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BAPTIST MESSENGER;

AN

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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."

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 Chauncy, 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 Chauncy'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.

Chauncy 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."

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, Huntingdonshire, 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.