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# BAPTIST MESSENGER.

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## THE PERPETUAL FIRE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK-STREET CHAPEL.

"The fire shall ever be burning upon the altar: it shall never go out."—LEV. VI. 13.

ALTARS are the first religious institutions we read of. It is probable that Cain and Abel offered their oblations upon altars. The first distinct mention of an altar is in Gen. viii. 20, where it is recorded that "Noah builded an altar unto the Lord." All along through the patriarchal period continual mention is made of altars. Abraham never halted in his wanderings without building an altar. Doubtless Isaac, of whom we know little, did the same; and on several occasions Jacob anointed stones, set up pillars, and erected altars.

When the Mosaic period arrived, and a more complete revelation of the one God was given, in order that the unity of the people might be ensured, a place was selected where all sacrifices should be usually offered, viz., the tabernacle—the temple and the altars of the Lord of Hosts.

Amongst other altars in the sanctuary was one which was called the Altar of Incense, the fire upon which, it is said, was originally kindled by fire from heaven, and was never suffered to die out until the Babylonian captivity. This was the fire which was used for burning all the sacrifices, although no blood ever stained the altar itself, save on the day of atonement. It was an incense altar, not a sacrificial one. This fire burned night and day. All other fire except this was "strange fire," and Nadab and Abihu paid the awful penalty for using it.

Vestiges of these rites are found in the mythology of the heathen. The Persian fire-worshippers, the sacred fires of Brahma, and especially the fire of Vesta, so carefully kept by the vestal virgins. But our concern is not with heathenish ceremonies but with ourselves, and the spiritual meaning of the institution. It is certain that literally it is nothing to us. We rear no altars; we have no occasion to go back to types and shadows when substance is in

our possession ; we have no sympathy in this matter with Papists or Anglicans. The gospel dispensation knows nothing of material altars. Jesus is the only altar, as he is the one great Sacrifice. However, we may use the expression figuratively, and apply it to—

I. THE ALTAR IN HEAVEN.—Our great High Priest is ever before the throne offering the precious incense of his prevailing intercession. He will never suffer the fire to be extinguished. His love will never fail. It was not quenched by all the miseries, scorn, and trials he endured on earth. It has not been destroyed by the backslidings and ingratitude of his children : and it will never be quenched by “ height or depth, or any other creature.”

His love is mighty in purpose and unwearied in its exercise. He ever lives to intercede, though millions have been borne on his breast, thousands of prayers offered, and myriads of petitions presented and wants relieved, yet he “ faints not, neither is weary.” For Zion’s sake he will not rest. The fire upon the heavenly altar shall never go out. His merits will never cease. He who has the greatest influence with royalty may go too far in his requests. But Jesus never asks too much. He knows his own infinite merits and will not cease successfully to plead them. No request of his has ever been denied or ever will be. His resources are inexhaustible. His arms need no staying up. The fire is as everlasting as the throne before which it is continually burning. Christians, rejoice in this glorious truth. Meditate upon the precious perpetual mediation of our great High Priest above. It will apply to—

II. THE ALTAR OF THE SANCTUARY.—Though we have here no material altar, nor any altar of sacrifice, yet we have an altar of incense—on which we present our united prayers, praises, groans, and thanksgivings. The fire burning upon the altar of the sanctuary shall never go out. This may be understood—

1. *As a Promise.*—God will never leave the church without his presence. If we refer to the history of past ages, we shall find that he has ever raised up a succession of faithful witnesses. The proper men have been found at the proper period. And though the fire has often burned very dimly, it has never been quite extinguished. And as to the future, we believe that the sacred fire shall yet burn, brightly, on multitudinous altars, throughout this vast and wide world of ours.

2. It may be understood as a *Command.*—We must not suffer it to die out. We must keep it burning. Those who for trivial causes are absenting themselves from the Prayer-meeting, the Sabbath-school, or other stated services of the sanctuary, are doing very much to quench the fire which burns on our sanctuary, altars. Some are quenching it by cherishing a spirit of worldly conformity, and others by a spirit of contention, are smothering and extinguishing it. Others starve it by indifference or neglect, or from parsimoniously withholding from it more than is right. It will apply to—

III. THE ALTAR OF THE HOUSEHOLD.—Next to the altar of the sanctuary stands that of the family. The tents pitched around the tabernacle should each be a little temple. Most good men have officiated as priests at this altar.

*How pleasant it is.*—It is one of the most delightful scenes on earth to behold a family in the posture of devotion.

*How profitable it is.*—To the parents it prepares them for the day or shuts out care at night. On the children and domestics the effect is most salutary.

Let not the fire go out upon the family altar. If the sire be gone, let the son perpetuate it. If the father be away, let the mother take his place. If you lack ability, better use a form than have no family worship at all, but try in simplicity.

