

New Brunswick Baptist

AND CHRISTIAN VISITOR.

The Organ of the Eastern and Western New Brunswick Baptist Associated Churches.

Published on WEDNESDAY.

Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

[For Terms see First Page]

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gospel of the Son of God," and waved the parchment round his head, uttering those impressive words, "GREAT GOD!" and then launching forth into new torrents of eloquence; until every face in that court room grew pale with emotion, until the king's judges bowed their heads, until the prosecuting attorney clinched his hands, and grew ghastly pale, until the chief justice sprang to his feet, exclaiming, in a voice hoarse with excitement, "Sheriff, let those men go!"—all that is indescribable. But I must pause, and rest this proposition here. From this hasty review it will be seen that this sect, the oldest of all, has been persecuted in all ages. The people holding the tenets which I have enumerated have always been on the rack of cruelty.

They have been persecuted by Roman Catholics. Smoking bonfires, roasting flesh, dying men and women, start up all along the track of that church, which, though cherishing in its bosom some pure spirits, like Fenelon and Thomas a Kempis, has been red with the blood of the martyrs for ten centuries, and which, today, in its scarlet robes, is battling with blouse-clad Freedom in the streets of Rome. They have been persecuted by the Reformers. Luther said, "I am averse to the shedding of blood; 'tis sufficient they [false teachers—meaning Baptists] should be banished or put under restraint, as madmen." Afterwards he exchanged this opinion for a worse one. In a letter addressed to Menius and Myconius, in 1530, he says, "I am pleased that you intend to publish a book against the Anabaptists as soon as possible. Since they are not only blasphemous, but seditious men, let the sword exercise its right over them; for this is the will of God, that he shall have judgment who resisteth power. Let us not, therefore, think better of these men than God himself and all the saints have done!" Poor Luther!

Philip Melancthon adopted the opinion expressed by the Diet of Hamburg that the Anabaptists may and ought to be restrained by the sword." Calvin says, "I do not disapprove of the use which Augustine frequently made of this passage. (Luke xiv. 9) against the Donatists, to prove that godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God, and to maintain the unity of the faith."

Zuingli was most bitter in his spirit towards the Baptists. His soul seemed to be a boiling cauldron of hatred towards a sect that never had injured him in the least. "Indeed," says one, "there is not a confession of faith, nor a creed framed by any of the Reformers, which does not give the magistrate coercive power in religion; and almost every one at the same time curses the resisting Baptists." They have been persecuted by Churchmen. The statute book of Virginia is blotted with persecuting enactments, and Patrick Henry gained more glory in that ancient commonwealth in defending persecuted preachers than he ever did in arousing a nation to defend its firesides and its homes. Old John Weatherford, confined in jail for preaching the gospel without authority, who sent five sovereigns wrapped in a faded, tattered handkerchief to Henry as a retaining fee, and at the close of the trial received them back again, was one illustration of Virginian illiberality.

They have been persecuted by Puritans. The records of Massachusetts colony are black with enactments against an inoffensive people. Remonstrating against all coercion of conscience, claiming liberty to worship God without molestation, granting to others all they asked for themselves, Baptists have been met at every change in the history of the last eighteen centuries with proscription and persecution. Erasmus says of the Swiss Baptists, in 1529, "They are oppressed by all other sects." Cardinal Hosius, the president of the Council of Trent, says of Baptists, "There have been none, for these twelve hundred years past, that have been more grievously punished." Mosheim says, "In about all the countries of Europe, an unspeakable number of Baptists preferred death in its worst forms to the retraction of their sentiments." And yet there are not a few, who, ignorant of the history, tenets, and practices of this denomination, or too unjust to render honor to whom honor is due, brand it as the most illiberal and intolerant of sects. Wonderful ingratitude to those who for eighteen centuries have been paying the price of civil liberty!

