

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXI., No. 1.

Halifax, Nova Scotia, Wednesday, January 5, 1876.

WHOLE SERIES.  
Vol. XL., No. 1.

## POETRY.

Annus Domini 1876.

Let it alone this year also.  
Another happy greeting,  
Another smiling face,  
Another year of Providence,  
Another year of grace,  
Another seal is loosened,  
Another trumpet blown,  
Another angel yet unfolds  
The roll of the unknown.

Another voice revealing  
Heaven's mysteries sublime,  
The promise of eternity,  
The purposes of time,  
The issues still left pending  
By those beneath the sod;  
The ever-growing thought of man,  
The perfect work of God.

Another leaf for writing  
A story of our own;  
In life's brief book no page is blank  
Before the Judgment throne:  
There, blotted o'er with errors,  
Or blurred with tears of pain,  
Or bright with blessed memories,  
We read through all again.

Another time of tillage  
For nourishing the root;  
Another season's sun and dew,  
For ripening the fruit:  
Even on the barren branches  
Sweet clusters may be found;  
If not, cut down the worthless tree,  
Why cumbereth it the ground?

Another cup of sorrow,  
To purify our joy,  
To make the spirit calm and strong,  
For bliss without alloy;  
Another cup of blessing,  
To mitigate our pain;  
Our Father mingle gall and wine;  
Let us the chalice drain.

Another field for sowing,  
Another field to reap;  
More seed for those whose hearts are glad,  
More sheaves for those who weep:  
Behold! the soil is fruitful,  
No longer idly roam;  
Behold the corn already white,  
Go, shout the harvest-home!

Another line of battle,  
For triumph or retreat,  
To lay the foeman on his face,  
Or lie beneath his feet:  
With armour of the holy,  
With weapons of the true;  
Go and combat sin and falsehood;  
There is victory for you.

Another stage of racing,  
Ere yet we gain the goal,  
A lengthened course, to test the faith,  
And patience of the soul:  
The things behind forgetting,  
Press on without delay,  
And soon your brows shall bear the crown  
That fadeth not away.

Another term of trial,  
To give us hope again;  
Another year to "justify"  
The ways of God to men;  
For still he speaks in mercy,  
He still withholds the rod;  
Another year to draw and bind  
The hearts of men to God.

O Father! to whose searching  
And infinite survey,  
One day is as a thousand years,  
A thousand years a day;  
Though ages are but pulses  
Of the eternal sea,  
Teach us to make each flowing hour  
A tide of time for Thee!

H. M. F.

## RELIGIOUS.

### The first New-England Baptists.

#### CENTENNIAL NOTES.

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

#### BAPTISTS IN HIGH PLACES.

The epochs of Baptist growth are periods of earnest Bible study and profound religious conviction. When, from any cause, the Word of God is read with new insight, and men turn from human traditions to divine authority, Baptists multiply even where the name and the peculiar beliefs have been previously unknown. In periods of spiritual lethargy and compromise, when deference to human opinions overrules the appeal to the divine Word, Baptists decline, and many pass from their ranks to other churches.

Puritanism in England was a revolt against unscriptural forms and rites prevailing in the Church of England. It aimed to bring back the Church from an imitation of Rome to the plain teachings of the Bible. The Bible, therefore, was studied in the family, and expounded in the churches, and the inquiry was general, "What has the Master taught?" Under such conditions it was inevitable that Baptists would multiply, and history records that they were numerous in independent churches, before they organized churches of their own faith. Not a few of such Baptists emigrated with their Puritan associates to the shores of New-England. Some of them remained in fellowship with Puritan churches till their death. Others were compelled, by the oppression of the State, to form new churches after the New Testament model.

#### THE FIRST PRESIDENT OF HARVARD.

The brutal whipping of Obadiah Holmes, for fidelity to conscience, led to unforeseen issues. The theocratic rulers intended to crush heresy, and to silence all who differed from the established order. They cared little for a humble man, like Holmes, having no influential friends. But the wrong done reacted against the wrong-doers. The detested heresy reappeared, in a high place where it could not be hid, and one of the leading scholars and ministers of the Colony, beloved and trusted, was now the reprobate. One can hardly imagine the alarm of leaders and people, when Henry Dunster, President of Harvard College, announced himself a Baptist, and protested against infant baptism. They feared lest the pillars of their social compact were falling.

Mr. Dunster had long been persuaded that the apostolic baptism was by immersion, and had freely stated his belief when uniting with the church in Cambridge. But he held strongly to infant baptism, and said that "there is something concerning sprinkling in the Scriptures, hence I am not offended when it is used." It is evident from a letter written in 1651, that he still believed in infant baptism. But the trial of Clarke, and the public whipping of Holmes in State street (where the old State-House now stands), led him to a new study of the Scriptures. As Backus says, "By searching into these matters, Mr. Dunster was brought openly to renounce infant baptism." Like an honest man, when his opinions changed, he avowed his new faith. He preached against infant baptism in the parish church at Cambridge, and defended believers' baptism.