Let not the fire go out. Do not let business put it aside. Do not let worldly relations shame you. Guard against a slothful frame, and an indevout spirit. Christians, if this fire be not burning on your family altar, kindle it at once. Commence this night. Build the altar of earth or unhewn stone; but build, I pray you. It will apply to—

IV. THE ALTAR OF THE CLOSET.—Some have no household, but all should have a closet. This is the very life of all the other fires, save the first. The sanctuary and family altars borrow their fires here, therefore let this burn well. We would press this subject more closely home than the others, since this is the very essence and evidence of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and fervent. Effectual prayer availeth much. Have you nothing to pray for? Let me suggest the church, the ministry, your own soul, your children, your relations, your neighbours, your country, and the cause of God and truth throughout the world. Let us examine ourselves on this important matter. Do we engage cheerfully in private devotion? or, the fire of devotion burning dimly in our hearts, do the chariot wheels drag heavily? If so, let us begin again. Let us go with weeping and ask for the Spirit of grace and of supplications. Let us set apart special seasons for extraordinary prayer. For if this fire should be smothered beneath the ashes of a worldly conformity, then it will quench the fire on the family altar, and lessen our influence both in the church and in the world. Therefore, let us beware. And it will also apply to—

V. THE ALTAR OF THE HEART.—This is a golden altar indeed. The others are emptiness without this. Vile and deceitful as our hearts are, God loves to have them. Let us give to God our heart and seek his grace, that we let not the fire go out; for it will not burn if the Lord does not keep it burning. Many foes will attempt

to extinguish it; but if the unseen hand behind the wall be putting thereon the sacred oil, it will blaze higher and higher. Let us therefore seek to have this oil of grace supplied. Put plenty of texts of Scripture on, for they are live coals; put sermons on, put prayers on, but, above all, faith in the Spirit.

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### THE PRAYER OF DANIEL.

BY THE LATE REV. W. JAY, OF BATH.

“O Lord, forgive; O Lord, hearken and do.”—DANIEL x. 19.

THIS is one of Daniel's prayers. The Scripture is full of prayers, and I love them much. Now let us speak of Daniel. He was a temperate man. This will account for his haleness and vigour, at least in some measure; but he was rich in grace. He had been raised from one stage to another, till he became prime minister over twenty-seven provinces; yet he found time to pray thrice every day. Many people who have not half the business to attend to that he had, say they have scarcely time to pray *once* a day. Daniel was highly favoured. Three miracles were performed *by him*; one was interpreting the king's dream; the second, recalling Nebuchadnezzar; a third, interpreting the hand-writing on the wall. But one miracle was performed *for him*; that was, his safety in the den of lions. Twice the angel Gabriel came to him with the words, “O Daniel, man greatly beloved!” Some will say, “I would not have told him that to his face, lest it should make him proud.” But Gabriel knew better. The proud are always the most backward to praise. The reason is, they judge from themselves; because when they are praised, *they* are so *puffed up*, they think others must be the same. The celebrated Dr. Robinson having preached three times on one Sunday, at a chapel in London, after the evening service a man came into the vestry, and said to him, “This morning, Sir, it was a very dry opportunity; in the afternoon I got no food for my soul; but this evening you have preached a most blessed sermon, and I hope to live in the enjoyment of it for some time to come; but I hope you will not be proud at my telling you so.” “No, no,” said the doctor, “for I have no opinion of your judgment.”

Let us notice the prayer before us. How importunate it is! It is not one of the sleepy prayers. If a person were to come and ask a favour of you, and were to fall asleep in doing it, you would spurn him from your presence. Yet how often do we act so with the blessed God! The first thing here is *forgiveness*—“O Lord, *forgive!*” The second thing to pray for is *attention*—“Hearken and do.” Do what? He does not say what, and I am glad he does

not. If a beggar were to call out to a king as he was passing, "*Hearken and do,*" he would be repulsed for his impertinence. But how different it is with this King! He says, "Call upon me, and I will answer;" "Ask, and ye shall receive." He can change the hardest heart; can renew and sanctify the vilest passions; and can make those whom we imagine to be beyond the reach of mercy, "pillars in the house of our God." He will do this for you, if you apply to him. He did not turn a deaf ear to the cry of Daniel; nor will he to your cry. Let your sins be what they may, he can and will wash them all away in the blood of his dear Son. Blessed be his name!

### AFFILIATION TO GOD A MOTIVE TO OBEDIENCE.

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."  
MATT. V. 45.

THERE are four facts here which will bring out the force of the motive here presented.

First. *That all the operations of nature are the result of God's agency.* "He maketh his sun to rise." "He sendeth rain." What is called *science* refers these operations to "laws." It refers all the stupendous phenomena of nature to "laws"—"laws" do everything. We are sick of this cant. What are these "laws?" Science cannot answer. I call not that philosophy which cannot give me an *intelligible, and adequate*, cause for events. I see the rivers flow, and the ocean roll, and the stars of heaven wheel along the dome of night; I mark the revolutions of the sun, see the clouds laden with oceans coursing through the upper fields of air, and the showers descending on the earth, and the lands bursting into new forms of life; and I feel that there must be some *mighty power* at work in the universe. What is it? I am told "law." I understand not the answer—I am not satisfied. The Bible tells me, GOD; and I bow: my philosophy and my deepest instincts acquiesce in the response. "HE maketh his sun," etc., Psa. civ.

Secondly. *That God's agency towards our world is characterised by mercy.* He operates in nature for the just and the unjust—the evil and the good. It is not mere justice that presides over our world; otherwise, nature would bless the good and destroy the evil. It is mercy. Nature, in her bountyhood, makes no distinction between the just and the unjust, and that because God is dealing with man on the principle of *mercy*.

Thirdly. *That assimilation to the merciful character of God will constitute us his children.*—"That ye may be the children of your Father." It is not *creation*, nor *baptism*, nor *profession*, that consti-

tutes us the children of God ; but *moral resemblance*. In what does moral resemblance consist ? In likeness of disposition ; God's disposition is *love*, and he that is ruled by love is like God, and is his child. Morally, all *may* and all *ought* to be thus like God, for all can love—the child as well as the seraph can love.

