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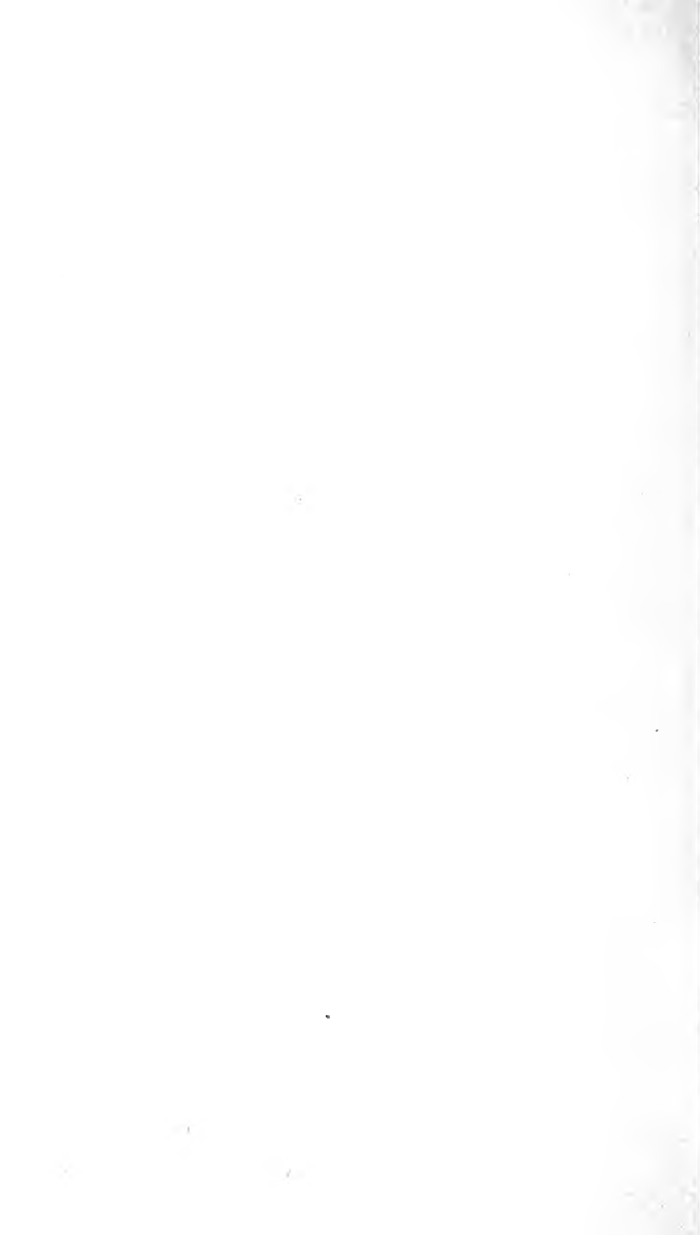
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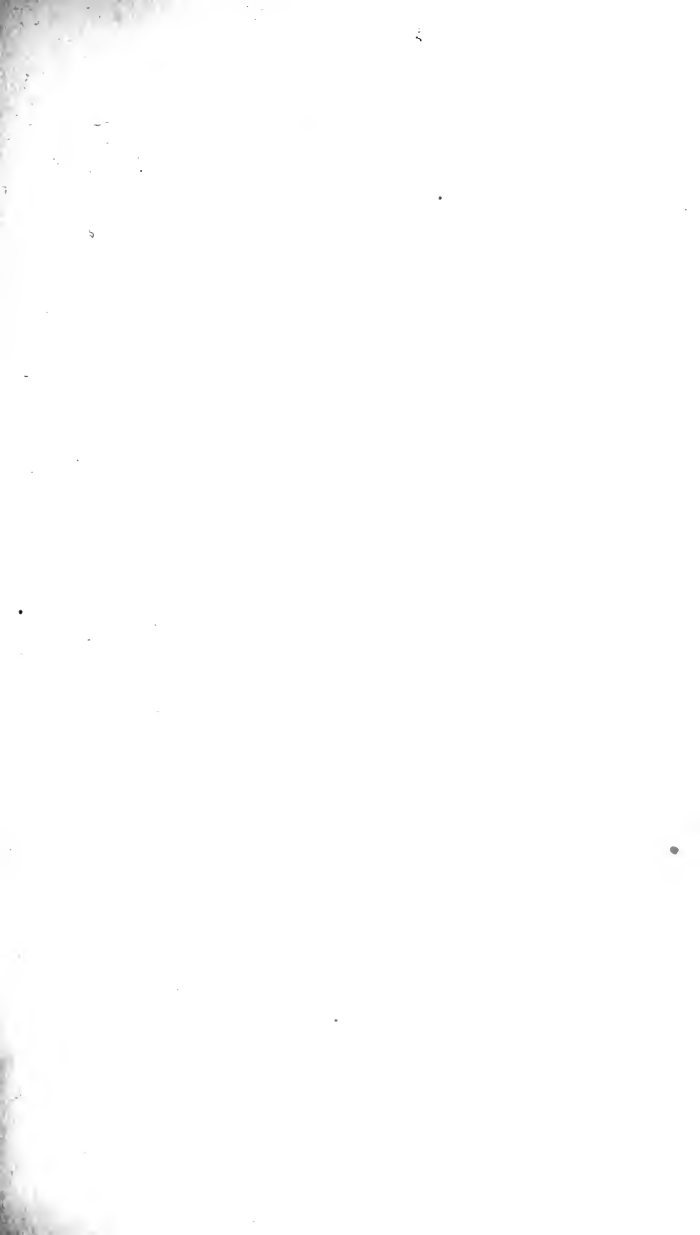