The consternation was immediate and universal. The whole Colony was in a ferment. What could be done? If Mr. Dunster retained his office as President, there was danger of infection to the students and churches. But how could he be removed? He was no insignificant person like Holmes, but a man universally honored, a popular preacher, an eminent scholar, a successful President for more than twelve years. As President Eliot says, "The strongest, because involuntary, testimony is borne to the intellectual power and moral influence of Dunster, by the alarm his defection excited, and the harsh measures dictated by that feeling."

It was a hard dilemma. He must be silenced, or removed at all hazards, and prompt measures were adopted to reach this end. Mr. Mitchel, the pastor, expostulated with him to recover him from the strange error, but found himself in danger of falling into the snare. He writes (Dec. 24, 1653): "That day, after I came from him, I had a strange experience. I found hurrying and pressing suggestions against Pedobaptism, and injected scruples and thoughts whether the other way might not be right, and infant baptism an invention of men; and whether I might with good conscience baptize children, and the like. And these thoughts were darted in with some impression, and left a strange confusion and sickness upon my spirit." Mr. Dunster had power, it is evident,

to touch the conscience of the young pastor, and it was dangerous to have intercourse with him. We have heard a similar story of an eminent Unitarian minister, who heard Mr. Spurgeon preach on the atonement. The effect was startling. He thought the doctrine of the sermon a horrible one. It was against the convictions of a lifetime. But he could not sleep that night, and for two or three weeks was unable to shake off the impression that the doctrine must be true. Mr. Mitchel's only refuge was to believe that all his doubts came "from the Evil One."

The magistrates sent a letter to the ministers, enjoining them to make a thorough examination of the matter, "for the preventing or removing of that which may tend to the prejudice of the College and scandal to the country." The ministers responded promptly by holding a conference with Mr. Dunster, in which ten of their ruling elders strove "to rescue the good man from his mistake." Mr. Dunster maintained that "visible believers only should be baptized": the others asserted that "the children of believing parents were one with their parents." The conference had no effect, and a pressure was put on him to force a resignation, which he sent in to the General Court June 10, 1653. The Court referred it to the Board of Overseers, with the instruction to make provision for a new President, "in case he persist in his resolution more than one month."

Neither the General Court nor the Board of Overseers wished to lose him. He had all the qualities for a successful President, and had built up the College in popular favor. They hoped he would consent to keep silent on his new views. Hubbard writes, "He might have been contented, if he had been endowed with the asceticism which many others have wanted besides himself, to have kept this singular opinion to himself." Silence might have purchased permanence in his office. A willingness to barter conscience for place would have won pardon for the past and favor for the future.

But Mr. Dunster, though gentle and amiable, and averse to strife, was loyal to duty. He could not be silent when conscience made him speak. He must follow the Master, though heavy crosses lay in the way. Knowing that he was sharply watched, and that silence would be regarded as a confession of error, he rose in the church at Cambridge on Sunday, July 30, 1654, and protested against the baptism administered to infants, as "not according to the institution of Christ." This act sealed his doom. He was indicted by the grand jury for disturbing public worship; the Overseers informed him that his removal was essential to the peace of the College and the Colony, and on Oct. 24, 1654, he sent in a second and final resignation. On the same day, the Overseers instructed Mr. Richard Mather and Mr. Norton to confer with Mr. Chauncy, and secure his services as President.

The blow was struck. For the crime of denying infant baptism, a learned and blameless man was removed from the Presidency of Harvard. He was also sentenced to be admonished before the congregation, by one of the magistrates, for the offence of July 30. He bore the hard sentence and the reproach with exemplary Christian meekness, but with convictions unchanged, writing to the County Court, "I conceived then (July 30), and so do still, that I spoke the truth in the fear of God, and dare not deny the same or go from it until the Lord otherwise teach me."

But the end was not yet reached. The General Court could not allow a heretic of such influence to remain in the Colony: he would corrupt others by the contagion of his example. They refused him any compensation for extraordinary services rendered to the College, or for the President's house, built largely at his own expense, and with contributions from his friends. He was also presented by the Grand Jury at Cambridge, April 7, 1657, for refusing to bring his child to the holy

ordinance of baptism, and compelled to give bonds to appear in Court in the following September. This last act, however, followed his removal to Scituate, in the Colony of Plymouth.

#### A TOLERANT COMMUNITY.

Driven from Cambridge, the home so dearly loved, and from Massachusetts Bay, he sought refuge in the Plymouth Colony, where larger freedom of opinion was allowed. He found a cordial welcome in Scituate, where large-hearted men sympathized with him, and the church was grateful for his services though he never assumed the office of pastor. The church in Scituate tolerated a curious mixture of opinions. It had emigrated from Kent, England, in 1634, under the care of Rev. John Lothrop. Many of the original members in England became Baptists, and formed a Baptist church in 1633. Others brought with them Baptist opinions to this country, and when Mr. Lothrop removed to Barnstable, the church called Mr. Chauncy, and allowed him to practice immersion. Some of them believed in sprinkling; others agreed with Mr. Chauncy in immersion as the only mode of baptism, but included infants as proper subjects; while others, like Mr. Dunster, were genuine Baptists, in regard to both the mode and the subjects of the ordinance. But they seem to have lived amicably, imposing no restrictions on the rights of the individual conscience. A historian says of the town: "It contained in 1639 more men of distinguished talent and fair fortune than it has at any period since." Most of these eminent men were living when Mr. Dunster removed to Scituate, and were glad to welcome one whose talents and character added a new attraction to their social life. Mr. Dunster spent a little more than four years in this pleasant retreat, and died there Feb. 27, 1659, leaving orders that his body should be removed to Cambridge for burial.