Fourthly. *That to be the children of God is the highest privilege of intelligent creatures.*—Christ holds this out as the great motive. If we are the children of God, then He, as a Father, *protects us, educates us, and provides for us*, through all the future : “ If children, then heirs ; heirs of God, and joint heirs with Christ.”

PRACTICAL ILLUSTRATIONS OF CHARACTER.—REV. J. RYLAND, SEN., A.M., OF NORTHAMPTON.

BY THE LATE REV. WILLIAM JAY, OF BATH.

(Continued from page 111.)

SPEAKING of him one day to Mr. Hall, he related the following occurrence :—“ When I was quite a lad, my father took me to Mr. Ryland's school at Northampton. That afternoon I drank tea along with him in the parlour. Mr. Ryland was then violently against the American war : and the subject happening to be mentioned, he rose and said, with a fierce countenance and loud voice, ‘ If I were General Washington, I would summon all my officers around me, and make them bleed from their arms into a basin, and dip their swords into its contents, and swear they would not sheath them till America had gained her independence.’ I was perfectly terrified. ‘ What a master,’ thought I, ‘ am I to be left under !’ and when I went to bed I could not for some time go to sleep.”

Once a young minister was spending the evening with him, and when the family were called together for worship he said, “ Mr. —, you must pray.” “ Sir,” said he, “ I cannot.” He urged him again, but in vain. “ Then, Sir,” said he, “ I declare, if you will not, I'll call in the watchman.” At this time a watchman on his round was going by, whom he knew to be a very pious man (I knew him too) ; he opened the door, and calling him, said, “ Duke, Duke, come in ; you are wanted here. Here,” said he, “ is a young pastor that can't pray, so you must pray for him.”

At this time the first opposition was made to the Slave Trade, and he threw all his impassioned energies into the condemnation of the accursed traffic. One morning I was reading to him some of the reported miseries and cruelties of the middle passage ; among others, of a captain who had a fine female slave in his cabin ; but, when her infant cried, he snatched him up, and flung him out into the sea, still requiring the wretched creature to remain as the

gratifier of his vile passions. At the recital of this, Mr. Ryland seemed frantic, and to lose his usual self-control. He was agitated, and paced up and down the room, "O God, preserve me! O God, preserve me!" and then, unable to contain any longer, burst forth into a dreadful imprecation, which I dare not repeat. It shocked me, and I am far from justifying it; and yet, had the reader been present to witness the excitement and the struggle, he would hardly have been severe in condemning him. Is there not a feeling of justice, as well as of mercy? And what is mercy, compared with justice? The one is confined to our economy of imperfection and evil; the other pervades all worlds, and reigns for ever. "Justice and judgment are the habitation of *His* throne," who is *holy* in all his ways, and *righteous* in all his works.

One afternoon we went together to drink tea with Mrs. —, and she prevailed upon us to spend the evening. His supper was always spinach and an egg on a slice of toasted bread, and a glass of pure water. At the domestic worship he said, "You, Eusebius," (so he commonly called me, I know not wherefore); "you shall pray, and I will for a few minutes expound." (He was never tedious.) He took the story of the woman of Canaan. After commenting on her affliction, and application for relief, he came to her trial and her success;—reading the words—"And he answered her not a word;" he said, "Is this the benefactor of whom I have heard so much before I came? He seems to have the dead palsy in his tongue."—"And the disciples came and besought him, saying, Send her away, for she crieth after us;"—"And why should we be troubled with a stranger? We know not whence she is, and she seems determined to hang on till she is heard."—"But he said, I am not sent but to the lost sheep of the house of Israel;"—"and you know you are not one of them; and what right have you to clamour thus?"—"Then came she, falling at his feet, and cried, Lord help me! But he said, It is not meet to take the children's bread, and to cast it to dogs; And she said, Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table."—"What I want is no more to thee than a crumb, compared with the immense provisions of Thy board; and I come only for a crumb, and a crumb I must have; and, if Thou refuse me a seat at Thy table with Thy family, wilt thou refuse me a crawl and a crumb underneath? The family will lose nothing by my gaining all I want." . . . Omnipotence can withstand this attack no longer; but He yields the victory—not to her humility, and importunity, and perseverance—but to her *faith*, that produced and employed all these; for "all things are possible to him that believeth."—"O woman, great is thy faith; be it unto thee even as thou wilt." "Lord, what was that you said?" "Why, be it unto thee even as thou wilt." "Why, then, I will have my dear child instantly healed."

“Be it unto thee even as thou wilt.” “Why, then, I will have my poor soul saved.” “Be it unto thee even as thou wilt.” “Why, then, I will have all my sins pardoned and destroyed.” “Be it unto thee even as thou wilt.” “Why, then, I’ll have all my wants supplied from Thy riches in glory.” “Be it unto thee even as thou wilt. Here, take the key, and go, and be not afraid to rifle all my treasures.”

“Now, Mrs. —, this woman was a dog, a sad dog, a sinful dog, and if she had had her desert she would have been driven out of doors; and yet there is not a woman in this house comparable to her.—Let us pray.”

N. B.—I relate as characteristic, what I did not wholly admire as proper.

Mr. Ryland was exceedingly full of striking, and useful, and entertaining anecdotes, and (which is everything in anecdotes) he told them with admirable clearness, and brevity, and ease. I heard him repeat more than once many of those which Dr. Newman has published in his account of him; some of which, for want of his stating the circumstances which introduced or followed them, appear less credible than they otherwise would do. For instance, when, during the execrable badness of the singing after sermon at Surrey Chapel, he said, “I wonder the angels of God do not wrench your necks off.” He had been preaching on the presence of the angels in our assemblies. The thing itself was very exceptionable; but this circumstance rendered it less unnatural and improbable.