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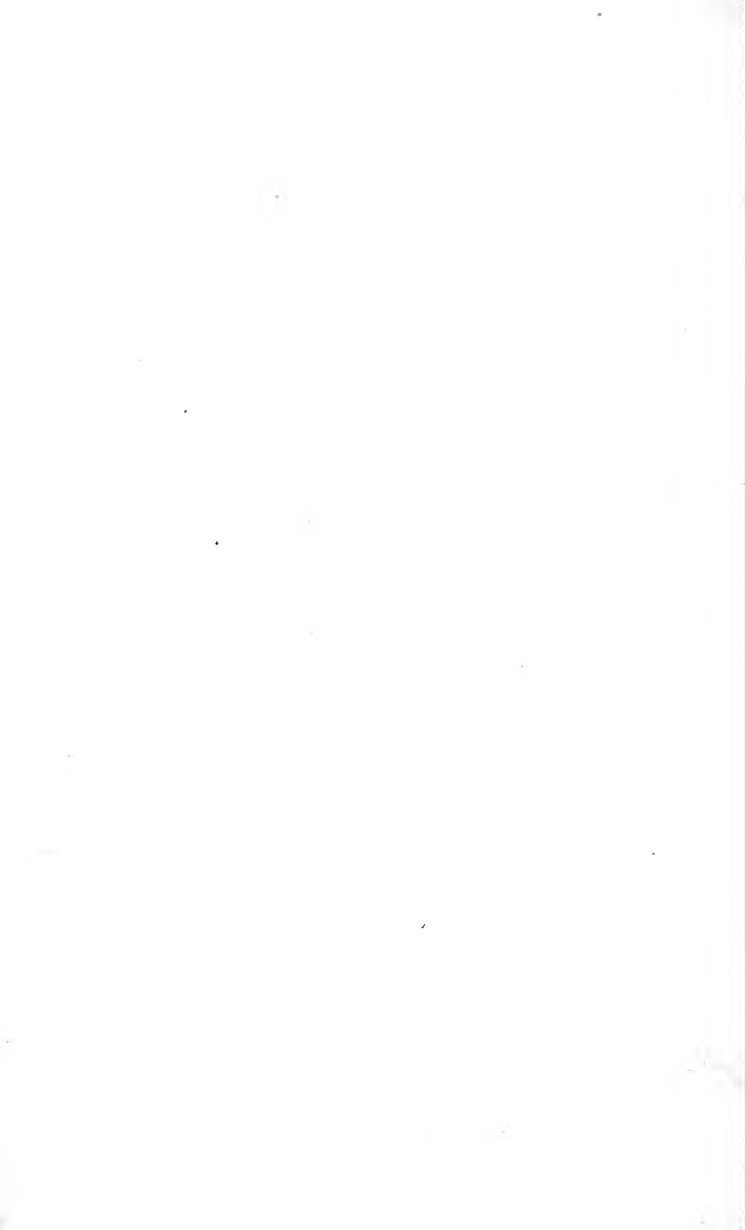
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# PURE CHRISTIANITY

