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Poetry.

JESUS ONLY!

BY F. CLARK,

Jesus, kind and loving Saviour,
All my weakness, pitying, see;
Speak the word of full salvation,
Draw, O draw my soul to Thee.

Jesus, once so sorely tempted,
Thou canst make the tempter flee;
In my every hour of trial
I would look in faith to Thee.

Jesus, Son of God, most mighty,
Still my Friend and Helper be;
Give me every needed blessing,
Give me grace to cleave to Thee.

Jesus, Brother, Friend unchanging,
Thou dost all events decree;
What my lot may be to-morrow
I would calmly leave to Thee.

Jesus, Thou hast died to save me,
For such love beyond degree,
All my time, and powers, and talents
Freely I devote to Thee.

Jesus, at the throne of mercy,
Thy blest name is all my plea;
Help me, in my lowly station,
Day by day to live to Thee.

Jesus, now enthroned in glory,
Soon Thy voice will call for me;
When this mortal life is ending
May I gladly rise to Thee.

—English Paper.

Religious.

For the Christian Messenger.

REVIEW.

I. HISTORY OF THE REFORMATION IN EUROPE IN THE TIME OF CALVIN. BY THE REV. J. H. MERLE D'AUBIGNE, D. D. TRANSLATED BY WILLIAM L. R. CATES. VOL. VI. SCOTLAND, SWITZERLAND, GENEVA.

Both these books are in a sense posthumous, for though Dr. Benedict's volume was finished before he died, it was not printed till after his death, and evidently had not received those last touches which an author often finds it necessary to give, even when his production is passing through the press. The "History of the Reformation" was in a much more imperfect state; many passages may be pointed out which would have been in all probability condensed, modified, or omitted, had not the lamented historian's labours been closed by death. Nevertheless, it is D'Aubigne's work, and will be highly valued by his admirers, notwithstanding the lack of his finishing strokes.

Luther and Calvin were the two chief heroes of the Reformation. The estimation in which they are held varies according to the moral and religious idiosyncrasies of their readers. The close thinker, whose own style is neat, and his logic correct, prefers Calvin. The man of emotion, promptitude, and energy, says, "Give me Luther." The Church of the Lord asks for both, and her voice is heard, Luther and Calvin belong to no section; they are the property of the Universal Church. Calvin's Institutes and Luther on the Galatians should find a place in every Christian student's library.

That part of the history of the Scottish Reformation which is contained in this volume is remarkably interesting. It is the tale of Patrick Hamilton one of the noblest of the army of martyrs. The narrative is strikingly illustrative of evangelical truth and godliness, and of the diabolical spirit of popery. Patrick Hamilton was a young nobleman, who embraced the principles of the Reformation understandingly, and felt their power. He was not careful to withhold his convictions from the people, but became a witness and a herald. Romanists had but one method of dealing with such men.

They could not answer their arguments, but they could stop their mouths and burn their bodies. The ruling administrators were as wily as they were bloodthirsty. They knew that Hamilton was much beloved, and that he was a favourite at court, being also nearly allied to the royal family; so that it was scarcely to be imagined that the king would be prevailed on to consent to his death. It was contrived, therefore, that he should be placed on his trial for heresy when the king was absent. His condemnation being easily secured, execution was hurried in the most cruel and iniquitous manner. No delay was suffered. Hamilton was committed to the flames on the very day of his trial.

While they were heaping up the wood and driving in the stake, Patrick was taking his last meal in one of the rooms of the castle; he ate moderately, as his custom was, but without the slightest agitation; his countenance was perfectly serene. He was going to meet death with good courage, because it would admit him into his Father's house; he hoped, too, that his martyrdom would be gain to the Church of God. The hour of noon struck; it was the time appointed for the execution. Hamilton bade them call the governor of the castle. That officer appeared; he was deeply affected. Hamilton, without leaving the table, inquired of him whether all was ready? The governor, whose heart was breaking to see such innocence and nobleness requited with a cruel death, could not find courage to pronounce a single word which would point to the scaffold, and he answered with emotion, *Dii meliora*, "God give you a better fate!" Hamilton understood him, stood up, took the Gospel in one hand, grasped affectionately with the other the hand of the sympathizing governor, and went like a lamb to execution. He was accompanied by a few friends, his faithful servant followed, and a numerous guard escorted him. He set the cross of Christ, which he then bore, above all the delights of life. His soul was full of a glorious and solid joy which was worth more than the joy of the world.