Though he was rather high in his doctrinal sentiments, and not entirely friendly to some of Mr. Fuller’s views, he was not soured and malignant towards others.

He was intimate with Mr. Whitfield and Mr. Rowland Hill, and much attached to many other preachers less systematically orthodox than himself; and laboured, as opportunity offered, with them. He was, indeed, a lover of all good men; and, while many talked of candour, he exercised it.

I cannot but think some of his own brethren, and of his own denomination, bore too hard upon him for some difficulty in his pecuniary circumstances. They did not, indeed, charge him with dishonesty and injustice; but they seemed to forget that a brother may be overtaken in a fault, and that the fault in this case was in reality the effect of an excellence or virtue. In his ardour for learning and science, he was too free in the purchase of books, for his own use, and also to give to poor ministers who had few intellectual helps; and also, in the exercise of beneficence to the poor and needy, he was drawn beyond his means. I was told by a person who attended the examination of his affairs, that, when something rather reflecting on his integrity had escaped from one of the party,

he instantly rose up, and turned his face to the wall, and looking up to heaven, said, "Lord, thou knowest I am not wicked! Oh, give me grace to preserve my temper and tongue, while I endeavour to answer and rectify the mistake of my brother." This instantly softened and melted the party, and Mr. R—— soon gave them full satisfaction. If God had not called Lot "*just* Lot," we should probably never have registered him in our calendar of saints. Dr. Rippon, one of his permanently attached friends and advisers, preached his funeral sermon; and, as they were letting down the deceased into the grave, he pointed to the coffin, and said, with admirable impressiveness,

" Defects through Nature's best productions run—  
Our friend had spots—and spots are in the sun!"

Dr. Newman, the late tutor of the Baptist Academy at Mile-end, and who has published affectionate Memoirs of him, was originally a youth whom Mr. Ryland took up and entirely educated gratis.

I need not say the late Dr. Ryland was his son, who had the ability, and learning, and excellence of his father (without any of his *errata*), whose praise is in all the churches, and whose character, and consistency, and integrity, were proverbial; so that Mr. Hall, who preached his funeral sermon, once said, "I would as soon have Dr. Ryland's word as Gabriel's oath." John Ryland, the father, was a devourer of books, and an excessive praiser of some of them. Thus I remember his saying, "If the dipping of my pen in my very blood would recommend 'Witsius's Economy of the Covenants,' I would not forbear doing it for a moment." Of Henry's Exposition he said, "It is impossible for a person of piety and taste to read this work without wishing to be shut out from the whole world and to read it through, without one moment's interruption." Owen, also, was an extreme favourite with him, and whose Latin work on "Divine Justice" he translated. He gloried in Bunyan.

If sometimes he seemed severe, it was really more in the force of his expression than the feeling of his heart. No one was more capable of tenderness; and I remember his saying, "My mother died when I was five years of age, and I have ten thousand times wished that she was alive, that I might wait upon her."

I wish I had written down more of his sayings and remarks. These are a few of them:—"My dunghill heart."—"The promises are the saints' legacies."—"When a Christian is matured for heaven, he leaves the present world as the acorn leaves its cup."—"Work for the world is done *best* when work for God is done *first*."—"It is perilous to read any impure book; you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of it till I get into heaven."

He used facetiously to mention that, when he resided in Warwick, he lived in the Parsonage-house, which he rented of the rector, Dr. Tate; who, when he was reflected upon by some high ecclesiastic for letting it to a Dissenter, replied—"What would you have me do? I have brought the man as near the Church as I can, but I cannot force him into it."

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

### CHAPTER XIX.—EFFECTS OF PERSECUTION.

AMONGST those whose feelings of sympathy and indignation were aroused at the barbarous treatment of Holmes, were two individuals who were so rejoiced that the sufferer had been sustained under his cruelties, and that he left the ignominious post with so much composure, and even with pleasantness of countenance, that they shook hands with him; and one of them, whose name was John Spur, a freeman of the colony, said to him, "Blessed be God for thee, my brother," and walked along with him to the prison. The other, who simply shook hands with him, was another freeman, Mr. John Hazel. Many others testified their friendship for him, and glorified God on his account. To some, however, who were present, these expressions of sympathy were extremely displeasing. They looked upon it as a connivance at the crime, and a contempt of the government. As informers, they immediately made complaint of what they had witnessed, and a number of warrants were issued for the apprehension of these sympathising offenders.

When Holmes reached the prison, his body was found to be in a terrible condition—his body, not simply his back, for the lashes of the whip were so long that they lapped over his back, and left their gory marks upon his side.

Eaton, who had been a spectator of all the proceedings, ran home immediately after the whipping, obtained some rags and oil, and hastened to the

prison, where, like the good Samaritan, he dressed the wounded man's sores. When it was known that Holmes had received such kindness, the inquiry became general, who was the surgeon? And the report was soon circulated that he was to be arrested.

So severe was the chastisement of the prisoner that for many days he could not endure the pain occasioned by the wounded parts of his body touching the bed. All the rest that he experienced was such as he obtained by supporting himself upon his knees and elbows.