III. The Influence of these Tenets upon the World, and the Indebtedness of the World to the Baptists. The most grateful proposition to treat, we must pass over it with the utmost brevity. We claim, first, that the race is indebted to the Baptists for soul liberty. Justice to the noble men, who have paid the awful price in groans, agonies, and blood, will allow us to claim no less than this. We do not say that it has no noble advocates and illustrious examples in other sects, for Grotius, Episcopius, and Jeremy Taylor rise before us; but the toleration they claimed was not like the soul liberty demanded by Roger Williams. "A toleration to a few Christian sects; the philanthropy of Williams compassed the earth." This sect, from the first, has been the advocate of religious liberty, always true to the great ideas of freedom and independence in spiritual matters. It raised the first voice ever heard on this continent for full religious toleration, and purchased it by enduring proscription and persecution. Southey admits that Roger Williams "began the first civil government on earth which gave equal liberty of conscience." From necessity Baptists must be free; their churches are not merely con-

gregational—they are independent. They call councils, but those councils are only advisory, and have no authority; they have bishops, but they are simply pastors, as in the early times; they have associations, but they are merely meetings for general religious purposes, and have no legislative or disciplinary power. The church is an independent body. It ordains its own bishops, disciplines its own members, deposes its own pastors, holding allegiance alone to Christ as a sovereign. It is what D'Aubigne says the primitive church was, "a community of brethren," and the members have made the democratic idea the ruling one in all their ecclesiastical institutions. It is a sect that has come to the world holding religious liberty in its right hand.

What homage do we pay to men who have suggested and purchased civil liberty! What a halo of glory gathers around the names of Washington, Adams, Jefferson, and their noble compeers—men who achieved independence for an empire! Is less honor due a sect that was foremost in working out soul liberty, that has contributed more than any other towards religious toleration, and that stands before the world boasting of great antiquity, yet without a drop of blood upon her garments, or the death of a single martyr laid to her charge? To be Concluded.

Correspondence.

Walking in the Right Path.

We read, in the bible, of scoffers walking after their own lusts, and of some walking in darkness. Some walk in darkness; and know not at what they stumble. Others, even professors of religion, walk sometimes disorderly; and we are cautioned not to walk in the counsel of the ungodly, nor go in the way of sinners. And there are many who walk according to the counsel of the ungodly; according to the counsel of the ungodly. Now we are warned of the danger of these ways, and assured that these ways lead down to death; and these steps take hold of hell; and Paul assured his brethren, Phil. 3. 18, that all who walk in these ways were the enemies of the cross of Christ, and that their end was certain destruction. I hope that all the readers of the BAPTIST AND VISITOR, will note these ways, and avoid them. Be assured my friends, that in these ways there is danger, perplexity and certain ruin. These are Satan's ways; for he walks to and fro on the earth, and goeth up and down it, and is seeking his prey, and like a roaring lion devoureth it. Besides, the way of the transgressor is hard; for there is no peace, saith my God, until we be wiped.

We repeat these warnings, which God by His Spirit has left on record, to guard us against the evils and certain destruction which will overtake all the workers of iniquity. And we will try to point out the better way; a way which "the vulture's eye never saw, and the lion's whelp never trod." And we beg, especially our young readers, to notice the direction which God gives them in Jer. vi. 16, "Stand ye in the ways, and see and ask; and say where is the good way, and walk therein, and ye shall find rest unto your souls." Now we will point out to you the right way; for there is no possession, which a Minister delights to occupy more than that of a guide-board, for the use of travellers to eternity. Ask any of your ministers if I am not right in this statement: I venture to say, that not one of them will deny the fact. One of them once said to the people with whom he had labored for their salvation, "I have not ceased to warn you night and day with tears." And when one of these servants of God seems to be in earnest and all anxiety for your salvation, if you ask them why they are so much troubled about you, they will probably reply in the language of an old faithful preacher, "Knowing the terrors of the Lord, we persuade men."

Now, we have an old and sure directory, which is infallible; which explains the whole subject; and no one ever failed to find the right way, who followed its directions. This directory, you know is the old Bible; and this is called, by one who knew, for he had tried it, "a light to our feet and a lamp to our path." There we have every false way noted down; and the one "only true and living way, which Christ has consecrated through the vale. "I am the way, and the truth, and the life; no man cometh unto the Father but by me." He is the truth, because all truth centers in Him.—For said He to Pilot, "Every one who is of the truth, heareth my word." John, the beloved disciple, told the Elect Lady, "whom he loved in the truth, and who will part forever. While Jesus, the kind physician, is passing by, "Will thou be made whole?"

A PROPHECY. "Behold now, Nebro stoepth; thy idols were upon the beasts, and upon the cattle; your ravages were heavy laden; they bowed down together; they would not deliver the burden, but themselves are gone into captivity."—Isaiah 45: 1, 2.

We have often been asked the meaning of this portion of Sacred Writ. It is often read and passed over without reflection or improvement, as though nothing could be made of it, and no benefit derived from it. An infidel once exclaimed, on reading this passage, "Here is the jargon which no one can understand, but which we are required to believe; it is an absurd unmeaning jargon." History explains prophecy; and the events here predicted are recorded with great fidelity.

