary signification, unless such signification is incongruous with the context, or with the nature of the subject."

"Pardon me," continued Bates; "but as I wish to have this matter made as plain as possible, let me ask if this is what you mean—when I read any passage in any author where the word 'baptize' occurs, I must give to that word the meaning of immersion, unless such meaning is entirely inconsistent with the context."

"Precisely so. That you may understand the matter clearly, I will show you some instances of the use of the word from the ancient authors."

The president rose from his large, leather-bottomed arm-chair, and opened the dark door of what Bates had supposed was a large closet, or wardrobe, but which, when opened, he perceived, was well filled with books. It was his library.

Chauncey stooped down, and took from the lowest shelf a large folio volume, bound in what appeared to be dried parchment or sheep-skin. Seating himself in his arm-chair, he carefully

opened the volume, saying, "This is a valuable edition of that old Greek author, Diodorus Siculus. I will read from it into English two or three passages where the word 'baptize,' in some of its grammatical forms, occurs; but instead of translating that word, I will use 'baptize,' and yourself will readily see how it should be rendered. The first is the account of a confusion of a fleet of vessels; it is as follows: 'The admiral's vessel being baptized, the armament was thrown into great disorder.'"

"He doubtless means," said Strongfaith, "that the admiral's vessel was sunk, and that this circumstance threw the fleet into great confusion."

Turning over a few pages, he read another: "'Most of the land animals that are overtaken by the river, (that is, in time of a freshet,) being baptized, perish.'"

"Surely, 'being baptized' in that passage," said Bates, "must mean being overwhelmed, or sunk; for how otherwise could the animals perish?"

"Take another," said the president, opening the heavy volume at another place, and reading—"The river rushing down with an impetuous current, baptized many, (that is, of the soldiers,) and carried them away as they were swimming with their arms.' How would you understand their being 'baptized' in that passage?"

"I think," said Strongfaith, "it means that they were overwhelmed by the rushing waters."

The president now replaced this book, and took down another, somewhat thicker, and bound in dark-coloured leather, with two large brass clasps.

"This contains," said he, "the lives of many ancient warriors and philosophers, written by the laborious and learned Plutarch." He placed it upon a small reading stand with three crooked legs, the top of which was in imitation of an open book, and having found the passage he wanted, he read as follows: "In this whole company there was not to be seen a buckler, a helmet, or a spear; but instead of them, cups, flacons, and goblets. These the soldiers baptized in huge vessels of wine, and drank to each other." Then pausing,

he asked Strongfaith what act he supposed was indicated by the word 'baptized' in that passage.

"Undoubtedly dipping," was the reply. "They dipped out the wine with their cups and goblets, and then drank it."

"Here is another instance in this same author—it reads as follows: 'Even now, many of the weapons of the barbarians, bows, helmets, fragments of iron, breastplates, and swords are found baptized in the mud, though it is almost two hundred years since the battle.' What do you think is meant by 'baptized' in that passage?" asked the president.

"I think the writer means to say that these weapons were buried in the mud."

"Certainly; and this idea of burying is expressed by the word 'baptized.' Let me now refer to a famous old Jewish writer, who lived in the days of the Emperor Vespasian, and was present at the destruction of Jerusalem by Titus, his general. In giving an account of the storm that overtook that unfaithful prophet, Jonah, Josephus says, 'that the sailors were not willing to cast the prophet overboard, until the ship was just going to be baptized.' How do you understand that?" asked the president in his usual professional style, as though Bates was one of his pupils.

"I understand him to say that those mariners hesitated about casting Jonah into the sea, until the vessel was just going to sink in the waves."

"Very good. Here is a similar use of the word," said he, as he opened the book in another place. "Speaking of a certain city, he says, 'The inhabitants left it as people swim away from a ship which is being baptized.'"

"Surely, he can mean nothing else than a sinking ship," replied Bates.

#### CHAPTER IX.—OPINIONS OF THE LEARNED.

VARIOUS other Greek authors were taken down by the president, and extracts read from them, in which the word "baptize" occurred, and which Mr. Bates saw, unlearned as he was, should be translated "immerse, overwhelm," or by something equivalent.

"Sometimes," said the president, "the word is used metaphorically, and sometimes hyperbolically, and then it must be understood according to the rules for the interpretation of such use of language. A little common sense is a great help in such cases. These uses of the word, however, do not nullify the fact that its primary and common meaning is to immerse, or dip."

"Pardon me," said Bates, "if I ask whether learned men generally admit that this is its original signification."

"As to that, I am willing that they should speak for themselves. Having investigated this word historically as well as philologically," continued the learned president, "I have had occasion to consult the opinions of others, and therefore can turn at once to the volume and the page where their decision is recorded." During the utterance of this language, he crossed the room, and reached from his library a volume which had the appearance of being greatly used.

"This is a work of Calvin, the eminent Genevan divine. In it I find the following passage, distinguished both for its clearness and strength." He then read as follows: "The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practice of the ancient church.' You can have no doubt as to what was his opinion."

"I think not," replied Strongfaith.

"Hear, now, what Martin Luther, the great reformer, says." Opening a volume of Luther's works, he read as follows: "The term 'baptism' is a Greek word. It may be rendered a dipping, as when we dip something in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water,) nevertheless they ought to be wholly immersed, and presently to be drawn out again. For the etymology seems to require it."

After replacing Luther upon the shelf, the president recrossed the room, and took from his study table a smaller

volume, which had quite a fresh appearance. "Here," said he, "is a book written by a learned professor from the north of Holland. His name is Witsius. I was just looking it over as you came in;" and then turning over a few leaves, said, "He uses the following language: 'It cannot be denied that the native signification of the word "baptize" is to plunge, to dip.' Hear, also, what Vitranga says: 'The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was administered by Christ and his apostles.' I could quote to you various other authors who bear similar testimony to the meaning of the word; but it is now the hour for me to meet my class at recitation. Stay with me and dine, and we will resume the conversation after dinner."

This kind invitation Bates declined. He had obtained all he came for, and was now desirous to depart. They walked together to the front door of the house, conversing as they went, and then respectfully took leave of each other. Bates had withdrawn from the house but a few steps before Chauncey called after him—

"Hold; here is one other historical fact of too much importance for you not to consider. And that has reference to the practice of the Greek church. The Greeks, of course, understand their own language. Now, it is a significant fact that the Greek Church has for ages been in the habit of administering baptism by immersion, because they understand that to be the meaning of the word. Where can we find better umpires?"

"A single question more," said Bates, "which I meant to have asked before. Did not the Greeks have words which signified to sprinkle and to pour?"

"Certainly. 'Rantizo' means to sprinkle, and 'cheo' signifies to pour."

"Are these words ever used in the New Testament in describing the ordinance of baptism?"

"Never, never!" said the president, with emphasis.

"It is certainly very strange," added Strongfaith, "if baptism was anciently

administered by sprinkling or pouring, that those words are never used in describing the act, but, on the contrary, that word is always employed which signifies to immerse."

"Very strange, very."

"Is it not likely, sir, that if sprinkling or pouring had, in any instance, been practised, that word would have been employed by the sacred writers to describe the scene, which signifies to pour or to sprinkle?"

"You are as able to answer that question as I," said the president; "so farewell, for I must be gone;" and away he slowly walked to meet his class.

#### CHAPTER X.—MIDNIGHT INTERVIEW.

BATES retraced his steps through the underbrush, found the boatman where he left him, and soon recrossed the river.

During the remainder of the day, no opportunity was offered for conversation with Stephen; but in the evening, after the last customer had left the store, and when the first favourable moment for inquiring had presented itself, Stephen asked the result of the Cambridge interview.

"Close the store, and you shall know."

Stephen shut the window shutters, and fastened them, then closed the door, and locked it on the inside. Strong-faith was sitting in an old, broken, rush-bottom chair, with the Bible in his hand; a rushlight, in a greasy brass candlestick, stood on the corner of the counter. The picture was completed by Stephen seating himself upon a rough sugar box in front of Mr. Bates.

"Now," said he, "tell me all about it."

Strong-faith related, as fully as he could remember, the details of the conversation.

"If all that the president told you is true, it certainly furnishes a strong argument for the Baptists."

"I think as much; and suppose, now we are alone, that we examine some of the prominent instances of baptism recorded in the New Testament in the light of the information with which he has furnished us. Let us look at them,

and see whether the various circumstances connected with them are in harmony with immersion, or whether they are more consonant with some other mode of administration."

It is not necessary to give at length the conversation of these two sincere and earnest inquirers after truth. It will be sufficient for our purpose to say that the conclusion at which they arrived was, that the various circumstances which are related in connexion with the New Testament baptisms, were absolutely necessary, in case immersion was the practice; whilst, on the other hand, they were not only unnecessary, but also incongruous with any other mode.

"It seems to me," said Strong-faith, "that the evidence is almost, if not quite, conclusive that primitive baptism was administered by immersion. Let us group these circumstances, which we have examined, together. The primary meaning of the word 'baptize' is to immerse. Christ was baptized *in* Jordan; after being baptized, he came up *out of the water*; John baptized at Enon, near to Salem, because there was *much water* there; when Philip baptized the eunuch, they went both of them *down into the water*, and after the baptism they *came up out of the water*; and Paul says we are *buried with Christ* by baptism unto death; that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. And here again, in his Epistle to the Colossians, he says, 'Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God.' Buried by baptism; the burial *is in the ordinance*, and in this also is the resurrection spoken of; for Paul is explicit in saying, 'Ye are buried with Christ in baptism, wherein, i. e., in which baptism ye also are risen with him.' The *burial* and the *resurrection* are *in the baptism*, and these, whilst they remind the believer of the burial and resurrection of Christ, as the grounds of his Christian hope, are, at the same time, beautifully symbolical of the believer's death unto sin, and his resurrection to a new life. It cannot be

denied that Paul's language on these passages is in perfect harmony with baptism by immersion, but it is entirely incongruous if the ordinance were administered in any other way. Where is there any burial or resurrection in the act of sprinkling or of pouring? There is none.

"All these circumstances, whether considered singly or together—this baptizing where there was much water—going down into the water—coming up out of the water—being buried and raised again—were not only harmonious with, but were absolutely necessary to, immersion, but not to any other mode. It is certainly very strange that all these circumstantial incidents should have been mentioned, if the ordinance did not require them; and it certainly would not have required them if it had been administered by sprinkling or pouring."

"Hark!" said Stephen; "did I not hear voices and footsteps by the door?"

"I should think not," replied Strong-faith. "It is now midnight. The colonists are in bed; probably not a family is awake, except where sickness exists." A slight noise at the door, like that of persons stepping on the ground, caused him to pause. He then added, "You may be correct, but if so, they are probably some sailors who have wandered from their vessel, and on their return have come this way to see whether the store was open."

"Perhaps our light shines through the crevices of the doors and shutters, and attracts them."

Stephen was correct. Pyncheon and Endicott, who had been attending a conference at the house of Parson Cotton, to deliberate upon the best measures to be adopted for the suppression of heresy in the colony, and where, by the interest of the subject, their conversation had been continued late into the night, were on their way home. Seeing, through the chinks and crevices of Bates' store, a light, their attention was arrested.

"What does that mean?" said Endicott; "are thieves plundering Bates's store? He usually closes the trucking house and goes home early."

"It would not be surprising," said Pyncheon, "if Bates himself were there, holding converse with some of the suspected ones, or perhaps, trying to pervert to a baptistical use those passages of the Holy Scriptures to which I found the leaves of his Bible turned down the other day."

"He truly has selected an appropriate time for his deeds of darkness, if the case is as you suppose."

"It always has been so, brother; heretics love darkness rather than light, because their deeds are evil. Being children of the night, and not of the day, they shrink like owls and bats from the light."

The two Puritans had now reached the store. To gratify their curiosity, they paused at the door. Through one of the crevices, by means of which the light within had been betrayed, they could see the employer and his clerk in earnest conversation. It required no effort to hear what was said. The last words which we have recorded as having been uttered by Strongfaith, they heard with perfect distinctness.

"What think you of that?" asked Endicott.

"Think! It is just what I have supposed for some weeks," replied Pyncheon.

"Not satisfied with being infected by this loathsome leprosy himself, here he is, like some foul wizard, labouring at midnight to bewitch this unsuspecting youth, and infuse the contagion into his soul."

His voice arrested the attention of Stephen, as has already been described. They perceived that they were heard, and, not wishing to be known, they hastily left the door, and pressed towards home. When Stephen opened the door, and looked out into the darkness, he could see nothing but the indistinct forms of two unknown men in the distance, who soon disappeared entirely from view.

The conversation having been in this manner interrupted, and the door being open, Mr. Bates told Stephen he thought they had better close the store for the night, and resume the conversation some other time.

## SORROW AND SIGHING SHALL FLEE AWAY.

Isa. xxxv. 10.

No shadows yonder !  
 All light and song ;  
 Each day I wonder  
 And say : How long  
 Shall time me sunder  
 From that dear throng ?

No weeping yonder !  
 All fled away ;  
 While here I wander  
 Each weary day—  
 And sigh as I ponder,  
 My long, long stay.

No parting yonder !  
 Time and space never  
 Again shall sunder ;  
 Hearts cannot sever ;  
 Dearer and fonder  
 Hands clasp for ever.

None wanting yonder !  
 Bought by the Lamb,  
 All gathered under  
 The ever-green palm ;—  
 Loud as night's thunder  
 Ascends the glad psalm.

## THE UNCHANGING FRIEND.

WHEN sorrow clouds thy brightest day,  
 And hopes too fondly cherish'd  
 Pass like some hasty dream away—  
 When fairest joys have 'perish'd—  
 Oh ! why should sadness fill thine heart,  
 And "light afflictions" grieve thee ?  
 Though earthly comforts may depart,  
 Thy God will never leave thee !

When dearest friends unfaithful prove,  
 In life's sad, loneliest hour ;  
 When those who gain'd thy warmest  
 love  
 Fade like some fragile flower,—  
 Oh, let not tears bedim thine eye,—  
 Though human ties deceive thee ;  
 Yet one unchanging Friend is nigh,  
 And He will never leave thee !

When dire temptations thee affright,  
 When Satan long assaileth,  
 And, while thou shrinkest from the  
 fight,  
 Thy foe almost prevailleth ;  
 Oh, look to God for inward strength,  
 Nor let the conflict grieve thee ;  
 Thou shalt victorious prove at length,  
 For He will never leave thee !

Oh, trembling Christian ! courage take,  
 No cause hast thou for grieving ;  
 The Saviour never will forsake  
 The soul in him believing.  
 When passing through the darksome  
 vale,  
 His presence will relieve thee ;  
 Fear not, though heart and flesh may  
 fail,  
 For He will never leave thee !

H. M. W.

## THE POET MONTGOMERY.

The venerated JAMES MONTGOMERY peacefully breathed his last on April 30th, at his residence, the Mount, Sheffield, in the 84th year of his age. Usefully active to the last, full of days and of those best of honours, the reverential esteem of Christians of all denominations and the grateful regard of the millions whom his genius and piety have solaced under sorrow or warmed into devotion, he was exempted from the sufferings of a long illness.

JAMES MONTGOMERY was the son of a Moravian Missionary, who died in the West Indies. He was born Nov. 4, 1771, at Irvine, in Ayrshire, but received his education at the Brethren's Establishment at Fulneck, near Leeds. While retaining a warm filial attachment to the Ancient Church of the United Brethren, he connected himself chiefly, at one time, with the Wesleyan Denomination in his own neighbourhood, but, in his later years, was a

regular attendant upon an evangelical ministry in the Establishment. No man was ever more free from either polemical or sectarian narrowness; and the catholic spirit of his hymns corresponds to the whole tenor of his conduct. His life presents three distinct phases. For many years, the patriotic and spirited Editor of the *Sheffield Iris*, he was a fearless advocate of Civil and Religious Freedom as well as of every philanthropic object, at a time when liberal principles were not a passport to popularity or to profit, and when the press generally had not attained to the rank and power of a Fourth Estate.

His 'Wanderer of Switzerland,' published in 1806, first established his reputation as a poet, in spite of the most cruelly unjust article that ever disgraced the *Edinburgh Review*. His latest original publication was, 'The Pelican Island and other Poems,' which appeared in 1828, and which, in poetical fancy, vigour, and melody of numbers; is at least equal to any of his former works. His collected poetical works were published, some years ago, in four volumes 12mo, and more recently in a single volume 8vo, double columns. We shall not attempt here a critical estimate of his poetry, but may remark, that not only are many of his lyrical poems unsurpassed in beauty, but they have furnished the key-note to other strains; and among those writers who have, consciously or unconsciously, shown their admiration of his compositions by imitating his stanzas, may be mentioned, Lord BYRON, Mrs. HEMANS, and some of the best Transatlantic bards. His works, during the season of his greatest popularity, exerted in fact a considerable influence upon poetical taste. The religious character of his longer poems has, no doubt,

tended to narrow the circle of his readers; but, both in this country and in the United States, they have run through numerous editions.

During the five-and-twenty years that have elapsed since his latest original publication, Mr. MONTGOMERY has devoted himself chiefly to labours of benevolence and local usefulness, in the town with which his name has been identified, and where he has resided for more than sixty years. His poetical labours have, of late, consisted almost entirely of hymns, or of occasional verses, written at the request of friends, whose applications, sometimes oppressively numerous, he was always ready, as far as he could, to meet. Only last year, Mr. MONTGOMERY put forth an authentic collection of all his original hymns, upon completing which he had long set his mind. In the preface, alluding to this 'most serious work of a long life, now passing fourscore years,' he cites, as expressive of his own feelings, some lines from what, he says, may be esteemed a sainted authority on such a subject:—

"Bishop Ken, somewhere says, beautifully, humbly, and poetically,—

'And should the well-meant song I leave behind,  
With Jesu's lovers some acceptance find,  
'Twill heighten e'en the joys of Heaven to know,  
That in my verse saints sing God's praise below.'

And was not this hope prophetic?"

Mr. MONTGOMERY lived to forestall the fulfilment of the prophetic hope in his own case; and, so long as the English tongue is spoken in either hemisphere, his hymns will continue to rank, with all the Churches of Christ, among their favourite "songs of praise."

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## MONTHLY SUMMARY OF PUBLIC AFFAIRS.

THE difficulties connected with the Eastern question have not lessened, although the Russians have evacuated

the Danubian principalities, and are everywhere retreating, leaving behind them the bodies of some 50,000 of their



comrades, who have fallen victims either to the weapons of the Turks, or to a still more formidable foe—disease. The inquiry now is, what will be the effect of this new phase in the Eastern question?

During the recent debates on the Abolition of University Tests, Vote for the Salary of Chaplains of Gaols, and on the second reading of Sir W. Clay's motion for the Abolition of Church Rates, the Voluntary Principle has acquired an influence in the House of Commons, which will every day become stronger, and more widely extended. In the debate on Sir William Clay's Bill, Lord John Russell again assumed the championship of the Church of England, declaring he will not permit the Voluntary System to supersede the establishment, nor could he dispense with compulsory rates for the repair of churches.

Surely, on the part of Dissenters, there will be an end to all confidence in this *quasi* liberal. The Times, in one of its most powerfully written leaders of Friday, June 23rd, has given his lordship a severe, but well-merited castigation. We regret we can only find room for a brief extract from this, considering its source, very remarkable and interesting article:—

"There are various kinds of churchmanship. There is the churchmanship of those who believe the Church of England to have dropped down as it is from Heaven, who think Canterbury the centre of the earth, and that the day will come when all nations will go to church twice a-Sunday, begin service with 'Dearly Beloved,' and finish once a-month with a collection for the National School Society or the local Maternity Institution. There are those who take a rubrical turn, are deep in the canons, know the Bishop of London's last charge by heart, and in what exact respects the order at St. Barnabas differs from that of St. Paul's. Another class may or may not combine with these studies a taste for missals, breviaries, and hymnals, and a qualified respect for the Church of England as a daughter of Rome. There are those who have an immense respect for the Establishment

as a very good thing and full of good things, and that rewards with good livings those who go the right way to get them. There are poor good souls who have derived all their religion from the Church of England, and can understand no religion but hers. There is an easy sort that likes the Church of England for its well-behaved, inobtrusive character. They can sleep under its shadow. When they have gone to morning service on Sunday, and slept through the sermon, they are free for the week, and the Church will not hunt them out if they follow their own ways till next Sunday. There are more varieties, but, as we are not writing the natural history of the Church of England, we will jump to the one before us at this moment. It is the variety of which Lord John Russell promises to be the head and type—the Church-rate-Church of England man. We have long had a Priestly party, and we have now a Church-warden party. The civil war which has raged for some twenty years at Braintree has spread to Westminster, and Lord John has taken the place of the reverend, but we should think very brainless, incumbent of Braintree. His lordship has not the reputation of a perfectly unexceptionable son of the Church. He will stand on the platform of Exeter-hall with a Wesleyan as soon as he would stand on the platform of a railway with him. He has had various scuffles with the so-called High Church, and, unless the instinct of his foes has deceived them very much, he is half a Dissenter at heart. Yet, as they say that all men love something, and all men have their bit of romance, and all men know one thing better than anybody else, Lord John Russell has his High Church idiosyncrasy. He will go to the stake for Church-rates. He will follow his illustrious relative and namesake to the block for the Church's sacred and indefeasible right of exacting a halfpenny in the pound from the rent of myriads who never enter her temples. The whip was employed on Wednesday with unusual energy. It was made a Ministerial question. The canvass was rewarded with a majority of 20

which it is needless to say, leaves the question in much the same state as the law courts have left it,—a mere bone of contention.”—*Times*, June 23, 1854.

## DENOMINATIONAL INTELLIGENCE.

## RECOGNITION SERVICES.

**RAMSGATE, CAVENDISH CHAPEL.**—On June 7th, of the Rev. B. C. Etheridge, as pastor. The Rev. H. J. Bevis (Independent) read the Scriptures and prayed. The Rev. J. H. Hinton, M.A., of London, delivered the introductory discourse. The Rev. F. Wills (the late pastor) prayed the recognition prayer. The charge to the pastor was delivered by the Rev. W. Brock. After dinner, congratulatory addresses were delivered by the Revs. D. Jones, B.A., H. J. Bevis, W. B. Davies, J. Stent, F. Wills, and others; and in the evening, after prayer by the Rev. D. Jones, B.A., the Hon. and Rev. Baptist Noel, M.A., preached a very powerful discourse to the church and congregation.

**RUSHDEN, NORTHAMPTONSHIRE** (Old Meeting).—On June 8th, the recognition of the Rev. Geo. Bailey, formerly of Haddenham, Isle of Ely, Cambridge-shire, took place. The Rev. John Peacock, of Spencer-place, London, delivered an address to both pastor and people, from Gal. v. 13—“By love serve one another.” The devotional services were conducted by Revs. T. Robinson, of Little Staughton; T. Williams, of Sharnbrook, Bedfordshire; Thos. Baker, B.A., of Bristol College; and J. Whittemore, the late pastor of the church—now of Eynsford, Kent.

**BRIGHTON, May 17.**—Mr. Israel Atkinson, late of Woolwich, over the church assembly in Ebenezer Chapel, Richmond-hill (the late Mr. Jos. Sedgwick's). Revs. Messrs. Milner, of Shadwell; Foreman, of Mount Zion Chapel, Hill-street, London; and Murrell, of St. Neots, Hunting-donshire, took part in the services.

## PRESENTATION SERVICES.

**BRAMLEY, YORKSHIRE.**—On June 1st, a valedictory service on the Rev. John Walcot's removal to Sutton, was presided over by Mr. Alderman Gresham. A purse of 30 guineas, with an appropriate address by the Rev. J. Rawson, was presented to Mr. Walcot, which was most feelingly responded to by Mr. W. The meeting was also addressed by Revs. J. Foster, of Farsley; J. P. Chown, of Bradford; W. Guest, and A. M. Stalker, of Leeds; and Messrs. J. Heaton, of Leeds, and Scholesfield, of Newlaith, and other gentlemen. On the following

Lord's Day, Mr. Walcot preached his farewell sermon.

**DUDLEY.**—A meeting was held May 17, on the resignation of the pastorate of the Baptist Church, by the Rev. W. Rogers, after 28 years of labour and usefulness. It was presided over by the Rev. T. Ivan, of Birmingham, who, on the part of the junior members of the congregation, presented Mr. Rogers with a valuable silver tea service, accompanied by a very suitable address, which was appropriately responded to by Mr. Rogers. Several other neighbouring ministers delivered suitable addresses on the occasion.

**LEWES, SUSSEX.**—The Rev. Henry Lawrence, on his resigning the pastorate of the church at East Gate-street Chapel, was presented with a purse containing a handsome subscription, as a small token of affectionate regret.

## RESIGNATIONS.

**MARGATE, St. PETER'S.**—The Rev. D. Pledge, by the advice of an eminent physician, has felt compelled to relinquish his pastoral labours in this place, and is open to an engagement with any other church, the situation of which is less exposed.

**DERBY.**—Dr. Perry has stated his intention of resigning the pastorate of the church at Agard-street, and is open to invitations.

## MINISTERIAL CHANGES.

**SALISBURY.**—The Rev. T. Hands, late Baptist missionary in the West Indies, has accepted a unanimous invitation to the pastorate of the Baptist Church meeting in Brown-street.

**MILL'S HILL, NEAR BOLTON.**—Mr. Joseph Knightley, of Horton College, has accepted an invitation to this pastorate.

## OPENING OF CHAPELS.

**WHITCHURCH, SALOP.**—On May 23rd, the Baptist Chapel was re-opened, when the Rev. J. P. Mursell, of Leicester, preached two sermons. On the following Lord's day, sermons were preached by Revs. S. Manning, of Frim, and R. H. Hare (Wesleyan), of Whitchurch.

## ASSOCIATIONS AND ANNUAL SERVICES.

**GLOUCESTER BAPTIST ASSOCIATION.**—The meetings were held at Eastcombe, June 7th and 8th. Sermons were preached by Revs. Messrs. Walker, of Ryeford, and Smith, of Cheltenham; addresses were

delivered by Revs. Meears, Jones, of Chepstow; Elliott, of Sydney; Davey, of Hereford; M'Michael, of Gloucester; and Penny, of Coleford.

**NORTHAMPTONSHIRE BAPTIST ASSOCIATION.**—The meetings were held at Oakham, June 6th and 7th. Sermons were preached by the Revs. J. Marriott, of Spratton; J. Mursell, of Kettering, and J. T. Brown, of Northampton.

**THE OLD WELSH BAPTIST ASSOCIATION** held their meeting at Talywern, Montgomeryshire, on June 7th and 8th. Seventeen excellent sermons were preached by different brethren to large and attentive audiences.

#### BAPTISMS.

**ABERDEEN, JOHN STREET CHAPEL,** on March 12.—One by Mr. Perkins.

**BACUP, IRWELL TERRACE,** April 30.—Two by Mr. Mitchell.

**BIRMINGHAM, MOUNT ZION,** April 30.—Seven by Mr. Vince.

— **CANNON STREET,** May 7.—Thirteen by Mr. Swan.

— **BOND STREET,** May 7.—Five, one the pastor's daughter, by Mr. New.

**BLUNHAM, BEDFORDSHIRE,** May 14.—Five by Mr. Abbot.

**BURNLEY, ENON CHAPEL,** April 30.—Four by Mr. Batey.

**CANTERBURY,** May 11.—One by Mr. Kirtland.

**CARDIFF, BETHAN,** May 6.—Seven by Mr. Fuller.

**CASTLE ACRE, NORFOLK,** May 7.—Two sisters, both teachers and daughters of Pædobaptists, by Mr. Stutterd.

**COLNBROOK, BUCKS,** April 23.—Three by Mr. Dickerson, of Alie Street, London.

**EVAN JOBB, RADNORSHIRE,** April 23.—One by Mr. Godson.

**COTTENHAM, CAMBRIDGESHIRE,** May 10.—In the river in presence of 1500 persons—after an address by Mr. Flanders—Eleven by Mr. Wilkins. In the evening addresses were delivered by the following ministering brethren—Alderson, of Willingham, Sutton, of Cottenham, Norris, of Swavesey, and Whiting, of Needingworth. Brethren King, of Aldreth, and Abbott, of Over, engaged in prayer.

**DORMAN'S LAND, SURREY,** April 30.—Four.

**HARROW-ON-THE-HILL,** May 7.—Two by Mr. Smith.

**ISLES ABBOTTS, SOMERSETSHIRE,** May 7.—One by Mr. Chappell.

**LANDRUGUE, NEAR NARBERTH,** April, 9.—Three by Mr. B. Lewis.

**LONDON, BOW,** March 26.—Two by Mr. Bonner.

— **CHURCH STREET, BLACKFRIARS,** May 4.—Five after a sermon by the pastor, Mr. Branch.

**LONDON, SURREY TABERNACLE,** May 24.—Forty-four, by Mr. Wells.

— **PARK STREET, Southwark,** June 29.—Five by Mr. Spurgeon.

— **LEWISHAM ROAD, GREENWICH,** May 10.—Four by Mr. Russell.

**LLANIDLOES, MONTGOMERYSHIRE.**—The Rev. S. Evans, since the commencement of his ministry in this place, April, 1853, has baptized 42 persons.

**LOUTH WALKERGATE,** April 23.—Five by Mr. Kiddall.

**MANORBEAR, PEMBROKESHIRE.**—Four by Mr. Evans.

**MIDDLETON CHENEY, NORTHAMPTONSHIRE,** April 30.—Three.

**NANTGWYN, RADNORSHIRE,** March 26.—Seven by Rev. D. Davies.

**NEWARK,** May 21.—Two by Mr. Cox.

**NEW CHAPEL, NEAR LLANDFLOES,** since April, 1853.—Thirty-four by Mr. Evans.

**OAKHAM, RUTLANDSHIRE,** May 7.—Four by Mr. Jenkinson.

**PEN-YR-HEOL, BRECKNOCKSHIRE.**—May 7.—Four by Mr. Richards.

**RUSHDEN, NORTHAMPTONSHIRE, OLD MEETING,** June 25.—Three by Mr. Bailey.

**SWAVESY, CAMBRIDGESHIRE, OLD MEETING,** May 16.—In the river. Eight by Mr. Norris, addresses delivered by Mr. Alderson, of Willingham, and Wilkins, of Cottenham.