The day after the whipping, whilst Spur and Hazel were attending to their business, they were surprised by a constable calling upon them, and telling them they were prisoners. As his authority, he showed them the following document:

"To the keeper or his deputy:

"By virtue hereof, you are to take into your custody and safe keeping the body of John Spur, for a heinous offence by him committed; hereof fail not. Dated the 5th of the 7th month, 1651. Take also into your safe keeping John Hazel.

"By the court,

"INCREASE NOWEL."

They were accordingly both taken to prison, the *heinous offence* consisting of the act of shaking hands and speaking with Holmes after his punishment, and, consequently, after he had

satisfied the law, and was no longer an involuntary prisoner:

They were afterwards taken to the court and examined. They had no trial, neither were they allowed to meet their complainants face to face, but were condemned upon the evidence furnished by the depositions of two individuals; the stronger of the two documents being as follows:

"I, — Cole, being in the marketplace when Obadiah Holmes came from the whipping-post, John Spur came and met him presently, laughing in his face, saying, 'Blessed be God for thee, brother;' and so did go with him, laughing upon him, towards the prison, which was very grievous to me to see him harden the man in his sin, and showing much contempt of authority by that carriage, as if he had been unjustly punished, and had suffered as a righteous man under a tyrannical government. Deposed before the court the 5th of the 7th month.

"INCREASE NOWEL."

They were sentenced to receive ten lashes each, or pay a fine of forty shillings. The latter they could not conscientiously do. A Mr. Bendal, who was a friend to Hazel, offered to pay his, but he refused, saying,

"I thank you for this offer of love; but I believe it will be no acceptable service for any man to pay a penny for me in this case." Yet, notwithstanding his refusal, the court accepted the proffer, and gave him his discharge. Hazel was upwards of sixty years of age, and died soon after his release.\*

Spur was kept in prison nearly a week, expecting every day to be taken to the market-square, tied to the whipping-post, and receive his ten lashes; but, without his permission, some sympathising friend paid his fine and secured his deliverance.

These persecutions were the means of attracting the attention of many to the doctrines of the sufferers. Sympathy elicited inquiry, and inquiry produced conviction. The sentiments

of the Baptists spread. Many were convinced of the scripturalness of their views of Baptism, and desired to be buried with Christ in that beautiful and significant ordinance. Their desire could not be refused. The ordinance was administered repeatedly, though with the greatest privacy, for fear of prisons, fines, and scourges.

CHAPTER XX. — IMPORTANT MOVEMENT.

THE treatment which the persecuted Baptists had received from the government of Massachusetts produced a decided effect upon Strongfaith and Stephen. It brought them to a decision. After repeated conferences with each other upon the subject, they resolved to apply to Mr. Holmes for baptism before he returned home to Newport. After, therefore, he had sufficiently recovered from the effects of his whipping, these two candidates visited him, and presented their request for the ordinance.

"I must first know," said he, "what evidence there is that you are the disciples of Christ. I find, from the New Testament, that those only were baptized who had repented of their sins, and believed in the Lord Jesus Christ. I have no authority to administer the ordinance to any other."

The two candidates then related to Mr. Holmes their Christian experience, and their views of religious truth and of gospel ordinances. Believing them to be proper subjects for baptism, he agreed to administer the ordinance to them the next Lord's day.

As quite a number of individuals, convinced of Baptist sentiments, and others known to be dissatisfied with infant sprinkling, who were investigating the subject, were then in Boston, information of the anticipated baptism was privately circulated amongst them.

In respect of Mr. Bates, the step he was about to take was one of great importance, and, as he foresaw, would involve consequences of a disagreeable kind. He was a member of the Con-

\* Benedict's History of the Baptists.

gregational church. By voluntarily coming out from them, he was condemning, in a most decided manner, their practice. He was separating himself from many whom he tenderly and strongly loved. He knew that his case would be taken up in church meeting—that it would not be strange if his motives should be impugned, and his character aspersed. Public excommunication would be unavoidable, and perhaps, also, a trial before the Court of Assistants. But he had made up his mind to relinquish all, and suffer all for the truth's sake. An important principle was at stake, and he was determined that it should not be compromised from any personal consideration whatever.

With Stephen the case was widely different. He had united with no church. His act, therefore, would not subject him to ecclesiastical discipline, though it would necessarily prevent him from becoming a freeman in the colony, as that was the exclusive privilege of the members of the Congregational church. His position in the community would be far from pleasant, and would probably subject him to the necessity of a removal to some other place. Besides, he had every reason for believing that when his parents heard of his course, they would be exceedingly displeased, and perhaps would write for him to return home. Still he resolved to go forward, leaving the consequences with Him whose law he was obeying.

#### CHAPTER XXI.—A DISCUSSION.

THE Sabbath came. It was a beautiful, warm, clear day. The place selected for the occasion was a small cove on the west side of the neck that united Boston to Roxbury. No houses were in the vicinity, and they had no reason to fear an interruption. Very early in the morning, individuals, singly and in couples, began to approach the place. Presently Mr. Holmes came, and soon after, Strong-faith and Stephen. The little assembly rapidly increased. It was much

larger than had been expected. As Mr. Bates looked round upon them, he saw a number whom he knew were strongly opposed to Baptist sentiments. He whispered the fact to Mr. Holmes.

"No matter," said he. "He who is for us is more than all they who are against us."

"If we are brought before the court, there will be plenty of witnesses against us."

"The more important it is for us to observe apostolic order in our service," replied Holmes.