THE

# WORLD'S ONLY HOPE.

BY R. W. CUSHMAN,

PASTOR OF BOWDOIN SQUARE CHURCH, BOSTON.



NEW YORK:

PUBLISHED BY LEWIS COLBY,

122 NASSAU STREET.

*Deposited in the Clerk's Office for  
the Southern District of New York  
May 23, 1875.*

9-3-30

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## DEDICATION.

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TO ALL WHO CAN BEAR KINDLY THE STATEMENT  
AND DEFENCE OF TRUTH ;

TO ALL WHO LOVE THE SAVIOUR, AND ARE WILLING  
TO KEEP HIS COMMANDS ;

TO ALL WHO DESIRE TO UNDERSTAND THE NATURE  
OF HIS KINGDOM, AND THE DESIGN OF HIS INSTITU-  
TIONS ;

TO ALL WHO LOVE OUR COUNTRY, AND DESIRE THE  
PERPETUITY OF ITS FREEDOM AND VIRTUE ;

This small Volume is Dedicated,

BY THEIR FELLOW-COUNTRYMAN,

AND FELLOW-CHRISTIAN,

THE AUTHOR.



## PREFACE.

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THE following little work, on the present aspect of Christianity and the duties of Christians, owes its origin to a resolution of the Ministerial Conference of the Boston Baptist Association, requesting the author to prepare an Essay on the responsibilities of the denomination with which they are connected. It was delivered before the Association at its thirty-third anniversary; and owes its appearance from the press to a unanimous vote of that body requesting its publication. It has been somewhat enlarged, however, and the notes have been added in confirmation, or illustration of its positions.

The state of religion and morals under the influence of "Catholicism" is so well known, and so often dwelt upon by the pulpit and the press; and is, moreover, so generally considered as the starting point of reform—the *ultima Thule* of corruption; that the author thought it unnecessary to enlarge on it. His aim was to show what is less understood—that the Reformation has needed reforming.

It is not a pleasant thing to animadvert on long established, religiously cherished errors. And it could be to no one more unpleasant than to the writer. He can say, sincerely, that he loves the features of

the Christian wherever he sees them, and that he recognizes them, to a greater or less extent, under every badge of religious profession. His connexions, moreover, being almost entirely among the supporters of the sentiments and institutes on which he has spoken, every social and worldly consideration pleads with him for silence where even "speaking the truth in love" may give pain to dear friends and excellent Christians. But the events, in the religious world, that mark the present time, show that the day has come when the corruptions of Christianity must be dealt with faithfully, and Christianity itself must be vindicated from the surreptitious institutes and usages which have claimed its authority and assumed its name. May God grant to all who love our Lord Jesus Christ in sincerity the knowledge of his truth; strength to obey his commands; and a willingness to part with a right hand for a pure conscience.

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## THE WORLD'S ONLY HOPE.

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“YE,” said Jesus Christ to the first disciples of his faith, “are the salt of the earth : but if the salt have lost his savor, wherewith shall it be salted ? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.”

This substance was selected by him as the emblem of his religion. It is familiarly known for its power of imparting an agreeable flavor ; and also for its power of preserving animal substances from decay.

The term *savor*, might direct our attention to the former of these properties rather than to the latter, but that the change supposed renders the substance worthless altogether : “It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.” It is supposed to lose not only its flavor, but its virtue.

To the experience of most persons in this country, this is an improbable supposition. It

is nevertheless not without foundation in fact. From the accounts of Maundrell and others, it appears that, not only on the borders of the Dead Sea, but also in other places where salt is found, the circumstance of its losing its saltness by exposure to the sun and rain, is not at all uncommon. That traveller speaks of breaking off a fragment of rock-salt in what is called the Valley of Salt, near Aleppo, the inner surface of which had its usual taste, while the outside, "though it had the sparks and particles of salt, had perfectly lost its savor."

The substance, then, in the degeneracy which Christ speaks of as possible, and in which Maundrell found it, might be called salt without saltness. It was matter without spirit; it was body without life. If it were to be mingled with animal substances, it would no longer resist their tendency to corruption. It could not be relied on: if it were, it would repay reliance with disappointment and damage.

It is not to the flavor, then, that he refers when he says, Ye are the salt of the earth, so much as to the power of resisting putrefaction and decay. He speaks of it as having an *antagonizing* property: and, in further enforcement of that idea, he adds, Ye are the light of the world. Without light the world would be in darkness: the light *opposes* the darkness, and preserves the



world from its sway. It is, then, the *antagonizing* property of the substance—*its power to resist corruption*, and to preserve in healthful soundness, that with which it mingles, of which he speaks when he says, Ye are the salt of the earth.

But who did he intend should bear this character? Not his personal disciples exclusively, but all others, in every nation and in every age, who should “obtain like precious faith with them.” As, in another of his expressive symbols—the parable of the leaven—the kingdom of heaven was equally represented by the remotest portions, in the circumference of the mass, as by that in the centre, with which the process began; so into whatever clime or age his religion should extend, he expected the truth of the figure to be sustained and illustrated by those who should bear the Christian name.