"He arrived at the spot. All was ready—wood, coal, powder, and other combustible material. Standing before the pile, he uncovered his head, and lifting up his eyes to heaven, remained motionless for some moments in prayer. Then he turned to his friends and handed to one of them his copy of the Gospels. Next, calling his servant, he took off his cloak, his coat, and his cap, and with his arms stretched out presented them to him and said—Take these garments, they can do me no service in the fire, and they may still be of use to thee. It is the last gift thou wilt receive from me, except the example of my death, the remembrance of which I pray thee to bear in mind. Death is bitter for the flesh—but it is the entrance into eternal life, which none can possess who deny Jesus Christ." The archbishop, wishing to ingratiate himself with the powerful family of the Hamiltons, had ordered some of his clergy to offer the young reformer his life on condition of his submitting to the absolute authority of the pope. "No," replied Hamilton, "your fire will not make me recant the faith which I have professed. Better that my body should burn in your flames for having confessed the Saviour, than that my soul should burn in hell for having denied him. I appeal to God from the sentence pronounced against me, and I commit myself to his mercy."

"The executioners came to fulfil their part. They passed an iron chain round the victim's body, and thus fastened him to the stake which rose above the pile. Conscious that acute pains might lead him to err, Hamilton prayed to God that the flames might not extort from him the least word which should grieve his divine Master. "In the name of Jesus," he added, "I give up my body to the fire, and commit my soul into the hands of the Father." Three times the pile was

kindled, and three times the fire went out because the wood was green. Suddenly the powder placed among the faggots exploded, and a piece of wood shot against Hamilton, flayed part of his body; but death was not yet come. Turning to his deathman, he said mildly, "Have you no dry wood?" Several men hastened to get some wood from the castle, and quickened the fire.

"He was drawing near to the moment of heart-rending separations; but his thoughts, though turning heavenward were not turned away from his home at Kineavil. He had cherished the hope of becoming a father; and some time afterward his wife gave birth to a daughter who was named Isabel. She lived at court in later years, and received on more than one occasion tokens of the royal favour. Hamilton, who had always felt the tenderest respect for his mother, did not forget her at the stake, but commended her to the love of his friends. After his wife and mother, he was mindful of his native place. 'O God,' said he, 'open the eyes of my fellow-citizens, that they may know the truth!'

"While the martyr's heart was thus overflowing with love, several of the wretches who stood round him aggravated his sufferings. A baker took an armful of straw and threw it into the fire to increase its intensity; at the same moment a gust of wind from the sea quickened the flames, which rose above the stake. The chain round Patrick's body was red hot, and had by this time almost burnt him in two. One of the bystanders, probably a friend of the Gospel, cried to him, 'If thou still holdest true the doctrine for which thou diest, make us a sign.' Two fingers of his hand were consumed: stretching out his arm, he raised the other three, and held them motionless in sign of his faith. The torment had lasted from noon, and it was now nearly six o'clock. Hamilton was burnt over a slow fire. In the midst of the tumult he was heard uttering this cry, 'O God, how long shall darkness cover this realm, how long wilt Thou permit the tyranny of men to triumph?' The end was drawing nigh. The martyr's arm began to fail; his three fingers fell. He said, 'Lord Jesus! receive my spirit!' His head drooped, his body sank down, and the flames completed their ravages and reduced it to ashes" pp. 76-81.

Popery is unchanged. If public opinion would warrant it, the high dignitaries of Rome would re-light the fires of martyrdom, and Pius IX. would issue a bull of approbation—'We would have healed Babylon, but she is not healed.'

Dr. Benedict's volume is a very creditable production, as far as it goes. The history of the Donatists is remarkable and instructive. They withdrew from the church on account of a supposed irregularity in an ordination, and were led by it to the study and enforcement of important general principles. They pleaded for church purity, and were malignantly persecuted for it, as many others have been since their time.

Dr. Benedict began his inquiries into this matter too late in life. If he had had time, he would have found abundant materials in the volumes of Labbe and Cossart. His book is a worthy memorial of the persevering industry of a man who died at the age of ninety-five.

THE FIRST NEW-ENGLAND BAPTISTS.

CENTENNIAL NOTES.

By Prof. Heman Lincoln, D. D., of Newton, Mass.

BAPTISTS AMONG THE PURITANS.

Baptists appeared in Massachusetts at an early day. A few, no doubt, came over with the first bands of emigrants to Plymouth and Salem and

Boston. We know that they were numerous in England, and gave force to the Separatist movement in that country. A Baptist preacher, Thomas Helwys, or Helwisse, (the orthography is uncertain), was associated with Robinson in the Pilgrim church at Leyden. Their numbers and their strong convictions soon occasioned trouble; as Winthrop says, "Anabaptistism increased and spread in the country."

The emigrants to Massachusetts Bay had not come over for the purpose of founding an Independent Church. Most of them were members of the Established Church in England, and wished to remain in fellowship. They did not sympathize with the Pilgrims of Plymouth, or the Separatists of England, in denouncing the Church of England as corrupt or apostate, but labored only to reform and purify it. But when they reached this country, it seemed wiser to constitute a new Church, in harmony with the Pilgrim Church at Plymouth; and so resolute were the Puritans to preserve perfect unity, and to guard against a divided worship, that they sent back to England the brothers Brown, who refused to unite with the new Church, and maintained Episcopal service.