When the appointed hour arrived, a hymn was sung, after which Mr. Holmes addressed the company, presenting the various scriptural reasons for administering the ordinance by immersion, and to believers only: It was his previous intention to have said not a word; but knowing that a number were present who had never seen the ordinance before, and who were ignorant of the reasons of Baptist sentiments, he considered it his duty to express the grounds of their belief. Having done so, he urged them to search the Scriptures for themselves.

"The Bible," said he, "is a plain book, and written for the benefit of plain people. All its fundamental truths we may all discover if we only search it with a humble, teachable spirit. Receive not the sentiments you have now heard simply upon my declaration, but search the Scriptures for yourselves, and see if you can find any command to baptize infants, or any instance of the baptism of such; see if the circumstances which are narrated in each case of baptism do not either express or imply penitence and faith in the candidate."

"Whole households were baptized," said one in the company of spectators; "were there no infants amongst them?"

"We do not read of any," calmly replied Holmes. "You who believe in infant baptism are bound to show that there were such; but where the Scriptures are so utterly silent upon a

point as they are upon that, you will find it difficult to press from them any testimony whatever. Furnish a single clear instance from the Bible of any infant being baptized, and the question is settled in your favour. But this never has been, and never will be done."

"It is not necessary to find such proofs, seeing that baptism has taken the place of circumcision; for, as circumcision was administered to infants, so must baptism be, which is its substitute."

"But where, friend, dost thou find in the New Testament that baptism is a substitute for circumcision? Neither the Saviour or his apostles ever taught such a doctrine. Circumcision, like the rest of the Jewish ritual, has answered its end, and is done away."

"How do you make that out?" continued the interlocutor, who proved to be Cole, who had given his deposition against John Spur.

"Very easily, friend: and if thou wilt permit me to ask thee a few questions, I will show thee. Did not God make a covenant with Abraham?"

"Certainly."

"In that covenant there were two parties, both of whom were to do something; these parties were God and Abraham. Now, what did God promise to do, as his part of the covenant? Read the account in the seventeenth of Genesis, and you will see that he promised that he would make Abraham the father of numerous descendants — that nations and kings should spring from him, and that he would give him the fruitful land of Canaan for a possession. Having made these promises, what did he require of the patriarch as his part of the covenant?"

"He required him to have all the males of his family circumcised."

"Very well; now, what was circumcision the sign of?"

"It was the sign, or the token of this covenant."

"That is to say," continued Holmes,

"circumcision was the visible sign or evidence that such a covenant had been formed; and doubtless it was to be continued upon all the male descendants of Abraham, and male proselytes, until it was either changed or abrogated. Here is the account," said he, as he opened the Bible, and commenced reading.

"But," said Cole, after Holmes had closed his book, "circumcision was a seal, as well as a sign."

"I admit it; it was, as Paul says, the seal of the righteousness of his faith; that is, it was the seal or attestation, which God gave to Abraham, that his faith was a righteous act — that God accepted it. But what we contend for is, that circumcision has answered its purpose, has accomplished its end, and is done away."

"How do you make that appear?"

"In the first place, God did make the descendants of Abraham very numerous; in the second place, he gave them the land of Canaan for a possession; and in the third place, by giving them the revelation of his will, a religious ceremonial, and granting them, on various occasions, his special protection, he proved himself to be their God. He has, therefore, in these various respects, fulfilled his part of the covenant, and Abraham, with his descendants, by the universal adoption of circumcision, has fulfilled his. Circumcision is now abolished. Under the Christian dispensation, it is prohibited."

"Changed, you should say, for baptism."

"Changed for baptism!" replied Holmes, with much earnestness; "why, then, did not the Saviour say so? or why do not the apostles tell us this? It is marvellous that they should have kept such impenetrable silence upon a subject of such great importance. But I can convince ye, if ye are open to conviction, that that was not the case — or if it was, that the inspired apostles were entirely ignorant of it."

"How wilt thou do that, friend?"

"In this way: There were several

occasions in the early history of the church when the question was earnestly discussed, whether circumcision ought or ought not to be continued. If baptism had come in the place of circumcision, those were occasions which demanded the statement of that fact; its statement would have settled the question authoritatively and for ever; and if it had been a fact, the apostles could not, at those times, have omitted to mention it. In the fifteenth chapter of Acts is an instance. It occurred at Antioch, and is as follows," said Holmes, reading from his Testament: "'And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.' That was their specific object; namely, to ask the apostles and elders at Jerusalem whether they ought to continue the practice of circumcision. When they arrived there, and stated their object, it occasioned 'much disputing.' Parties were formed; some contended for the negative, others for the affirmative of the question. Peter and James both delivered addresses on the subject, in which they opposed the

practice of circumcision. Finally, a letter was written to the church at Antioch, answering their inquiry in the negative. Now, in all that discussion, as narrated in the New Testament, *not a word was said about baptism having come in the place of circumcision; when, if such had been the case, the statement of that fact was the very answer to have been given, and, without doubt, would have been given. It is altogether improbable that if baptism had supplanted circumcision, the apostles and elders of the church at Jerusalem would have omitted to state so important a fact on that occasion. The question at issue demanded the statement; the answer would have been defective without it. But as there is not the least reference to such a change, the conclusion is unavoidable that it did not exist. Indeed, nowhere is it said in the New Testament to the Judaizing teachers, who desired to continue circumcision, that institution must no longer be continued, because it had given place to baptism. It is wonderful that there should be no statement or record of such a remarkable change, if it had ever occurred. Entire silence upon the subject, when its statement was so imperatively called for, is conclusive evidence against it.*"

After a few more words between the parties, the conversation ceased.