**WATERFORD, IRELAND,** June 11.—Two, mother and daughter, by Mr. Wilshere.

#### DEATHS.

**CASTLEDEN, Rev. JAMES,** on June 4, at Hampstead, aged 76, and for thirty six years pastor of Bethel Chapel, Hampstead.

**SPENCER, Rev. J.,** on May 7, Baptist Minister, Zion Chapel, Llanelly, Caermarthenshire, aged 42. His loss will be greatly felt by his friends, the church, and the neighbourhood at large.

**SCROXTON, Rev. JOHN,** aged 89 years, for 40 years the pastor of the Baptist Church, Broomsgrove.

**RICHARDSON, THEODORA,** daughter of the Rev. J. Richardson, of Barton Mills, Suffolk, June 3, aged 9 years.

**BOWLES, Miss E.,** on May 4, at Wilby Hall, Norfolk, aged 26, for six years a member of the Baptist church, at Great Ellingham. A devoted Sabbath-school teacher, tract distributor, and a lover of the poor.

**JONES, Mrs.,** the beloved wife of the Rev. J. Jones, of Monks Kirby, Warwickshire, on April 27, aged 55 years.

**VERNON, Mr. JOHN,** on May 6, at Tarporley, aged 80.

**EVANS, Miss MARGARET,** on May 9, aged 80. She was baptized 63 years ago, and continued stedfast to the end.

# THE BAPTIST MESSENGER;

AN

Evangelical Treasury and Chronicle of the Churches.

No. 5.

AUGUST, 1854.

Price One Halfpenny.

## HARVEST THOUGHTS.

"Seed to the sower and bread to the eater."—ISA. lv. 10.

ONE could imagine a globe like the earth so constituted that its whole bulk should be matter fit for food to its human inhabitants. In that case no man would be obliged to do more than go to the end of his own cottage in the morning with a sack and a shovel, and quarry as much as would satisfy the wants of his family for the day. But although, in the estimate of your real savage, a jovial life, this would have been a far less perfect world than the one we occupy, where, by giving "seed to the sower," and so supplying "bread to the eater," the Creator exercises and develops the bodily and mental powers of the inhabitants,—their strength and industry, their ingenuity and forethought.

Philosophy and religion combine to declare that *seed* is the gift of God. It is true we see it produced annually by a process of nature, without a miracle. But in all the examples that we have ever seen or heard of, the grain grows from a seed. If, in one case, it should grow without a seed, we should pronounce it a miracle. But the first seed did not spring from a seed; so that the existence of a single grain of wheat is evidence altogether resistless, that a miracle has been wrought.

Not only must grain have been miraculously created at first; but each species must have been created separately. "God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. xv. 38.) Philosophy countersigns this announcement. Species, and genera do not interchange in nature. We can no more make barley spring from wheat, than we can make it spring from nothing.

But though the grain has been formed with all the capabilities of growth and reproduction in its own nature, it could not grow and reproduce itself, unless it met with influences external to itself, fitted to call forth its powers. It must have earth, air, light, and moisture; wanting any one of these, all the inherent capabilities of the grain

would go for nothing. It would never grow. The grain is wonderfully prepared by its internal structure for sending forth a bud, and that bud charged with the germs of new grain an hundred-fold. Yet these would lie dormant as a stone unless the earth were moistened with rain. Wheat has lain beyond reach of air and moisture, in Egyptian tombs, without germinating, probably two thousand years; and as soon as it was committed to the humid earth, it sprang and reproduced itself, as if unconscious of its long slumber. The internal structure and the external appliances are both necessary alike to reproduction, and God provides both in fitting time and measure.

Thus food is the gift of God, but it is also the produce of man's labour. He does not give a continent of food to human animals; he gives seed to the sower, and according to the sowing, so shall the eating be scanty or plenteous. The whole arrangement of nature is like a huge piece of machinery, that would go round, in exquisite harmony indeed, but with an empty clank, and producing nothing, unless men stood before it to feed it. The Creator's preparations would not feed men, without men's foresight and labour. This is no defect in providential arrangements: it is their perfection.

Man literally sows that he may eat, and eats that he may sow. By his labour and care from spring to harvest, he is enabled to eat in plenty during the succeeding year: and in the strength of this food he goes on during the many days of labour and watchfulness necessary for bringing the next harvest to perfection.

All the main features of this process have their counterpart in the kingdom of grace. There, also, we have both God's gift and man's labour.

The seed is the *word*. That word is God's gift. Men could not make a Gospel, any more than they could create a grain of wheat. In both departments the permanence is secured by a process of sowing and reproduction in which the hand of man must be; but in the origin of both God acts alone. He had no creature in his counsel when he gave to the seed of grain and the seed of the word "a body as it pleased him."

The administration by the Spirit for giving effect to the word of grace, is also all His own. As the rain cometh down, so the word is accompanied by the ministration of the Spirit to make it effectual. Grain, after it is created by God and sown by man, is not more entirely dependent for growth on rain from heaven, than is the word preached on the ministry of the Spirit. It is the Spirit that quickeneth. Like floods on the dry ground is that Spirit poured out. God had the power in his own hand when he first gave the Gospel, and he keeps the power in his own hand still, even after the seed is committed to earthen vessels; for the seed will never and nowhere

spring until it get those showers of blessing which he only can give and which he has specifically promised to bestow at the request of his people.

But man has a part in the administration of the Gospel—a part given to him by God. It is like the part assigned to him in the processes of nature. Here, too, man must sow and eat: eat and sow.

He must *sow*. We have gotten the Gospel through the sowing of those who went before us. The seed of it has not been created in our days. God has given no new word to men for many generations. The law has not been spoken from out the mist on our mountaintops. The man Christ Jesus did not go out and in among our villages in the days of our youth teaching the kingdom of heaven. The Gospel was sent to another part of the earth; and thence it was brought to this land many ages before we were born. It was faithfully sown by our forefathers. They often sowed in tears, and it is because of their sowing that we now reap in joy.

In some countries where the Gospel was early planted, and where it flourished long, there is now an entire desolation. If there is a breach in the sowing of one generation, the generation following perish for want of food; and this whether the cessation be due to violence from without, or indolence within. If the fathers do not sow, from whatever cause, the children cannot eat. Physically and morally each generation of mankind is dependent on the generation preceding. This is the constitution of the universe: this is the will of God. It is foolish to forget or deny it. Each generation of mankind is like a link in a hanging chain. It hangs on the link above it, and bears up the links below. If the one above it give way, itself and its successors fall.

Why should men stumble so much at the doctrine of the Fall in Adam? It is no new or strange thing. That sin should come into the world by one man, and that we are all made sinners, and so sufferers, by the fall of one who died long before we were born,—this is the doctrine which in revelation becomes a stumbling-block to men. It may be too deep to be thoroughly explained; but it is too common to be capable of denial: we are surrounded by the same thing in providence every day.

In Asia Minor, where John poured forth the love of Jesus, and where generations of disciples fed upon the truth, the children are now taught and trained to believe in Mahomet, because many hundred years ago there was a breach in the sowing of the seed. It would be as vain to deny the doctrine as to kick against the fact. It may be too deep for us, but there it is. Contact with these facts and these doctrines is not fitted to gratify our pride. May it increase our humility. What we enjoy we did not make. We have it by God's gift at first, and through the faithfulness of our forefathers.

Let us not be high-minded, but fear. Let us *sow* the good seed for our children's sake—for the world's sake. Let us sow the word that it may spread over all the world, and go down to latest generations. Let us sow it that our children's children may call us blessed.

W. A.

### LIVING TO CHRIST.

"For to me to live is Christ."—PHIL. I. 21.

In order to be truly happy, we must have some sufficient end in living. And this has moved much controversy. What is the object to which an immortal nature may devote itself most worthily? Which is the highest good? And some have answered, TRUTH. They have consecrated their days and nights to learning, and have lived and laboured for the True. And others have maintained, that the very crown of excellence is BEAUTY; and in painting, or verse, or music, they have yearned and struggled towards their fair and ever-soaring Ideal. And others, averring that GOODNESS is the truest joy—that moral rectitude is the topmost apex and converging goal to which all intelligence should tend and travel—they have resolved to spend and be spent for this, and have lived and died the devotees of Virtue. But if you, my friends, understand the Gospel, you have found the true philosophy; if you know Christ you have learned the SUPREME FELICITY. In the alpha and omega—in the all-inclusive excellence—in Immanuel, you possess at once the good, the true, the beautiful; the good, for he is the Holy One of God; the true, for he is the Amen—the truth-speaking and truth-embodiment I Am: the beautiful, for himself the perfection of beauty—to one vision of his infinite mind his Omnipotence said, "Let it be," and in this fair universe you behold the result. Yes, it is a blessed thing to have

a life right directed and worthily bestowed; not to live for a phantom, but for something real; not to live for something insufficient or subordinate, but for a high and glorious end; not to live for something alien or irrelevant, but for an object which claims and can requite your service. Live to Christ, and then you live to highest purpose. Live to Christ, and then you live to him who loved you, and gave himself for you. Live to Christ and then you have a patron, beneath whose smile you may dive into the deepest truth, and soar into the highest beauty. Live to Christ, and then you have an Almighty Friend, into whose arms you may consign your worldly calling and your dearest friends; and, after he has "put his hands upon them and blessed them," may receive them back, no longer stolen joys, but hallowed loans, and mercies bright with a Redeemer's benison. Live to Christ, and then your soul is joined to that fountain of unailing strength, which gives at once the zest and power of goodness. If you would serve your family, your country, your friends, live to Jesus Christ. If you would have your existence raised to its highest level, and your faculties drawn forth to their fullest exercise, with you let it "to live" be "Christ." And if you would begin betimes that devout and benignant life, which Heaven prolongs and perfects, learn from Jesus how to live.

## GLAD TIDINGS.

"Grace and truth came by Jesus Christ."—John 1. 17.

THAT which in this paper I am most anxious to show, is the kind tone in which the Saviour speaks to sinners, and the boons which, in the Bible, he transmits to us. Judging by some sermons and tracts, you might fancy that the Bible is a severe and angry book, or, at the very best, that it is a book of good advices. This is a mistake. The Bible has many a solemn passage, and it abounds in good advices; but we miss the very best of it if we think that this is all. I shall suppose, that a young man has left his home in Scotland or the north of England. He came to this great London, and in a little while falls in with its worst ways. In the theatre and the tea-garden and the tavern-parlour he spends all his money, and gets deep in debt; and then he turns ill, and is taken to the hospital. And when there he begins to bethink him of his foolishness: "I wish I once were well again. I wish I once were home again. But 'tis no use wishing. I know that my father's door is shut. They would not take me in. And if once I were able to creep about, they would have me up for debt. It would just be out of the hospital into the gaol." And, whilst bemoaning his misery, a letter comes from his father, telling him that he has heard of his wretched plight, and reminding him of the past, and all he had done for his wayward child—and glancing his eye over it, the sick youth crumbles it up, and crams it away under his pillow. And by and by a comrade comes in, and among other things the invalid tells him, "And here is a letter of good advice just come from my father,"—and that other runs his eye over it, "Good advice, did you say? I think you should

rather have said good news. Don't you see he makes you welcome home again? and in order that you may settle your accounts, and return in peace and comfort, he has appended this draft for twenty pounds." Most people read the Bible carelessly, or with a guilty conscience for the interpreter, and they notice in it nothing but reproofs and good advice. They miss the main thing there. The Gospel is good news. It tells us that God is Love, and announces to every reader that the door of the Father's house is open, and that this very night he may find a blessed home in the bosom of his God. And as we have all incurred a debt to Divine justice, which throughout eternity we never could pay; and as it needs a righteousness to recommend us to the favour of a holy God—in every Bible there is enclosed a draft on the Saviour's merits, to which the sinner has only to sign his believing name, and the great salvation he realizes as his own. By exhibiting the cross of Christ,—by directing to that precious blood which cleanses from all sin, and by presenting a perfect righteousness to every awakened conscience, the Bible comes a benefactor and a friend in need. And when rightly understood, the angelic anthem,—“Glory to God in the highest; on earth peace, good-will toward man,”—is the cheerful but stately tune to which the Gospel goes, and to which in Heaven itself they sing it.

And, reader, try to catch that tune. Pray that God would this very night by his own Spirit teach it to you. Fear not to believe too soon, nor to rejoice in Christ Jesus too much. Let the love of God your Saviour tide into



all your soul, and, as it makes your feelings happy, so will it make your dispositions new. Peace and joy will keep you from some sins, gratitude and loyalty will preserve you from the rest. No cheerful glass will be needed to raise your spirits then; for a soul exulting in the great salvation forgets its poverty, and remembers its misery no more. No sinful lust nor forbidden joy will enthrall you then; for you

will have discovered deeper and purer pleasures. And there will be no fear of your murmuring and cursing through your daily task, or filling with consternation your cowering family; for the peace of God will make you pacific; and, scattering on every side kind looks and friendly feelings, you will come and go a sunshine in the shop; a fire-light in the home.

### WILLIAM CAREY.

SEVENTY years ago a young cobbler might be seen wearily threading the cross-country roads near Northampton. Newly risen from a sick-bed, he was trying to earn bread for himself and his wife by vending his hob-nailed wares to the ploughmen and shepherds. But there glowed in his bosom a fire which ague and poverty were not able to quench,—an immortal spark of Heaven's own kindling,—the love of knowledge and a longing to do good. In yonder lane he has set down his bagful of shoes, whilst with glistening eye he examines some wonderful weed, or conveys into the crown of his hat some great flapping moth whose slumbers he has surprised in the hedge-row. And now that it is evening he turns aside into some friendly cottage, and with a brother Calvinist discusses some deep question in divinity, or propounds to him his visionary scheme of going to preach the Gospel to the Hindoos, till the household goes to bed; and then, over his Latin Rudiments, or a grammar of geography, the studious cobbler burns out his hoarded candle-end. But time passed on, and the inquisitive lad, who used to gather flowers and insects along the Nen, was the fellow of learned societies, and a

high name among Eastern naturalists. Time passed on, and the starving artisan, who learned his Latin from a borrowed grammar, was the chief of Oriental linguists, and enjoyed the rare renown of a Sanscrit professor. Time passed on, and the obscure Baptist teacher, who smuggled a clandestine entrance to Bengal, and was driven forth like an outlaw, had become the guest of Governors-general, and one of the most influential residents in India. Time passed on, and the Utopian evangelist, who set out amidst the jeers of the worldly and the silence of the churches, saw the great peninsula studded with mission stations, whilst with paternal pleasure his eye surveyed the Bible in thirty Eastern versions,—all of them, more or less, the memorial of his matchless industry. And to what did he owe it all? What was his peculiar genius? Which was his lucky star? We accept his own explanation, and we offer it to all who are pursuing knowledge under difficulties:—"Whoever gives me credit for being a plodder will describe me justly. Anything beyond that will be too much. I can plod. I can persevere in any definite pursuit. And to this I owe everything."

In the same community William

Carey had a hundred coevals much more brilliant than himself, and some of them quite as clever; and amidst fluent speakers and fast workers, it was mortifying to the poor shoemaker to feel his own contrasted slowness. But whilst a desultory acquaintance would dip into Hebrew, and then make a dash at Italian; whilst one would devote this summer to beetles, and the next to the Neptunian theory; and whilst many would take a little in-

terest in India, and a little interest in missions, it was reserved for the steady zeal and continuous application of a supreme absorbing purpose to do a service to Christianity which has seldom been equalled, and to confer a benefit on India which has never been surpassed. Nor is it the last time that the hares will be found sleeping at the foot of the mountain, whilst the plodding tortoise has already got to the summit.—*Excelsior.*

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER XI.—A STRANGE LETTER.

THE language which Pyncheon and Endicott had heard Bates employ whilst they were standing by the door of the store, was sufficient to confirm their previous suspicions of his sympathy with the Baptists, if not to convince them that he was fully converted to their views. They informed Parson Cotton, and the prominent members of the church, of what they had seen and heard. It soon became noised abroad that Bates was a Baptist. On the Sabbath, and on lecture days, when he attended meeting, especially when any allusions were made to the prevailing heresies, or when children were brought to be christened, many a furtive glance was cast towards his pew, to see what effect was produced upon him. If he closed his eyes, or turned away his head, or accidentally coughed, it was construed into strong evidence against him. It was not long before Strongfaith discovered the feelings and suspicions of the Puritans towards him. He saw that he was an object of particular observation; that a coolness was growing up in the minds of former friends towards him; that his custom was falling off; and that the brethren of the church did not meet, as formerly, for conversation at his store. He plainly perceived that

he was losing caste. This, however, did not deter him from prosecuting his inquiries upon the general subject of baptism. Since his conversation with Chauncy, his mind had become much clearer upon the mode. He saw that by translating the word baptizo "immerse," in all the instances of baptism recorded in the New Testament, congruous and complete sense would be made; but if it were rendered "sprinkling," there was an incongruity. He frequently read those accounts, sometimes substituting one of these words, and sometimes the other. "The Saviour was sprinkled in Jordan, and when he was sprinkled he came up straightway out of the water." I see no reason why he should have gone into the river for that purpose. 'John was sprinkling in Enon, near to Salem, because there was much water there; and they came, and were sprinkled.' Surely much water was not required for sprinkling; yet that is assigned as the reason for his selecting that place. I know that others say that a place of much water was selected for the accommodation of the camels, mules, &c., which came with the multitudes, and would require much water. But that explanation does not seem to me satisfactory. Again: 'We

are buried with Christ by sprinkling into his death.' There is no burial in a slight sprinkling. The language is incongruous. But if we read it, 'We are buried with Christ by immersion,' that is consistent. There is always a burial in an immersion. It seems to me that immersion is the idea intended by the word baptism, and consequently that that was the mode adopted in primitive times." After a careful examination of all the arguments on both sides of the question, he arrived at the conclusion that immersion was essential to Christian baptism. He then turned his attention to the appropriate subjects of the ordinance. Whilst pursuing his investigations upon this point, it fortunately happened that Ex-President Dunster, who had retired to Scituate after his departure from Cambridge, visited Boston. Strongfaith, after much contrivance, finally obtained a private interview with him, and learned from him the reasons of his rejection of infant baptism. Dunster was a clear and forcible reasoner. He could present a subject in a strong light. His conversations with others upon the exciting topic of infant baptism had so shaken their faith, and troubled their minds, that they attributed it to satanic influence. At a time when he refused to have his own infant baptized, and came out publicly, in a sermon, "against the administration of baptism to any infant whatsoever," he was visited by Rev. Jonathan Mitchel, who was subsequently, if not at that very time, the Puritan minister at Cambridge. Instead of convincing Dunster that he was in error, he came near being convinced that he had embraced a false doctrine himself; for in his account of the results of this interview, Mitchel says, with a blending of simplicity and superstition, if not with a mingling of bigotry, "After I came from him, I found hurrying and pressing suggestions against pædo-baptism, and injected scruples and thoughts whether the other way might not be right, and infant baptism an invention of men, and whether I might with good conscience baptize children, and the like. And these

thoughts were darted in with some impression, and left a strange confusion and sickliness upon my spirit. Yet I thought it was not hard to discern that they were from the EVIL ONE. First, because they were rather injected, hurrying suggestions, than any deliberate thoughts, or bringing any light with them. Secondly, because they were unreasonable, interrupting me in my study for the Sabbath, and putting my spirit into confusion, so as I had much ado to do aught in my sermon. \* \* \* It was a check to my former self-confidence, and it made me fearful to go needlessly to Mr. D., for methought I found a venom and poison in his insinuations and discourses against pædo-baptism. I resolved, also, on Mr. Hooker's principle, that I would have an argument *able to remove a mountain* before I would recede from or appear against a truth or practice *received among the faithful.*"\*

It need excite no surprise that a man, whose powers of argument could produce effects upon an educated minister, which the latter attributed to satanic agency, should also have had considerable influence with Strongfaith. He presented such objections against the practice of infant baptism, that Bates found himself unable to reply to them. Not to render this account tedious to the reader, it must suffice to say in brief, that both Bates and Stephen embraced the Baptist views of the ordinance. Still they attended meeting with the regular Congregational Church in Boston. Stephen, however, did not make a public profession of religion, though in other respects he lived an exemplary Christian life.

One Sabbath, when Parson Cotton was administering what he called the seal of the covenant to one of the infants of the church, Strongfaith, to show his entire want of sympathy with the service, turned his back to the pulpit. He wished it to be understood that he had no faith in the authority or utility of the ordinance. He felt it to be his duty to bear,

\* This veritable letter Backus quotes from Mitchel's Life.

in some manner, his public testimony against what he now regarded as an unscriptural, human invention, and for this reason he resolved to turn his back whenever the service might be performed. His conduct created great excitement in the congregation.

#### CHAPTER XII.—THREE STRANGERS.

ONE Saturday, in the month of July, three strangers, who had journeyed far, and were weary, hungry, and thirsty, arrived at Boston.

"Well pleased am I," said one, whose name was Clark, "that Christian people dwell here, although in some points they differ from us."

"Yes," replied one of his companions, who wore a brown coat with long and broad skirts, and great pockets opening on the outside, "yes, this is one of the cities of Zion, and yonder I see their sanctuary," at the same time pointing to the meeting-house.

"No doubt, then, brother Holmes, the people will remember the words of the Saviour about a cup of cold water given to a disciple, for I feel as if a draught at this time would be exceedingly refreshing."

"I sympathize with you in that feeling, brother Crandall," said the first speaker, "and I never saw the force of that passage of Solomon as I do now—'As cold waters to a thirsty soul, so is good news from a far country.' It seems to me I never longed for a good drink as I do at this moment."

"With me," said Holmes, "it is not so much thirst as hunger."

"Well, well, cheer up, brethren, for these Christian friends are doubtless given to hospitality, and will readily relieve our wants. And if not, we can go to the tavern, and pay for meals and a lodging, though we abound not in filthy lucre."

They now reached a house standing by itself on the outskirts of the town. As they approached it, they noticed that a woman closed the door, as if to signify that their approach was unwelcome.

"Perhaps," said Crandall, "she thinks

we are thieves, or pirates, and that she would not be safe in our company."

"A word of explanation will remove her error."

They soon reached the house and knocked at the door; but no one opened it. They knocked again, louder than at first.

"Ye had better go 'long," said the shrill, cracked voice of an old woman on the inside.

"We are wayfaring strangers," said Mr. Clark, "faint and hungry, who wish merely to rest for a few moments, and obtain some refreshments."

"Ye must go then to the magistrates," replied the shrill feminine voice, "for I have no licence."

"Licence! licence! What does she mean by that?"

"We are not acquainted with your magistrates," said Clark, speaking through the door.

"And we hope we never may be officially," added Crandall, in an undertone, which could be heard only by his companions, who smiled at the remark.

"And we know not what you mean by a licence," continued Clark.

The shrill, cracked voice now came from the window. It proved to be that of the short, crooked-back, loquacious Mrs. Stranger. Putting her head out of the window, she said,—

"Why, la, didn't you know that the General Court had passed a law that nobody should entertain strangers without a partickler licence from two magistrates? \* Gracious, I thought everybody knew that, for it has made talk enough. Why, no longer ago than yesterday, one of our godly elders refused to receive a trader, although he had every reason to believe him a good man, just because he had no licence, and said the laws must be obeyed."

"Well, can thee not furnish us a little bread and water?"

"If ye can make it appear that that is not entertaining strangers, I can," replied the prudent little lady.

\* Hubbard's New England, p. 413, edition of 1815. Benedict's Hist., p. 371.

"Do ye not remember what is said about entertaining strangers unawares?"

"I would do it, with pleasure, if I only had a licence. Our magistrates are so afraid of entertaining Anabaptists, Familists, and other heretics, unawares, that they have passed this law for our protection."

The three strangers looked at each other with a singular but significant expression of countenance.

"Go ye, and get a permit from the magistrates, and I will give ye the best my poor house affords."

Mrs. Strangger would gladly have admitted them for the pleasure of having some one hear her talk, and for the opportunity which their visit would have afforded of picking up some new items which she could have converted into materials for gossip. But she knew that she was already a *suspected person*, and she feared to increase these suspicions. Seeing, just at this moment, one of the colonists in the distance, coming along the road towards them, she said to the strangers, in a hurried manner, and in tones indicative of fear,—

"If ye would not get a poor, lone

woman into trouble, ye had better go long. Here are witnesses at hand, and it might go hard with me if I let ye in my house."

They felt the force of this appeal, and moved on.

"Strange place this," said Crandall, "where a stranger cannot have given him a crust of bread, nor a cup of water, without the permission of two magistrates."

"If the magistrates happen to be absent when strangers arrive, I suppose they must fast, and sleep out doers until the magistrates return, and, in their great kindness, license some one to perform the first acts of hospitality."

"In our case," said Clark, "it is probable that no licence would be given. If that timid old woman assigned the true reason of this law, it was designed as an embargo upon such as we. No one could get a licence to entertain us without telling who and what we were; and to reveal that would be fatal to their application. They would be forbidden to harbour us."

"Our prospects are not the most flattering. But here comes a person who may, perhaps, help us."

## FIRST RATES.

PERHAPS there is no profession which stands more in need of masterpieces than theology itself. We are not sure but that the best Church history and the best commentary on the Bible have yet to be written; and who will say that we might not have a better tract, a better sermon, a more conclusive treatise on the Christian evidences, a simpler guide to the saving knowledge of the Gospel, than any at this moment in existence? Or who will say that, by giving himself wholly to these things, a man might not become a teacher, a pastor, or an evangelist, more complete and more successful than all his predecessors?

The period has arrived when the

well-wishers of their species must take more pains with themselves. If it has not grown more earnest, the world has grown more intolerant of phantoms and vain shows. A gold-headed cane no longer makes a doctor, and even a lawyer must be something better than a dictionary of decisions. Nay, it looks as if the world were beginning to tire of commonplace, and there are visible symptoms that it longs for something stronger and more sterling than correct mediocrity. Even with the help of a pocket Bible and a cambric handkerchief, a string of texts will in some quarters hardly pass for a sermon; and if innovation and error are to be successfully met, their voice

will be drowned, not by old orthodox echoes, but by the tones empyrean and unmistakeable of the Heaven-charged "sons of thunder."—*Excelsior.*

## RARE EXOTICS.

THERE is a skilful Cultivator,\* who even in these cold climes has cherished and carried through some glorious specimens of beautiful and fragrant flowers, perfect only in that better land. With snowy petals, and drenching all around in contagious sweetness, blooms that lily of our valley, CHRISTIAN LOVE; and beside it, with ruby blossom, courting all the radiant firmament, holy JOY may be recognized. By its silken stem and subtle branchlets, hiding its florets from blustry weather in a pavilion of its own, PEACE may be identified; whilst, near it, LONG-SUFFERING strikes its bleeding fibres deeper, and with balm requites the hand that wounds it. As if from one source springing, GENTLENESS and KINDNESS twine together, whilst FAITH erect and Heaven-pointing, bears them each aloft. Scarce opening its modest eye, but bewraying its presence in the scented air, MEEKNESS nestles in the mossy turf; and TEMPERANCE reveals in its healthy hue the tonic hidden in its root. These flowers of Paradise are sent to grace the Christian and cheer his friends;

\* Gal. v. 22; John xv. 26.

and it matters not whether they adorn the pent-up attic or the rural mansion—the spiritual mind is their true conservatory. Man's first home was a garden, and the race seems to inherit the love of those gentle shapes and glorious tints which were his silent comrades in Eden; and wandering through the sultry streets on days like these, it moves a pensive smile to see in many a window the dusty shrub or the empty flower-pot,—a memento of scenes which can never be revisited, and a protest for rural joys, which must not be tasted again. But those exotics which we have just enumerated, are independent of atmosphere and latitude; and some of the most splendid specimens have been cherished in workshops and cellars, amidst the dust of factories, the smoke of cities, and in the depths of airless mines. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"—these are the brightest beauties and the most fragrant ornaments of any dwelling. Reader, pray that the Spirit of God would transfer them from the Bible to your character, and that he would tend and water them there.

## REVIEWS.

THE START IN LIFE, AND HOW THE BOYS SUCCEEDED. Edited by GRACE E. DALTON. With Twenty Engravings. Pp. 240. London: B. L. Green and J. F. Shaw. Price One Shilling, boards.

THIS is a tale of high moral tone, and will be read by thousands of all ages and stations in life. As a story for boys it has no equal. Every page is full of fresh and marvellously interest-

ing incidents. In short, it is a work for the fireside of every family, and just such a book that Christian parents and philanthropists will rejoice to have the opportunity of putting into the hands of the young.

PERILS AND ADVENTURES OF PRISCILLA EATON. An Historical Tale. London: J. F. Shaw. One Shilling, boards.

This forms the fourth volume of "Shaw's Family Library." It is a tale

of the Pilgrim Fathers, and abounds with scriptural sentiments and thrilling incidents. Its high religious tone partakes of the character of the times of which it treats. When we say it breathes the very spirit which pervades Matthew Meade's "Almost Christian Discovered," Flavel's "Touchstone of Sincerity," and Shepherd "on the Parable of the Ten Virgins," we can most heartily recommend the work to all classes of readers.

**THE ANNIVERSARY SUPPLEMENT TO THE SUNDAY-SCHOOL HYMN-BOOKS,** containing Twenty-five Hymns, suited to Sunday-school Anniversary and Public Services. With Popular Tunes. London: J. F. Shaw, &c. Price 3s. per 100.

A little book of this kind has long been needed. The hymns, nearly one-half of which are original, are very appropriate to anniversary occasions; and the tunes are specimens of a pure and effective style of congregational psalmody.

**AN EXPOSITION OF SOLOMON'S SONG.** By JOHN GILL, D.D. London: J. Collingridge. Imperial 8vo.

A reprint of a very spiritual exposition of this divine song; and what was once a very scarce book. The Rev. D. A. Doudney, the excellent editor of a late edition of Dr. Gill's voluminous exposition, has superintended the printing of the work at his industrial print-

ing-office, at Bonmahon, in the county of Waterford, Ireland.

