

'Here on my heart the burden lies,
And past offences pain mine eyes.'
Even the sins and follies of my youth, especially of my youth in religion, at times distress my soul. But—
'Jesus, my God, thy blood alone
Hath power sufficient to atone.'
'Thy blood can make me white as snow;
No Jewish types could cleanse me so.'

All I want is to see there is forgiveness with thee, that thou mayest be feared. I am old and gray-headed, and cannot endure fatigues as a youth could; and my multiplied calls press upon me, and many times overwhelm my spirit. But O God, thou hast, thou canst, and thou wilt bring through fire and water to a wealthy place. O may I trust in thee at all times!

I have copied these paragraphs because they illustrate the character of that excellent man. His brother James referred, in one of his letters to him, to some persons, whose "heads," he thought, "grew faster than their hearts;" while, in his humility, he said of himself that he had "neither head nor heart." But Edward Manning had both head and heart. He saw clearly, thought much, and felt powerfully. I observe some reflections of his, which may as well find a place here, and which intimate a just appreciation of intellectual culture, and show that he was already prepared for the movement which took place some years afterwards. These are his words:—"Let others think as they will about reading, and good literature generally, I must think that those who neglect improvement and despise literature are uncommonly ignorant, and likely to remain so. And notwithstanding great appearances, others will find, if they don't, that there is at least a great deficiency in their ministrations. But this I do grant and contend for—that the greatest talents, natural and acquired, must be consecrated; that is, they must be improved by grace, and only considered handmaids to religion—but very necessary handmaids indeed! Lord, help me to improve my little in that way, and no other."

Martin Luther was fond of paradoxes. He said once, "*Bene orasse est bene studuisse*"—"to have prayed well is to have studied well." But, as Richard Cecil observed—"We must combine Luther with St. Paul:—*Bene orasse est bene studuisse* must be united with St. Paul's, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all."—One errs who says, 'I will preach a reputable sermon;' and another errs who says, 'I will leave all to the assistance of the Holy Spirit,' while he has neglected a diligent preparation."

Yours truly,
MENNO.

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HALIFAX, FEBRUARY 27, 1861.

"Roger Williams and the Baptists."

This is the title of a small work just published, on beautiful thick tinted paper, being a lecture delivered by the Rev. D. C. Eddy, at the request of the Young Men's Christian Union. An extract in the prefatory note will show the interesting circumstances in connection with which it was delivered.

The Young Men's Christian Union of Boston announced a course of lectures to be delivered in the Unitarian church in Hollis Street, on "Religious Denominations and their Representatives," and on successive Sabbath evenings large audiences gathered to hear discourses on Fenelon and the Catholics, by a Catholic; on Hooker and the Episcopalians, by an Episcopalian; on Chalmers and the Presbyterians, by a Presbyterian; on Roger Williams and the Baptists, by a Baptist; on Abner Jones and the Christian Connection; on Ballou and the Universalists, by a Universalist; on John Wesley and Methodism, by a Methodist; on Channing and Unitarianism, by a Unitarian; on Swedenborg and the New Church, by a Swedenborgian; on Penn and the Quakers, by a Unitarian; on Edwards and Congregationalism, by a Congregationalist.

This lecture was one of the course, and the author, at the solicitation of his friends, has concluded to publish it, with the hope that the views of the denomination which it presents may become better known, and the history of a sect which has always existed outside of the Papal communion may be better understood.

We shall not detain our readers, by any extended remarks of our own, from interesting passages in this lecture. We should be glad to place the whole in our columns if it were not for the exclusion of other important matter. After a few eloquent introductory remarks the lecturer says:—

"In the contest of sects and churches, there is no reason why any man should seek aught but truth. A church built on error rises only to fall;

*Roger Williams and the Baptists an Historical Discourse, delivered before the Young Men's Christian Union in Hollis Street Church, Boston, Dec. 2, 1860, by Daniel C. Eddy, published by Andrew F. Graves, Boston. pp. 146. Hall & Beamish, Halifax.

unless Christ crucified be the corner stone, and the doctrines of God's Word its massive pillars, it is but a house on sand, to be swept away by the first flood. He who has a creed which he does not dare throw out as a challenge to all men, but which must be concealed in cloisters, chained up in monasteries, or locked up in dead languages, is a slave, and walks a dungeon floor as narrow and circumscribed as that of Bonivard's."