#### ANECDOTES OF THE REV. ROWLAND HILL, A.M.

WITH too little discrimination (says Mr. Jay) many of his striking sayings have been published. If I were required to add to them, I should not repeat many of his homespun, familiar, lowly, and very simple images and illustrations, but only try to distinguish the flowers he gathered off the bank from those which occasionally he drew from the ditch. Yet here it is very probable I should be too fastidious for some, and admit and ad-

mire too much for others. In one of his sermons he was speaking of the value of the Gospel from its *relative* aim and influence. "It makes," says he, "husbands better husbands, and wives better wives; parents better parents, children better children; masters better masters, and servants better servants; in a word, I would not give a farthing for that man's religion whose cat and dog were not the better for it." Every one could not have

uttered this, but I received it from no less a person than Mr. Wilberforce, who heard it himself, and who remarked that, while probably everything else he said that evening was long ago forgotten, no one would ever forget this.

Preaching at one of our Associations, and seeing several ministers present who were *belligerents*, he gave an

arch look towards them, and said, "I am afraid some preachers will die of the fat-rot."

Not very long before his death, meeting an acquaintance who was nearly as aged as himself, he said, "If you and I don't march off soon, our friends yonder" (looking upwards) "will think we have lost our way."

(To be continued.)

## DENOMINATIONAL INTELLIGENCE.

### MINISTERIAL CHANGES.

**ULEY**, Gloucestershire.—Rev. R. G. Le Maire has resigned the pastorate.

**LEE**, Kent.—Rev. John Crawford has declined the pastorate of the New Chapel.

**BOTTINGHAM**.—The Rev. J. A. Baynes, through long illness, has felt compelled to resign the pastorate.

**HULL**, George-street.—The Rev. R. Hall, B.A., of Arlington, Gloucestershire, commenced his pastorate over this Church, Oct. 15. Before leaving Arlington, where he had laboured during the past eight years, he received a handsome time-piece and some plate as a memorial of esteem from his former friends.

**SHIPLEY**, Yorks.—Rev. J. P. Campbell, from Towcester, Northamptonshire, previous to which a valedictory service was held at Towcester, presided over by Mr. W. Bearn, of Handley Farm. Suitable addresses were delivered by the Rev. S. Causley [Ind.], the Rev. T. Chamberlain, of Pattishill, and the Rev. J. T. Brown, of Northampton.

### NEW CHAPELS.

**SANDY**, Beds.—A new Baptist Chapel was opened for Divine worship in this populous village, July 25th. The Rev. John Frost, of Cotten End, read the Scriptures and prayed; the Rev. Eustace Carey, who preached twenty-seven years since at the opening of the former chapel, preached; after which the Rev. H. Killen, of Bedford, prayed. About 250 persons sat down to tea, and in the evening, after prayer by Rev. S. Kent, of Biggleswade, the Rev. W. G. Conder, of Leeds, preached from Heb. x. 25; the Rev. Messrs. Abbott, of Blunham, Turner, of St. Neots, Fordham, of Caxton, and Lockwood, of Baldock, took part in the devotional services.

**LONDON**, Camden-road, Lower Holloway.—On Oct. 3rd, a new Baptist Chapel, built in the perpendicular style of Gothic ar-

chitecture, 101-feet long, and 58 feet wide, was opened for worship, on which occasion the Hon. and Rev. Baptist Noel preached in the morning, and the Rev. W. Brock in the evening. After dinner, a public meeting was held, presided over by the Rev. Dr. Steane, of Camberwell. Addresses were delivered by Revs. C. Gilbert, J. Harrison; F. Wills, N. Fishbourne, P. Broad, Esq., A. Cartwright, Esq., M. Burnet; Esq., and others. Cost of the Chapel, £5,340;—present liabilities, £3,000.

### RECOGNITION SERVICES.

**POPULAR**, near London, Oct. 18, of the Rev. B. Preece, late of Great Grimsby, as pastor of the Baptist Church, Cotton-street. The Rev. W. Cowper, [Ind.], of Mill Wall, introduced the services by reading the Scriptures and prayer. The Rev. J. Angus, D.D., President of Stepney College, proposed the usual Questions, and prayed the recognition prayer. The Rev. John Aldis, of Maze Pond, London, delivered an impressive charge to the pastor. After tea refreshments, of which a large number of members and friends partook in the school-room adjoining the chapel, the evening service was commenced by the Rev. Francis Clowes, late Classical Tutor of Horton College, Bradford; and the address to the Church was delivered by the Rev. J. Whittemore, of Eynsford, Kent. The Revs. Messrs. Williams, of Eldon-street, Finsbury, and Cator, of Chelsea, and Messrs. Freeman and Fieldwick, conducted the devotional services.

**HARBORNE**, near Birmingham, Aug. 21, of the Rev. T. McLean, as pastor of the Church in this village, formed the previous day. The Rev. Messrs. Vince, Taylor, Swan, and Landels, conducted the services.

**USK**, Monmouthshire, Aug. 16, of Mr. J. Lewis, late of Pontypool College, Rev. Messrs. Bailey, of Raglan, Davis, of Llan-

glby, G. Thomas, Classical Tutor, and T. Thomas, Theological Tutor of the College, and Rev. S. Price, of Abersychen, conducted the interesting services.