**THE EVANGELICAL SYSTEM CONSIDERED IN ITS VARIOUS ASPECTS.** A Book for the Times. By the Rev. JOHN STOCK, Salendine Nook, York. Pp. 212. Second Edition, revised and enlarged. Leeds: J. Heaton. London: Houlston and Stoneman.

We are glad to find that a new edition of this excellent work has so soon issued after its first publication. We add our Amen to the prefatory prayer of its author: "May the Spirit of all grace and holiness render this edition still more signally useful."

**THE LAMPLIGHTER.** Edited by GRACE E. DALTON. Illustrated Pocket Edition. With Ten Engravings. Pp. 252. London: B. L. Green, and J. F. Shaw. Price Eight-pence; boards, Ten-pence.

This is a marvellously cheap edition of a book of great power and pathos. We can say of this, what can be said of no other edition of the work—its religious tone is unexceptionable. The amiable editor has very commendably, by a few simple touches of her pen, removed all grounds of objection on this head to this highly interesting and popular tale. Although this edition contains ten engravings, it may be obtained at almost one-half the cost of any other.

## PEN AND INK SKETCHES.

By Mrs. HARRIET BEECHER STOWE, *Author of "Uncle Tom's Cabin."*

UNDER the title of "Sunny Memories of Foreign Lands," in two very handsome volumes, profusely illustrated by herself, Mrs. Stowe has brought before the public the impressions she received on her recent visit to Europe, from which we intend giving a series of interesting extracts:—

"Mr. S. is very unwell, in bed, worn out with the threefold labour of making and receiving calls, visiting,

and delivering public addresses. C. went to hear Dr. McNeile, of Liverpool, preach—one of the leading men of the established church evangelical party, a strong millennialian. C. said that he was as fine a looking person in canonicals as he ever saw in the pulpit. In doctrine he is what we in America should call very strong old school. I went, as I had always predetermined to do, if ever I came to London, to hear Baptist Noel, drawn

thither by the melody and memory of those beautiful hymns of his,\* which must meet a response in every Christian heart. He is tall and well-formed, with one of the most classical and harmonious heads I ever saw. Singularly enough, he reminded me of a bust of Achilles at the British Museum. He is, indeed, a swift-footed Achilles, but in another race, another warfare. Born of a noble family, naturally endowed with sensitiveness and ideality to appreciate all the amenities and suavities of that brilliant sphere, the sacrifices must have been inconceivably great for him to renounce favour and preferment, position in society,—which, here in England, means more than Americans can ever dream of,—to descend from being a court chaplain to become a preacher in a Baptist dissenting chapel. Whatever may be thought of the correctness of the intellectual conclusions which led him to such a step, no one can fail to revere the strength and purity of principle which could prompt to such sacrifices. Many, perhaps, might have preferred that he should have chosen a less decided course. But if his judgment really led to these results, I see no way in which it was possible for him to have avoided it. It was with an emotion of reverence that I contrasted the bareness, plainness, and poverty of the little chapel, with that evident air of elegance and cultivation which appeared in all that he said and did. The sermon was on the text, 'Now abideth faith, hope, and charity, these three.' Naturally enough, the subject divided itself into faith, hope, and charity.

"His style calm, flowing, and perfectly

harmonious, his delivery serene and graceful, the whole flowed over one like a calm and clear strain of music. It was a sermon after the style of Tholuck and other German sermonizers, who seem to hold that the purpose of preaching is not to rouse the soul by an antagonistic struggle with sin through the reason; but to soothe the passions, quiet the will, and bring the mind into a frame in which it shall incline to follow its own convictions of duty. They take for granted, that the reason why men sin is not because they are ignorant, but because they are distracted and tempted by passion; that they do not need so much to be told what is their duty, as persuaded to do it. To me, brought up on the very battlefield of controversial theology, accustomed to hear every religious idea guarded by definitions, and thoroughly hammered on a logical anvil before the preacher thought of making any use of it for heart or conscience, though I enjoyed the discourse extremely, I could not help wondering what an American theological professor would make of such a sermon.

"To preach on faith, hope, and charity all in one discourse—why, we should have six sermons, on the nature of faith to begin with: on speculative faith; saving faith; practical faith, and the faith of miracles; then we should have the laws of faith, and the connection of faith with evidence, and the nature of evidence, and the different kinds of evidence, and so on. For my part I have had a suspicion since I have been here, that a touch of this kind of thing might improve English preaching; as, also, I do think that sermons of the kind I have described would be useful, by way of alternative, among us. If I could have but one of the two maz-

\* The hymns beginning with these lines, "If human kindness meet return," and "Behold where, in a mortal form," are specimens.



ners, I should prefer our own, because I think that this habit of preaching is one of the strongest educational forces that form the mind of our country.

"After the service was over I went into the vestry, and was introduced to Mr. Noel. The congregation of the established church, to which he ministered during his connection with it, are still warmly attached to him. His leaving them was a dreadful trial; some of them can scarcely mention his name without tears. C. says, with regard to the church singing, as far as he heard it, it is twenty years behind that in Boston."

"Heard Mr. Binney preach this morning. He is one of the strongest men among the Congregationalists, and a very popular speaker. He is a tall, large man, with a finely-built head, high forehead, piercing dark eye, and a good deal of force and de-

termination in all his movements. His sermon was the first that I had heard in England which seemed to recognize the existence of any possible sceptical or rationalizing element in the minds of his hearers. It was in this respect more like the preaching that I had been in the habit of hearing at home. Instead of a calm statement of certain admitted religious facts, or exhortations founded upon them, his discourse seemed to be reasoning with individual cases, and answering various forms of objections, such as might arise in different minds. This mode of preaching, I think, cannot exist unless a minister cultivates an individual knowledge of his people.

"Mr. Binney's work, entitled, 'How to make the Best of both Worlds,' I have heard spoken of as having had the largest sale of any religious writing of the present day."

### MONTHLY SUMMARY OF PUBLIC AFFAIRS.

WITH regard to the war in the East, matters remain much as they were when we penned our last summary. The Emperor of Russia has taken heart, and intends to keep possession of the Danubian principalities, of which he styles himself the protector. Austria has hitherto failed of fulfilling the terms of the convention entered into with the Porte, to occupy the Wallachian territory. Whether or not Austria will act offensively, the allied forces of England and France will make an attack upon Sebastopol, the stronghold of Russia in the East. There will, we fear, be horrible carnage. Thousands of human lives will be sacrificed to this Moloch. And we ask for what? What oppressed, down-trodden peoples will these mighty armaments deliver and succour? It is now most manifest, what Mr. Cobden and others long ago affirmed, that England has nothing to fear, either in the East or West, from Russia. Even Turkey, unaided and

single-handed, has successfully resisted this over-dreaded power. The issue of this war will, after all, we apprehend, be to enable Austria to prolong and consolidate her tyrannical sway over the oppressed peoples of Hungary and Italy. But the triumphs of the oppressor will be short.

The census returns on religious worship, because unpalatable, have been violently impugned in the House of Lords by the Bishop of Oxford, according to whom the dissenters made great efforts to swell the attendance on the Census Sunday, by getting popular preachers to supply their pulpits. How could Bishop Wilberforce, who without doubt is exceedingly clever, make such a silly statement? The question might have suggested itself to a less wiser head than his lordship's: If popular dissenting preachers lent their services to fill other chapels, what became of their own? No person, not even an ecclesiastical peer, would be so daft as

to imagine, that if the animus had been strong enough, it was possible for an individual to be in two places at the same time. Lord Palmerston, when appealed to the other night, gave a full and decided answer to the bishop's objection, by certifying the general correctness of the census returns.

The prospects of the harvest are very cheering. The crops are excellent, and promise to be remunerative to the cultivator, although at a much lower rate of prices than has for some time past been realized. May the God of Harvest vouchsafe suitable weather for the ingathering of these precious fruits of the earth!

**OPEN-AIR PREACHING.**—On Lord's-day July 16, the Rev. W. Brock preached in one of the streets of the Seven Dials, St. Giles, to several hundred persons, who listened with marked attention to an address founded on the parable of

the Prodigal Son. In Birmingham, Sheffield, and other places, open-air preaching has been prosecuted by evangelical clergymen, as well as by dissenting ministers.

The several matters of ecclesiastical polity and parliamentary reform are progressing in the right direction. Notwithstanding the present warlike movement, we have hope concerning the future of the peoples of our own and every land. A bright day is dawning. The Lord hasten it in his own time!

An insurrection has broken out in Spain. The infamous conduct of the queen and her paramour having exhausted the patience of the people, there has been a general rising throughout the entire kingdom. As a last expedient to preserve her crown, the queen has requested Espartero, the constitutional general, to undertake the formation of a new and liberal ministry.

## DENOMINATIONAL INTELLIGENCE.

### RECOGNITION SERVICES.

**TRING, NEW MILL, HERTS.**—On June 6th, of Rev. J. S. Warren. After reading the Scriptures and prayer, by Rev. E. Davis, of High Wycombe, the Rev. W. Payne, of Chesham, delivered the introductory discourse, and proposed the usual questions. The Rev. Mr. Payne, sen., offered the recognition prayer for the pastor, and the Rev. J. T. Wigner, of Lynn, (Mr. W.'s former pastor,) delivered the charge to the minister. In the afternoon, after prayer, by Rev. Mr. Avery, of Aston Clinton, the Rev. E. Davis addressed the church; the Rev. Mr. Sexton, and Mr. Woods of Tring, and various other ministers, took part in the services.

**TENBURY, WORCESTERSHIRE.**—On June 8th, of the Rev. A. W. Heritage, as pastor. The Rev. J. Hall, of Hay, delivered the introductory discourse. The recognition prayer was offered by the Rev. W. Stanley, of Peter Church, and the Rev. J. Hall, of Gorsley, delivered the charge to the pastor. In the afternoon a large assemblage of members and friends was gathered to witness the laying of the foundation stone of a new chapel, by Mrs. Heritage, when addresses were delivered by several ministers. In the evening, after prayer, by the Rev. B. Johnson, an address was delivered to the church and congregation

by the Rev. J. Jones, of Lay Hill. The new chapel is to be forty-six feet by thirty-two feet, and the sum to be raised £700.

### MINISTERIAL RESIGNATIONS.

**DESBOROUGH, NORTHAMPTONSHIRE.**—The Rev. Thomas Clements has resigned the pastorate of the Baptist Church in this place.

**TRING, HERTS.**—Rev. W. Woods has expressed his intention to resign his pastoral connection with the Baptist Church in Akerman-street, in this town.

### MINISTERIAL REMOVALS.

**NEW BRENTFORD.**—The Rev. J. W. Lance, from Houghton Regis, Dunstable.

**PRESTON, FIRST BAPTIST CHURCH.**—The Rev. Fitzherbert Buggy, from Winchester. Mr. Buggy preached his farewell sermon in the New Congregational Chapel, Jewry-street, on June 25th, to a large audience, composed of Episcopalians, Independents, and Baptists.

**GLASGOW, EAST REGENT PLACE.**—The Rev. James Bullock, A.M., a member of the Baptist Church, Tewksbury, has accepted an unanimous invitation to the pastorate, and entered upon his ministerial duties the first Sabbath in July.

**BRIGHTON, SALEM CHAPEL, BOND-STREET.**—Rev. George Isaac, from Chelmondiston, Suffolk.

#### NEW CHAPEL.

**STRATFORD GROVE.**—The foundation stone of a new Baptist Chapel was laid on Tuesday, July 6th, by Mr. Alderman and Sheriff Wire. The address was delivered by the Rev. Dr. Angus. Prayer was offered by the Rev. S. Davies, of Bow-road. In the evening a public meeting was held at Rokeby-house, at which Mr. Alderman Wire presided, and the Revs. G. Fishbourne, J. E. Stallybrass, B.A., W. Deering, S. Murch, J. Hooper, and J. Woodard, took part.

#### ASSOCIATIONS.

**THE SERVICES OF THE SUFFOLK ASSOCIATION** of the Baptist Churches were held on June 15th and 16 h, in a tent at Chersfield. On Tuesday, brother Harris, of Rishangle, presided, brethren Bland, of Chashunt, and Brand, of Aldringham. On Wednesday, brother Trotman presided, and brother Cooper, of Wattisham, preached. The circular letter on Experimental Godliness, written by brother Hill, was ordered to be printed. The next meeting to be held at Great Ashfield.

#### BAPTISMS.

**BEDFORD, MILL STREET, May 23.**—Two by Mr. Killen.  
**BLOCKLEY, June 4.**—One by Mr. Hull.  
**BIRMINGHAM, LOMBARD STREET, June 4.**—Fourteen by Mr. Cheate.  
**ZION CHAPEL, May last.**—Ten by Mr. O'Neil.  
**CHADLINGTON, OXFORDSHIRE, May 21.**—Two.  
**GRETTON, NORTHAMPTONSHIRE, June.**—Four by Mr. Hardwick.  
**IPSWICH, TURRET GREEN FIELDS, June.**—Three by Mr. Lord.  
**LIVERPOOL, STANHOPE STREET (Welsh), May 21.**—Two young persons from the Sabbath school, by Mr. Hughes.  
**LONDON, CHURCH STREET, BLACKFRIARS, June 1.**—Four by Mr. Whympier, for the pastor, Mr. Branch.  
**JOHN STREET CHAPEL, June 2.**—Eight by Hon. and Rev. Baptist Noel.  
**SPENCER PLACE, GOSWELL ROAD, July 4.**—Three by Mr. Jennings.  
**BLACKHEATH, DACRE LANE, July 16.**—Three by Mr. Jennings.  
**CHELSEA, COLLEGE STREET, May 26.**—Four by Mr. Palliser.  
**CHADWELL STREET, ST. JOHN STREET ROAD.**—Six at Mitchell Street, by Mr. Hazelton.  
**NEWCASTLE-ON-TYNE, June 4.**—Eight by Mr. Pottenger.

**NEWTOWN, MONTGOMERYSHIRE, June 4.**—Three by Mr. Young.  
**PANDEY'S CHAPEL, DENBIGHSHIRE, April 2.**—Ten by Mr. J. Gower.  
**PRESTON, LANCASHIRE, CANNON STREET, June 14.**—Two by Mr. Bernie.  
**RAMSBOTTOM, LANCASHIRE, May 7th.**—Four, and June 4 four, by Mr. Prout.  
**SANDHURST, KENT, June 30.**—Nine by Mr. Blake.  
**SMARDEN, KENT, May 26.**—Four female teachers in the Sabbath school.  
**SOHAM, CAMBRIDGESHIRE, May 28.**—Two (mother and daughter) by Mr. Smith.  
**TORQUAY, June 4.**—One, who for ten years had been a member of a Pædobaptist Church, by Mr. Carto.  
**FARNHAM, HUNGARY HILL, SURREY, June 4.**—Two by Mr. Drake.  
**MARCH, ISLE OF ELY, CAMBS., May 31.**—Two by Mr. Reynolds.  
**MEOPHAM GREEN, KENT, June 4.**—Three by Mr. Lingley.  
**WILLINGHAM, CAMBS., June 1.**—Six, two of whom were between 75 and 76 years of age.

#### DEATHS.

**PRICE, REV. BENJAMIN** (known by the bardic name *Cymbro Bach*), on June 28, at Bristol, after a protracted illness. Mr. P. was generally known as a popular preacher, a satirical writer, and a poet. He was engaged during the last nine years in advocating the claims of the Baptist missions throughout the principality.  
**JUDSON, Mrs.**, widow of Dr. Judson, the missionary, June 1, at New York. Mrs. Judson was known by her assumed name Fanny Forrester.  
**GRAY, Dr. J. T.**, Classical Tutor of Stepney College, on July 13, at the residence of his mother, at Brixton.  
**BENHAM, JANE**, the beloved wife of Mr. J. L. Benham, of Wigmore Street, July 6, aged 26.  
**BULGIN, Rev. S.**, June 2, 46 years, pastor of the Baptist Church in Poole, Dorsetshire. Mr. Bulgin, who a year ago terminated his pastoral relations with the church at Poole, had been for several Sabbaths supplying the vacant pulpit of the Independent Chapel at Swanage, Dorset. On Lord's day, June 2, after preaching in the morning and evening, he retired to his apartment, and in a little more than one hour he was "absent from the body and present with the Lord," thus realizing a wish he had long cherished.

LONDON: PUBLISHED BY BENJ. L. GREEN, PATERNOSTER ROW.

To whom all Communications, under Cover to the Editors, are to be addressed.

# BAPTIST MESSENGER

AN

Evangelical Treasury and Chronicle of the Churches.

No. 6.

SEPTEMBER, 1854.

Price One Halfpenny.

## THE VALLEY OF WEEPING.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"Who passing through the valley of Baca make it a well; the rain also filleth the pools."  
PSALM lxxxiv. 6.

PILGRIMAGE to some shrine seems to be an essential part of most religions. The tribes of Israel made yearly journeys to Jerusalem, that at one great altar they might sacrifice unto the Lord their God. Borrowing the idea, probably, from the Jews, we find false religions inculcating the same. The disciples of Brahma are required to undertake long and painful journeys to the temple of Juggernaut, or to the banks of their sacred river, the Ganges. The Mahometan has his Kebla of worship; and, if he be thoroughly a devout follower of the false prophet, he must, once in his life, offer his petitions at Mecca. And who has not heard of the palmer plodding his weary way to the Holy Sepulchre, or of the Canterbury pilgrim going to the tomb of Thomas à Becket?

But the religion of God, the revelation of our most merciful Father, does not thus deal with man. It prescribes not an earthly pilgrimage. It knows nothing of local restrictions. It declares that "neither, in this mountain nor yet at Jerusalem shall men worship the Father;" that "God is a spirit," and is everywhere present, and as a Spirit "must be worshipped," not merely by outward acts, but "in spirit and in truth."

Yet "pilgrimage" is one of the leading ideas of Christianity. Every Christian is mystically a pilgrim. His rest is not here. He is not a citizen of earth. Here he has no abiding city. He journeys to a shrine unseen by mortal eye, whither his fathers have arrived. This life-journey is his one object. He came into the world that he might march through it in haste. He is ever a pilgrim, in the fullest and truest sense. Nothing can be more pleasing to a thoughtful Christian than marking the footsteps of the flock, tracing the track they have left in the blood-besprinkled way. Thus the geography of Christian life becomes an interesting study. To enter the wicket-gate, to sit in the arbour on the hill-side, to lie in the

chamber of peace in the House Beautiful; to stand on the Delectable Mountains, or walk among the spice beds of the land Beulah, yields far sweeter pleasure than fairy dreams, or tales coloured by fancy whispered by the lips of music.

But some other parts of the way are not so inviting; we love not to enter the Valley of the Shadow of Death, nor to approach the mountains of the leopards, nor the lions' dens, yet must they be passed. Let us notice, with regard to this pilgrimage, a gloomy place, a toilsome effort, and a heavenly supply.

Dear Christian reader, we invite you to accompany us to a spot which you have either seen or shall see—it is to

#### I. THE VALLEY OF WEEPING.

The best description given of the valley of Baca seems to be that it was a defile through which a portion of the tribes had to pass on their journey to the city of their solemnities. It was a place noted for its dryness, and therefore pits were digged therein for the purpose of holding rain-water for the thirsty way-farers as they passed through it. But, probably, the Psalmist looked not so much at the place as at its name, which signifies "Valley of Sorrow or Tears." The Septuagint translates it, "Valley of Lamentation," and the Latin Vulgate, "Vale of Tears." We may therefore read the verse thus:—"Who passing through the vale of tears make it a well," &c.

Of this valley we may observe, first, *It is much frequented.* The way to Zion lies through its glooms. Many of God's chosen ones are carried from the breast to glory, and thus escape this dreary place, but every other of God's children has to pass through it. Some seem to be always in it. They can just dimly recollect happier days, but those are past long ago. They have for some time been the children of grief. They seldom eat a crust unmoistened by a tear. Sorrow's wormwood is their daily salad. Perhaps some sudden calamity has snatched away the gourd which covered their head, and, Jonah-like, they think they do well to be angry even unto death. A haze, dark and heavy, hangs like a pall before their eyes, and clothes life's scenery with sadness and gloom. Some are associated with ungodly partners, and their days are made bitter and their lives a burden. Various are the causes of grief. The chains of melancholy differ in their size and material. Bound in affliction and iron, art thou saying, "He hath made my chain heavy?" Oh, child of grief, remember the vale of tears is much frequented; thou art not alone in thy distress. Sorrow has a numerous family. Say not, I am *the* man that has seen affliction, for there be others in the furnace with thee. Remember, moreover, the King of kings once went through this valley, and here He obtained his name, "the Man of sorrows." And it was while passing through it he became "acquainted with grief."

But, blessed be God, all his people are not thus clad in sackcloth and filled with bitterness. Some of them can sing for joy of heart, and, like the lark, rise to heaven's gates, carolling notes of praise. Yet, be it observed, there is not one who has not had his valley of Baca. He of flashing eye and cheerful countenance was once walking in its dark and dreary paths. He who danced before the ark had cried out of the depths unto the Lord. He whom you heard in prayer with free heart blessing his Maker was lately in his bed-chamber, crying out with Job, "Oh that my grief were weighed!" and with Jeremiah, "He hath filled me with bitterness, and made me drunken with wormwood!"

Oh, mourner, say not that *thou* art a target for all the arrows of the Almighty; take not to thyself the pre-eminence of woe, for thy fellows have trodden the valley too, and upon them are the soars of the thorns and briars of the dreary pathway.

Secondly. This valley is exceedingly *unpleasant*. We love to ascend the mountains of myrrh and hills of frankincense, rather than to descend into this dismal region. For tribulation is not joyous, but grievous. Disguise sorrow as we may, it is sorrow still. No pilgrim ever wished to enter here, though there have been many who have rejoiced in the midst of its darkest and most gloomy paths.

Now let me briefly tell you why this valley is so unpleasant to the heaven-bound traveller. It is so because he can find no water in it. Earthly joys are continually failing us; and created cisterns, one after another, are dried up. A hot, dry wind steals away every drop of comfort, and, hungry and thirsty, our soul fainteth in us. No fruit of sweetness grows here. It well answers the description of Watts:—

" It yields us no supply,  
No cheering fruits, no wholesome trees,  
Nor streams of living joy."

It is, moreover, disagreeable travelling in this valley, because the way is rough and rugged. In some parts of the Christian journey we are led into green paths and by the still waters, but this valley is thorny, stony, and flinty, and every way uncomfortable. True, there are many labourers called promises ever at work breaking the stones and helping passengers over its more difficult places; but for all that journeying through it is very rough work for all, but especially for those pilgrims who are weak and ready to halt.

It is also frequently very dark. The vale of tears is very low, and descends far beneath the surface. Some parts of it indeed are tunnelled through rocks of anguish. The chief cause of its darkness is that on either side of the valley there are high mountains, called the mountains of sin. These rise so high that they obscure the light of

the sun. Behind these Andes of guilt God hides his face, and we are troubled. Then how densely dark the pathway becomes! Indeed, this is the very worst thing that can be mentioned of this valley; for, if it were not so dark, pilgrims would not so much dread passing through it.

The soul of the traveller is also often discouraged on account of the length of the way. Through the darkness of the place it seems as though it had no termination, for, although it is known that the dark river of death flows across its extremity, yet in the dark season the celestial city on the other side cannot be seen. This is the Egyptian darkness which may be felt, and, like solid piles of ebony, at such times it appears to have an adamantine hardness in it.

Besides, this valley is much haunted. Evil spirits are very common in it. When a man is in the valley of Baca, Satan will soon be at him. Like the bandit, he waylays us in the roughest and darkest part of our way. This much deepens the horror of the place.

Thirdly. This valley is *very healthful*. In all the King's dominions, save alone the royal pavilion in glory, there is no spot more conducive to the soul's health than this. The air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy, and well braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.

Fourthly. It is a *very safe place*. We are not so likely to stumble in rough ways as in smooth and slippery places. Better walk on rugged rocks than on ice. If we lose our roll, it is in the harbour of ease,—not in the valley of Baca.

Fifthly. It is, therefore, a *profitable place*. Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things seen in adversity which the prosperous man dreams not of. We need affliction, as the trees need winter, that we may collect sap and nourishment for future blossoms and fruit.

Sorrow is as necessary for the soul as medicine is to the body.

"The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown."

The benefits to be derived in the vale of tears are greater than its horrors, and far outnumber its disadvantages. There was a fiction once of a golden cup at the foot of the rainbow. It would have been no fiction had they put it in the dark cloud. In this valley of Baca there are mines of gold and of all manner of precious things; and

sometimes even in the dark one may perceive the diamonds glisten. And many a pilgrim has here been made rich to all intents of bliss. Observe—

## II. THE PILGRIM'S TOILSOME EFFORT.

When Eastern shepherds travel, if they find no water, they dig a well, and thus obtain a plentiful supply of water for themselves and for their cattle. So did Isaac, and so also the rulers did for the people in the wilderness. When we are thirsty and there is no water to be found in the pools, we must dig deep for it. Calvin translates it,—“They, travelling through the valley of weeping, will dig a well,” &c. This teaches us that—

1. *Comfort may be obtained even in Baca.* We often look for it and fancy there is none. Like Hagar, the child of our hope is given up, and we lay down to die; but why should we, when there is water to be had, if we will but seek for it? Let no man say, My case is hopeless; let none say, I am in the valley, and can never again know joy. There is hope. There is the water of life to cheer our fainting souls.

2. It teaches that *comfort must be obtained by exertion.* Well-digging is hard labour. But better dig for water than die of thirst. Much of the misery Christians feel arises from inaction. Cold numbs the hand if exercise be not used. We are bound to use every Scriptural means to obtain the good we need. The sanctuary, the meeting for prayer, the Bible, the company of the saints, and private prayer and meditation—these revive the soul. We must dig the wells. If there be rocky granite we must bore it; and what a mercy! if the well has ever so small a bore the water will flow.

3. It teaches us that the *comfort* obtained by one is often of use to another; just as wells would suffice for the company who came after. I read some work full of consolation, which is like Jonathan's rod, dropping with honey. Ah, I think my brother has been here before me, and digged this well. “Songs in the Night” could only have been written by that nightingale in the thorns, Susanna Harrison. Many a “Night of Weeping,” “Midnight Harmonies,” an “Eternal Day,” “A Crook in the Lot,” a “Comfort for Mourners,” has been a well digged by a pilgrim for himself, but has proved just as useful to others. Specially we notice this in the Psalms, “Why art thou cast down?” &c. Travellers have been delighted to see the foot-print of man on a barren shore, and we love to see the waymarks of the pilgrimage while passing through the vale of tears. Yea, the refuse and *débris* of the receding camp often furnish food for the stragglers behind. We may notice

## III. THE HEAVENLY SUPPLY.

The pilgrims dig the well, but, strange enough, it fills from the top, instead of the bottom. We use the means, but the blessing does not



lie in the means. We dig a well, but God fills it with rain. The horse is prepared against the day of battle, but safety is of the Lord. The means are connected with the end, but they do not of themselves produce it. See here the rain fills the pools, so that the wells become useful as reservoirs for the water.

Grace may well be compared to rain for its purity, for its coming alone from above, and from the sovereignty which gives or withholds it. But we linger in this valley no longer, only desiring that our readers may have showers of blessings, and that the wells they have digged may be filled with water. Oh, what are means and ordinances without the smile of heaven! they are as clouds without rain, and pools without water.

But if the Holy Spirit attend the means, then shall we go from strength to strength until we shall appear before God in Zion.

*(Other articles by the Rev. C. H. Spurgeon will appear in the future Nos. of this Mag.)*

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER XIII.—A SINGULAR INVITATION.

THE individual referred to at the close of the last chapter was no other than the brother of the mill, whom the old lady had seen in the distance, and who had now reached the travellers. They accosted him, told him they were strangers, and asked him where they could receive hospitality.

"As to that, our rulers are very jealous lest hospitality should be extended to unsuitable persons, and therefore require the license of the magistrates to authorize the virtue. But if ye will go with me, I will show you where there is a house which no one will prevent you from entering, and where there is food which no one will forbid your eating. If ye understand, follow me."

There was something so original, hearty, and frank in this invitation, that they accepted it. They did understand, and were resolved not to compromise the stranger for his kindness. During the walk to the house, the conversation assumed such a character that the parties found that they were in sympathy with each other in their religious views. The walk was not long. When they reached the threshold, the brother said,—

"This is my house. I will neither invite ye in nor forbid ye to enter; ye may do as ye please; but as ye have commenced following me, ye will probably continue." They understood, and followed him in.

When the dinner was ready, he said, at the same time preventing, with difficulty, the smiles from playing upon his countenance,—

"Here is food. I will neither ask ye to taste it nor prohibit ye from eating it; ye may do as ye please; but hungry men, with a meal before them, are never at a loss." They understood again, and were soon at work discussing, with a relish which keen hunger alone can give, the plain, but healthful diet before them. It is scarcely necessary to intimate to the reader that the object of this caution on the part of Eaton was to throw the whole responsibility of their proceeding upon the three men themselves, so that he might avoid the liability of a conviction under this arbitrary law.

During the conversation that ensued, the trio of travellers understood that the colony was agitated upon the subject of baptism; the ministers and

rulers were exceedingly fearful of Baptist sentiments, and were vigilant in discovering and severe in treating all of that sect.

Leaving this hospitable family, they prosecuted their journey towards Lynn, where they arrived in the latter part of the afternoon.

At a distance of two or three miles from the main village stood a small house, partly built of logs, in which resided an old man by the name of William Witter. He was a member of the Baptist church which had been gathered at Newport. In consequence of his age, he was unable to meet with his brethren at Newport, and therefore had requested his church to send some of its members to visit him. His request was complied with, and John Clark, Obadiah Holmes, and Crandall were appointed to that service. Clark and Holmes were both Baptist ministers. Clark was the pastor of the church. Subsequently, Holmes became his successor in that office.