"My theme," says Mr. Eddy "selected for me by the Young Men's Christian Union,—Roger Williams and the Baptists,—forces me into a defence of, and a plea for, soul liberty; and no one will expect me to approach such a subject with fetters on my hands, nor padlocks on my lips. The subject itself is simply an appeal to history."

"ROGER WILLIAMS, that persecuted exile, that founder of a noble commonwealth, was not the originator nor the founder of the Baptists." He was but a standard bearer in the mighty army. The principles for which he contended were enunciated sixteen hundred years before he was born; in the darkest age the world ever saw they were not extinguished; and to-day they flourish over his grave. The banner which fell from his dying grasp was caught by other hands, and borne into the thickest of the fight. The Baptists have, strictly speaking, no representative man. Of the twelve thousand regular Baptist churches in America, I do not know of one that is named for any good man on earth, or any saint in heaven. Congregationalists have their Edwards churches and their Payson churches. Methodists have adopted the name of Wesley for many of their houses of worship; Catholics and Episcopalians have taken the names of saints—Mary, Anne, and many others, the apostles among the rest; but I never heard of a regular Baptist church which had the name of mortal man attached to it. Indeed, the grave of Roger Williams has been left to this day without a monument. Worthy of a pyramidal tomb, he sleeps in an unhonored and almost unknown sepulchre. "Monuments have been erected," says Bishop Clark, "in memory of awful butcheries, and there are noble statues abroad in honor of men who never knew what it was to be noble or honorable. But there is not a slab of marble in the state with the name of Roger Williams inscribed upon it—not even to mark his grave."

"It is a singular circumstance, related on good authority, that when, years since, the grave of Williams was opened, not a vestige of any bone was discoverable, nor even of the lime dust which usually remains after the gelatinous part of the bone is decomposed. Completely had disappeared all the earthly remains of the founder of the State of Rhode Island in the commingled mass of black, crumbled slate-stone and shale. But on looking down into the pit, whilst the sextons were clearing it of earth, the root of an adjacent apple tree was discovered. This tree had pushed downwards one of its main roots in a sloping direction, and nearly straight course, towards the precise spot that had been occupied by the skull of Roger Williams. There, making a turn conforming with its circumference, the root followed the direction of the back-bone to the hips, and thence divided into two branches, each one following a leg-bone to the heel, where they both turned upwards to the extremities of the toes of the skeleton. One of the roots formed a slight crook at the part occupied by the knee joint, thus producing an increased resemblance to the outlines of the skeleton of Roger Williams, as if, indeed, moulded thereto by the powers of vegetable life."

Thus, as that tree absorbed the body, flesh and bones, of that noble man, so did the great denomination whose views he adopted absorb his spirit and his remarkable genius, incorporating into its own living trunk and branches the principles that made him what he was, until strength was imparted to every fibre, and beauty to every leaf, and sweetness to every bud; and the essence of him who once struggled for soul liberty is merged in the immortality of the tenets for which he became an exile and a wanderer.

"My object," the lecturer remarks "is three-fold:—

To state the distinguishing tenets of the Baptists, and define the position they have occupied under various names from the time of Christ;

To show the antiquity of these tenets, and the reception they have met in the different ages of the world;

To exhibit the influence of these tenets on the governments and religions of men, and our indebtedness to them."

"In the discussion, Roger Williams will appear only as a single actor in the scene, where millions are concerned. Principles, not men, have changed the fates of empires, colored the tide of human history, and affected the constitutions and creeds of earth. Ideas, not things, have entered with the energy of omnipotence, and the immortality of an endless life, into the structure of religious liberty. Principles and ideas—principles vitalized, ideas working—made Roger Williams what he was. The same principles are yet existent, the same ideas are still working."

The first of these is discussed by replies to the following question: "What are the distinguishing tenets of the Baptists?"