**HANNAM**, Somerset, July 25, of Mr. John Newth. The introductory discourse was delivered by Rev. D. Wassel, of Bath. The Rev. T. Winter, of Bristol, offered the recognition prayer. Rev. E. Probert, of Bristol, delivered an impressive charge from Acts xx. 28. In the evening, after prayer by the Rev. J. Dore, of Fishponds, the Rev. T. Winter preached to the people from 2 Thess. iii. 1.

**ABERCHIRDER**, Banffshire, Scotland, June 18, of the Rev. F. Forbes, who had been labouring in this populous place about six years. The Rev. Mr. Arthur, of Edinburgh, delivered an affectionate charge from Acts xx. 28. The Rev. Mr. Tullock, of Elgin, addressed the church from Deut. i. 28.

**PRESTON**, Lancashire, Aug. 10, of the Rev. F. Bugby, late of Winchester. The Rev. R. Slate, [Ind.,] read the Scriptures and prayed, and the Rev. W. F. Burchell, of Rochdale, delivered the charge to the pastor from 1 Tim. iv. 16; and the address to the Church was delivered by the Rev. Hugh Stowel Brown, of Liverpool. In the evening a public meeting was held, when addresses were delivered by Revs. Messrs. H. S. Brown, W. Barker, of Blackburn, R. Slate, H. Dunckley, M.A., of Salford, C. Williams, of Accrington, J. Martin, B.A., of Stockport, C. Lee, of Pole-street, and W. F. Burchell.

**BILSTON**, Wood-street, Oct. 12, of the Rev. J. C. Park, late of Colne. About 400 persons sat down to tea, and in the evening addresses were delivered by Revs. Messrs. Davies, [Ind.,] Bayles, of Bilston, Young, of Coseley, Nightingale, of Prince's End, and Tipple, of Wolverhampton.

**KEYNSHAM**, near Bristol, Sept. 27, of the Rev. J. T. Joplin. In the morning the Rev. J. Glanville, of Kingswood Tabernacle, commenced the service by reading the Scriptures and prayer. The Rev. Professor Gotch stated the nature of a Christian Church; the Rev. E. Probert prayed the recognition prayer; and the Rev. T. S. Crisp delivered the charge to the pastor. In the evening the Rev. T. Winter preached to the people.

**CHIPPING NORTON**, Sept. 22, of the Rev. J. Morris. The Rev. Mr. Landels, of Birmingham, preached to the Church and congregation, and the Rev. R. H. Marten, B.A., of Abingdon, delivered the charge to the pastor. Other neighbouring ministers took part in the interesting services of the day.

## BAPTISMS.

**AMERSHAM**, Upper Meeting, Aug. 27.—Two by Mr. Sexton, of Tring.

**ANGLE**, Pembrokeshire, Sept. 3.—Three by Mr. B. J. Evans.

**BANBURY**, Oxon., Aug. 20.—Two by Mr. Henderson.

**BATH**, Ebenezer Chapel, Widcombe, Aug. 27.—In the River Avon, after an address by Mr. F. Pearce.—Six by Mr. Huntley.

**BIGGLESWADE**, Beds., Sept. 11.—After an address by Mr. Kent.—Three by Mr. Abbott, of Blunham.

**BIRMINGHAM**, New Hall-street, July 30.—Five by Mr. O'Neil.

—Cannon-street, Sept.—Six by Mr. Swan.

**BRECON**, Watergate, Sept. 10.—Five, in the River Usk, by Mr. D. B. Edwards.

**BUGBROOK**, Northamptonshire, Aug. 6.—Four by Mr. Larwill.

**CHESHUNT**, Herts, Oct. 22.—Two by Mr. J. K. Bland.

**HEYWOOD**, Lancashire, Aug. 20.—Six by Mr. Britcliffe, four of whom were Sunday-school teachers.

**INSKIP**, Lancashire, Sept. 3.—Two by Mr. Catterall.

**LIMLEY-STOKE**, Sept. 17.—After an address by Mr. R. G. Edwards, of Trowbridge.—One, in the River Avon, the daughter of the baptizer, Mr. Huntley.

**LONDON**, Oct. 20, John-street, Bedford-row.—Ten by the Hon. and Rev. Baptist Noel, one of whom was his son.

—Borough Tabernacle, Oct. 25.—Seventeen by Mr. Wells.

—Devonshire-square, Aug. 31.—Two by Mr. Hinton.

—Eagle-street, Aug. 31.—Three by Mr. Wills.

—Eldon-street, Finsbury, Aug. 26.—One by Mr. Williams.

**LOUTH**, Walkergate, Aug. 27.—Three by Mr. Kiddall.

**SEMLEY**, Wilts, July 13.—Three by Mr. King.—After a sermon by Rev. A. Wayland, of Lyme Regis. One of the candidates was the son of Mr. Wayland, and grandson of the late Rev. Abraham Booth.

**WINDSOR**, Sept. 10.—Two by Mr. Lillycrop.

## DEATHS.

**SALE**, Mrs., the mother of Rev. J. Sale, Baptist Missionary, Jessore, East Indies.—At Wokingham, Berks, Aug. 7.

**WINSLOW**, Mrs. Mary.—Oct. 3, at the residence of her son, the Rev. Octavius Winslow, D.D., Leamington. Aged 81.

**MORRIS**, Mrs. Emma, wife of the Rev. J. Morris, Baptist Minister, Chipping-Norton.—Oct. 9, aged 29.