While living at Scituate he received flattering letters from Baptists, and other lovers of freedom in Ireland, inviting him to make his home in that country, and offering to pay all the expenses of removal. But he loved the country of his adoption, and was unwilling to return to the Old World.

#### HARVARD'S SECOND PRESIDENT.

It was curious that the Overseers of Harvard, after so much trouble with one Baptist President, should turn to another for a successor. But they settled at once on Charles Chauncy, known to hold that immersion was the only form of baptism, though believing that infants were fit subjects. He was on the point of returning to England, but was persuaded to remain and accept the Presidency, binding himself by a pledge that he would "forebear to disseminate or publish any tenets concerning the necessity of immersion in baptism, or to oppose the received doctrines." He was of a more elastic conscience than Mr. Dunster. He accepted the tempting bribe, and held his principles in abeyance, giving no offence during his term of office. He had shown a similar weakness in England when prosecuted for Puritanical principles, by promising in open court "never, by word or deed, to oppose any of the laudable rites of the Church of England." Mr. Quincy says of him: "He seems not to have possessed the stern, uncompromising, self-sacrificing spirit which characterized his predecessor." It is not of such stuff that Baptist martyrs are made; nor by such men that Baptist principles are advanced. Harvard lost by the exchange of Presidents: Scituate gained by the exchange of men.

#### A Visit to the Meetings at Philadelphia.

The meetings now being held by Messrs. Moody and Sankey, in Philadelphia, are one of the most remarkable and significant signs of the times. Whilst we may not in all respects fully endorse every feature they may assume, yet we can but rejoice that the

public mind is so largely turned towards gospel truth, and that tens of thousands of souls are from day to day being there, and in other places, stirred on matters relating to salvation. It is not for us to determine what is to be the ultimate result of all this, but if we are in the proper attitude—as those who wait for their Lord,—we must be in hearty sympathy with the movement. The following is the latest, which we have taken from the Philadelphia National Baptist of Dec. 23rd.

#### THURSDAY EVENING.

The house was packed long before 8 o'clock. Large delegations—one from Trenton, N. J., and another from the line of the North Pennsylvania Railroad—were present. We have seldom seen a more impressive spectacle than that vast crowd of people, whose quiet, earnest faces betokened the great interest they felt in the services about to commence. The 35th hymn was sung, after which President Weston, of Crozer Theological Seminary, led the vast audience in an earnest prayer. Mr. Sankey then sang:

Sowing the seed,  
The choir joining in the chorus.

Mr. Moody read from the 16th chapter of Luke the history of the rich man and Lazarus, and after the singing of the hymn:

Jesus of Nazareth passeth by;  
announced for his text the words:

"SON, REMEMBER."

He had for several days been speaking much about heaven, and now he would talk about hell; for the same Bible spoke of both heaven and hell.

He had no doubt that many present would not have come if they had known that he was to speak on such a subject; but he was not satisfied to leave Philadelphia without speaking the whole truth.

A great many people complain about ministers talking in the pulpit so much about hell; but no one that he ever heard had spoken so plainly about hell as the Saviour himself. No more terrible feature of the place of torment could be given than that given by the Lord in the narrative of the rich man and Lazarus. There are no more solemn words in Scripture than that of the text: "Son, remember." We must take our memory with us into the next world. We sometimes think we forget, but it is false. We can never forget anything. All things that we ever did will come crowding back to us as we enter the gates of death.

There will be no need of a recording angel. Every man will keep his own record. No one will be needed to testify against us. Memory is God's officer. I once, said the preacher, saw a man in a mad house. He was continually going up and down, crying, "If I only had. If I only had." He had been a switch tender on a railroad, near a draw bridge. He had received positive orders about not opening the draw on a particular occasion, as there was to be a fast train to go over the road, but to oblige a friend he opened the bridge, to let his tug boat through, thinking there would be time, but the train came thundering on, and dashed through the opening with its living freight into the river. The miserable man was crazed at the sight of the death and ruin he had caused. And though confined in a small room, that one sight is ever before him, and that fearful cry upon his lips.

Ask the prisoner what makes his prison seem so dreary. He will tell you that it is the recollection of other days, and of what he might have been if he had resisted temptation and sin. So in the prison-house of hell, memory—memory, will torment the unchained soul. This is the worm that dieth not.

A wicked young man, riding along, met a good deacon. "Can you tell me," said he, "how far it is to hell?" The good man was shocked at his profanity, but gave him good counsel and passed on. In less than an hour he saw this careless, reckless youth lying mangled