Bel and Nebo were idols worshipped by the Chaldeans. These idols were innumerable throughout the Empire, and Babylon was almost full of them. They were made of gold and silver, and of course, were very valuable. They were set upon pedestals and altars, and were placed in great numbers about their

Your mother, your minister, every Christian in your neighborhood, and your absent, and perhaps unknown friends, who pens these lines, long and pray that you may be found walking in the truth. When your sister was buried in baptism, how many wept, but wept for joy, to see her begin to walk in the truth. And, O! let me tell you, that not only hundreds of the good and God-fearing on earth, will rejoice if you should be seen following her example, but thousands in heaven will rejoice, to see you begin to walk in the truth! For remember that "there is joy in heaven, among the angels of God, over one sinner that repenteth."

Now, I hardly suppose that it would be necessary to tell you what the truth is; for Jesus Christ is evidently set forth, crucified amongst you. But a word about how you are to walk in the truth. If you would walk in the truth, you must cordially receive it into your hearts; not as the word of man; but as it is, the word of God. You must believe in the doctrines of truth. You must also walk in obedience to the truth. You must live to exemplify the truth of God's Word. You must defend the truth against all who seek to pervert it. You must cultivate the spirit of truth in your hearts; for the truth will make you free. You must also labor to promote the truth; and do all you can to bring others, in your family, in your neighborhood, and in the wide world to the knowledge of the truth.

And is there any way that you can find to walk in, more honorable than the way of truth?

I know that the "way of truth is often evil spoken of," but by whom? By Satan. By the wicked. By all who, like Ahab, find that it speaks no good of them, but only evil. But all the good; all whom God approves; delight in this way; and have found in it rest unto their souls. Abel, Enoch, Noah, Abraham, Moses, and the patriarchs, and prophets, and apostles, and whom God approves, walk here, and exclaim, "Her ways are ways of pleasantness; and all her paths are paths of peace."

This way, you must remember, is not the broad road that the many go in. No, that leadeth to destruction. But the narrow way, the way that only the few find, is the best way; the holy way; the way to eternal life. "Come, then, and go thou with us; and we will do thee good; for the Lord hath spoken good concerning Israel." D. NUTTER.

An Important Question put to a Sinner— Will Thou be Made Whole?

These words were once addressed by the Saviour to the sick man, who lay by the side of the pool of Bethesda, in a most helpless and hopeless condition. And they are most fit words to be addressed to a soul ruined by sin. And as Christ by a word cured that man, so sinner, as his "word is spirit and life." He can speak the word of forgiveness and thy soul, "Will thou be made whole?" If thou sayest yes, "Will thou be made whole?" If thou sayest yes, "Will thou be made whole?" If thou sayest yes, "Will thou be made whole?"

Some diseases are very insidious and flattering; that the patient can't be persuaded that there is anything very alarming in their case. This is one of the very worst symptoms that a case is most desperate. "The whole have no need of a physician, but they that are sick;" But thou art not only sick, but dead. "Will thou be made whole?" Yes; I have not ceased to warn you night and day with tears. And when one of these servants of God seems to be in earnest and all anxiety for your salvation, if you ask them why they are so much troubled about you, they will probably reply in the language of an old faithful preacher, "Knowing the terrors of the Lord, we persuade men."

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Bel and Nebo were idols worshipped by the Chaldeans. These idols were innumerable throughout the Empire, and Babylon was almost full of them. They were made of gold and silver, and of course, were very valuable. They were set upon pedestals and altars, and were placed in great numbers about their

temples and dwelling-houses, and every part of their city. God, by his prophet, declares that they shall be thrown down and carried away as spoil, by the Medes and Persians, when Cyrus shall invade the land and take the great city of Babylon. This He threatened as a punishment for their abominable idolatry and wickedness, especially for their oppression of his people Israel.

What a fine sarcasm is here introduced by the prophet. These images which the wise men and nobles of Chaldea has set up on high, and worshipped as Gods; and as defenders of their city, we now see stooping, bowing down; prostrated in the dust; carried on asses, and other beasts; and in carriages; loaded down with these ponderous images of gold; borne away from the country where they were revered and worshipped; instead of delivering their ooteries, who had prayed to them and depended upon them, they were not able to deliver themselves; no, they are going themselves into captivity. Poor Bel and Nebo, you look more dejected and cast down than the poor beasts that are bending under the burdens with which they are overloaded. But His stores of gold and silver images were taken to the distant land of Media, as spoils with which the invaders enriched themselves. The fulfillment of this prediction is recorded in the book of Daniel, as well as in profane history. And so fully will God's word, whether of promise or prophecy be fulfilled, that whoever wishes to know the truth, will never fail to find what will abundantly satisfy them.