Whether these representatives of the Newport church attracted attention and awakened suspicion by inquiring where Witter lived, or whether this brother had given notice that he was expecting some of his church to see him, it is difficult now to tell; but certain it is, the magistrates were alarmed, and ordered the constable to be on the alert for the apprehension of any suspicious persons. The travellers found Witter's house, and received a cordial greeting. The old man was overjoyed to see them. He little thought of the protracted and painful trials which this fraternal visit would occasion. Both parties had so much to say that conversation was continued until late in the night.

#### CHAPTER XIV.

##### RESULTS OF A MEETING.

The next day being the Sabbath, and the meeting-house being at so great a distance, it was proposed that they should have worship where they were, and that Mr. Clark should preach. Father Witter would thus have an opportunity of listening to his own pastor,

whom he had not been privileged to hear for a long time.

Accordingly, in that rough-built, solitary private house, social religious services were observed. After the offering of praise and prayer, Mr. Clark announced his text. Believing from his own experience, and from the indications of the times, that a period of unusual temptation and trial was about to befall the people of God, he had selected, as an appropriate passage from which to discourse, Rev., 3rd chapter and 10th verse—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." During the delivery of his introduction, four or five strangers unexpectedly came in, and quietly took seats with the little domestic congregation. Having finished his introduction, Mr. Clark said, "In opening this interesting passage of holy writ for your serious meditation, I shall in the first place show what is meant by the hour of temptation—secondly, what we are to understand by the word of his patience, with the character of those who keep it—and thirdly, the soul-cheering encouragement which is furnished by the promise that those who keep this word shall themselves be kept in the hour of temptation and trial."

He proceeded in his discourse with increasing earnestness, the little audience, in the meanwhile, giving the closest attention. Father Witter, sitting in an old, high-backed arm chair, in one corner of the room, was listening with tearful eyes and open mouth, as though he had not heard the true doctrine for many months. It was to him a great luxury to hear his own pastor, in his own house, treat so appropriate and comforting a subject as the one he had announced. Alas! the sweetness of the occasion was soon converted into gall. These unknown, harmless strangers, observing Sabbath worship in a remote part of the town, for the especial comfort of one of their aged brethren, had (as we have intimated) attracted the attention of the magistrates, and were destined to furnish,

in their painful experience, an illustration of the truth of the text. During the progress of the discourse, two constables entered the room.

"What does this mean?" said the first. "Why hold this unlawful assembly? Is not the meeting-house good enough, nor the doctrines preached there pure enough for ye, that ye must hold a gathering of your own, to the scandal and injury of the place?"

Mr. Clark paused in his discourse. The little audience turned their eyes with surprise and grief upon the disturber.

"Ye have no business here," said the second. "Ye must disperse or take the consequences; and they'll not be pleasant, I tell ye."

"We do not intend, friends," said Mr. Clark, calmly, "to break any good and wholesome laws of the land."

"No parleying," replied the first. "Come, shut up your book, and go with us; we have come to apprehend you."

"Apprehend us!" replied Clark with astonishment; "we wish to know by whose authority. We should like to see your warrant."

"We come with authority from the magistrates; and as to our warrant, I will read it."

He then drew forth a document, and read as follows:—

"By virtue hereof, you are required to go to the house of William Witter, and so to search from house to house for certain erroneous persons, being strangers, and them to apprehend, and in safe custody to keep, to-morrow morning, by eight o'clock, to bring before me.

"ROBERT BRIDGES."\*

During the reading of this precious paper, the hand of the constable trembled, as though he were conscious he was engaged in a bad cause. After he had finished, Mr. Clark said,—

"It is not our intention to resist the

authority by which you have come to apprehend us, but yet I perceive you are not so strictly tied but if you please you may suffer us to make an end of what we have begun; so may you be witnesses either to or against the faith and order which we hold."

"We can do no such thing."

"You may," repeated Clark, "in spite of the warrant, or anything therein contained."

After as much uncivil disturbance and clamour as the pursuivants of the English bishops, under Laud, indulged in when they arrested the Puritans, and broke up their Conventicles in England, the two constables apprehended the two ministers, Clark and Holmes, with their brother Crandall, and led them away. There being no jail or other place of confinement in Lynn, the three prisoners were taken to the alehouse. It was a deeply affecting scene to old Father Witter to see his beloved pastor and brethren taken from his own house, prisoners, for no other offence than worshipping God according to the dictates of their own consciences. A recollection of the fact that they had visited him (and had thus been caught in the snare) by his own invitation, added to his sorrow. As the three prisoners left the house, the pastor said to the venerable man,—

"The hour of temptation and trial has come, but let us keep the word of his patience, and He will sustain us in the time of trouble."

At the tavern, whilst at dinner, one of the constables said,—

"Gentlemen, if you be free, I will carry you to the meeting." To which they replied,—

"Friend, had we been free thereunto, we had prevented all this. Nevertheless, we are in thy hand, and if thou wilt carry us to meeting, thither will we go."

"Then I will carry you to the meeting." To which the prisoners replied,—

"If thou forest us into your assembly, then shall we be constrained to declare ourselves that we cannot hold communion with them."

"That is nothing," said the constable.

\* In our account of the treatment of the Baptists by the civil government of Massachusetts, we have followed the statements of Clark, Holmes, Backus, and Benedict.

"I have not power to command you to speak when you come there, or to be silent."

Seeing the determination of the officers to take them to the meeting of those whose principles and practices they disapproved, Mr. Clark repeated the course of conduct which they should feel themselves compelled to pursue.

"Since we have heard the word of salvation by Jesus Christ, we have been taught, as those that first trusted in Christ, to be obedient unto him, both by word and deed; wherefore, if we be forced to your meeting, we shall declare our dissent from you, both by word and gesture."

From this frank disclosure, the magistrates knew what to expect. They saw that if they took these strangers to meeting, it must be by compulsion. The prisoners would not go willingly to a meeting of those from whose principles of state-and-church government they so widely differed; they saw, moreover, that if they compelled them to go, a disturbance would be the consequence. The prisoners forewarned them that they should feel constrained, from a sense of duty, to express publicly their dissent, and the constables knew that this would at once kindle a conflagration. For a moment they hesitated; but after consultation with the tavern-keeper, they decided to take them.

The three men, whose own worship had been broken up, were now taken, without their own consent, to the meeting of the *standing order*. The congregation were at prayers when they arrived. As they stepped over the threshold they raised their hats, and civilly saluted them. A seat was then assigned them, which they occupied. After they had taken their seat, they put on their hats. Mr. Clark opened his book, and commenced reading to himself. Mr. Bridges, who had made out the warrant for their apprehension, seeing them sitting with their heads covered, became excited, and ordered the constable to remove their hats from

their heads, who at once obeyed, but not in the most amiable manner.

After the prayers, singing, and preaching were over, to which the prisoners listened without offering the least interruption, Mr. Clark rose, and, in a respectful manner, said,—

"I desire, as a stranger, to propose a few things to this congregation, hoping, in the proposal thereof, I shall commend myself to your consciences, to be guided by that wisdom that is from above, which, being pure, is also peaceable, gentle, and easy to be entreated." He paused, expecting, as he subsequently said, that if the Prince of Peace had been among them, he would have received from them a peaceable answer. But the pastor, probably fearing that some difficult questions might be asked, and a troublesome theological controversy ensue, replied,—

"We will have no objections against the sermon."

"I am not about to present objections to the sermon," answered Mr. Clark, "but as, by my gesture at my coming into your assembly, I declared my dissent from you, so, lest that should prove offensive unto some whom I would not offend, I would now, by word of mouth, declare the grounds, which are these: First—from the consideration we are strangers, each to other, and so strangers to each other's inward standing with respect to God, and so cannot conjoin, and act in faith, and what is not of faith is sin; and in the second place, I could not judge that you are gathered together and walk according to the visible order of our Lord—"

"Have done!" cried Mr. Bridges, with the authority of a magistrate. "You have spoken that for which you must answer. I command silence."

After the meeting, the trio of prisoners were taken back to the tavern, where they were as vigilantly watched during the night as though they had been guilty of robbery.

The next morning they were taken by the constables before Mr. Bridges, who made out their mittimus, and sent

them to the prison at Boston, there to remain until the next County Court.

This mittimus charged them with "being at a private meeting in Lynn on the Lord's-day, exercising among themselves—offensively disturbing the peace of the congregation at the time of their coming into the public meeting in the time of prayer in the afternoon, with saying and manifesting that the church in Lynn was not constituted according to the order of our Lord, with *suspicion* of having their hands in rebaptizing one or more among them, and with refusing to put in sufficient security to appear at the County Court."

In addition to these charges, it was alleged against Mr. Clark that he met again the next day after his contempt, as they called it, of their public worship, at the house of Witter, and in contempt of authority, being then in the custody of the law, did there administer the sacrament of the Lord's supper to one excommunicated person, to another under admonition, and to a third that was an inhabitant of Lynn, and not in fellowship with any church; and yet, upon answer in open court, did affirm that he never rebaptized any.

They were all three found guilty. Mr. Clark, the pastor, was fined twenty pounds, equivalent to about eighty dollars, or to be well whipped. He desired to know by what law of God or man he was condemned. The governor, who did not deem it beneath his dignity to be present on this important occasion, stepped up, and, with much earnestness, said to Mr. Clark, "You have denied infant baptism. *You deserve death.* I will not have such trash brought into my jurisdiction. You go up and down, and secretly insinuate unto those that are weak, but you cannot maintain it before our ministers. *You may try and dispute with them.*" To this violent harangue of the chief magistrate of the colony Mr. Clark would have replied at length, but the governor commanded the jailer to take the prisoners away. They were accordingly all three remanded to prison.

## CHAPTER XV.

### A CHALLENGE.

DURING his confinement that night Mr. Clark thought much of the insinuations which had been thrown out against him by the governor the day before, and especially of the challenge which had been given him to discuss the question of baptism. It seemed to him as if the great Head of the church had placed him in that position that there he might be a defender of the truth. He looked upon it as a most favourable opportunity to remove the various aspersions which had been unjustly cast upon the Baptists, and show that in doctrine and practice they were true Christian men. By speaking in behalf of his brethren, it appeared to him that he might possibly be the instrument of removing the unjust disabilities to which they were subject, but especially that he might, by presenting the arguments for their peculiar belief, and their objections to infant sprinkling, be the means of opening the eyes of others, and convincing them of the truth. Yet when he thought of his own inability to do full justice to the subject, and of the disadvantages under which he would labour in having the ministry of the standing order and the government arrayed against him, his heart sunk within him. "But will not the Saviour be with me? Have I not faith to believe that, according to his own promise, it will be given me in that same hour what I ought to speak?" The taunting permit of the governor, "You may try and dispute with the ministers," was constantly ringing in his ears. He offered earnest prayer for direction and assistance, and finally resolved that, by the grace of God, he would accept the governor's challenge. He did not, as a Christian minister, dare to refuse.

Accordingly, the next morning he addressed a document to the court which had condemned him, accepting the governor's proffer of a public discussion of the points at issue between the Congregationalists and the Baptists, and asking the appointment of a time

and place for the occasion. This threw the court into a peculiar position. A prisoner, who had been condemned and sentenced mainly for his religious views and practices, but to whom the governor had thrown down the gauntlet for a discussion, had accepted the challenge. For the court to refuse its sanction would be a tacit rebuke of the governor, and a silent admission of the weakness, or their fear of the weakness, of their cause.

After much ado, therefore, Mr. Clark was informed by one of the magistrates that the disputation was granted, and the time fixed for it was the next week. When this became known to the ministers of the colony, it created great excitement among them. They disapproved the arrangement. They had no wish to enter upon the discussion; they desired to have it abandoned. They therefore saw the government, and earnestly besought them to avoid it; but it seemed too late. They had gone too far to make an honourable retreat. But finding the ministers so averse to a disputation, the magistrates had Mr. Clark brought into their chamber, and there endeavoured to change the issues between him and them. They inquired whether he would dispute upon the things contained in his sentence, and maintain his practice; "for," said they, "the court sentenced you not for your judgment and conscience, but for matter of fact and practice." But Mr. Clark was not to be misled by any partial or erroneous statements of the matter; neither was he willing that such statements should go unrebuted. He therefore manfully replied to these magistrates,—

"You say the court condemned me for matter of fact and practice; be it so. I say the matter of fact and practice was but the manifestation of my judgment and conscience, and I maintain that that man is void of judgment and conscience who hath not a fact and practice which correspond therewith." He then continued, "If the faith and order which I profess is according to the word of God, then the faith and

order which you profess must fall to the ground; but if your views of truth and duty are scriptural, mine must be erroneous. We cannot both be right." To these statements the magistrates apparently assented.

Although Mr. Clark had been informed that the disputation had been granted, and the time appointed, yet it was all *informal* and unofficial. He desired to obtain an official permit, or order, for the discussion, under the secretary's hand. He would then, he felt, be protected; otherwise, the debate might be referred to as evidence of his being a disturber of the state, and a troubler of Israel. He therefore availed himself of the opportunity which was furnished by this private interview with the magistrates, to say to them that if they would be pleased to grant the motion for the public disputation *under the secretary's hand*, he would draw up three or four propositions, embracing the points which he presented in his defence before the court, and would defend them against any one whom they might choose to dispute with him, until, by arguments derived from the word of God, he should be removed from them.

"In case your speaker convinces me that I am in error," said Mr. Clark, following up the subject so as to reach some definite practical point, "then the disputation is at an end; but if not, then I desire the like liberty, by the word of God, to oppose the faith and order which he and you profess, thereby to try whether I may not become an instrument in the hand of God to remove you from the same."

To this the magistrates replied,—

"The motion certainly is fair, and your terms like unto a practised disputant; but, as the matter in dispute is exceeding weighty, and as we desire that in the controversy all may be said that can be, we propose, therefore, to postpone it to a later day."

Poor Clark was therefore taken back to prison, to wait for the arrival of this "later day."

## PEN AND INK SKETCHES.—No. II.

By Mrs. HARRIET BEECHER STOWE, *Author of "Uncle Tom's Cabin."*

LORD JOHN RUSSELL AT THE BOROUGH ROAD TRAINING SCHOOL.

To-day I went with Mr. and Mrs. B. to hear the examination of the Borough-road school for boys. Mrs. B. told me it was not precisely a charity school, but one where the means of education were furnished at so cheap a rate that the poorest classes could enjoy them. Arriving at the hall, we found quite a number of *distingués*, bishops, lords, and clergy, besides numbers of others assembled to hear. The room was hung round with the drawings of the boys, and specimens of handwriting. I was quite astonished at some of them. They were executed by pen, pencil, or crayon—drawings of machinery, landscapes, heads, groups, and flowers, all in a style which any parent among us would be proud to exhibit, if done by our own children. The boys looked very bright and intelligent, and I was delighted with the system of instruction which had evidently been pursued with them. We heard them first in the reading and recitation of poetry; after that, in arithmetic and algebra, then in natural philosophy, and last, and most satisfactorily, in the Bible. It was perfectly evident, from the nature of the questions and answers, that it was not a crammed examination, and that the readiness of reply proceeded not from a mere commitment of words, but from a system of intellectual training, which led to a good understanding of the subject. In arithmetic and algebra the answers were so remarkable as to induce the belief in some that the boys must have been privately prepared on their questions; but the teacher desired Lord John Russell to write down any number of questions which he wished to have

given to the boys to solve, from his own mind. Lord John wrote down two or three problems, and I was amused at the zeal and avidity with which the boys seized upon and mastered them. Young England was evidently wide awake, and the prime minister himself was not to catch them napping. The little fellows' eyes glistened as they rattled off their solutions. As I know nothing about mathematics, I was all the more impressed; but when they came to be examined in the Bible, I was more astonished than ever. The masters had said that they would be willing any of the gentlemen should question them, and Mr. B. commenced a course of questions on the doctrines of Christianity; asking, Is there any text by which you can prove this, or that? and immediately, with great accuracy, the boys would cite text upon text, quoting not only the more obvious ones, but sometimes applying Scripture with an ingenuity and force which I had not thought of, and always quoting chapter and verse of every text. I do not know who is at the head of this teaching, nor how far it is a sample of English schools; but I know that these boys had been wonderfully well taught, and I felt my old professional enthusiasm arising.

After the examination Lord John came forward, and gave the boys a good fatherly talk. He told them that they had the happiness to live under a free government, where all offices are alike open to industry and merit, and where any boy might hope by application and talent to rise to any station below that of the sovereign.

He made some sensible, practical comments on their Scripture lessons, and, in short, gave precisely such a kind of address as one of our New England judges or governors might to school-boys in similar circumstances. Lord John hesitates a little in his delivery, but has a plain, common-sense way of "speaking right on," which seems to be taking. He is a very simple man in his manners, apparently not at all

self-conscious, and entered into the feelings of the boys and their masters with good-natured sympathy, which was very winning. I should think he was one of the kind of men who are always perfectly easy and self-possessed let what will come, and who never could be placed in a situation in which he did not feel himself quite at home, and perfectly competent to do whatever was to be done.

### THE PASTOR'S TRIALS.\*

By seven o'clock the pastor is again in his study. But Satan went also, and stood up to tempt him. He thought of everything that tended to aggravate his relations to the people. There rose to view, not "all the kingdoms of the world and the glory of them," but all the trials and the sharpness of them, till his brain seemed on fire, and he came down to Mary to unburden his heart.

"With one such man here," said he, "as Deacon Ely—his heart beating with mine, his shoulder braced to my own, considering the work his as truly as the pastor's,—I could rise above poverty, or the opposition of the world. The want of sympathy and co-operation from Christian men kills me. These things ought to excite a righteous indignation, such as Jesus felt when He made the scourge in the temple. I confess I feel more than that. Ministers have their lower natures as well as others. The

old Adam in me takes advantage of this provocation to strive for the mastery. Oh! it is no light thing for a people to be the cause of such suffering as I have endured this week; and it is not the first or the second time either, only I believe I have not before known the 'depths of Satan.'"

He was calmer now, and Mary began to insinuate words fitted to soothe and elevate. "God permits these afflictions. There is no doubt but that His design is wise and merciful. Let us look simply to His hand, above proximate agencies. Let the instrument go unheeded, while we receive the evil meekly from Him, and strive to apprehend His gracious intent in the correction. It is no small attainment to be prepared to be a sympathizing pastor. To this end personal acquaintance with grief is almost indispensable. Even the Captain of our salvation was made perfect through sufferings.

\* From "THE SHADY SIDE, by a Pastor's Wife," just published by Constable and Co., price one shilling. A book brimful of touching incident; and, barring its pædobaptist tendencies, the traits of character with which it abounds have been sketched with a truthfulness that will cause many a blush to mantle upon the cheeks of some of the "leading men" in our voluntary churches. Every deacon and church member ought to read, mark, learn, and inwardly digest its contents; and pastors would do themselves and their respective charges essential service by giving to it the widest possible circulation among them.

"As to appreciation and sympathy, we do not depend for these on fellow-worms. We can be content to be unappreciated here, so long as Christ understands us, and has a fellow-feeling for us. It is for Him we labour. One of His smiles outweighs all other commendation. To Him we look for our reward; and oh! is it not enough that He has promised it at His coming? It will not be long to wait. Do our hearts crave human fellowship and sympathy? We surely have it in our great High Priest. Oh, how often should we faint but for the humanity of our divine Redeemer! He is bone of our bone, and flesh of our



flesh; yet He has an almighty arm for our deliverance—human to feel, divine to aid; faithful, over all our failures and imperfections. What need we more? O that tempted, desponding ministers would take to themselves the comfort of those precious things they say to others!"

"Ah!" said the pastor, "it is far easier to show others the way than to walk in it ourselves. While you are talking, Mary, I seem to get above the darkness and the clouds, into the serene light of the upper presence. But alas! I have no wings to keep me up; and I sink, sink, into deep mire, where is no standing. God could carry us through the needful discipline of trial without the aid of His people's injustice. This is the 'unkindest cut of all,' that we are bound to the rack and tortured there by those that smile upon us, all unconscious of the wrong, and call themselves our brethren, and profess to be labouring in a common cause, and take the credit of paying us for our toil. Here is the sting."

"Yet there is balm even for that," said the gentle wife.

"O that I could find it!" sighed he of the wounded spirit. "You have the same cause for bitterness, Mary; how do you get over it?"

She smiled and said: "What panacea do you suppose I have that is not accessible to you? There are, I believe, several ways to cure this heart-burning. When one will not avail, I try another.

Sometimes I reason with myself after this fashion: 'You believe Deacon Hyde is a good man in the main—that, with all his selfishness, he has some grace, and is going to heaven. Well, be patient with him—Jesus has longer forbearance with you; and love him for what he will be when we all awake in Jesus' likeness. Anticipate the day—now not far off—when the scales shall fall from his eyes, and his soul be expanded in the atmosphere of that better world. Who knows but you and he will look back together on these very scenes—he with astonishment and tender reprisals, you with a better knowledge, forbidding his self-reproach, as did Joseph that of his brethren, in joy and gratitude at the good a gracious God brought out of evil?'"

"O my dear, how you put me to shame! I will, by God's grace, try to do better." So they knelt there in prayer, and for a few moments light broke through the clouds. Presently it was dark again—dark with thoughts of his own constitution undermined, and the companion of his youth drooping before his eyes, and his children, the dear lambs of the fold, turned shelterless on the cold common. Take heart, servant of God! thou art not in the crucible for nought. Thy dross is being momentarily consumed. The vessel is fast being made meet for the Master's use; preparing, also, unto glory. Be patient—thy rest is near. But alas for those so dear to thee when it shall come!

## CHRIST THE THEME OF THE MINISTRY.

By the late Rev. W. JAY, of Bath.\*

UNLESS Christ is made the theme of our ministry we have no hope or promise of usefulness. There are some who allegorize the whole of the Scriptures. They find Christ in various places where he never was. Yet I would rather lean to this side than

to its opposite. There were two grand German expositors—the one found Christ everywhere, the other found Christ nowhere. I should always dig hard and long with a text before I despaired of finding anything in it that had a relation to him.

Let us turn to the first preachers of the gospel. They said, "We preach

\* From Mr. Jay's "Final Discourses."

not ourselves, but Christ Jesus the Lord. They "determined not to know anything among men but Jesus Christ, and Him crucified." Did they seek to "persuade men by the terrors of the Lord"? They were his terrors. It was of the "great day of his wrath" they spake. Did they speak of the Divine perfections? They made them "shine in the face of Jesus Christ." Did they speak of Providence? They placed the reins of the universal empire in his hands. Did they speak of heaven? They made it consist in seeing his glory, and of being "for ever with the Lord." Did they speak of repentance? They never thought of fetching this water out of the millstone of man's natural heart. They knew that the tear of repentance could only drop from the eye of faith in sight of the cross. If they called upon per-

sons to pray, it was to ask in his name. "Yea," said they, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

The difference between an evangelical and a legal preacher is not, that the one enforces holiness and good works, and the other not; but the difference is, the one makes them the source of our salvation, the other as *evidences*—the one lays them as the foundation—the other employs them only as the *superstructure*. Both admonish, both exhort, their hearers; but here is the difference—the one waters his *dead* plants, and they produce nothing—the other waters *living* ones, and they produce "the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God."

## DENOMINATIONAL INTELLIGENCE.

### MINISTERIAL REMOVALS.

LONDON, **SALTER'S HALL**.—The Rev. J. Todd, from Salisbury.

PADIHAM, LANCASHIRE.—The Rev. Mr. Ashmead, from Great Missenden, Bucks.

POPLAR, COTTON STREET.—The Rev. Mr. Preece, late of Great Grimsby, has received an invitation to the pastorate of this church.

### NEW CHAPELS.

ON Friday, Aug. 11, the ceremony of laying the Foundation Stone of the New Baptist Chapel erecting in Commercial Street, Whitechapel, for the Congregation usually worshipping in Prescott Street, Goodman's Fields, under the pastoral care of the Rev. Charles Stovel, by S. M. Peto, Esq., M.P., took place: The proceedings commenced by reading, prayer, and praise, conducted by the Pastor. Mr. Peto delivered an interesting address, followed by the Rev. J. H. Hinton, A.M. The Rev. C. Leechman, A.M., concluded the proceedings by prayer. In the evening, a Public Meeting was held at the London

Tavern. D. W. Wire, Esq., Alderman and Sheriff, took the chair, and addresses were delivered by Mr. Underhill, Mr. Tarlton, and Rev. Messrs. Tyler, Trestail, and Bigwood, and by the Pastor. The size of the New Chapel is 77 feet by 39 feet. Total expenditure of Chapel and Schools, £10,140; towards which £7,900 have been received.

LANGHAM, RUTLANDSHIRE.—The Foundation-stone of a new Baptist Chapel was laid on Aug. 17, and a suitable address was delivered by Rev. J. Jenkinson, of Oakham.

### BAPTISMS.

AUDLEM, CHESHIRE, June 23rd.—Two by Mr. Needham.

BOLTON, LANCASHIRE, July 2.—Five, one teacher, four scholars, by Mr. Owen.

BRIGHTON, May 31.—Five by Mr. Isaac.

BANBURY, OXON, May 24.—Six, by Mr. Henderson.

BIRMINGHAM, HENEAGE STREET, June 4th.—Two by Mr. Taylor.

BRADFORD, YORK, May 28th.—Two by Mr. Sole.

BUCKINGHAM, July 16th.—Two by Mr. Johnson.

- BREACHWOOD GREEN, HERTS, July 2nd.—Five by Mr. Parkins.
- BURY ST. EDMUNDS, June 4.—Four by Mr. Elven.
- CAMBRIDGE, ZION, June 18th.—Two.
- CRESHUNT, HERTS, June 4th.—Two by Mr. Bland.
- GREAT ELLINGHAM, NORFOLK, June 25th.—Four by Mr. Crag.
- HALIFAX, TRINITY ROAD, May 28th.—Sixteen by Mr. Waters.
- HANLEY, July 24th.—Twelve, three of whom were teachers, five scholars in the Sunday school, by Mr. Abington.
- HELLMDON, NORTHAMPTONSHIRE, June 4th.—Two by Mr. Hedge.
- ELGIN, SCOTLAND, June 8th.—Three.
- HEYWOOD, LANCASHIRE, May 21st.—Six by Mr. Britcliffe.
- LEAMINGTON.—June 4th.—The wife of a clergyman by Dr. Winslow.
- LONDON, SHOULDNAM-STREET, June 18th.—Two by Mr. Blake.
- VERNON CHAPEL, May 31st.—After a Sermon by Rev. O. Clarke, Eight by Rev. T. Cole, of Paradise Street Chapel, Chelsea; and on June 21st, four others by Mr. Cole.
- NEW PARK STREET, August 3.—Seven by Rev. C. H. Spurgeon.
- BERMONDSEY, WEBB STREET, June 29th.—Twelve by Mr. Chivers.
- BOW, MIDDLESEX, June 25th.—Two by Mr. Balforn.
- MELBOURNE, DERBYSHIRE, June 4th.—Nine.
- MANORBEAR, PEMBROKESHIRE, July 16th.—Six by Mr. Evans.
- MILDENHALL, WEST ROW, June 6th.—Four by Mr. Ellis.
- NEWCASTLE ON TYNE, June 25th.—Two by Mr. Isaac Davies; and on July 2nd, two by Mr. Pottenger.
- POLESWORTH, near TAMWORTH, June 11th.—Two.
- SAFFRON WALDEN, UPPER MEETING, May 22nd.—Two by Mr. Gillson.
- SANDERSFOOT, PEMBROKESHIRE, May 28th.—Two by Mr. B. Lewis.
- SUTTON IN ASHFIELD, NOTTS, June 4th.—Three.
- TWERTON, near BATH, June 4th.—Two by Mr. E. Clarke.
- SCARBOROUGH, July 2nd.—Mr. Marshall, a travelling preacher among the Primitive Methodists, by Mr. Evans.
- STREET, GLASTONBURY, June 30th.—Five by Mr. Little.
- SHREWSBURY, CLAREMONT-STREET, May 28th.—Three by Mr. Howe.
- TUNBRIDGE WELLS, June 25th.—Four by the Pastor.
- RYE, SUSSEX, July 30th.—Two by Mr. Wall.
- WORSTEAD, NORFOLK, July 9th.—Six by the Pastor.
- WOODSIDE, FOREST OF DEAN, June 4th.—Four.

#### RECOGNITION SERVICES.

- NAUNTON, GLOUCESTERSHIRE, August 2nd, of the Rev. John Lewis, late of Kingstale. Addresses were delivered on the duty of the Church towards its Pastor, by the Rev. J. Statham of Bourton-on-the-Water—On the Relation of the Church to the World, by the Rev. J. Acock of Stow-on-the-Wold; and a Faithful Minister a blessing or a curse, by the Rev. J. Henderson of Banbury.
- MILLWOOD, TODMORDEN, on August 16th, of Rev. J. Kay Rev. P. Scott of Brearly, commenced the services by reading the Scriptures and Prayer; the Rev. S. White-wood delivered the introductory discourse, the Rev. J. Crook of Hebden Bridge, proposed the usual questions. In the afternoon, after prayer by the Rev. G. Mitchell of Bacup, the Rev. J. Harbottle of Oswaldtwistle, gave the charge to the minister, and the Rev. S. Jones of Lumb concluded with prayer. In the evening after prayer by the Rev. W. Jackson, of Cloughfold, the Rev. T. Dawson of Liverpool preached to the Church, and the Rev. J. Smith of Bacup concluded the services of the day with prayer.

#### DEATHS.

- HOLLAND, Mr. W.—On July 31, at Blackheath, one of the Deacons of the Baptist Chapel, Lewisham Road.
- ALLEN, Rev. W., many years Pastor of Cave Adullam Baptist Chapel, Stepney, August 16.

Just published,

A LIFE-LIKE PORTRAIT of the Rev. C. H. SPURGEON, Minister of New Park Street Chapel, Southwark. Prints, 2s. 6d.; proofs, on India paper, 4s. May be had of J. PAUL, 1, Chapter-house Court, Paternoster Row, by whom, in future "The Baptist Messenger" will be published, and to whom all communications to the Editor are to be addressed.

# THE BAPTIST MESSENGER

AN

Evangelical Treasury and Chronicle of the Churches.

No. 7.

OCTOBER, 1854.

Price One Halfpenny.

