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THE BAPTIST MESSENGER;

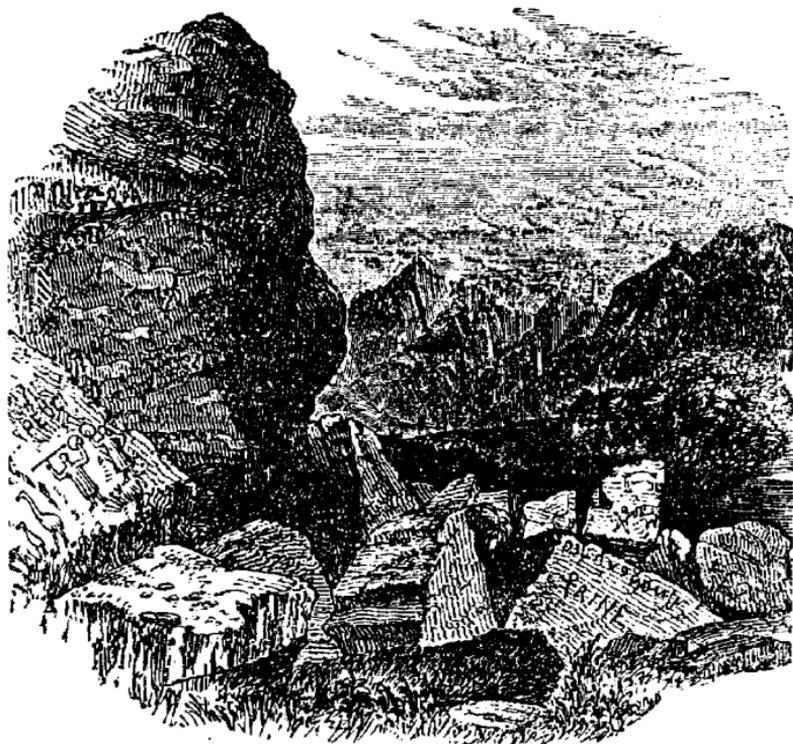
AN

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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,

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 Zwingle 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 drank 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 Trefforest, 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.

PUERTO 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.

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