This stern purpose to allow no deviations from the established worship compelled a persecution of Baptists. They tolerated cheerfully freedom of opinion, but would allow no independence of action. The Corporation of Harvard College had no hesitation in electing Dr. Charles Chauncy to the Presidency of the College, (though he believed in immersion as the only Scripture baptism), on his promise not "to disseminate or publish anything, on this tenet, or to oppose the received doctrine." The Plymouth Church was willing to receive him as pastor, and allow him to practice immersion, if he would conform in all other things to the habits of the Church. And Baptists could have lived in peace in either Colony, if they had been willing to hold their sentiments merely as opinions, without putting them in practice. But if they dared to meet for separate worship, or celebrate either ordinance without the parish clergyman as administrator, they must expect punishment as disturbers of the public peace. A breach of religious unity was held to be treason against the State.

Baptists could not be silent. As Peter and John, threatened by the Sanhedrim, said calmly, "We cannot but speak the things we have seen and heard," so the Baptists in the Colonies could not surrender loyalty to Christ at the command of the State. They met together for prayer, for baptism, for the Supper, and braved all penalties. The state was indignant, called them bigots and fanatics, and attempted to correct their follies by the strong arm of law.

In 1644, only fourteen years after the settlement of Boston, the General Court passed a statute against the Anabaptists, decreeing banishment to all "who shall openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministrations of the ordinance; or shall deny the lawful right or authority of the magistracy to punish the outward breaches of the first table." The necessity of such a statute indicates that the Baptists were growing in numbers and influence, and the Congregational clergy were alarmed.

In this same year 1644, one Painter, of Hingham, was publicly whipped, because he would not allow his wife to bring their child to baptism. How many were victims to a similar torture we have no means of knowing, for most of the historians and annalists carefully avoid the mention of such vindictive acts of law. Even the most flagrant offence of this kind, the whipping of Obadiah Holmes, might have escaped record, if it had not been fully reported by the sufferer, and by Rev. John Clarke, of Newport, R. I.

Obadiah Holmes first settled in Salem, and was a member of the church in that place, but removed to Rehoboth in 1645. In 1649, in company with several others, he withdrew from the church in Rehoboth, and was baptized by John Clarke, pastor of the Baptist Church in Newport, R. I. Petitions were at once sent into the General Court at Plymouth for the suppression of separate meetings at Rehoboth, but the Court took no other action than ordering them to desist from this practice, and requiring bonds for their appearance at the next Court.

PERSECUTION UNTO BLOOD.

The authorities of Massachusetts Bay took more prompt and decisive measures. Mr. Clarke, with John Crandal and Obadiah Holmes, were sent by the church at Newport to visit an aged and infirm member, William Witter, living in Lynn. They reached his house July 19, 1651, and decided to hold religious worship there on the next day, which was the Lord's day. A few neighbors dropped in also, but while Mr. Clarke was preaching, two constables suddenly appeared with a warrant from Robert Bridges, magistrate, to seize the strangers and bring them before him for trial next day. The constables rudely performed their office, refusing to allow the services to go on. They dragged the prisoners to the ale-house, and in the afternoon to the parish church. Mr. Clarke, at the close of the service, requested permission to state his reasons for dissenting from their worship, which was refused by Mr. Bridges. They were again taken in charge by the constables, and on Tuesday were sent by Mr. Bridges to the jail in Boston, for imprisonment until the trial. They seem, however, to have had liberty on Monday, for it is charged in the indictment that they "at the house of Witter, in contempt of authority, being then in custody of the law, did there administer the sacrament of the Lord's Supper to one excommunicated person, to another under admonition, and to a third that was an inhabitant of Lynn, and not in fellowship with any church."

On July 23, they were brought before the Court and sentenced—Clarke to pay a fine of twenty pounds, Crandal of five pounds, and Holmes of thirty pounds, or in default of payment, each to be whipped. Why the penalty was so heavy for Holmes it is not easy to say, unless the Court regarded him as a fugitive from the Colony, and therefore deserving of severer punishment. Much against his will, Clarke was set free from custody "without his consent, and contrary to his judgment," some friends having assumed the payment of the fine. But Holmes was cruelly whipped, receiving thirty stripes with a three corded whip, as Gov. Jencks says, "in such an unmerciful manner, that in many days, if not in some weeks, he could take no rest but as he lay on his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay." So vindictive were the magistrates, that two spectators of the scene who spoke words of sympathy to the sufferer, and clasped his hand in pity, were also thrown into prison, fined, and threatened with the whip. It was reported that warrants were made out for the arrest of eleven others for a similar cause.

THE REACTION.

The reaction against the outrage was instant and strong. A few converts, won by the fortitude of the sufferer, and his clear testimony to New Testament order, were soon after baptized. Many thoughtful citizens were convinced that a law which violated freedom of conscience, and subjected earnest Christian men to torture, was an outrage against justice and good government; and from the Puritans in England came indignant protests against the repetition in the New World of the scandals of prelates and popes in the Old World. Sir Richard Saltonstall, then in England, wrote to John Cot-