## ONWARD AND HEAVENWARD.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"They go from strength to strength, every one of them in Zion appeareth before God."—  
PSALM LXXXIV. 7.

LAST month we saw the pilgrims in the valley of Baca drinking from wells which their industry had digged, but which Divine mercy filled.

That place is not the end of their journey; they pass *through* it, but they do not dwell in it. Healthful as the place may be, profitable as it certainly is, there is no abiding city even there. The watchword is still, "Onward," the captain's order is ever "Go forward." Heaven is only to be gained by constant marching. Arise ye and depart, for the trumpet sounds, and the army is on its march.

These words may be considered a sort of panoramic description of the whole journey, in which we may observe, a Constant Progress—a General Meeting—and a Glorious Consummation.

I. A CONSTANT PROGRESS.—"They go from strength to strength."

The text says, "*they go*," and this is true of them all their life long. Do you see that army of God's elect with their banner of Jehovah-nissi waving in the air, and the cloudy pillar of guidance in the sky? Well, they may be halting now for a moment, but "they go." They are like a regiment of soldiers travelling through our country. When they come into a town they are billeted for the night, but in the morning "they go."

Yes! that sacramental host of God's elect are not men to settle on these low grounds, for their home is in "fairer worlds on high;" and, therefore, onward and upward "they go."

Oh, Christian pilgrim, remember, if thou art sitting in a sweet arbour of rest, or lying in the green pastures which grow by the river of the water of life, thou hast but short time for sitting or resting, for hear ye not the shout, "They go! they go!"

From scenes of bliss, from the chamber of communion, or the banqueting house of joy, "they go." As good soldiers inured to

weariſng marches, they are upon their feet, they have put on their ſhoes of iron and brass, their loins are girt with truth, their ſwords are drawn, and their ſhields uplifted. The hoſt is moving; the army is on its march; "They go! they go!" Hell may oppoſe them with its might; the world may marſhall againſt them its hoſts; the fleſh may encumber their journey, but all ſhall be unavailing, for the King is in the miſt of them. They are invincible through his omnipotence, and again the ſhout is heard, "They go! they go!"

Up! loiterer, doſt thou wiſh to be miſſing when the muſter-roll is read? Awake thou that ſleepeſt, for the army is far in advance. Run, as for thy life, for know that only runners in the race can win the crown. Oh! my Chriſtian brethren, are not many of us ſadly in the rear? Our poſition is that of ſtragglers out of rank. Let us ſtrive to overtake the troops, let us baſten to join our fellows; for if *we* tarry *they* may not, they cannot, for inſpiration ſaith, "They go! they go!"

There ſhould be no ſtanding ſtill, no turning to the right or to the left, nor lingering in the plain, but we ſhould each remember that it is written, "*they go.*" But further it is ſaid, "They go *from ſtrength to ſtrength.*" There are various renderings of theſe words, all of which contain the idea of progreſs.

1. There is our own good translation of the authorized verſion, "ſtrength to ſtrength." That is, they grow ſtronger and ſtronger. Uſually, if we are walking, we go from ſtrength to weakneſs; we ſtart freſh and in good order for our journey, but by-and-by the road is rough, and the ſun is hot, we ſit down by the wayside, and then again purſue our weary way. But the Chriſtian pilgrim having obtained freſh ſupplies of grace, is as vigorous after years of toilsome travel and ſtruggle as when he firſt ſet out. He may not be quite ſo elate and buoyant, nor perhaps quite ſo hot and haſty in his zeal as he once was, but he is as ſtrong, and travels, if more ſlowly, quite as ſurely. Some gray-haired veterans have been as firm in their graſp of truth, and quite as zealous in diſfuſing it, as they were in their younger days; but, alas, it muſt be confeſſed it is often otherwiſe. However, the promiſe ſtands good: "The youths may faint and be weary, and the young men may utterly fall, but they that wait upon the Lord ſhall renew their ſtrength; they ſhall run and not be weary, and they ſhall walk and not faint." Some there are who ſit down and trouble themſelves about the future. "Alas!" ſay they, "we go from affliction to affliction." Very true, O thou of little faith, but then thou goeſt from ſtrength to ſtrength. Thou ſhalt never find a bundle of affliction which has not bound up in the miſt of it ſufficient grace.

Thou muſt not judge a future trial by thy preſent portion of ſtrength. True, thou art not ſtrong enough now to face the trial

that is to come upon thee at some future time, but thou shalt go from strength to strength—"As thy day, so shall thy strength be." Look at yonder rivulet. If thou shouldst ask it how it will have water enough next summer, for it is all running away as quickly as possible, what would be its answer? Would it not say, "Man, I have enough for the day, and although every drop of this water will be gone by to-morrow, I shall always have a fresh stream running in, so that if thou passest by some twenty years hence, I shall be as full as I am now, though my water is always rushing away." Ah, little faith, the fountain cannot be dried, fresh necessities shall have fresh mercies. Yea, so far from decreasing in strength thou shalt grow and wax stronger and stronger. Like the sun in the heavens thou shalt shine brighter and brighter unto the perfect day. There shall be an increase in spiritual power, for thou shalt advance from strength to strength.

2. One Jewish Rabbi reads it, "from *company to company*." You know the Jews used to go up to the temple in bands, and some would start sooner or come from a shorter distance, and these would be in advance of the others. There might have been seen one band, and then another a mile or two behind, and some again at a distance behind these. Some young men who were impatient to get to Zion would run and overtake one company, and keep with them a little while, but seeing another troop in front they would run after them, and so go from army to army until they were in the very first rank. This is what we all should strive after. We should not say, Well, I am doing as much as some others of my fellow-travellers, and that is enough; but rather say, There is such a one who is doing more, making greater advances; I must emulate him; and when you have overtaken his tribe then there will be some one beyond. So it is still, on and on, from company to company.

Ah! there is the band of Sunday scholars, and some boy is journeying in that number. Well, let him move on till he is in the senior classes, let him join the church, and then run on to unite with the army of teachers, nor let him tarry but seek evermore to get beyond, and to gain the first cohort of the soldiers of the cross.

Of similar import is the rendering of another learned rabbi, who says it means, "from *class to class*," that is, from a lower to a higher form in the school of Christ. From the class of weepers to the class of little faiths; from thence to the singing class of joyful believers; then to the reading class, consisting of those who read their titles clear to mansions in the skies; then to the college of confidence, where we take the degree of assurance, and can append to our names the affix of "sinner saved."

3. Another version has it, "from the house of the sanctuary to the

house of doctrine;" or, from doctrine to doctrine, and truly, if it be not a good rendering, it is good divinity.

All doctrines are not to be learned at once. Some puzzle their heads about election, but let them first learn the elementary principles—"repentance towards God, and faith towards our Lord Jesus Christ." Yea, let them, above and before all things, try to learn the atonement, and get well grounded in that, and of the rest it may well be said, "Then shall they know when they follow on to know the Lord." There are some things which have stumbled some at one time which have since become marrow and fatness to them. Let no one imagine that theology is a science to be learned in an hour or two. Some men get hold of one book, and they think there is everything in that. Poor things, let them read a little more, and their mistake may be corrected. A little head knowledge in religion is a dangerous thing. Go on and you shall learn. And oh, the peace of mind a man has who has come to grasp the scheme of grace, and see all the parts thereof compact together. Thus believers go from doctrine to doctrine.

4. Dr. Gill mentions as one meaning "They go from victory to victory," conquering and to conquer. Like Wellington marching through the Peninsula, as soon as one battle is over the Philistines are upon us again; but, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Thou hast slain one foe, but here comes another, and ere thou canst wipe thy sword, or rest thyself, another foe is the herald of another victory. He falls, and thou canst write another name on thy list of conquered foes. On the Duke of Wellington's funeral car were the names of his victories. Ah! it would take a great space to write down all the believer's victories; the last enemy is Death, but he is destroyed; and the Christian in his last struggle may write "Vici" on his shield.

5. Matthew Henry mentions another rendering to these words, namely, "from virtue to virtue." There are some of the virtues which bloom at the moment of the new creation; the others are there in their seeds, but not in their perfectly-developed form. We must add to our faith virtue or courage, which is a grace seldom possessed; and then next to courage comes patience, which is a plant of later birth; and then comes experience. So you see we go from one virtue to another. My brother, is there one grace in which thou dost feel thyself too deficient, then seek after it that it may be true of thee, "they go from virtue to virtue." The graces are gregarious, they never come alone: if you have one virtue you may hope for another. Put into exercise what you have, just as the fowlers bring their own birds out to sing, so that others may come to them, so let one grace sing, and bring others into thine heart. How pregnant with meaning is God's holy Word! Of this blessed book, as David said of Goliath's sword,

we may say, "There is none like it." We must never expect to know all God's law, when a single sentence contains such a profundity of meaning.

Gather together in your mind all the ideas thus given to you, and you will know how to understand what it is to go from strength to strength. May it be our honour and happiness, dear reader, thus to go on our journey with our faces Zionward! Observe—

II. A GENERAL MEETING. "*Every one of them,*" &c. Scattered as the sons of God are they are all converging to one centre; they have all one point of attraction to which they tend. Their various paths lead to the same home in heaven. Here we find the safe arrival of every pilgrim most certainly declared:—"Every one of them in Zion appeareth before God." The ignorant, the feeble, the poor, the sickly, the unknown, and the unnoticed, all are there. The tried, the afflicted, the persecuted, the tempest-tossed, and the tempted one is there. And the backsliding, sinful, wandering one, now recovered, and pardoned, and purified, is there too. He is a good admiral who brings every ship safely into harbour. He is a good shepherd who can gather all his scattered sheep, bring them through the glens and ravines, and pen them all safely at home. Let one be away, and the flock would not be complete; but, sweet thought! every one of them shall appear in Zion. Oh, if one were *absent!* could it be said that some David's seat is empty, then there would be weeping in the land of joy; but it can never be. In heaven there is no untenanted mansion, no vacant seat, no crown destitute of a wearer; no harp with silent strings. Surely the completeness of our Father's family circle will be a theme for highest praise. O weary traveller, believe not the suggestions of unbelief, heed not the insinuations of Satan; for God hath said it, and it must be accomplished: "Every one of them shall appear in Zion." Observe—

III. A GLORIOUS CONSUMMATION. "*Every one in Zion appeareth before God.*" The crown of a Christian's joy is the thought of appearing before God. What is the presence of royalty, what the levée of monarchs, what the palace of marble and the hall of ivory, if once compared with the grand presentation before the King of kings! How men will crowd to see a Cæsar, to behold an emperor! This glorious appearing casts into the shade all earthly vanities and trifling pageantries! Yes, our eyes shall see the King in his beauty, and then will our cup of joy be filled to its brim.

To stand before the Lamb will be the highest and sweetest enjoyment of the glorified. To behold the angels will be but to see the courtiers. We shall walk "the golden streets;" the harp of joy will be in our hand, and the crown of life on our head, but that vision—that rapturous sight—that gaze of surpassing blessedness, shall



engage all our powers, shall steep our ransomed and beatified spirits in an ocean of sacred and unutterable bliss.

Are not then, beloved fellow-travellers, the glories of the new world worth all the pains and toils of thy weary travel? Upward and upward still be thy motto; gird up thy loins, grasp thy staff, and on. Tarry not, but go from strength to strength, until thou dost appear before God.

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER XVI.—IMPORTANT CORRESPONDENCE.

THE day following the preparation of this address to the governor and General Court, in which he offered to come from Newport and discuss the question of baptism, provided they would appoint a time and place, was Commencement day at Cambridge. The governor, council, ministers, and leading citizens of Boston were there in attendance upon the exercises. The aspects of the place were very different then from their present appearance. Where now are commodious and elegant edifices for the accommodation of the students, for the library, chapel, dining hall, and lodging rooms—where beautiful streets are laid out, with elegant residences bordering either side, then stood, in impenetrable grandeur, the primeval forest, or lands and swamps covered with thick shrubbery, elegantly festooned with various native vines, and ornamented with a great profusion of fragrant, wild, nameless flowers. Those sturdy Puritans could not have dreamed that within the brief limits of two centuries such wonderful changes could transpire as have taken place—that in that retired jungle a city would spring into existence, surrounded by a group of sister cities, with numerous school houses, churches, public buildings, and myriads of inhabitants. Much less could they have imagined the political and national changes which have occurred, by which the two feeble colonies of New England and Virginia have grown into a sisterhood of thirty-one independent states, yet bound together in one beautiful, harmonious whole, and constituting

one of the largest and most powerful nations upon earth.

During the progress of the exercises at Cambridge on that day, a man was wandering along the shore on the Boston side of Charles River. He was anxious to cross, but unfortunately all the spare boats that belonged to the citizens of the little town were on the Cambridge side, having been used in conveying visitors to the college. Finally an Indian, who had been out fishing in the harbour all the morning, came, on his way home, sufficiently near the shore to be hailed. The man called to him, and by signs engaged him to paddle him across the stream in his birchen canoe. Having arrived on the other side, the passenger hastened to the college, and placed in the hand of one of the magistrates a letter; it was the offer of Clark to come from Newport, and engage in the much-talked of discussion. It was not a welcome document. The advocates of infant sprinkling did not wish to meet Mr. Clark in an oral argument. They knew that that rite was safe so long as it was protected by the sword of state, but they could not foresee what results would grow out of a public disputation. Still, as the governor had been the first to propose such a disputation, and the magistrates had assured Mr. Clark it would be granted, they were in a dilemma what course to pursue so as to avoid the discussion without a compromise of character, or without a tacit implication of the weakness of their own side. The ministers and magis-

trates conversed upon the subject after the reception of Clark's letter at Cambridge with great interest. The object of the consultation was, to devise some way to extricate themselves from their position without yielding any advantage to the Baptists.

Finally the minister of Boston, Mr. Cotton, who was more strongly opposed to the public controversy than some of the others, drew up a reply to send back, in which he stated that Mr. Clark had misunderstood the governor, who had not enjoined or counselled a public disputation, but had simply expressed the opinion that if Mr. Clark would confer with the ministers upon the subject of infant baptism, they would satisfy him of the propriety of the practice, and he would not be able to maintain his own views before them; that this was intended for Clark's information privately, but by no means as a challenge to dispute publicly on the subject. "Nevertheless," continued this ingenious divine, "if you are forward to dispute, and that you will move it yourself to the court or magistrates about Boston, we shall take order to appoint one who will be ready to answer your motion, you keeping close to the questions to be propounded by yourself; and a moderator shall be appointed, also, to attend upon that service; and whereas you desire you might be free in your dispute, keeping close to the points to be disputed on, without incurring damage by the civil justice, observing what hath before been written, it is granted. The day may be agreed if you yield the premises."

This was signed by the governor, Mr. Endicott, the deputy governor, Mr. Dudley, and three others. Mr. Clark regarded it as a singular document, and understood its practical bearing. He viewed it as an attempt to change the entire ground of procedure, and shelter the governor from the charge of having proposed the discussion. In the expression of a willingness to grant the discussion, provided Clark would move it himself to the court or magistrates about Boston, he discovered an attempt to throw the whole responsibility of the

disputation upon himself, and to make it appear to result from his "forwardness to dispute."

Two other remarkable features connected with this affair, which increased the cautiousness of Clark's movements, were—first, that whilst this letter of Cotton's was signed by five colonial dignitaries, it was not an order of court; it was not an official document. It was signed by them in their private capacity, and had not the signature of the secretary. Mr. Clark therefore did not regard it as a reliable state paper.

The other remarkable circumstance was, that this attempt to throw the whole responsibility of originating the discussion of infant baptism upon Clark was made, when they knew that there was a law of the colony which ordered that "if any person or persons shall openly condemn or oppose the baptizing of infants, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be sentenced to banishment."

Clark knew that their unofficial document would afford him no legal protection, and that in case the disputation went on in the manner they proposed, it would be an easy thing for some one to enter a complaint against him, and secure his conviction. He therefore wrote the following frank and manly epistle, and forwarded it to them:—

*To the honoured Governor of the Massachusetts and the rest of that honourable society, these present.*

Worthy Senators:—

I received a writing, subscribed with five of your hands, by way of answer to a twice repeated motion of mine before you, which was grounded, as I conceive, sufficiently upon the governor's words in open court, which writing of yours doth no way answer my expectation, nor yet that motion which I made; and whereas (waving that grounded motion) you are pleased to intimate that *if I were* forward to dispute, and would move it myself to the court or magistrates about Boston, you

would appoint one to answer my motion, &c.—be pleased to understand that, although I am not backward to maintain the faith and order of my Lord, the King of saints, for which I have been sentenced, yet am I not in such a way so forward to dispute, or move therein, lest inconvenience should thereby arise. I shall rather once more repeat my former motion, which if it shall please the honoured General Court to accept, and under their secretary's hand shall grant a free dispute, without molestation or interruption, I shall be well satisfied therewith; that what is past I shall forget, and upon your motion shall attend it; thus desiring the Father of mercies not to lay that evil to your charge, I remain your well-wisher,

JOHN CLARK.

To this fair and honourable proposal of Mr. Clark, the governor and magistrates to whom it was addressed thought it the wisest policy to return no answer. The matter was accordingly dropped by their silent retreat. Thus ended the unfortunate challenge of the governor and the persecution of the pastor of the Newport Baptist Church.

Mr. Bates and Stephen, who had from the first deeply sympathized with Clark, were greatly rejoiced when the affair had reached its end.

#### CHAPTER XVII.—INWARD LIFE.

It is time that we inquire into the fate of Mr. Clark's companions. Mr. Crandall, who was sentenced to a fine of five pounds for being one of the company, was released upon promising that he would appear at their next court. But they did not let him know when the next court would sit until it was over; and as he was not present according to his promise, they obliged the keeper to pay his fine.

With poor Holmes it fared far worse than with either of the others. He had been sentenced to pay a fine of thirty pounds, by the first day of the next court, or else to be *well whipped*, and to remain in prison until he provided sureties for the fine. Sureties he would not furnish, because he was determined

not to pay the fine. Consequently he was kept in prison. At the time of his trial before the Court of Assistants, when the above cruel sentence was passed against him, he replied,—

"I bless God I am counted worthy to suffer for the name of Jesus;" at which one of the ministers (Mr. John Wilson) so far forgot the sacredness of his office, and the sanctity of the place, as to raise his hand, and strike him in open court, at the same time saying, "The curse of God go with thee."\*

During the continuance of the imprisonment of Clark and Crandall Holmes enjoyed their company. This was a source of unspeakable comfort. The conversation, the sympathy, and the prayers of his fellow-prisoners assisted to banish the despondency and gloom which would otherwise have oppressed him. But after their deliverance, and when he was left alone, he was greatly distressed in spirit. In his own account of it, he said, "After I was deprived of my two loving friends, the adversary stepped in, took hold of my spirit, and troubled me for the space of an hour, and then the Lord came in, and sweetly relieved me, causing me to look to himself; so was I stayed and refreshed in the thoughts of my God."

As friends had paid the fines of the other two prisoners, and had secured their release, it seemed a hard case that he should be left to feel the scourge. Brethren who sympathized with him resolved that he should not. Strong-faith Bates, Stephen, the brother of the mill, and a few others, raised, by a contribution among themselves, enough to pay his fine. But Holmes would not permit it. In reply to their kind offer, he said,—

"I dare not accept of deliverance in such a way. And though I greatly thank you for your kindness, and would acknowledge, with gratitude, even a cup of cold water, yet I desire not that you should yield to the unrighteous demands of my persecutors. Having committed no crime, I will not permit

\* Holmes's Letter, in Backus and Benedict.

my friends to pay a single farthing for me."

The first day of court was drawing near; when, if the fine was not paid, the substitute would be exacted, in stripes, and groans, and blood.

Though Holmes was strongly convinced of the truth of Baptist sentiments, for which he was imprisoned, and was conscientiously opposed to the payment of the fine, or to the doing of anything else voluntarily, as a penal requisition, yet he was nowise ambitious of the honours of the whipping-post. He shrunk with dread from the sufferings of the scourge. He knew that, when the Court of Assistants sentenced one to be "well whipped," it meant something, and would be executed to the very letter. Yet the night preceding the infliction of the sentence he passed in sweet, refreshing sleep. In the morning, notwithstanding they knew that they would provoke the wrath of "the powers that be," Strongfaith and Stephen, with several other friends, called at the prison, to comfort and encourage the *criminal!* After appropriate religious conversation and prayer, that God would give strength to suffer, and especially that he would open the eyes of the persecutors, to see and love the truth, Strongfaith took from a basket, in which he had stowed a variety of comforts for the poor prisoner, a bottle of old Madeira wine. Pouring out some in a glass, he offered it to Holmes.

"No, brother. I thank you for your kindness, but I shall take no strong drink until my punishment is over, lest, if I have more strength, courage, and boldness than ordinarily could be expected, the world should say that I was drunk, or that I was carried through by the strength and comfort of what I had taken. No; let me so suffer, that, if I am sustained, God shall have the glory."

Still, the prisoner was by no means certain that he would not shrink, faint, or show signs of physical cowardice, though he thus spake. Instead, however, of strengthening himself with wine and other luxuries, which had been brought, he left his friends to be entertained with each other, whilst he

withdrew into another room, to hold communion with his Lord. So soon as he had retired by himself, he was overwhelmed with the deepest gloom. He was tempted to question his own sincerity and the purity of his motives. A something within, which he attributed to Satanic agency, said, "Remember thyself, thy birth, thy breeding, thy friends, thy wife, children, name, credit. Thou art dishonouring all these by thy public scourging. Is this necessary, when others are ready to save thee from suffering, and thy friends from disgrace?" His heart sank within him. The idea of dishonouring any who were dear to him was more painful than the anticipated punishment; but presently the thought occurred to him, or, as he afterwards expressed it, "There came in sweetly, from the Lord, as sudden an answer: 'Tis for my Lord; I must not deny him before the sons of men, (for that were to set men above him,) but rather lose all; yea, wife, children, and mine own life also.'" This, however, did not afford him permanent peace; for soon a series of questions rushed into his mind, creating confusion of thought, and reviving his disquietude of feeling. "Is it for the Lord that you are about to suffer? Have you his glory alone in view? Is it not rather for your own or some other's sake? Is it not obstinacy or pride? Is it not resentment or bigotry? Is not selfishness at the bottom?"

These unwelcome, and, as they seemed to him, involuntary queries increased his distress; but after a jealous and careful scrutiny of his motives, he was convinced, as he said, that, "It was not for any man's cause or sake in this world, that so I had professed and practised, but for my Lord's cause and sake, and for him alone; whereupon my spirit was much refreshed."

He was also greatly comforted by the following passages of Scripture, which were sweetly suggested to his mind: "Who shall lay anything to the charge of God's elect?" "Although I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." "And he that continueth

to the end shall be saved." But anon, the thoughts of the terrible scourge occurred to him, and he feared that the severity of the dreadful punishment would be too much for his sensitive flesh. The disgrace of the punishment he regarded not. That belonged to others, and not to himself. Like his Lord and Master, he despised the shame. But the anticipated pain of the heavy blows made him shrink. He knew his weakness and sensitiveness, and feared that he would be overcome. Again he betook himself to the throne of grace. He prayed earnestly that the Lord would be pleased to give him a spirit of courage and boldness, a tongue to speak for him, and strength of body to suffer for his sake, and not to shrink from the strokes, nor shed tears, lest the adversaries of the truth should blaspheme, and be hardened, and the weak and feeble-hearted be discouraged. His prayer was followed with fresh consolation and strength. It produced a state of trustful submission to God, causing him to yield himself, soul and body, into the hands of his Saviour, and leave the whole disposing of the affair with him.

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CHAPTER XVII.—AN AFFECTING SCENE.

WHEN the time arrived for the condemned Baptist preacher to be led forth to punishment, and the voice of the jailer was heard in the prison, Holmes listened to it with a degree of cheerfulness. Taking his Testament in his hand, he went forth with him to the place of execution. As he approached the whipping-post, around which were gathered a crowd of spectators, he calmly saluted them. Two of the magistrates were present to see that the whipper did his duty—Mr. Increase Nowel who had signed his sentence, and Mr. Flint. After waiting some minutes in expectation of the governor's coming, Nowel commanded the executioner to do his office.

"Permit me," said Holmes, as the executioner seized him, "to say a few words."

"Now is no time to speak," replied Nowel. But Holmes was unwilling to suffer in silence. He desired to declare to the multitude the grounds of his belief, and the reasons of his punishment. He therefore lifted up his voice, and said,—

"Men, brothers, fathers, and countrymen, I beseech you give me leave to speak a few words, and the rather because here are many spectators to see me punished, and I am to seal with my blood, if God give strength, that which I hold and practise in reference to the word of God, and the testimony of Jesus. That which I have to say, in brief, is this: although I am no disputant, yet seeing I am to seal with my blood what I hold, I am ready to defend by the word, and to dispute that point with any that shall come forth to withstand it."

Magistrate Nowel told him, "Now is no time to dispute."

"Then," continued Holmes, "I desire to give an account of the faith and order I hold." This he uttered three times. But Magistrate Flint cried out to the executioner, "Fellow, do thine office, for this fellow would but make a long speech to delude the people."

In compliance with this authoritative mandate, the executioner roughly seized Holmes, and began to strip off his clothes. The sentence was to be inflicted upon the prisoner, not upon his garments. But Holmes was determined to speak if possible. Whilst therefore the whipper was removing his clothes and preparing him for the lash, he said to the people,—

"That which I am to suffer for is the word of God and the testimony of Jesus Christ."

"No," replied Magistrate Nowel, "it is for your error, and going about to seduce the people."

"Not for my error," said Holmes, "for in all the time of my imprisonment, wherein I was left alone, (my brethren being gone,) which of all your ministers in all that time came to convince me of an error? and when, upon the governor's words, a motion was made for a public dispute, and upon fair terms so

often renewed, and desired by hundreds, what was the reason it was not granted?"

This was a close and significant question. As all the multitude knew that a public disputation had been anticipated, but had not yet taken place, the inquiry of Holmes seemed to demand an answer. Nowel therefore replied,—

"It was the fault of him who went away and would not dispute," referring to Clark. But this, as we have already shown, was not the case.

Flint became impatient at this colloquy, and repeated his order to the executioner,—

"Fellow, do thine office." Holmes, however, would not remain silent. Whilst being disrobed, he said,—

"I would not give my body into your hands to be thus bruised on any other account whatever; yet now I would not give the hundreth part of a wampum-peague\* to free it out of your hands."

"Unbutton here," said the executioner, as he gave his jacket a jerk.

"No," said Holmes; "I make as much conscience of unbuttoning one button as I do of paying the sentence of thirty pounds. I will do nothing towards executing such an unjust law."

Faithful to his word, he would not voluntarily assist the executioner in the least in removing his garments from his back.

He was as helpless as if he were asleep, and the executioner had to handle him as though he were a statue. Still he continued addressing the people.

"The Lord," said he, "having manifested his love towards me, in giving me repentance towards God and faith in Christ, and so to be baptized in water by a messenger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have fellowship with him in his death, burial, and resurrection, I am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed."

\* The sixth part of a penny.

The executioner, having removed so much of his garments as would hinder the effect of the scourge, and having fastened him to the post, seized a three-corded whip, raised his hands, and laid on the blows in an unmerciful manner. Stroke followed stroke as rapidly as was consistent with effective execution, each blow leaving its crimson furrow, or its long blue wale in the sufferer's quivering flesh. The only pause which occurred during the infliction of this barbarous punishment was when the executioner ceased a moment in order to spit in his hands, so as to take a firmer hold of the handle of the whip, and render the strokes more severe. This he did three times. During the infliction of his painful scourging, Holmes said to the people,—

"Though my flesh and my spirit fail, yet God will not fail." The poor sufferer did not fail. He found that his strength was equal to his day. Though the lash was doing its bloody work upon his sensitive flesh, yet his spirit was sustained by heavenly consolations. In his own account of his experience during this dreadful ordeal, Holmes subsequently said,—

"It pleased the Lord to come in and fill my heart and tongue as a vessel full, and with an audible voice I brake forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found he did not fail me, and therefore now I should trust him for ever who failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence as I never had before, and the outward pain was so removed from me that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said; the man striking with all his strength, spitting in his hand three times, with a three-corded whip, giving me therewith thirty strokes."

After the requisite number of blows had been given, equalling the number of pounds that he was fined, (from which we learn that, according to the Puritan standard of penal measure, one blow of a three-corded whip, well laid

on, was an equivalent to one pound sterling,) the cords which fastened him to the whipping post were untied, and he was set at liberty. With joyfulness in his heart and cheerfulness in his countenance, he turned to the magistrates Flint and Nowel, and said,—

“You have struck me as with roses.” But not wishing them to imagine that he regarded the punishment as literally light, nor that he was sustained by his own strength, he added,—

“Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge.”

The crowd now gathered around him, some from mere curiosity, others inwardly rejoicing that the heretic had been scourged, whilst a third class were filled with mingled emotions of sympathy with his sorrows, and indignation at his wrongs.

### PEN AND INK SKETCHES.—No. III.

By Mrs. HARRIET BEECHER STOWE, *Author of “Uncle Tom’s Cabin.”*

SIBYL JONES, THE FEMALE PREACHER.

C. had been with Mr. Sturge during the afternoon to a meeting of the Friends, had heard a discourse from Sibyl Jones, one of the most popular of their female preachers. Sibyl is a native of the town of Brunswick, in the State of Maine. She and her husband, being both preachers, have travelled extensively in the prosecution of various philanthropic and religious enterprises.

In the evening, Mr. Sturge said that she had expressed a desire to see me. Accordingly, I went with him to call upon her, and found her in the family of two aged Friends, surrounded by a circle of the same denomination. She is a woman of great delicacy of appearance, betokening very frail health. I am told that she is most of her time in a state of extreme suffering from neuralgic complaints. There was a mingled expression of enthusiasm and tenderness in her face which was very interesting. She had had, according to the language of her sect, a concern upon her mind for me.

To my mind there is something peculiarly interesting about that primitive simplicity and frankness with which the members of this body ex-

press themselves. She desired to caution me against the temptations of too much flattery and applause, and against the worldliness which might beset me in London. Her manner of addressing me was like one who is commissioned with a message which must be spoken with plainness and sincerity. After this the whole circle kneeled, and she offered prayer. I was somewhat painfully impressed with her evident fragility of body, compared with the enthusiastic workings of her mind.