God bore with Babylon long. But His stores of vengeance were treasured up for the day of vengeance; and when the day of doom arrived, no walls or battlements, or brazen gates could bar out the hosts He sent, to spoil them of their gods, and carry them into captivity. D. NUTTER.

Miscellaneous.

Dr. Miller's Duck Story.

The late Dr. Miller, of Princeton, as all his students will remember, abounded in anecdotes, which he related to his classes from year to year, to illustrate the points made in his lectures. One of them occurs to us, just now, as specially applicable to the new converts which have recently come into the churches within the bounds of our circulation: A celebrated judge in Virginia was, in his earlier years, skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant who accompanied him in his travels round his circuit. As they passed from court-house to court-house, they frequently conversed on the subject of religion, the servant, Harry, venturing at times to remonstrate with his master against his infidelity. As the judge had confidence in Harry's honesty and sincerity, he asked him a great many questions, as to how he felt and what he thought on various points. Amongst other things, Harry told his master that he was often very sorely tempted and tried by the Devil. The judge asked Harry to explain to him how it happened that the Devil attacked him, (Harry) who was so pious a man, so sorely, whilst he allowed himself, who was an infidel and a sinner, to pass unnoticed and untempted. Harry asked, "Are you right sure, master, that he does let you pass without troubling you?"

"Certainly I am," replied the judge; "I have no dealings with him at all. I do not even so much as know that there is any such being in existence as the Devil. If there is any such being, he never troubles me."

"Well," said Harry, "I know that there is a Devil, and that he tries me sorely at times."

A day or two afterwards, when the judge had gotten through his docket, he concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three, and wounding many others. He at once threw down his gun and made strenuous efforts, with the aid of clubs and stones, to secure the wounded ducks, whilst he permitted the dead ones to float on, for the time unnoticed by him. Harry, as he sat on the seat of the carriage, watched his master's movements with deep interest, and when he returned, said to him, "Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind, why is it dat de Devil troubles me so much, whilst he lets you alone. You are like de dead ducks; he's sure he's got you safe. I'm like de wounded ones, trying to get away from him, and he's afraid I'll do it, so he makes all de fuss after me, and jist lets you float on down de stream. He knows he can get you any time; but he knows it's now or never wid me. If you were to begin to futter a little and show signs like you were a-gittin' to get away from him, he would make jist as big a splashin' after you as he does after me."

The illustration struck the learned judge with great force, and led him to re-investigate the grounds of his skepticism, and through Harry's instrumentality, he was finally brought to sit with him at the feet of Jesus and to learn of him. The illustration is a homely one, but it sets forth a great truth in the Christian course. They must expect to be assailed by Satan as they never were before. If he fails of success in causing their fall by the use of one form of temptation, he will try another. He is a cunning old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin them, and make them as miserable and degraded as himself. Young Christians, therefore, should not think it strange concerning the fiery trials which are to try them, as though some strange thing had happened to them, when they are assailed in new, and to them, hitherto unknown

methods of assault. As long as the Devil feels that sinners are safe, and that he is sure to get them at last, he allows them to float on quietly upon an unruffled current; but the moment they attempt to throw off his yoke, and to assert their independence of him, they must expect his wrath to wax exceeding hot, and his assaults to fall thick and fast upon their heads. They should not be ignorant of his devices. He goes about as a roaring lion, seeking whom he may devour.—Presbyterian Herald.

AN ARMINIAN AND CALVINIST MAY AGREE.

The following conversation between Mr. Wesley and Mr. Simson, is related by Dr. Deatly, in his sermon on the occasion of the death of the latter:

"Pray, sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?"

"Yes," says the veteran Wesley, "I do indeed."

"And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ?"

"Yes, solely through Christ."

"But, sir, supposing you were first saved by Christ, are you not, somehow or other, to save yourself afterwards, by your own works?"

"No, I must be saved by Christ from first to last."

"Allowing, then, that you were first turned by the grace of God, are you not in some way or other, to keep yourself by your own power?"