What is the position they have occupied under various names from the times of Christ? The general impression is, that the chief difference between Baptists and other evangelical sects is very trifling, and not worth contending for; that it relates to the quantity of water applied to the person in baptism, or the number admitted to the sacrament of the Lord's supper. This would indeed be a small difference, compared with that which actually exists, and it might well be questioned whether those who agree on every thing but water, should be kept apart by that. But

the difference between Baptists and all other evangelical sects does not consist merely in a difference as to the quantity of water in baptism; the difference is higher, broader, deeper; it is a radical, fundamental difference. The barriers between them and other sects are not built of water, nor of rites, nor of robes and forms, but of principles. There is a grand cardinal law lying at the basis of this difference, as important to the interests of man and the welfare of the church as the Trinity, or the Judgment. Were the barriers built of water, we could cast them down; were they framed of empty rites, we could dash them to pieces; were they composed of ceremonies and forms, we could brush them away; but framed of ideas, composed of principles, they are as immutable as God's throne. The distinguishing tenets of the Baptists are:—

1. Direct, Personal Responsibility to God, involving an allegiance to the Bible against all human tradition, and loyalty to Christ in everything, in opposition to the prevalent ideas of non-essentialism. The Baptists contend that no human being has a right to interfere between the soul and God; that no man can believe for another, or do the duties of another; that the parent has no right to commit the child to any line of conduct, or to any moral position whatever, before God.

This sect, whose tenets we discuss, also holds to the supremacy of the Bible against human tradition. They who practise the rite of infant baptism cannot do this, for infant baptism rests on tradition solely; the Protestant sects who practise it in our day find it among the legends of the church of Rome. When you look for it in the Bible, you do not find it there. Neander, Bunsen, Coleridge, all of whom practise the rite, say it is not in the New Testament. Again, therefore, the Baptist joins issue with his Pedobaptist friend—the Bible against Tradition.

This sect also claims loyalty to Christ's commands against the prevalent notions of non-essentialism. Most of the evangelical churches seem to believe that certain commands of Christ are non-essential. "Why," they say, "do you contend with so much tenacity for non-essentials?" Men admit that this or that may be right, but "it is non-essential." Baptists deny that any command of the Master is non-essential. His word is law, and if he has commanded this or that, it becomes a statute binding on all his disciples. It is not for the subject to decide which laws are of the most importance; fealty to the lawgiver makes them all sacredly binding.

Here there is a deep gulf between Baptists and the sects practising infant baptism. It is not water; it is not form; it is direct, personal responsibility to God, against sponsors, god-fathers, and all who commit an unconscious babe to a course of action which he may repudiate; it is adherence to the Bible against tradition; it is fealty to Christ, as King, against non-essentialism. This, then, is the first distinctive Baptist tenet.

2. A Regenerated Church Membership.—The Baptists hold that none but regenerated persons are qualified for church membership, nor for the sacraments of the church. Up to the moment when a man undergoes the process of a new birth, he is a child of the devil, an heir of wrath, and a son of perdition. Oceans of water cannot wash away his sins; colossal rites cannot result in his salvation. Baptism is mockery without faith in God on the part of the candidate himself. This view the Baptists hold against all that baptize infants. The baptism of a child introduces that child into the church, and as held by most Christians, regenerates the subject of it. The whole Roman Catholic world believes that baptism saves the child from death. The Episcopal church has uttered its testimony on the same subject, in the prayer book and from the pulpit. Other evangelical sects practising the rite attach to it greater or less importance.

Against all this the Baptists take a stand, and affirm that without personal faith in Christ, as an Almighty Saviour, and a heart regenerated, the man born anew by the Holy Ghost, all the ordinances are inoperative and useless, and church membership hollow mockery. This, then, is the second distinctive Baptist tenet.

3. Perfect Freedom of Conscience.—Baneroff, the historian, whose name is a monument of glory to his native land, says that "freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." It is the proud boast of this denomination, the history of which reaches back to a remote antiquity, that on its garments rests no drop of martyr blood; that its records are unstained by the atrocities of any persecution; and that from first to last it has been the unflinching advocate of freedom of conscience.

Through a long line of ages it has contended against all union of church and state, and claimed for all men the right to worship God unmolested. It has never asked aid from the civil government to support its worship, or propagate its doctrines. It has always refused to lean on the arm of the state, and accept aid from the hierarchies of earth. Its appeal has always been to God, and its means of support the voluntary offerings of the worshippers. When, in Holland, the Baptists had so far commended themselves to the king and court as to be deemed worthy of special favors, the government offered to them the support of the state. Acceptance would have relieved those poor and struggling brethren of a heavy load; but acting as Baptists always must act while true to their principles, they kindly refused their proffered aid, and put back from them the arm of civil power which was stretched out to assist them.