In the course of the conversation she inquired if I was going to Ireland. I told her yes, that was my intention. She begged that I would visit the western coast, adding, with great feeling, “It was the miseries which I saw there which have brought my health to the state it is.” She had travelled extensively in the Southern States, and had, in private conversation, been able very fully to bear her witness against slavery, and had never been heard with unkindness.

The whole incident afforded me matter for reflection. The calling of women to distinct religious vocations, it appears to me, was a part of primitive Christianity; has been one of the

most efficient elements of power in the Romish church; obtained among the Methodists in England; and has, in all these cases, been productive of much good. The deaconesses whom the apostle mentions with honour in his epistle, Madame Guyon in the Romish church, Mrs. Fletcher, Elizabeth Fry, are instances which show how much may be done for mankind by women who feel themselves impelled to a special religious vocation.

The Bible, which always favours liberal development, countenances this idea, by the instances of Deborah, Anna the prophetess, and by allusions in the New Testament, which plainly show that the prophetic gift descended upon women. St. Peter, quoting from the prophetic writings, says, "Upon your sons and upon your daughters I will pour out my Spirit, and they shall prophesy." And St. Paul alludes to women praying and prophesying in the public assemblies of the Christians, and only enjoins that it should be done with becoming attention to the established usages of female

delicacy. The example of the Quakers is a sufficient proof that acting upon this idea does not produce discord and domestic disorder. No class of people are more remarkable for quietness and propriety of deportment, and for household order and domestic excellence. By the admission of this liberty, the world is now and then gifted with a woman like Elizabeth Fry, while the family state loses none of its security and sacredness. No one in our day can charge the ladies of the Quaker sect with boldness or indecorum; and they have demonstrated that even public teaching, when performed under the influence of an overpowering devotional spirit, does not interfere with feminine propriety and modesty.

The fact is, that the number of women to whom this vocation is given will always be comparatively few: they are, and generally will be, exceptions; and the majority of the religious world, ancient and modern, has decided that these exceptions are to be treated with reverence.

### THE BEARDLESS BOY PREACHER.

THE late excellent Mr. Jay, of Bath, who, before he was twenty-one, had preached more than a thousand sermons, says in his interesting autobiography, just published, and from which we intend making extracts for insertion in the pages of the "Messenger,"—

"I remember a circumstance hardly worth relating, soon after I had begun my early career. I went to supply for a Sabbath at Melksham. At this time was residing there an old gentleman from London, a very wise man, at least in his own conceit. I called upon him on the Monday morning. He received

me rather discourteously. He did not, indeed, censure my preaching, but rudely said, he had no notion of *beardless* boys being employed as preachers. 'Pray, sir,' said I, 'does not Paul say to Timothy, Let no man despise thy youth? and, sir, you remind me of what I have read of a French monarch, who had received a young ambassador; and complimenting, said, "Your master should not have sent a beardless stripling." "Sir," said the youthful ambassador, "had my master supposed you wanted a beard, he would have sent you a goat."!'

### THE MOUSTACHED-IMPERIALED PARSON.

ABOUT a fortnight since several ministers met after one of the anniversary services of a village Baptist Chapel,

not thirty miles from the metropolis.

\* Autobiography and Reminiscences of William Jay.



The conversation was chiefly on speculative points of theology. One of the party, a dandified Baptist minister—with a moustache-imperial!—who had been retailing at second-hand some stale and exploded Germanisms, turned to a staid-looking lay brother, and said,—“Old

gentleman, you say nothing;—what is your opinion about this question?” “Oh,” said the good man, “My opinion is, that you had better get your face shaved, and your soul saved.” This was rich! “A word in season, how good it is.”

PRACTICAL ILLUSTRATIONS OF CHARACTER.—REV. J. RYLAND, SEN., A.M., OF NORTHAMPTON.

BY THE LATE REV. WILLIAM JAY, OF BATH.

MR. RYLAND had resided at Northampton as the pastor of the Baptist church, where also, for many years, he had kept a large and flourishing school. He had, when I became acquainted with him, no pastorate, but preached occasionally for any of his brethren. His residence was then at Enfield, where he had a seminary; but he passed his vacations at the house of one of his sons, who carried on trade in Blackfriars Road. There he was all the time of my first and second engagements at Surrey Chapel; and, as the chapel was near, he frequently heard me, and I gained his approbation and attachment.

He was a peculiar character, and had many things about him *outré* and *bizarre*, as the French would call them; but those who have heard him represented as made up only of these are grossly imposed upon. We are far from justifying all his bold sayings, and occasional sallies of temperament; but, as those who knew him can testify, he was commonly grave, and habitually sustained a dignified deportment; and he had excellencies which more than balanced his defects. His apprehension, imagination, and memory, to use an expression of his own, rendered his brains like fish-hooks, which seized and retained everything within their reach. His preaching was probably unique, occasionally overstepping the proprieties of the pulpit, but grappling much with conscience, and dealing out the most tremendous blows at error, sin, and the mere forms of godliness:

Mr. Hall has said in print, “He was a most extraordinary man, and rarely, if ever, has full justice been done to his character.” And Mr. Hervey, rector of

Weston Favell, often entertained him at his parsonage, and kept up a frequent correspondence with him, as may be seen in seventy of his letters inserted in his life by Mr. Ryland. These letters show, not only the value he attached to Mr. Ryland’s friendship, but the confidence he placed even in his judgment, consulting him with regard to his own several publications, as well as desiring his opinion of the works of others.

The first time I ever met Mr. Ryland was at the house of a wholesale linen-draper in Cheapside. The owner, Mr. B——h, told him one day, as he called upon him, that I was in the parlour, and desired him to go in, and he would soon follow. At this moment I did not personally know him. He was singular in his appearance; his shoes were square-toed; his wig was five-storied behind; the sleeves of his coat were profusely large and open; and the flaps of his waistcoat encroaching upon his knees. I was struck and awed with his figure; but what could I think, when, walking towards me, he laid hold of me by the collar, and, shaking his fist in my face, he roared out, “Young man, if you let the people of Surrey Chapel make you proud, I’ll smite you to the ground!” But then, instantly dropping his voice, and taking me by the hand, he made me sit down by his side, and said,—“Sir, nothing can equal the folly of some hearers; they are like apes that hug their young ones to death.” He then mentioned two promising young ministers who had come to town, and been injured and spoiled by popular caressings; adding other seasonable and useful remarks.

From this strange commencement a

peculiar intimacy ensued. We were seldom a day apart during my eight weeks' continuance in town, and the intercourse was renewed the following year, when we were both in town again at the same time. As the chapel was very near, and spacious, he obtained leave from the managers to deliver in it a course of philosophical lectures, Mr. Adams, the celebrated optician, aiding

him in the experimental parts. The lectures were on Friday mornings, at the end of which there was always a short sermon at the reading-desk; and the lecturer would say to his attendants, "You have been seeing the works of the God of Nature; now go yonder, and hear a *Jay* talk of the works of the God of Grace."

(To be continued.)

## DENOMINATIONAL INTELLIGENCE.

### MINISTERIAL CHANGES.

**NORWOOD.**—The Rev. Dr. Wills, late of New York, has accepted a cordial invitation to the pastorate of the Baptist Church, Westow-hill.

**RIDGEMOUNT, Beds.**—Rev. T. Baker, B.A., late of Bristol College, has accepted an invitation to the pastorate of the Baptist Church.

**CORK, Ireland.**—Rev. C. T. Keen, from Regent Street, Lambeth.

**GREAT GRIMSBY.**—The Rev. R. Hogg, of Long Preston, has accepted a cordial and unanimous invitation to the pastorate of the church assembling in Upper Burgess-st.

**WHITEHAVEN.**—Mr. Wilson, from Newtownward, Ireland.

### NEW CHAPELS.

**HALIFAX.**—Trinity-road Chapel was opened for Divine worship on August 10th. The Rev. Messrs. Conder and Stalker, of Leeds, and H. S. Brown, of Liverpool, preached on the occasion. On the following Lord's Day, the Rev. Dr. Ackworth, of Bradford College, the Rev. H. Dowson, of Bradford, and J. E. Giles, of Sheffield, preached. On Monday evening, the Rev. B. Evans, of Scarborough, preached; the collections amounted to upwards of £285. On Tuesday, the services were concluded by a social tea-meeting. About 500 partook of tea together in the spacious school-room under the chapel. Frank Crossley, Esq., M.P., presided on the occasion. The meeting was addressed by the Rev. Messrs. Bfrel, Dowson, B. Evans, Stalker, Cecil, by Mr. Illingworth, Mr. J. Edwards, and by the pastor, the Rev. W. Walters.

**CHERMONDISTON, Suffolk.**—On Aug. 3rd, the Baptist Chapel, after great enlargement and repairs, was opened for Divine worship, on which occasion sermons were preached by Rev. Messrs. Collins, of Grundisburgh, Cooper, of Wattisham, and Poock, of Ipswich. On the Monday following, a tea-meeting was held, at which addresses were delivered by several ministers.

### RECOGNITION SERVICES.

**NEW BRENTFORD, Aug. 30,** of the Rev.

J. W. Lance, formerly of Houghton Regis, Beds. After prayer, by Rev. W. C. Yonge, [Ind.] addresses were delivered by C. Watkins, Esq., who presided, and the Rev. Messrs. T. Smith, Joshua Russell, D. Katters, W. G. Lewis, E. Morley, [Ind.], J. W. Lance, and Peter Broad, Esq. The Rev. E. Adey, of Leighton Buzzard, concluding the proceedings by prayer.

**RICHMOND, Aug. 7,** of Mr. W. Winslow. Rev. W. Braclier, of Hounslow, commenced the services by reading and prayer. The Rev. J. Wells, delivered the introductory sermon and proposed the usual questions, and concluded the morning service by prayers. In the afternoon, after prayer by Rev. T. Chivers, the Rev. John Foreman delivered the charge to the Minister, from Exod. 29, 1, 2, 3, and in the evening, Mr. Chivers preached to the church and congregation from 1 Peter. v. 10.

### SPECIAL SERVICES.

**HORTON COLLEGE JUBILEE.**—On the 1st and 2nd of August, a series of interesting services were held at Bradford, in commemoration of the fiftieth Anniversary of the Northern Baptist Education Society. The ministers educated at Horton College, with other friends and supporters assembled in large numbers on the occasion, by many of whom suitable and appropriate addresses were delivered.

### BAPTISMS.

**OVER, Cambridge, Aug. 10.**—Four, one the son of the pastor, by Mr. R. Abbott.

**SANDERSFOOT, July 23.**—Three by Mr. B. Evans.

**SOHAM, Cambridge, July 30.**—One by Mr. Smith.

**WORTON, Beds, Aug. 6.**—Four by T. Smith.

**LONDON, Lambeth, Regent Street, June.**—Six by Mr. Keen, making about ninety baptisms by Mr. Keen during the last two years.

—New Park Street, Sept. 28.—Twelve by Mr. Spurgeon.

—Church Street, Blackfriars, Sept. 21, After a sermon by Mr. Branch.—Eight by Mr. Whinper.

**LANEBEACH, Cambridge, Aug. 6.**—After a

- sermon by Rev. J. Peacock, of London, nine by Mr. Wooster.
- LIVERPOOL**, Stanhope St., July 24.—Four by Mr. B. Thomas, for the pastor, Mr. Hughes.
- MALTON**, Yorkshire, Aug. 6.—Two by Mr. Earle, son of the pastor.
- BECKINGTON**, near Bath, Aug. 20.—Twelve in the river, by Dr. Perrey.
- BEULAH** Monmouthshire, Aug. 5.—Two, one the son of the pastor, aged 14, by Mr. Jones.
- BLACKWOOD**, Monmouthshire, July 23.—One by Mr. Morgan.
- CARDIFF**, Bethany, Aug. 3, after a discourse by Mr. Fuller. Five by Mr. Jones.
- COWBRIDGE**, Glamorganshire, July 14.—Four by Mr. Price.
- CLAYTON**, Yorkshire, July 30.—Fourteen by Mr. Asten.
- EPWORTH**, June 25.—Three by Mr. Rodgers.
- FRON** and **GARTH**, Denbighshire, Aug. 13.—One by Mr. Bowen.
- HAVERFORD WEST**, July 30.—Four by Mr. Davies.
- HOLT**, near Wrexham, Aug. 6.—One by Mr. Holland, of Chester.
- UCKFIELD**, July 23.—Two, one a female, aged 72, the other a recruiting sergeant.
- HAYLE**, Cornwall, Aug. 30.—Six by Mr. Messer.
- HORSHAM**, July 30.—Three by Mr. Mote.
- DEATHS.**
- PIKE**, Rev. J. G., Author of "Persuasives to Early Piety."—Sept. 4, at Derby, suddenly, aged 70. He had been 44 years the devoted and successful pastor of St. Mary's Gate Chapel.
- On Saturday, the 9th, the funeral obsequies of this good man were duly observed, attended by the established clergy, not fewer than twelve of whom were present, the Dissenting Ministers, members of the medical profession, and the Committee of the Bible Society. The Service was conducted by the Rev. W. Underwood and the Rev. J. Gawthorn. The latter venerable minister delivered a highly appropriate oration. On Lord's-day, the funeral sermon was preached by the Rev. J. Goadby, of Loughborough, from Matt. xxv. 21. The Chapel not being sufficient to accommodate the vast multitude assembled, the Rev. W. Underwood preached a sermon in the open ground, to many hundreds, from Ps. 116, 15. Mr. Pike has left behind him four sons, three of whom are in the ministry, and two daughters.
- COLLIER**, Miss Rebecca Mary.—Sept. 4th, at Thrapston, Northamptonshire, aged 31, youngest daughter of the late Mr. Henry Collier, of that town.
- SCHWARTZ**, Mr. A., of City Road, on Sept. 9th, of cholera, aged 68. Mr. S., whom it was our privilege personally to know and to love, was an honorable member, and Deacon of the Baptist Church, Spencer Place, Goswell Road. His loss will be deeply felt by his aged and venerable pastor, and by the members of the church and congregation generally.
- HULL**, Mr. Thos. H.—Sept. 14, at Illockley, Worcestershire, late a student of Stepney College, aged 21.
- PONTIFEX** Sarah, wife of Mr. S. Pontifex, of Ashburnham Grove, Greenwich, Sept. 13.
- DENHAM**, Mr. J. E., eldest son of the late Rev. D. Denham, on Sept. 1, of cholera, aged 40 years, one of the excellent of the earth. At his funeral obsequies, Sept. 5, Rev. Messrs. Branch, Chislett, Banks, and Spurgeon, took part in the interesting and solemn service.
- THOMAS**, Mrs. Esther, relict of the late Rev. Thomas Thomas of Nantgwyn and New Chapel, near Llanidloes, Montgomeryshire, Sept. 4, aged 70. She was a faithful and consistent member of the Baptist connexion upwards of fifty years; her time, property, talents, and heart, were unceasingly devoted to the support and advancement of the cause of Christ; her end was unusually peaceful and happy.

Just published,

**A LIFE-LIKE PORTRAIT** of the Rev. C. H. SPURGEON, Minister of New Park Street Chapel, Southwark. Prints, 2s. 6d.; proofs, on India paper, 4s. May be had of J. PAUL, 1, Chapter-house Court, Paternoster Row, by whom in future "The Baptist Messenger" will be published, and to whom all communications to the Editor are to be addressed.

Of whom may be had,

**A STRIKING LIKENESS** of the Rev. JOHN BRANCH, Minister of Church Street Chapel, Blackfriars. Proofs, 4s.; prints, 2s. 6d.

# BAPTIST MESSENGER.

AN

Evangelical Treasury and Chronicle of the Churches.

No. 8.

NOVEMBER, 1854.

Price One Halfpenny.

## THE PERPETUAL FIRE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK-STREET CHAPEL.

"The fire shall ever be burning upon the altar: it shall never go out."—LEV. VI. 13.

ALTARS are the first religious institutions we read of. It is probable that Cain and Abel offered their oblations upon altars. The first distinct mention of an altar is in Gen. viii. 20, where it is recorded that "Noah builded an altar unto the Lord." All along through the patriarchal period continual mention is made of altars. Abraham never halted in his wanderings without building an altar. Doubtless Isaac, of whom we know little, did the same; and on several occasions Jacob anointed stones, set up pillars, and erected altars.

When the Mosaic period arrived, and a more complete revelation of the one God was given, in order that the unity of the people might be ensured, a place was selected where all sacrifices should be usually offered, viz., the tabernacle—the temple and the altars of the Lord of Hosts.

Amongst other altars in the sanctuary was one which was called the Altar of Incense, the fire upon which, it is said, was originally kindled by fire from heaven, and was never suffered to die out until the Babylonian captivity. This was the fire which was used for burning all the sacrifices, although no blood ever stained the altar itself, save on the day of atonement. It was an incense altar, not a sacrificial one. This fire burned night and day. All other fire except this was "strange fire," and Nadab and Abihu paid the awful penalty for using it.

Vestiges of these rites are found in the mythology of the heathen. The Persian fire-worshippers, the sacred fires of Brahma, and especially the fire of Vesta, so carefully kept by the vestal virgins. But our concern is not with heathenish ceremonies but with ourselves, and the spiritual meaning of the institution. It is certain that literally it is nothing to us. We rear no altars; we have no occasion to go back to types and shadows when substance is in

our possession ; we have no sympathy in this matter with Papists or Anglicans. The gospel dispensation knows nothing of material altars. Jesus is the only altar, as he is the one great Sacrifice. However, we may use the expression figuratively, and apply it to—

I. THE ALTAR IN HEAVEN.—Our great High Priest is ever before the throne offering the precious incense of his prevailing intercession. He will never suffer the fire to be extinguished. His love will never fail. It was not quenched by all the miseries, scorn, and trials he endured on earth. It has not been destroyed by the backslidings and ingratitude of his children : and it will never be quenched by “ height or depth, or any other creature.”

His love is mighty in purpose and unwearied in its exercise. He ever lives to intercede, though millions have been borne on his breast, thousands of prayers offered, and myriads of petitions presented and wants relieved, yet he “ faints not, neither is weary.” For Zion’s sake he will not rest. The fire upon the heavenly altar shall never go out. His merits will never cease. He who has the greatest influence with royalty may go too far in his requests. But Jesus never asks too much. He knows his own infinite merits and will not cease successfully to plead them. No request of his has ever been denied or ever will be. His resources are inexhaustible. His arms need no staying up. The fire is as everlasting as the throne before which it is continually burning. Christians, rejoice in this glorious truth. Meditate upon the precious perpetual mediation of our great High Priest above. It will apply to—

II. THE ALTAR OF THE SANCTUARY.—Though we have here no material altar, nor any altar of sacrifice, yet we have an altar of incense—on which we present our united prayers, praises, groans, and thanksgivings. The fire burning upon the altar of the sanctuary shall never go out. This may be understood—

1. *As a Promise.*—God will never leave the church without his presence. If we refer to the history of past ages, we shall find that he has ever raised up a succession of faithful witnesses. The proper men have been found at the proper period. And though the fire has often burned very dimly, it has never been quite extinguished. And as to the future, we believe that the sacred fire shall yet burn, brightly, on multitudinous altars, throughout this vast and wide world of ours.

2. It may be understood as a *Command.*—We must not suffer it to die out. We must keep it burning. Those who for trivial causes are absenting themselves from the Prayer-meeting, the Sabbath-school, or other stated services of the sanctuary, are doing very much to quench the fire which burns on our sanctuary, altars. Some are quenching it by cherishing a spirit of worldly conformity, and others by a spirit of contention, are smothering and extinguishing it. Others starve it by indifference or neglect, or from parsimoniously withholding from it more than is right. It will apply to—

III. THE ALTAR OF THE HOUSEHOLD.—Next to the altar of the sanctuary stands that of the family. The tents pitched around the tabernacle should each be a little temple. Most good men have officiated as priests at this altar.

*How pleasant it is.*—It is one of the most delightful scenes on earth to behold a family in the posture of devotion.

*How profitable it is.*—To the parents it prepares them for the day or shuts out care at night. On the children and domestics the effect is most salutary.

Let not the fire go out upon the family altar. If the sire be gone, let the son perpetuate it. If the father be away, let the mother take his place. If you lack ability, better use a form than have no family worship at all, but try in simplicity.

Let not the fire go out. Do not let business put it aside. Do not let worldly relations shame you. Guard against a slothful frame, and an indevout spirit. Christians, if this fire be not burning on your family altar, kindle it at once. Commence this night. Build the altar of earth or unhewn stone; but build, I pray you. It will apply to—

IV. THE ALTAR OF THE CLOSET.—Some have no household, but all should have a closet. This is the very life of all the other fires, save the first. The sanctuary and family altars borrow their fires here, therefore let this burn well. We would press this subject more closely home than the others, since this is the very essence and evidence of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and fervent. Effectual prayer availeth much. Have you nothing to pray for? Let me suggest the church, the ministry, your own soul, your children, your relations, your neighbours, your country, and the cause of God and truth throughout the world. Let us examine ourselves on this important matter. Do we engage cheerfully in private devotion? or, the fire of devotion burning dimly in our hearts, do the chariot wheels drag heavily? If so, let us begin again. Let us go with weeping and ask for the Spirit of grace and of supplications. Let us set apart special seasons for extraordinary prayer. For if this fire should be smothered beneath the ashes of a worldly conformity, then it will quench the fire on the family altar, and lessen our influence both in the church and in the world. Therefore, let us beware. And it will also apply to—

V. THE ALTAR OF THE HEART.—This is a golden altar indeed. The others are emptiness without this. Vile and deceitful as our hearts are, God loves to have them. Let us give to God our heart and seek his grace, that we let not the fire go out; for it will not burn if the Lord does not keep it burning. Many foes will attempt

to extinguish it; but if the unseen hand behind the wall be putting thereon the sacred oil, it will blaze higher and higher. Let us therefore seek to have this oil of grace supplied. Put plenty of texts of Scripture on, for they are live coals; put sermons on, put prayers on, but, above all, faith in the Spirit.

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### THE PRAYER OF DANIEL.

BY THE LATE REV. W. JAY, OF BATH.

“O Lord, forgive; O Lord, hearken and do.”—DANIEL x. 19.

THIS is one of Daniel's prayers. The Scripture is full of prayers, and I love them much. Now let us speak of Daniel. He was a temperate man. This will account for his haleness and vigour, at least in some measure; but he was rich in grace. He had been raised from one stage to another, till he became prime minister over twenty-seven provinces; yet he found time to pray thrice every day. Many people who have not half the business to attend to that he had, say they have scarcely time to pray *once* a day. Daniel was highly favoured. Three miracles were performed *by him*; one was interpreting the king's dream; the second, recalling Nebuchadnezzar; a third, interpreting the hand-writing on the wall. But one miracle was performed *for him*; that was, his safety in the den of lions. Twice the angel Gabriel came to him with the words, “O Daniel, man greatly beloved!” Some will say, “I would not have told him that to his face, lest it should make him proud.” But Gabriel knew better. The proud are always the most backward to praise. The reason is, they judge from themselves; because when they are praised, *they* are so *puffed up*, they think others must be the same. The celebrated Dr. Robinson having preached three times on one Sunday, at a chapel in London, after the evening service a man came into the vestry, and said to him, “This morning, Sir, it was a very dry opportunity; in the afternoon I got no food for my soul; but this evening you have preached a most blessed sermon, and I hope to live in the enjoyment of it for some time to come; but I hope you will not be proud at my telling you so.” “No, no,” said the doctor, “for I have no opinion of your judgment.”

Let us notice the prayer before us. How importunate it is! It is not one of the sleepy prayers. If a person were to come and ask a favour of you, and were to fall asleep in doing it, you would spurn him from your presence. Yet how often do we act so with the blessed God! The first thing here is *forgiveness*—“O Lord, *forgive!*” The second thing to pray for is *attention*—“Hearken and do.” Do what? He does not say what, and I am glad he does

not. If a beggar were to call out to a king as he was passing, "*Hearken and do,*" he would be repulsed for his impertinence. But how different it is with this King! He says, "Call upon me, and I will answer;" "Ask, and ye shall receive." He can change the hardest heart; can renew and sanctify the vilest passions; and can make those whom we imagine to be beyond the reach of mercy, "pillars in the house of our God." He will do this for you, if you apply to him. He did not turn a deaf ear to the cry of Daniel; nor will he to your cry. Let your sins be what they may, he can and will wash them all away in the blood of his dear Son. Blessed be his name!

### AFFILIATION TO GOD A MOTIVE TO OBEDIENCE.

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."  
MATT. V. 45.

THERE are four facts here which will bring out the force of the motive here presented.

First. *That all the operations of nature are the result of God's agency.* "He maketh his sun to rise." "He sendeth rain." What is called *science* refers these operations to "laws." It refers all the stupendous phenomena of nature to "laws"—"laws" do everything. We are sick of this cant. What are these "laws?" Science cannot answer. I call not that philosophy which cannot give me an *intelligible, and adequate*, cause for events. I see the rivers flow, and the ocean roll, and the stars of heaven wheel along the dome of night; I mark the revolutions of the sun, see the clouds laden with oceans coursing through the upper fields of air, and the showers descending on the earth, and the lands bursting into new forms of life; and I feel that there must be some *mighty power* at work in the universe. What is it? I am told "law." I understand not the answer—I am not satisfied. The Bible tells me, GOD; and I bow: my philosophy and my deepest instincts acquiesce in the response. "HE maketh his sun," etc., Psa. civ.

Secondly. *That God's agency towards our world is characterised by mercy.* He operates in nature for the just and the unjust—the evil and the good. It is not mere justice that presides over our world; otherwise, nature would bless the good and destroy the evil. It is mercy. Nature, in her bountyhood, makes no distinction between the just and the unjust, and that because God is dealing with man on the principle of *mercy*.

Thirdly. *That assimilation to the merciful character of God will constitute us his children.*—"That ye may be the children of your Father." It is not *creation*, nor *baptism*, nor *profession*, that consti-



tutes us the children of God ; but *moral resemblance*. In what does moral resemblance consist ? In likeness of disposition ; God's disposition is *love*, and he that is ruled by love is like God, and is his child. Morally, all *may* and all *ought* to be thus like God, for all can love—the child as well as the seraph can love.

Fourthly. *That to be the children of God is the highest privilege of intelligent creatures.*—Christ holds this out as the great motive. If we are the children of God, then He, as a Father, *protects us, educates us, and provides for us*, through all the future : “ If children, then heirs ; heirs of God, and joint heirs with Christ.”

PRACTICAL ILLUSTRATIONS OF CHARACTER.—REV. J. RYLAND, SEN., A.M., OF NORTHAMPTON.

BY THE LATE REV. WILLIAM JAY, OF BATH.

(Continued from page 111.)

SPEAKING of him one day to Mr. Hall, he related the following occurrence :—“ When I was quite a lad, my father took me to Mr. Ryland's school at Northampton. That afternoon I drank tea along with him in the parlour. Mr. Ryland was then violently against the American war : and the subject happening to be mentioned, he rose and said, with a fierce countenance and loud voice, ‘ If I were General Washington, I would summon all my officers around me, and make them bleed from their arms into a basin, and dip their swords into its contents, and swear they would not sheath them till America had gained her independence.’ I was perfectly terrified. ‘ What a master,’ thought I, ‘ am I to be left under !’ and when I went to bed I could not for some time go to sleep.”

Once a young minister was spending the evening with him, and when the family were called together for worship he said, “ Mr. —, you must pray.” “ Sir,” said he, “ I cannot.” He urged him again, but in vain. “ Then, Sir,” said he, “ I declare, if you will not, I'll call in the watchman.” At this time a watchman on his round was going by, whom he knew to be a very pious man (I knew him too) ; he opened the door, and calling him, said, “ Duke, Duke, come in ; you are wanted here. Here,” said he, “ is a young pastor that can't pray, so you must pray for him.”

At this time the first opposition was made to the Slave Trade, and he threw all his impassioned energies into the condemnation of the accursed traffic. One morning I was reading to him some of the reported miseries and cruelties of the middle passage ; among others, of a captain who had a fine female slave in his cabin ; but, when her infant cried, he snatched him up, and flung him out into the sea, still requiring the wretched creature to remain as the

gratifier of his vile passions. At the recital of this, Mr. Ryland seemed frantic, and to lose his usual self-control. He was agitated, and paced up and down the room, "O God, preserve me! O God, preserve me!" and then, unable to contain any longer, burst forth into a dreadful imprecation, which I dare not repeat. It shocked me, and I am far from justifying it; and yet, had the reader been present to witness the excitement and the struggle, he would hardly have been severe in condemning him. Is there not a feeling of justice, as well as of mercy? And what is mercy, compared with justice? The one is confined to our economy of imperfection and evil; the other pervades all worlds, and reigns for ever. "Justice and judgment are the habitation of *His* throne," who is *holy* in all his ways, and *righteous* in all his works.

One afternoon we went together to drink tea with Mrs. —, and she prevailed upon us to spend the evening. His supper was always spinach and an egg on a slice of toasted bread, and a glass of pure water. At the domestic worship he said, "You, Eusebius," (so he commonly called me, I know not wherefore); "you shall pray, and I will for a few minutes expound." (He was never tedious.) He took the story of the woman of Canaan. After commenting on her affliction, and application for relief, he came to her trial and her success;—reading the words—"And he answered her not a word;" he said, "Is this the benefactor of whom I have heard so much before I came? He seems to have the dead palsy in his tongue."—"And the disciples came and besought him, saying, Send her away, for she crieth after us;"—"And why should we be troubled with a stranger? We know not whence she is, and she seems determined to hang on till she is heard."—"But he said, I am not sent but to the lost sheep of the house of Israel;"—"and you know you are not one of them; and what right have you to clamour thus?"—"Then came she, falling at his feet, and cried, Lord help me! But he said, It is not meet to take the children's bread, and to cast it to dogs; And she said, Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table."—"What I want is no more to thee than a crumb, compared with the immense provisions of Thy board; and I come only for a crumb, and a crumb I must have; and, if Thou refuse me a seat at Thy table with Thy family, wilt thou refuse me a crawl and a crumb underneath? The family will lose nothing by my gaining all I want." . . . Omnipotence can withstand this attack no longer; but He yields the victory—not to her humility, and importunity, and perseverance—but to her *faith*, that produced and employed all these; for "all things are possible to him that believeth."—"O woman, great is thy faith; be it unto thee even as thou wilt." "Lord, what was that you said?" "Why, be it unto thee even as thou wilt." "Why, then, I will have my dear child instantly healed."

