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THE BAPTIST MESSENGER

AN

Evangelical Treasury and Chronicle of the Churches.

No. 2.

MAY, 1854.

Price One Halfpenny.



William Brock

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NOTICES TO CORRESPONDENTS.

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

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

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

TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

CHAPTER II.—SUSPECTED HERETICS.

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

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

"I am somewhat suspicious," said

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Lev. xiii. 3.

several passages referring to the disputed subject."

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

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

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

CHAPTER III.—A NAME EXPLAINED.

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

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

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

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

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

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

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

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

"Yes, precisely.*"

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

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

"Some of them come in here occasionally."

"Are they timid about expressing their sentiments?"

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

"What is their character?"

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

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

their dissent from the doctrine of infant baptism."

"Are they in danger of persecution?"

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

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

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

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

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

"What do you think of it?"

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

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

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

"No. I go for freedom of thought."

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

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

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

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

POWER OF UNCONSCIOUS INFLUENCE.

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

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

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

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

SAVIOUR, I LOOK TO THEE.

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

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

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

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

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

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

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

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

Eynsford, Kent.

FRANCES W.—.

LITERARY NOTICES.

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

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

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

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

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

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

"The struggle is coming! tis coming they say;

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

After given this specimen, we leave our

readers to judge for themselves as to its merits.

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

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

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

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

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

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

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

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

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

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

HUGH OWEN, THE PUGILIST, AT A CHURCH MEETING.

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

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

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

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

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

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

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

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

"Amen for ever," responded *Hukin*.

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

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

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

RESURRECTIONS AND RECOGNITIONS OF SPRING.

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

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

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

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

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

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

LET HIM ALONE.

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

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

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

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

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

THE WORLD OPPOSED TO CHRISTIANS.

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

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

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

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

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

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

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

MARKS OF TRUE RELIGION.

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

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

A MAN WITHOUT CHRIST.

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

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

MONTHLY SUMMARY OF PUBLIC AFFAIRS.

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

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

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

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

"How fickle and how false we be!"

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

DENOMINATIONAL INTELLIGENCE.

RECOGNITION SERVICES.

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

SPECIAL SERVICES.

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

MINISTERIAL CHANGES.

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

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

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

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

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

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

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

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

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

PRESENTATION SERVICES.

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

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

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

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

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

BAPTISMS.

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

BANBURY, MARCH 15.—Five by Mr. Henderson.

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

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

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

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

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

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

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

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

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

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

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

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

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

RAGLAND, MONMOUTHSHIRE, April 9.—

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

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

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

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

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

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

SHEFFIELD, ELDEN STREET, March 5.—Two.

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

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

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

DEATHS.

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

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

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

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

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

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

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

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

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

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