When on the bleak shores of this continent a mighty empire began to thrive, men holding these views were the first to unroll the banner of soul liberty. Roger Williams arrived in this country in February, 1631, and finding the

church in Boston supported by civil magistrates, and exercising civil authority and power, uttered a noble protest against it, declaring that the church that uses the arm of civil law to enforce its claims is not the church of Jesus Christ. He had thus early embraced the distinguishing features of Baptists, though he had not yet numbered himself with them. Born in Wales, one of the early homes of Baptist sentiments, he came to this country prepared for the great work to which God had called him. His earnest appeal for religious liberty gave offence to the people of Boston. They were not prepared for toleration, and Williams was obliged to retire to Plymouth, after a pastorate of a few months in Salem, where he had been settled against the remonstrances of the Boston magistrates.

In 1633, two years afterwards, he resumed his labors as pastor of the first church in Salem. How noble was his position! How grand was his mission! Almost alone, against the civil power, against the ecclesiastical influence, he stood up in the night which God had given him, and contended for soul liberty. But, like John the Baptist, he was the voice of one crying in the wilderness; and the General Court in 1635, less than five years after he first landed in this country, pronounced upon him the sentence of banishment, for having broached and divulged divers new and dangerous opinions against the authority of magistrates! But such a man was not to be intimidated nor discouraged. Shut out of this colony, he determined to found another, in which there should not only be toleration, but freedom. The persecuting edict, the sentence of banishment, only nerved him for a vast endeavor.

From that day to this, the Baptists have been in this country the uncompromising opponents of coercion of conscience, state religions, and the usurpation of spiritual power by civil magistrates, as ages before they were in Europe.

The Life of Backus cannot be read, by any thinking man, without evoking a tribute of gratitude to that eminent Baptist, who was emphatically one of the fathers of American freedom, and who did more to give liberty to a continent than many a warrior over whose grave now towers a monument of marble.

These three great tenets—direct personal responsibility to God, the supremacy of the Bible against human tradition, and unreserved loyalty to Christ as King, in opposition to the doctrine of non-essentialism; a regenerated church membership, against a church membership of irresponsible infants; and perfect liberty of conscience for all men,—have distinguished this sect in all ages. To these tenets the Baptists have never proved recreant, but for eighteen centuries have maintained them against bloody persecution and storms of hatred. Slaughtered in crowds by the bloody St. Austin in Wales; burst at the stake in Bohemia; pursued by thirsty hounds through the vales of Piedmont; hiding in the gorges of the Alps; fined and imprisoned in England; whipped and proscribed in the colony of Massachusetts Bay,—they every where, living or dying, cherished these tenets as a most precious inheritance."

We must reserve the remaining sections of this brief but comprehensive and masterly discourse for another occasion.

We beg to acknowledge the receipt of a small pamphlet entitled "THE SABBATH QUESTION as originally published in the *Acadian Recorder* with an Introduction &c. &c., by Jas. R. Lithgow."

On the second page we find Mr. Lithgow making the following statement:—

"I have for many years been in an establishment which supplies fishermen; and of late particularly, have heard much concerning the losses they oft sustain in consequence of their conscientious scruples in regard to working on Sunday. Last season especially, many well authenticated instances came to my knowledge of large quantities of Mackerel and Herrings being lost to our fishermen in this way. And no wonder, seeing they have been taught from their childhood the fourth commandment,—'Remember the sabbath day, to keep it holy.' &c.—and been impressed with the belief that the command is addressed to them, and that the sabbath day is Sunday! while the truth is, it was given only to the nation of Israel."

This we conceive contains the gist of the arguments which have been lately brought against Sabbath observance.

1. Facts in abundance show that the observers of the Sabbath catch as many fish as Sabbath-breakers.

2. The law "given to the nation of Israel" was then the only revelation from God to MAN.—The Gentiles as well as the Jews should have embraced that law and the attendant blessings would have followed. All men ought then to have become Jews, just the same as now all ought to become Christians. "The Sabbath was made for MAN."

THE YOUTH'S CATECHISM: by H. C. Fish, D.D., in 2 vols. pp. 107 and 138. New York: Sheldon & Co. Halifax: Hall & Beamish.

These are two excellent question books, on the Gospels, suitable for the instruction of youth.—Each lesson has a passage of Scripture followed by Questions and Notes.

The lectures by H. Poole Esq. on his travels in the Holy Land, was attended by an immense concourse. The proceeds are for the benefit of the Deaf and Dumb Asylum. At the close the pupils came on the platform and went through the Lord's Prayer in their sign language. The whole was exceedingly interesting.