“Be it unto thee even as thou wilt.” “Why, then, I will have my poor soul saved.” “Be it unto thee even as thou wilt.” “Why, then, I will have all my sins pardoned and destroyed.” “Be it unto thee even as thou wilt.” “Why, then, I’ll have all my wants supplied from Thy riches in glory.” “Be it unto thee even as thou wilt. Here, take the key, and go, and be not afraid to rifle all my treasures.”

“Now, Mrs. —, this woman was a dog, a sad dog, a sinful dog, and if she had had her desert she would have been driven out of doors; and yet there is not a woman in this house comparable to her.—Let us pray.”

N. B.—I relate as characteristic, what I did not wholly admire as proper.

Mr. Ryland was exceedingly full of striking, and useful, and entertaining anecdotes, and (which is everything in anecdotes) he told them with admirable clearness, and brevity, and ease. I heard him repeat more than once many of those which Dr. Newman has published in his account of him; some of which, for want of his stating the circumstances which introduced or followed them, appear less credible than they otherwise would do. For instance, when, during the execrable badness of the singing after sermon at Surrey Chapel, he said, “I wonder the angels of God do not wrench your necks off.” He had been preaching on the presence of the angels in our assemblies. The thing itself was very exceptionable; but this circumstance rendered it less unnatural and improbable.

Though he was rather high in his doctrinal sentiments, and not entirely friendly to some of Mr. Fuller’s views, he was not soured and malignant towards others.

He was intimate with Mr. Whitfield and Mr. Rowland Hill, and much attached to many other preachers less systematically orthodox than himself; and laboured, as opportunity offered, with them. He was, indeed, a lover of all good men; and, while many talked of candour, he exercised it.

I cannot but think some of his own brethren, and of his own denomination, bore too hard upon him for some difficulty in his pecuniary circumstances. They did not, indeed, charge him with dishonesty and injustice; but they seemed to forget that a brother may be overtaken in a fault, and that the fault in this case was in reality the effect of an excellence or virtue. In his ardour for learning and science, he was too free in the purchase of books, for his own use, and also to give to poor ministers who had few intellectual helps; and also, in the exercise of beneficence to the poor and needy, he was drawn beyond his means. I was told by a person who attended the examination of his affairs, that, when something rather reflecting on his integrity had escaped from one of the party,

he instantly rose up, and turned his face to the wall, and looking up to heaven, said, "Lord, thou knowest I am not wicked! Oh, give me grace to preserve my temper and tongue, while I endeavour to answer and rectify the mistake of my brother." This instantly softened and melted the party, and Mr. R—— soon gave them full satisfaction. If God had not called Lot "*just* Lot," we should probably never have registered him in our calendar of saints. Dr. Rippon, one of his permanently attached friends and advisers, preached his funeral sermon; and, as they were letting down the deceased into the grave, he pointed to the coffin, and said, with admirable impressiveness,

" Defects through Nature's best productions run—  
Our friend had spots—and spots are in the sun!"

Dr. Newman, the late tutor of the Baptist Academy at Mile-end, and who has published affectionate Memoirs of him, was originally a youth whom Mr. Ryland took up and entirely educated gratis.

I need not say the late Dr. Ryland was his son, who had the ability, and learning, and excellence of his father (without any of his *errata*), whose praise is in all the churches, and whose character, and consistency, and integrity, were proverbial; so that Mr. Hall, who preached his funeral sermon, once said, "I would as soon have Dr. Ryland's word as Gabriel's oath." John Ryland, the father, was a devourer of books, and an excessive praiser of some of them. Thus I remember his saying, "If the dipping of my pen in my very blood would recommend 'Witsius's Economy of the Covenants,' I would not forbear doing it for a moment." Of Henry's Exposition he said, "It is impossible for a person of piety and taste to read this work without wishing to be shut out from the whole world and to read it through, without one moment's interruption." Owen, also, was an extreme favourite with him, and whose Latin work on "Divine Justice" he translated. He gloried in Bunyan.

If sometimes he seemed severe, it was really more in the force of his expression than the feeling of his heart. No one was more capable of tenderness; and I remember his saying, "My mother died when I was five years of age, and I have ten thousand times wished that she was alive, that I might wait upon her."

I wish I had written down more of his sayings and remarks. These are a few of them:—"My dunghill heart."—"The promises are the saints' legacies."—"When a Christian is matured for heaven, he leaves the present world as the acorn leaves its cup."—"Work for the world is done *best* when work for God is done *first*."—"It is perilous to read any impure book; you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of it till I get into heaven."

He used facetiously to mention that, when he resided in Warwick, he lived in the Parsonage-house, which he rented of the rector, Dr. Tate; who, when he was reflected upon by some high ecclesiastic for letting it to a Dissenter, replied—"What would you have me do? I have brought the man as near the Church as I can, but I cannot force him into it."

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER XIX.—EFFECTS OF PERSECUTION.

AMONGST those whose feelings of sympathy and indignation were aroused at the barbarous treatment of Holmes, were two individuals who were so rejoiced that the sufferer had been sustained under his cruelties, and that he left the ignominious post with so much composure, and even with pleasantness of countenance, that they shook hands with him; and one of them, whose name was John Spur, a freeman of the colony, said to him, "Blessed be God for thee, my brother," and walked along with him to the prison. The other, who simply shook hands with him, was another freeman, Mr. John Hazel. Many others testified their friendship for him, and glorified God on his account. To some, however, who were present, these expressions of sympathy were extremely displeasing. They looked upon it as a connivance at the crime, and a contempt of the government. As informers, they immediately made complaint of what they had witnessed, and a number of warrants were issued for the apprehension of these sympathising offenders.

When Holmes reached the prison, his body was found to be in a terrible condition—his body, not simply his back, for the lashes of the whip were so long that they lapped over his back, and left their gory marks upon his side.

Eaton, who had been a spectator of all the proceedings, ran home immediately after the whipping, obtained some rags and oil, and hastened to the

prison, where, like the good Samaritan, he dressed the wounded man's sores. When it was known that Holmes had received such kindness, the inquiry became general, who was the surgeon? And the report was soon circulated that he was to be arrested.

So severe was the chastisement of the prisoner that for many days he could not endure the pain occasioned by the wounded parts of his body touching the bed. All the rest that he experienced was such as he obtained by supporting himself upon his knees and elbows.

The day after the whipping, whilst Spur and Hazel were attending to their business, they were surprised by a constable calling upon them, and telling them they were prisoners. As his authority, he showed them the following document:

"To the keeper or his deputy:

"By virtue hereof, you are to take into your custody and safe keeping the body of John Spur, for a heinous offence by him committed; hereof fail not. Dated the 5th of the 7th month, 1651. Take also into your safe keeping John Hazel.

"By the court,

"INCREASE NOWEL."

They were accordingly both taken to prison, the *heinous offence* consisting of the act of shaking hands and speaking with Holmes after his punishment, and, consequently, after he had

satisfied the law, and was no longer an involuntary prisoner:

They were afterwards taken to the court and examined. They had no trial, neither were they allowed to meet their complainants face to face, but were condemned upon the evidence furnished by the depositions of two individuals; the stronger of the two documents being as follows:

"I, — Cole, being in the marketplace when Obadiah Holmes came from the whipping-post, John Spur came and met him presently, laughing in his face, saying, 'Blessed be God for thee, brother;' and so did go with him, laughing upon him, towards the prison, which was very grievous to me to see him harden the man in his sin, and showing much contempt of authority by that carriage, as if he had been unjustly punished, and had suffered as a righteous man under a tyrannical government. Deposited before the court the 5th of the 7th month.

"INCREASE NOWEL."

They were sentenced to receive ten lashes each, or pay a fine of forty shillings. The latter they could not conscientiously do. A Mr. Bendal, who was a friend to Hazel, offered to pay his, but he refused, saying,

"I thank you for this offer of love; but I believe it will be no acceptable service for any man to pay a penny for me in this case." Yet, notwithstanding his refusal, the court accepted the proffer, and gave him his discharge. Hazel was upwards of sixty years of age, and died soon after his release.\*

Spur was kept in prison nearly a week, expecting every day to be taken to the market-square, tied to the whipping-post, and receive his ten lashes; but, without his permission, some sympathising friend paid his fine and secured his deliverance.

These persecutions were the means of attracting the attention of many to the doctrines of the sufferers. Sympathy elicited inquiry, and inquiry produced conviction. The sentiments

of the Baptists spread. Many were convinced of the scripturalness of their views of Baptism, and desired to be buried with Christ in that beautiful and significant ordinance. Their desire could not be refused. The ordinance was administered repeatedly, though with the greatest privacy, for fear of prisons, fines, and scourges.

CHAPTER XX. — IMPORTANT MOVEMENT.

THE treatment which the persecuted Baptists had received from the government of Massachusetts produced a decided effect upon Strongfaith and Stephen. It brought them to a decision. After repeated conferences with each other upon the subject, they resolved to apply to Mr. Holmes for baptism before he returned home to Newport. After, therefore, he had sufficiently recovered from the effects of his whipping, these two candidates visited him, and presented their request for the ordinance.

"I must first know," said he, "what evidence there is that you are the disciples of Christ. I find, from the New Testament, that those only were baptized who had repented of their sins, and believed in the Lord Jesus Christ. I have no authority to administer the ordinance to any other."

The two candidates then related to Mr. Holmes their Christian experience, and their views of religious truth and of gospel ordinances. Believing them to be proper subjects for baptism, he agreed to administer the ordinance to them the next Lord's day.

As quite a number of individuals, convinced of Baptist sentiments, and others known to be dissatisfied with infant sprinkling, who were investigating the subject, were then in Boston, information of the anticipated baptism was privately circulated amongst them.

In respect of Mr. Bates, the step he was about to take was one of great importance, and, as he foresaw, would involve consequences of a disagreeable kind. He was a member of the Con-

\* Benedict's History of the Baptists.

gregational church. By voluntarily coming out from them, he was condemning, in a most decided manner, their practice. He was separating himself from many whom he tenderly and strongly loved. He knew that his case would be taken up in church meeting—that it would not be strange if his motives should be impugned, and his character aspersed. Public excommunication would be unavoidable, and perhaps, also, a trial before the Court of Assistants. But he had made up his mind to relinquish all, and suffer all for the truth's sake. An important principle was at stake, and he was determined that it should not be compromised from any personal consideration whatever.

With Stephen the case was widely different. He had united with no church. His act, therefore, would not subject him to ecclesiastical discipline, though it would necessarily prevent him from becoming a freeman in the colony, as that was the exclusive privilege of the members of the Congregational church. His position in the community would be far from pleasant, and would probably subject him to the necessity of a removal to some other place. Besides, he had every reason for believing that when his parents heard of his course, they would be exceedingly displeased, and perhaps would write for him to return home. Still he resolved to go forward, leaving the consequences with Him whose law he was obeying.

#### CHAPTER XXI.—A DISCUSSION.

THE Sabbath came. It was a beautiful, warm, clear day. The place selected for the occasion was a small cove on the west side of the neck that united Boston to Roxbury. No houses were in the vicinity, and they had no reason to fear an interruption. Very early in the morning, individuals, singly and in couples, began to approach the place. Presently Mr. Holmes came, and soon after, Strong-faith and Stephen. The little assembly rapidly increased. It was much

larger than had been expected. As Mr. Bates looked round upon them, he saw a number whom he knew were strongly opposed to Baptist sentiments. He whispered the fact to Mr. Holmes.

"No matter," said he. "He who is for us is more than all they who are against us."

"If we are brought before the court, there will be plenty of witnesses against us."

"The more important it is for us to observe apostolic order in our service," replied Holmes.

When the appointed hour arrived, a hymn was sung, after which Mr. Holmes addressed the company, presenting the various scriptural reasons for administering the ordinance by immersion, and to believers only: It was his previous intention to have said not a word; but knowing that a number were present who had never seen the ordinance before, and who were ignorant of the reasons of Baptist sentiments, he considered it his duty to express the grounds of their belief. Having done so, he urged them to search the Scriptures for themselves.

"The Bible," said he, "is a plain book, and written for the benefit of plain people. All its fundamental truths we may all discover if we only search it with a humble, teachable spirit. Receive not the sentiments you have now heard simply upon my declaration, but search the Scriptures for yourselves, and see if you can find any command to baptize infants, or any instance of the baptism of such; see if the circumstances which are narrated in each case of baptism do not either express or imply penitence and faith in the candidate."

"Whole households were baptized," said one in the company of spectators; "were there no infants amongst them?"

"We do not read of any," calmly replied Holmes. "You who believe in infant baptism are bound to show that there were such; but where the Scriptures are so utterly silent upon a

point as they are upon that, you will find it difficult to press from them any testimony whatever. Furnish a single clear instance from the Bible of any infant being baptized, and the question is settled in your favour. But this never has been, and never will be done."

"It is not necessary to find such proofs, seeing that baptism has taken the place of circumcision; for, as circumcision was administered to infants, so must baptism be, which is its substitute."

"But where, friend, dost thou find in the New Testament that baptism is a substitute for circumcision? Neither the Saviour or his apostles ever taught such a doctrine. Circumcision, like the rest of the Jewish ritual, has answered its end, and is done away."

"How do you make that out?" continued the interlocutor, who proved to be Cole, who had given his deposition against John Spur.

"Very easily, friend: and if thou wilt permit me to ask thee a few questions, I will show thee. Did not God make a covenant with Abraham?"

"Certainly."

"In that covenant there were two parties, both of whom were to do something; these parties were God and Abraham. Now, what did God promise to do, as his part of the covenant? Read the account in the seventeenth of Genesis, and you will see that he promised that he would make Abraham the father of numerous descendants—that nations and kings should spring from him, and that he would give him the fruitful land of Canaan for a possession. Having made these promises, what did he require of the patriarch as his part of the covenant?"

"He required him to have all the males of his family circumcised."

"Very well; now, what was circumcision the sign of?"

"It was the sign, or the token of this covenant."

"That is to say," continued Holmes,

"circumcision was the visible sign or evidence that such a covenant had been formed; and doubtless it was to be continued upon all the male descendants of Abraham, and male proselytes, until it was either changed or abrogated. Here is the account," said he, as he opened the Bible, and commenced reading.

"But," said Cole, after Holmes had closed his book, "circumcision was a seal, as well as a sign."

"I admit it; it was, as Paul says, the seal of the righteousness of his faith; that is, it was the seal or attestation, which God gave to Abraham, that his faith was a righteous act—that God accepted it. But what we contend for is, that circumcision has answered its purpose, has accomplished its end, and is done away."

"How do you make that appear?"

"In the first place, God did make the descendants of Abraham very numerous; in the second place, he gave them the land of Canaan for a possession; and in the third place, by giving them the revelation of his will, a religious ceremonial, and granting them, on various occasions, his special protection, he proved himself to be their God. He has, therefore, in these various respects, fulfilled his part of the covenant, and Abraham, with his descendants, by the universal adoption of circumcision, has fulfilled his. Circumcision is now abolished. Under the Christian dispensation, it is prohibited."

"Changed, you should say, for baptism."

"Changed for baptism!" replied Holmes, with much earnestness; "why, then, did not the Saviour say so? or why do not the apostles tell us this? It is marvellous that they should have kept such impenetrable silence upon a subject of such great importance. But I can convince ye, if ye are open to conviction, that that was not the case—or if it was, that the inspired apostles were entirely ignorant of it."

"How wilt thou do that, friend?"

"In this way: There were several



occasions in the early history of the church when the question was earnestly discussed, whether circumcision ought or ought not to be continued. If baptism had come in the place of circumcision, those were occasions which demanded the statement of that fact; its statement would have settled the question authoritatively and for ever; and if it had been a fact, the apostles could not, at those times, have omitted to mention it. In the fifteenth chapter of Acts is an instance. It occurred at Antioch, and is as follows," said Holmes, reading from his Testament: "'And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.' That was their specific object; namely, to ask the apostles and elders at Jerusalem whether they ought to continue the practice of circumcision. When they arrived there, and stated their object, it occasioned 'much disputing.' Parties were formed; some contended for the negative, others for the affirmative of the question. Peter and James both delivered addresses on the subject, in which they opposed the

practice of circumcision. Finally, a letter was written to the church at Antioch, answering their inquiry in the negative. Now, in all that discussion, as narrated in the New Testament, *not a word was said about baptism having come in the place of circumcision; when, if such had been the case, the statement of that fact was the very answer to have been given*, and, without doubt, would have been given. It is altogether improbable that if baptism had supplanted circumcision, the apostles and elders of the church at Jerusalem would have omitted to state so important a fact on that occasion. The question at issue demanded the statement; the answer would have been defective without it. But as there is not the least reference to such a change, the conclusion is unavoidable that it did not exist. Indeed, nowhere is it said in the New Testament to the Judaizing teachers, who desired to continue circumcision, that institution must no longer be continued, *because it had given place to baptism*. It is wonderful that there should be no statement or record of such a remarkable change, if it had ever occurred. Entire silence upon the subject, when its statement was so imperatively called for, is conclusive evidence against it."

After a few more words between the parties, the conversation ceased.

#### ANECDOTES OF THE REV. ROWLAND HILL, A.M.

WITH too little discrimination (says Mr. Jay) many of his striking sayings have been published. If I were required to add to them, I should not repeat many of his homespun, familiar, lowly, and very simple images and illustrations, but only try to distinguish the flowers he gathered off the bank from those which occasionally he drew from the ditch. Yet here it is very probable I should be too fastidious for some, and admit and ad-

mire too much for others. In one of his sermons he was speaking of the value of the Gospel from its *relative* aim and influence. "It makes," says he, "husbands better husbands, and wives better wives; parents better parents, children better children; masters better masters, and servants better servants; in a word, I would not give a farthing for that man's religion whose cat and dog were not the better for it." Every one could not have

uttered this, but I received it from no less a person than Mr. Wilberforce, who heard it himself, and who remarked that, while probably everything else he said that evening was long ago forgotten, no one would ever forget this.

Preaching at one of our Associations, and seeing several ministers present who were *belligerents*, he gave an

arch look towards them, and said, "I am afraid some preachers will die of the fat-rot."

Not very long before his death, meeting an acquaintance who was nearly as aged as himself, he said, "If you and I don't march off soon, our friends yonder" (looking upwards) "will think we have lost our way."

(To be continued.)

## DENOMINATIONAL INTELLIGENCE.

### MINISTERIAL CHANGES.

**ULEY**, Gloucestershire.—Rev. R. G. Le Maire has resigned the pastorate.

**LEE**, Kent.—Rev. John Crawford has declined the pastorate of the New Chapel.

**BOTTINGHAM**.—The Rev. J. A. Baynes, through long illness, has felt compelled to resign the pastorate.

**HULL**, George-street.—The Rev. R. Hall, B.A., of Arlington, Gloucestershire, commenced his pastorate over this Church, Oct. 15. Before leaving Arlington, where he had laboured during the past eight years, he received a handsome time-piece and some plate as a memorial of esteem from his former friends.

**SHIPLEY**, Yorks.—Rev. J. P. Campbell, from Towcester, Northamptonshire, previous to which a valedictory service was held at Towcester, presided over by Mr. W. Bearn, of Handley Farm. Suitable addresses were delivered by the Rev. S. Causley [Ind.], the Rev. T. Chamberlain, of Pattishill, and the Rev. J. T. Brown, of Northampton.

### NEW CHAPELS.

**SANDY**, Beds.—A new Baptist Chapel was opened for Divine worship in this populous village, July 25th. The Rev. John Frost, of Cotten End, read the Scriptures and prayed; the Rev. Eustace Carey, who preached twenty-seven years since at the opening of the former chapel, preached; after which the Rev. H. Killen, of Bedford, prayed. About 250 persons sat down to tea, and in the evening, after prayer by Rev. S. Kent, of Biggleswade, the Rev. W. G. Conder, of Leeds, preached from Heb. x. 25; the Rev. Messrs. Abbott, of Blunham, Turner, of St. Neots, Fordham, of Caxton, and Lockwood, of Baldock, took part in the devotional services.

**LONDON**, Camden-road, Lower Holloway.—On Oct. 3rd, a new Baptist Chapel, built in the perpendicular style of Gothic ar-

chitecture, 101-feet long, and 58 feet wide, was opened for worship, on which occasion the Hon. and Rev. Baptist Noel preached in the morning, and the Rev. W. Brock in the evening. After dinner, a public meeting was held, presided over by the Rev. Dr. Steane, of Camberwell. Addresses were delivered by Revs. C. Gilbert, J. Harrison; F. Wills, N. Fishbourne, P. Broad, Esq., A. Cartwright, Esq., M. Burnet; Esq., and others. Cost of the Chapel, £5,340;—present liabilities, £3,000.

### RECOGNITION SERVICES.

**POPLAR**, near London, Oct. 18, of the Rev. B. Preece, late of Great Grimsby, as pastor of the Baptist Church, Cotton-street. The Rev. W. Cowper, [Ind.], of Mill Wall, introduced the services by reading the Scriptures and prayer. The Rev. J. Angus, D.D., President of Stepney College, proposed the usual Questions, and prayed the recognition prayer. The Rev. John Aldis, of Maze Pond, London, delivered an impressive charge to the pastor. After tea refreshments, of which a large number of members and friends partook in the school-room adjoining the chapel, the evening service was commenced by the Rev. Francis Clowes, late Classical Tutor of Horton College, Bradford; and the address to the Church was delivered by the Rev. J. Whittemore, of Eynsford, Kent. The Revs. Messrs. Williams, of Eldon-street, Finsbury, and Cator, of Chelsea, and Messrs. Freeman and Fieldwick, conducted the devotional services.

**HARBORNE**, near Birmingham, Aug. 21, of the Rev. T. McLean, as pastor of the Church in this village, formed the previous day. The Rev. Messrs. Vince, Taylor, Swan, and Landels, conducted the services.

**USK**, Monmouthshire, Aug. 16, of Mr. J. Lewis, late of Pontypool College, Rev. Messrs. Bailey, of Raglan, Davis, of Llan-

glby, G. Thomas, Classical Tutor, and T. Thomas, Theological Tutor of the College, and Rev. S. Price, of Abersychen, conducted the interesting services.

**HANNAM**, Somerset, July 25, of Mr. John Newth. The introductory discourse was delivered by Rev. D. Wassel, of Bath. The Rev. T. Winter, of Bristol, offered the recognition prayer. Rev. E. Probert, of Bristol, delivered an impressive charge from Acts xx. 28. In the evening, after prayer by the Rev. J. Dore, of Fishponds, the Rev. T. Winter preached to the people from 2 Thess. iii. 1.

**ABERCHIRDER**, Banffshire, Scotland, June 18, of the Rev. F. Forbes, who had been labouring in this populous place about six years. The Rev. Mr. Arthur, of Edinburgh, delivered an affectionate charge from Acts xx. 28. The Rev. Mr. Tullock, of Elgin, addressed the church from Deut. i. 28.

**PRESTON**, Lancashire, Aug. 10, of the Rev. F. Bugby, late of Winchester. The Rev. R. Slate, [Ind.,] read the Scriptures and prayed, and the Rev. W. F. Burchell, of Rochdale, delivered the charge to the pastor from 1 Tim. iv. 16; and the address to the Church was delivered by the Rev. Hugh Stowel Brown, of Liverpool. In the evening a public meeting was held, when addresses were delivered by Revs. Messrs. H. S. Brown, W. Barker, of Blackburn, R. Slate, H. Dunckley, M.A., of Salford, C. Williams, of Accrington, J. Martin, B.A., of Stockport, C. Lee, of Pole-street, and W. F. Burchell.

**BILSTON**, Wood-street, Oct. 12, of the Rev. J. C. Park, late of Colne. About 400 persons sat down to tea, and in the evening addresses were delivered by Revs. Messrs. Davies, [Ind.,] Bayles, of Bilston, Young, of Coseley, Nightingale, of Prince's End, and Tipple, of Wolverhampton.

**KEYNSHAM**, near Bristol, Sept. 27, of the Rev. J. T. Joplin. In the morning the Rev. J. Glanville, of Kingswood Tabernacle, commenced the service by reading the Scriptures and prayer. The Rev. Professor Gotch stated the nature of a Christian Church; the Rev. E. Probert prayed the recognition prayer; and the Rev. T. S. Crisp delivered the charge to the pastor. In the evening the Rev. T. Winter preached to the people.

**CHIPPING NORTON**, Sept. 22, of the Rev. J. Morris. The Rev. Mr. Landels, of Birmingham, preached to the Church and congregation, and the Rev. R. H. Marten, B.A., of Abingdon, delivered the charge to the pastor. Other neighbouring ministers took part in the interesting services of the day.

## BAPTISMS.

**AMERSHAM**, Upper Meeting, Aug. 27.—Two by Mr. Sexton, of Tring.

**ANGLE**, Pembrokeshire, Sept. 3.—Three by Mr. B. J. Evans.

**BANBURY**, Oxon., Aug. 20.—Two by Mr. Henderson.

**BATH**, Ebenezer Chapel, Widcombe, Aug. 27.—In the River Avon, after an address by Mr. F. Pearce.—Six by Mr. Huntley.

**BIGGLESWADE**, Beds., Sept. 11.—After an address by Mr. Kent.—Three by Mr. Abbott, of Blunham.

**BIRMINGHAM**, New Hall-street, July 30.—Five by Mr. O'Neil.

—Cannon-street, Sept.—Six by Mr. Swan.

**BRECON**, Watergate, Sept. 10.—Five, in the River Usk, by Mr. D. B. Edwards.

**BUGBROOK**, Northamptonshire, Aug. 6.—Four by Mr. Larwill.

**CHESHUNT**, Herts, Oct. 22.—Two by Mr. J. K. Bland.

**HEYWOOD**, Lancashire, Aug. 20.—Six by Mr. Britcliffe, four of whom were Sunday-school teachers.

**INSKIP**, Lancashire, Sept. 3.—Two by Mr. Catterall.

**LIMPLEY-STOKE**, Sept. 17.—After an address by Mr. R. G. Edwards, of Trowbridge.—One, in the River Avon, the daughter of the baptizer, Mr. Huntley.

**LONDON**, Oct. 20, John-street, Bedford-row.—Ten by the Hon. and Rev. Baptist Noel, one of whom was his son.

—Borough Tabernacle, Oct. 25.—Seventeen by Mr. Wells.

—Devonshire-square, Aug. 31.—Two by Mr. Hinton.

—Eagle-street, Aug. 31.—Three by Mr. Wills.

—Eldon-street, Finsbury, Aug. 26.—One by Mr. Williams.

**LOUTH**, Walkergate, Aug. 27.—Three by Mr. Kiddall.

**SEMLEY**, Wilts, July 13.—Three by Mr. King.—After a sermon by Rev. A. Wayland, of Lyme Regis. One of the candidates was the son of Mr. Wayland, and grandson of the late Rev. Abraham Booth.

**WINDSOR**, Sept. 10.—Two by Mr. Lillycrop.

## DEATHS.

**SALE**, Mrs., the mother of Rev. J. Sale, Baptist Missionary, Jessore, East Indies.—At Wokingham, Berks, Aug. 7.

**WINSLOW**, Mrs. Mary.—Oct. 3, at the residence of her son, the Rev. Octavius Winslow, D.D., Leamington. Aged 81.

**MORRIS**, Mrs. Emma, wife of the Rev. J. Morris, Baptist Minister, Chipping-Norton.—Oct. 9, aged 29.

# BAPTIST MESSENGER.

AN

Evangelical Treasury and Chronicle of the Churches.

No. 9.

DECEMBER, 1854.

Price One Halfpenny.

## COMPLETENESS IN CHRIST.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK-STREET CHAPEL.

Ye are complete in *Him*.—COL. II. 10.

PRECIOUS sentence, sweeter than honey to my soul, I would adore the Holy Spirit for dictating such glorious words to his servant Paul. Oh, may I by grace be made to see that they really are mine, for mine they are if I answer to the character described in the opening verses of the epistle. If I have faith in Christ Jesus, love towards all the saints, and a hope laid up in heaven, I may grasp this golden sentence, and call it mine.

Reader, is this thy soliloquy? Then lend me thine attention while I endeavour, by Divine assistance, to unveil the treasures hidden in these few words.

Pause over those two little words *in Him*—in Christ. Here is the doctrine of union, and oneness with Jesus. The Church is so allied with her Lord that they become one. She is the bride, and He the Bridegroom. She is a branch and He the Vine, she the body and He the glorious Head. So also is every individual believer united to Christ. As Levi lay in the loins of Abraham when Melchizedek met him, so was every believer chosen in him, and blessed with all spiritual blessings in heavenly places in Christ. We have been spared, protected, converted, justified, and accepted solely and entirely by virtue of our union with Christ.

Faith is the precious grace which discerns this eternal union and cements it by another—a vital union—so that we become one not merely in the eye of God, but in our own happy experience. One in aim, one in heart, one in holiness, one in communion, and ultimately one in glory.

Beloved, there is no gospel promise which is ours, unless we know what it is to be *in him*. Out of him all is poverty, woe, sorrow, and destruction. It is only in him, the ark of his elect, that we can hope to enjoy covenant mercies or rejoice in the sure blessings of salvation.

Can we now entertain a hope that we are really hidden in the rock? Do we feel that we are a portion of Christ's body, and that a real union exists between us? Then may we proceed to unfold and appropriate the privilege here mentioned.

Ye are *complete* in him.

The word "complete" does not convey the whole of the meaning couched in the original word *πεπληρωμενοι*. It is upon the whole the best word which can be found in our language, but its meaning may extend by the addition of other auxiliary readings.

I. YE ARE COMPLETE IN HIM.—Let us consider the meaning of the phrase as it thus stands in our own authorised version. Ye are *complete*. In all matters which concern our spiritual welfare and our souls salvation we are complete in Christ.

1. *Complete without the aid of Jewish ceremonies.*—These had their uses. They were the pictures wherewith the law as a schoolmaster taught the infant Jewish church, but now that faith is come, we are no longer under a schoolmaster, and in the clear light of Christian knowledge we need not the aid of symbols,

"Finished are the types and shadows  
Of the ceremonial law."

The one sacrifice has so atoned for us that we need no other.

In Christ we are complete without any addition of circumcision, sacrifice, passover, or temple service. These are now but beggarly elements. They would be incumbrances, for what can we need from them when we are complete in Christ?

The Jews were never complete in their law, for their rites "could never make the comers thereunto perfect," but this is our peculiar and superior privilege that we are perfected by the one offering on Calvary.

2. *Complete without the help of philosophy.*—In Paul's time there were some who thought that philosophy might be used as a supplement to faith. They argued, contended, and mystified every doctrine of revelation, happy would it have been for them and the church had they heeded the words of Paul, and kept entirely to the simplicity of the gospel, and had gloried only in the cross of Christ.

The Christian has such a sublime system of doctrine that he never need to fear the vain speculations of an infidel science, nor need he ever call in the sophisms of the worldly wise to prop his faith: in Christ he is complete.

We have never heard of a dying believer asking the aid of a worldly philosophy to give him words of comfort in the hour of dissolution. No, he has enough in his own religion, enough in the person of his Redeemer, enough in the comforts of the Holy Ghost.

Never, my friends, turn aside from the faith because of the sneer of the learned; this a Christian will not, cannot, for you will see that internal evidence in your religion, which we may call its best proof, namely, the fact that in it you are complete.

3. *Complete without the inventions of superstition.*—God is the author of all revealed and spiritual religion, but man would write an appendix. There must be works of supererogation, deeds of penance, acts of mortification, or else the poor papist can never be perfected. Yea, when he has most rigorously applied the whip, when he has fasted, even to physical exhaustion, when he has forfeited all that is natural to man, yet he is never sure that he has done enough, he can never say that he is complete; but the Christian without all these feels that he has gained a consummation by those last words of his Saviour, "It is finished." The blood of his agonising Lord is his only trust. He despises alike the absolutions and the indulgences of priest or pontiff, he tramples on the refuge of lies which the deceiver has builded, his glory and his boast ever centering in the fact that he is *complete in Christ*.

Let but this sentence be preached throughout the earth, and believed by the inhabitants thereof, and all the despots on its surface could not buttress the tottering Church of Rome even for a single hour. Men would soon cry out, Away with the usurper, away with her pretensions, there is all in Christ, and what can she add thereto, saving her mummeries, pollutions, and corrupt abominations.

4. *Again we are complete without human merit, our own works being regarded as filthy rags.*—How many there are who, while waxing warm against Popery, are fostering its principles in their own minds. The very marrow of Popery is reliance on our own works, and in God's sight the formalist and legalist are as contemptible if found in an orthodox church as if they were open followers of Antichrist.

Beloved, let us see to it that we are resting alone in the righteousness of Jesus, that he is all in all to us. Let us never forget that if we are perfect in him, we are perfect only in him. While we would diligently cultivate works of holiness, let us be careful lest we seek to add to the perfect work of Jesus. The robe of righteousness that nature spins and weaves must be unravelled and destroyed. Creature doings must not be united or regarded as auxiliary to Divine satisfaction.

Oh no, we would be holy even as God is, but we are still confident that this will not be in making up any deficiency in the great righteousness which is ours by imputation. No, though compassed with sin and surrounded by our depravity, we know that we are so complete in Jesus that we could not be more so, even were we free from all these things, and glorified as the spirits of just men made perfect.

Blessed completeness through the God-man, let our unbelief be ashamed, and let our admiration be fastened upon the interesting and delightful state and privilege.

II. **YE ARE FULLY SUPPLIED IN HIM.**—Having Him, you have all that you can possibly require. The man of God is thoroughly fur-

nished in the possession of his great Saviour. He never need to look for anything beyond, for in Him all is treasured. Does he need *forgiveness* for the past?—Pardons, rich and free, are with Jesus. Grace to cover all our sin is there; grace to rise above our follies and our faults. Is it *wisdom* which we lack?—He is made of God unto us wisdom. His finger shall point out our path in the desert; His rod and staff shall keep us in the way when we walk through the valley of the shadow of death.

In our combats with the foe, do we feel want of *strength*?—Is he not Jehovah, mighty to save? Will he not increase power unto the faint, and succour the fallen? Need we go to Assyria, or stay on Egypt, for help? Nay, these are broken reeds. Surely, in the Lord Jehovah have we righteousness and strength. The battle is before us, but we tremble not at the foe; we feel armed at all points, clad in impenetrable mail, for we are fully supplied in Him. Do we deplore our ignorance?—He will give us *knowledge*; He can open our ear to listen to mysteries unknown. Even babes shall learn the mysteries of his grace, and children shall be taught of the Lord. No other teacher is required; He is alone efficient and all-sufficient. Are we at times distressed?—We need not inquire for *comfort*, for in Him, the consolation of Israel, there are fats full of the oil of joy, and rivers of the wine of thanksgiving. The pleasures of the world are void to us, for we have infinitely more joy than they can give in *Him* who has made us complete.

Ah, my brother, whatever exigencies may arise, you will never need to say, "I have searched but cannot find what I require, for it is, and ever shall be, found in the storehouse of mercy, even in Jesus Christ.

III. YE ARE SATISFIED IN HIM.—Satisfaction is a jewel rare and precious. Happy is the merchantman who finds it. Seek it in riches, but it lieth not there. Heap up gold and silver, pile on pile, until you are rich beyond the dream of avarice—thrust thine hand into thy bags of gold, and search there for satisfaction. You have it not. Thine heart, like the horseleech, crieth, "Give, give." Erect the palace, conquer mighty nations, but among the trophies which decorate the hall, there is not that precious thing which worlds cannot buy. But give me Christ; let me be allied to him, and my heart is satisfied. I am content: in poverty I am rich; in distress I have all, and abound. I am full, for I am satisfied in Him.

Again, let us explore the fields of *knowledge*; let us separate ourselves, and intermeddle with all wisdom; let us dive into the secrets of nature; let the heavens yield to the telescope, and the earth to our research; let us turn the ponderous tome, and pore over the pages of this mighty folio; let us take our seat among the wise, and become professors of science; but, alas! we soon shall loathe it all, for

much study is a weariness of the flesh. But let us turn again to the fountain-head, and drink of the waters of revelation. We are then satisfied.

Whatever the pursuit may be, whether we invoke the trump of fame to do us homage, and bid our fellows offer the incense of honour; or if we pursue the pleasures of sin, and dance a giddy round of merriment, or follow the less erratic movements of commerce, and acquire influence among our fellows, we shall still be disappointed; we shall have still an aching void, an emptiness within: but when we gather up our straying desires, and bring them in a focus at the foot of Calvary,\* we feel a solid satisfaction, which the world cannot rob us of. We want no change; our ambition sees no higher place whereupon it may vault. It is beyond all things; it is satisfied.

O glorious state of peace without alloy!—O blissful summit of contentment, I love thee! I will dwell for ever in thee; for having Christ, I all possess, and want no more.

IV. YE ARE FILLED IN HIM.—Man is a compound being, and while one portion of his being may be full, another may be empty. There is nothing which can fill the whole man, save the possession of Christ.

The man of hard calculation, the lover of facts, may feast his head, and starve his heart. The sentimentalist may fill up his full measure of emotion, and destroy his understanding. The poet may render his imagination gigantic, and dwarf his judgment. The student may render his brain the very refinement of logic, and his conscience may be dying; but give me Christ for my study, Christ for my science, Christ for my pursuit, and you fill my whole man. In His religion I find enough to exercise the faculties of the most astute reasoner, while yet my heart, by the contemplation, shall be warmed—yea, made to burn within me. In him I find room for imagination's utmost stretch, while yet his kind hand preserves me from wild and romantic visions. He can satisfy my soul in its every part. My whole man feels, that His truth is her proper food, that her powers were made to appropriate *Him*, while *He* is so constituted that He is adapted to her every want.

Herein lies the fault of all human systems of religion: they do but subjugate and enlist a portion of the man; they light up with doubtful brilliance one single chamber of his soul, and leave the rest in darkness; they cover him in one part, and allow the biting frost to benumb and freeze the other, until the man feels that something within him is neglected, and he bears a gnawing within him which his false religion cannot satisfy. But let the glorious Gospel of the blessed Jesus come into the man; let the Holy Spirit apply the word with power, and the whole man is filled, every nerve, like the



string of a harp, is wound up, and gives forth melody, every power blesses God, every portion is lit up with splendour, and the man exclaims:—

“Here rest my long divided soul,  
Fixed on this mighty centre rest.”

And now, beloved reader, are you in Him? If so, I know you are *completely* justified, abundantly *supplied*, and fully *satisfied*—*filled to the brim*, and your own soul will be the best comment on the text.

If not, remember thou canst never be safe or happy until thou art. Other foundation no man can lay. Other refuge there is none. Oh! may the Holy Ghost bring *you* to Jesus, then will you be

COMPLETE IN HIM.

## TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

### CHAPTER XXII.—A BEAUTIFUL SERVICE.

THE morning sun was now fairly above the horizon, and was shining in all its strength. The hills and woods were arrayed in drapery of the richest emerald. A few summer flowers timidly showed themselves here and there, as if fearful of attracting attention, lest they too should be persecuted for not conforming to the deep green of the *standing order* of trees and plants around them. Not a breath of wind was stirring. The water was an immense mirror, reflecting, with perfect minuteness of detail, every hill, rock, tree, and plant, which fringed its borders. A few Indians, who had been attracted to the spot by this unusual gathering, appeared to be singularly reduplicated—their light and graceful canoes, with their gay occupants, appearing as distinctly, though inverted, beneath the surface as above it. The birds, as if rejoicing at the return of the Sabbath, or as if glorying in their own freedom of opinion and practice, made the groves vocal with their charming melody—they offered sinless matins to their Creator. Above, the deep azure was relieved by heaps of fleecy clouds, some of snowy whiteness, others of golden hue, which appeared fixed upon the surface of the sky, as if

they had been so many solid bowlders. After the offering of prayer, appropriate to the specific object and the peculiar circumstances of their assembling, Mr. Holmes took the arm of Mr. Bates, and slowly led him into the transparent stream, at the same time saying:

“We read that when Philip baptized the eunuch, ‘they went both of them down into the water, and he baptized him.’”

Having reached a sufficient depth, he paused; then laying his right hand on the candidate’s back, and placing the other on his breast, over the crossed hands of Mr. Bates, he said:

“On a profession of thy repentance of sin and faith in the Lord Jesus Christ, I baptize thee, my brother, in the name of the Father, the Son, and the Holy Ghost,” at the same time gently laying him backwards in the water until he was entirely immersed—the water covering him like a transparent veil. When he arose, the administrator said,—

“The apostle Paul tells us we are ‘buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk

in newness of life.' He speaks of baptism as a burial, from which also there is a resurrection; and in the ordinance, as you have now seen it administered, were there not both of these—a burial and a resurrection? Again he says, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' In planting is there not burial of the seed?

"In his Epistle to the Colossians, 'buried with him in baptism, wherein,' i.e., in which baptism, 'also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' The burial is in the baptism, in the visible ordinance, and this burial has a twofold reference: first to the death and resurrection of the Saviour, and secondly to the moral transformation of character which has been experienced by the candidate, where there was a death in respect to the reigning power of sin, and a resurrection to a newness of life. How beautifully are all these symbolized by the ordinance as you have now seen it administered! And hence how impressively significant is baptism when properly administered! but how entirely void of all appropriate significance is it when sprinkling is adopted! for in that case how totally diverse is the symbol from the thing symbolized! Where is there any burial in sprinkling, or where is the resurrection?"

After reaching the shore with Mr. Bates, he then took Stephen, saying:

"Wherewithal shall a young man cleanse his way; even by taking heed thereto according to thy word," and baptized him in the same manner.

"We have now," said Mr. Holmes, "followed the New Testament examples as closely as was in our power. John baptized Jesus in Jordan; we have baptized in a river; John baptized at Enon, near to Salem, because there was much water there. We have come to this place to administer the ordinance because there is much water here. When Philip baptized the Ethiopian, they went both of them down

into the water, and after the baptism they came up out of the water; we have done the same; and in those primitive baptisms we are informed by the apostle Paul, in different Epistles, that there was a burial buried in baptism; in the ordinance as administered on this occasion there was a burial—both of these disciples have been buried in baptism, by which act they acknowledge their dependence upon the death and resurrection of Christ, as the grounds of their Christian hope, and by which also they profess that they have died unto sin, and have arisen to a newness of life. Add to all this, friends, what is generally admitted by learned divines of other denominations, that the original meaning of the word 'baptize' is to immerse; and is not the evidence conclusive, that we have now imitated the example of Christ and his apostles? The baptism of these candidates was the answering of a good conscience towards God. They will now go on their way rejoicing." And then, lifting his hands and raising his eyes towards heaven, he added,—

"Lord, it is done as thou hast commanded, and yet there is room."

Pausing a moment, and looking around upon the spectators, he continued:

"May the grace of our Lord Jesus Christ descend upon you, and lead you all to the knowledge and the acknowledgment of the truth; and to his name shall be the glory for ever. Amen."

"Well now," said the little, bent, talkative Mrs. Stranger, who was one of the few women present, to another who stood by her side, "well, now, that raly looks kind o' reasonable, don't it?" But without waiting for any reply, she continued, "I never considered on it in that light. I don't know as I ever heern a point made plainer. Why, la! if it had been Parson Cotton who had said all that, I should believe every word; for our minister is a learned man. But there, la! I must be careful what I say, or they will have me before the court.

I wonder if the poor man's back is healed yet. If it isn't, I should think he'd take cold by going so far into that wet water, and have a dreadful time. I hope, even if he is a heretic, they won't catch and whip him again. It was dreadful to see the poor man lashed so."

"It would not be strange if they did, for here is the honourable Secretary Nowel, who has seen and heard all this morning, and it would not be wonderful, (as he is a great hater of heretics,) if he should have this man arrested again for disturbing the public peace."

That was precisely what Holmes and his friends feared. They saw Nowel there, and, judging from his previous conduct, they thought it improbable that he would allow this to pass with impunity. It was to them a mystery how he and the other Puritans had heard of the administration of the ordinance; for it was thought by those interested, that successful precautions had been adopted to preserve secrecy. The facts in the case were these: Little Abel Eaton slept in a trundle-bed, in the same room with his parents. One night, after he had retired, and the parents supposed him sound asleep, they entered into conversation upon the anticipated baptism of Strongfaith and Stephen.

"When will it take place?" asked the wife.

"Next Sabbath morning, at sunrise," answered Mr. Eaton.

"Where?"

"In the sandy cove, on the west side of the neck, just beyond Philemon Brown's."

This Abel heard. The next day, he called at Mrs. Strangger's, and, in childish thoughtlessness, told her. This was a piece of information too rich, too important for the little curved-back woman to keep to herself.

After getting through with her work, and brushing up her house, away she trudged to some of the more important families of her acquaintance, and communicated the news. From

them it circulated to others, and was thus the means of bringing a number of unexpected persons to the baptismal scene. This, however, operated favourably, as it gave them an opportunity of witnessing the ordinance, which they had never seen before, and was the means of awakening, in the minds of some, a spirit of inquiry upon the subject.

The fears which had been cherished were not groundless. Holmes was earnestly advised to make his escape, as it was rumoured that a warrant had been issued for his apprehension, and he could not remain long concealed. Not being at all ambitious of the honours of imprisonment, nor in the least degree solicitous to have his wounds re-opened with the three-corded whip, to the gaze of a gaping multitude in the market square, he decided to escape.

"It will be," said his friends, "according to the instruction of the great Head of the church, who said, 'When they persecute you in one city, flee ye to another.'"

Accordingly, on Monday night, so soon as it was sufficiently dark to avoid observation, he left the house of Mr. Bates, where he had stopped, and started for home. It was well he did so; for on the next day, a constable came to the house with a warrant, and searched the house from top to bottom for "the body of Obadiah Holmes." But it could not be found.

When his friends at Newport and Providence learned that he was on his way home, they went several miles into the woods, to meet him. The greeting was one of tender and affectionate interest. The old forest echoed with the voice of prayer, and with songs of gladness and praise that God had sustained him under the dreadful severities through which he had passed, and had granted him, at last, deliverance from his persecutors.

#### CHAPTER XXIII.—PRUDENTIAL MOVEMENTS.

AFTER the baptism of the two candidates, Strongfaith and Stephen found

their condition far from being pleasant. The former, as he anticipated, was excluded from the church, and disfranchised as a citizen. Stephen soon learned that many of his former friends were estranged from him. He was looked at askance, and treated coldly. Both knew that their movements were closely observed, and that, if they were guilty of violating the law which prohibited opposition to infant sprinkling, they would be compelled to suffer the penalty. As all meetings of the Baptists were forbidden, they could not assemble with their own brethren, except by stealth; and even then, these secret meetings were always attended with danger. The ministers, the magistrates, and the members of the church, except those of the latter who were investigating the subject, were strongly opposed to the sentiments of the Baptists, and felt themselves bound to do all in their power to prevent the spreading of what they believed to be such dangerous doctrines. All suspected persons were marked, and their course carefully watched. They were constantly subjected to a kind of social quarantine. In respect to sympathy and intercourse, a healthful distance was maintained between them and the standing order—the laws of this social quarantine being regulated by the latter. The practical operation of all this was anything but agreeable to those who were under the ban. Mr. and Mrs. Eaton resolved to go where they could breathe freely. Their condition was about as fatal to their happiness as before they left England. Persecution from the established church in England, because they were Puritans, seemed to them no worse than persecution from the standing order in New England, because they were Baptists. In both cases there was equally a violation of the rights of conscience—a disregard of religious liberty. It was to them a matter of astonishment that, when the Puritans had suffered so severely on account of their religious opinions at home, and when they had expressed such strong

condemnation of the cruelties of the episcopal government, that, in the New World, they should adopt similar principles, and pursue a similar course towards those who differed from them. It seemed to the sufferers that, if the persecuting principles of the Puritans were carried out, they would compel them to be as severe upon the Episcopalians, if they should ever come into the colony, as the latter had ever been upon them. Parties only, and not principles, would then be changed.

Believing they could have no peaceful enjoyment of their religious views in Massachusetts, Mr. Eaton and his wife resolved to emigrate to Providence, where Roger Williams tolerated religious opinions of every kind. For similar reasons Stephen determined to accompany them. Some days were required for them to get ready. As Mrs. Eaton was unwilling to go by land, her husband was obliged to obtain a boat, store it with water and provisions, and get his furniture and other property on board. In the meantime, the rumour was circulated, that a number of warrants had been issued for the apprehension of others, besides Spur and Hazel, who had expressed kindness and sympathy for Mr. Holmes, after his whipping. As Stephen was one of them, and as he had visited Holmes in prison, and ministered to his wants, and as he had recently been baptized, he, with good reason, supposed that he was one of those for whose "body" the constables were seeking. He therefore changed his mind, and resolved to start off secretly for Providence, by land, rather than, by waiting to go by water, increase the danger of being seized. He kept himself, concealed, therefore, by day; but when the shadows of evening arrived, he left his hiding-place, took a gun and a small pack containing some food and a few garments, and started over Boston Neck towards the only spot on the whole of the American continent where perfect toleration of opinion existed.

It was not long after the flight of the Eatons, those Puritan Baptists, who,

having escaped the persecutions of the establishment in England, found their condition but little improved under the intolerant proceedings of the standing order of Massachusetts; it was not long after their exodus from Boston, before Strongfaith, Bates, and a number of others, who had embraced similar sentiments, being obliged in like manner to flee from Massachusetts, placed themselves under the same discreet and liberal government of Providence, where they found perfect freedom to worship God, and observe the ordinances according to their own convictions of truth and duty.

Our narrative is now finished; and if it should be the means of creating, or increasing, in any mind, a repugnance to the union of church and state; of deepening the love of religious liberty; of showing the importance of perfect toleration of religious opinions; of impressing upon the conscience and the heart the great truth that the Bible, and the Bible only, should be our guide in matters of faith and practice, and the right observance of the initiatory ordinance of the Gospel, it will not have been written in vain.

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#### LITERARY NOTICES.

**MORNINGS WITH JESUS.** A Series of Devotional Readings for the Closet and the Family. By the late REV. W. JAY, of Bath. London: J. F. Shaw, 27, Southampton-row.

HERE are three hundred and sixty-six Meditations on select portions of Scripture, by this "Prince of Preachers," as the late John Foster, the Essayist, designated Mr. Jay. For private and family reading they will be found admirably adapted. To ministers and Sunday-school teachers these germs of thought will be found exceedingly useful, some of which we had marked for insertion; but for this we have no space left. We advise our readers to procure the work and judge of its merits for themselves; and we have no doubt they will be of our opinion, that in no work of its extent will be found expositions of such unrivalled force and effect. In a style obvi-

ously adopted for its plainness and point, bringing out the hidden beauties of revelation, and enchaining the mind to the truths of God's Word, Mr. Jay makes these Scriptures flash their radiance upon the mind's eye with a power and beauty unperceived before. "Mornings with Jesus," which is altogether distinct from Mr. Jay's previously published works, is likely to become as great a favourite as any which have proceeded from this distinguished source.

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**THE BAPTIST ALMANACK for 1855:**  
Houlston and Stoneman, price Two-pence,

Is deserving the support of the Baptist Denomination at large, and we hope it will obtain a very extensive circulation.

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#### ANECDOTES OF THE REV. ROWLAND HILL, A.M.

BY REV. W. JAY.

READING in my pulpit the words of the woman of Samaria at the well, "the Jews have no dealings with the Samaritans,"—looking off, as if he saw

the parties themselves, he exclaimed, "But the devil has had dealings enough with both of you."

He one day said, "When I was in

Scotland I found many parties all very clever and zealous in defending their own tenets, and distinguishing between their *Sibboleths* and *Shibboleths*. There were the Lifters and the anti-Lifters. These were divided by the action of the minister in the sacramental elements,—viz., whether, in the consecration of them at the table, he should lift them up or not. One of their pastors was ordained by imposition of hands; but one of the elders could not reach *his* hand far enough to impose it on the head of the candidate, and so he put along his cane, "This," says he, "did equally well; it was timber to timber."

I never thought Mr. Hill particularly happy in the introduction of many of his anecdotes. As far as wit, humour, or drollery, was concerned, he invariably succeeded; but sometimes his anecdotes were abruptly brought in, in consequence of the failure of subject-matter to go on with; and Mr. Hill's voice, though good and strong, was not versatile and pathetic, so as to make the circumstance of the incident to "touch and tell." Herein he was inferior to Whitfield. Though he had more stoutness, and firmness, and independence of mind than Whitfield, he had not the same softness and sensibility; while Whitfield's voice was incomparable, not only distinct

and loud, but abounding with every kind of inflection, and perfectly under the power of the owner; so that he could render everything he expressed, however common or insignificant in itself, striking and affecting. How many proofs and instances of this did I receive from my friend and tutor, Mr. Winter, who related them from his own observation and hearing! I lament I did not receive more of them from his mouth. At this moment I remember two of them, which, as specimens, I will exactly relate.

On going to preach at Bristol Tabernacle, he began his series of sermons on the eve of Bristol fair. His text was Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The congregation was large. Thus he began:—"My dear hearers, I guess many of you are come to attend Bristol fair. So am I. You do not mean to show your goods until tomorrow; but I shall exhibit mine to-night. You are afraid purchasers will not come up to your prices; but I am afraid my buyers will not come down to mine; for mine (striking his hand on the Bible) are 'without money and without price.'"

## DENOMINATIONAL INTELLIGENCE.

## NEW CHAPELS OPENED.

WALWORTH, Arthur-street, Oct 25,—the new Baptist Chapel, built for the church and congregation under the pastoral care of the Rev. J. George, was opened for worship. The Rev. Drs. Steane and Hamilton, and the Hon. and Rev. Baptist Noel, preached on the occasion. Total collection, £250.

HASTINGS.—The Tabernacle (Oct. 18) was opened for worship. The sermons were preached by the Rev. Messrs. Abrahams, of City-road, London, and Wallinger, of Bath; and on the following Lord's-day,

by Mr. Tatham. Collections amounted to £71 10s. 11d.

## MINISTERIAL CHANGES.

HADLOW, Kent.—Rev. H. Pawson, from Waldingfield, Suffolk.

SAFFRON WALDEN, Essex.—The Rev. D. Wilson, late of Hull, has accepted the united call of the Church to the pastorate. BRISTOL, King-street.—The Rev. N. Bosworth, A.M., from Dover.

HOOK NORTON, Oxon.—The Rev. W. Maizey, from Stadley, Warwickshire.

ROADE, Northamptonshire.—The Rev. W. Sutton, from Bythorne, Hunts.

## MINISTERIAL RESIGNATION.

**BIGGLESWADE, Beds.**—The Rev. S. Kent has resigned the pastorate of the first Baptist Church in this town.

## RECOGNITION SERVICES.

**LEE COMMON, Bucks** (Oct. 3), of Mr. J. Cartwright, Rev. Mr. Parsons, of Chesham, stated the nature of a Gospel Church. Rev. Mr. Skelton, of Tring, proposed the usual questions, and delivered the charge to the pastor, from 1 Tim. iii. 5. In the evening, after reading the Scriptures and prayers by the pastor, Mr. Parsons addressed the Church from 1 Thess. v. 12, 13.

**HATFIELD, Herts**, Nov. 7; of Mr. S. Bird. The Rev. J. B. Catlow, of Hounslow, commenced the service by reading the Scriptures and prayer. The Rev. J. M. Charlton, M.A., of Totteridge, delivered the introductory discourse. The Rev. J. Harris, of St. Alban's, proposed the usual questions. The Rev. J. George, of Walworth, prayed the recognition prayer. The Rev. J. H. Hinton, A.M., of London, delivered the charge to the pastor, and the Rev. J. Branch, of London, preached to the people.

## PRESENTATION SERVICE.

**BRADFORD.**—On Monday, Nov. 6, an interesting meeting took place in St. George's Hall, when the Rev. Dr. Godwin was presented with an admirable portrait of himself, executed by Mr. Bird, of Bradford. The assembly comprised members of various religious denominations. Amongst the party were S. Smith, Esq., the Mayor; Robert Millegan, Esq., M.P.; Messrs. Aldermen Murgatroyd, Beaumont, and Brown; Revs. Dr. Acworth, W. Scott, T. Scales, H. Dowson, J. G. Miell, J. P. Chown, H. B. Croyke, S. G. Green, J. B. French, and S. Laycock, Esq., several of whom addressed the meeting, as did the worthy chairman, in a speech which did himself and all parties concerned the utmost credit. This was most affectionately and appropriately responded to by the venerated doctor.

## BAPTISMS.

**ABERDEEN, John-street, Oct. 8.**—One, a Pædobaptist minister, by Mr. Perkins.  
**BEVERLEY, Oct. 16.**—Two.  
**BLACKBURN, Branch-road, Oct. 1.**—Four by Mr. Barker.

**BIRMINGHAM, Heneage-street, Aug. 6.**—Two by Mr. Taylor.  
 — Circus Chapel, Sept. 24.—Six by Mr. Landels.  
**BOROUGH GREEN, Kent, Nov. 3.**—Four by Mr. Fremlin.  
**CRAYFORD, Kent, Sept. 30.**—Two by Mr. Hosken.  
**COWBRIDGE, Glamorganshire, Sept. 24.**—One by Mr. Price.  
**COLCHESTER, St. John's-green, Oct. 15.**—One by Mr. Brocklehurst.  
**FOREST-row, Sussex, Sept. 27.**—Three.  
**IDLE, Yorkshire, Oct. 8.**—Three by Mr. H. Rowson, of Horton College.  
**INSKIP, Lancashire, Oct. 8.**—Two, in the River Wyre, by Mr. Compton.  
**LLANIDLAES, Montgomeryshire, New Chapel.**—One by Mr. S. Evans.  
**LONDON, New Park-street, Nov. 16.**—Twelve by Mr. Spurgeon.  
 — Mount Zion, Hill-street, Sept. 24.—Seven by Mr. Foreman.  
 — Lion-street, Walworth, Nov. 19.—Eleven by Mr. Howieson.  
 — Ebenezer Chapel, Shoreditch, Oct. 22.—Four, and previously on July 30 six, by Mr. I. J. Messer.  
 — Woolwich (Carmel), Sept. 24.—Ten by Mr. Hanks, of Manchester.  
**LASCOS, Derbyshire, Sept. 24.**—Eleven by Mr. Stuart.  
**MALMESBURY, WILTS, Oct. 15.**—In the River Avon, Eleven by Mr. Martin.  
**ROADS, Isle of Wight, Aug. 27.**—Three, one aged 71, another aged 74.  
**SADDEN, Lancashire, Sept. 28.**—Two by Mr. Griffiths.  
**WHITEBROOK, Monmouthshire, Sept. 24.**—Two by Mr. Harrison.

## DEATHS.

**DEANE, George, Esq.**—Nov. 18, aged 56, for many years principal in the firm of G. and J. Deane, now Deane, Dray, and Co., London Bridge.  
**PUGHE, David Lewis, of Builth, late of Cotton-street, Poplar, London, Nov. 9,** aged 37. After a short but very severe affliction, he expired without a struggle, and fell asleep in Jesus.  
**WAKE, Mrs. Sarah, widow of the late Rev. Thos. Wake, of Leighton Buzzard, Beds.**—Oct. 30, aged 89.  
**CREASY, George English, the son of Mr. G. Creasy, Sutton at Home, Kent.**—Oct. 30, aged 6 years and 6 months.  
**BAINES, Mr. J., at Kimbolton, Hunts.**—Oct. 27, aged 37.

**LONDON:** J. PAUL, 1, Chapter-house court, Paternoster-row; to whom all communications to the Editor, under cover, are to be addressed.