One thing more as to the scope of this symbol of salt. As the substance, the *material* of salt, is useless without its spirit; so the spirit is *effective* only as it acts through the medium of the material. By this we are admonished that Christianity is not to do its service to the world *as a mere abstraction*, but an embodied spirit—an incarnation: a spirit sending out its virtue through the life and action of its professors.

What, then, is the instruction which Christ in-

tended to convey? It is this: First, by implication, that the natural tendency of human society is towards corruption and dissolution; Secondly, that the divinely appointed counter-agent is the embodied, active spirit of Christianity; and Thirdly, that when a professedly Christian body has lost the Christian spirit, it is both worthless and contemptible; deserving neither respect nor favor.

Of the truth of the first of these lessons the history of mankind is full of melancholy illustration. From the day that sin entered Eden, the progress of mankind was, in morals, *downward*, till "the earth was corrupt before God; and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

A second illustration is read in the moral history of the world after the flood, as it was re-peopled by the righteous family of Noah. The second world began with the advantage of the instructions of patriarchal piety enforced by the warning example of the career and the overthrow of the first. Had the lesson been effective, and the virtues of the first of its generations been re-

produced in those that followed, Abraham had never been called forth from the land of the Chaldees, nor Israel been planted on the hills of Palestine.

A third illustration is found in the history of that very people Israel: a nation selected and severed from the rest of mankind, and enjoying the advantage not only of a pious origin, as the inhabitants both of the antediluvian and the postdiluvian world had done before them; and the advantage of the lessons derivable from the corruption and miseries of those who had been swept away before them, as the posterity of Noah particularly had done; but also the advantage of the lessons derivable from the degradation and wretchedness of those who were living around them. An illustration this, not merely of the tendency of mankind to corruption, but a melancholy example of the *force* of that tendency: a force which, in their case, bore onward in triumph over the safeguards of "the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises," which had given them a moral vantage ground above every other people.

A fourth and deeply instructive illustration of this tendency is found in those lands where the Gospel, in its first promulgation, triumphed over idolatry with its abominations; and wrought an

entire change in the moral aspect of society : but where, now, a corruption as rank festers even under the profession of Christianity as was ever seen in the days of heathen Corinth or Paphos. Such is Northeastern Africa ; such is Western Asia ; such is Greece ; such is Italy ; and such, in fact, is the most of Europe.

A fifth illustration, alas, is furnished by the moral history of our own beloved New England.

Our forefathers, with all their faults of bigotry and intolerance, were a godly people : a devout, self-denying, frugal, industrious, and humble people. But, as generations have come and gone, the virtues of the sires have shone less and less brightly in the sons ; till now, in impiety, infidelity, luxury, and licentiousness, we seem fast treading the downward road by which the people of other times and other lands have sunk to debasement and ruin.

Now, in every instance it would seem that the element of evil had proved an overmatch for the element of good : that neither the primeval, nor the patriarchal, nor the Mosaic, no, nor yet the Christian dispensation, has been able to furnish to the world an element of conservativeness sufficiently powerful to resist its downward progress to corruption. Such is the imputation which the enemies of religion seem justified by

its history in casting on every form of it which has claimed an origin from heaven.

The Christian religion—the last and the most perfect dispensation that God has given—appears as powerless over a great portion of the world where it is professed, as did ever the religion of any other professedly divine dispensation which went before it: and we might almost add, as powerless as *any* religion acknowledged to be the mere invention of men.

Take Italy, for instance. Looking over that land in its present moral aspect and comparing Italy *as it is*, nominally Christian, with Italy as it was when pagan, we might ask, What better is Italy, now, under the religious sway of her christian “Pontifex Maximus,” than she was under her pagan?

Take Asia Minor and Greece: countries favored by the preaching of apostles; the seats of the churches of Galatia and Ephesus, of Corinth, of Philippi, of Colosse, and Thessalonica, the original possessors of the Pauline epistles: and the churches of Philadelphia, Smyrna, Thyatira, Laodicea, Pergamos, and Sardis, to which were directed epistles from Christ: and what do you find there now?

You find, not Christian churches, but one mighty religious organization, called a church, embracing the entire Greek population; whose

offices and ministry, and the moral character of whose membership, have witnessed no change for ages, because they are believed to have attained a development which admits of no improvement.

“The people,” says a late American traveller,\* “are furnished with numerous substitutes for the pure Gospel; are riveted to dead forms; believe themselves to belong to the only true church, and heirs of salvation because they are baptized, have been on a pilgrimage, or have done some supposed work of merit; and are resting perfectly satisfied with their state and prospects.”

The right to membership is inherited by birth. Baptism with them is regeneration. By the catechisms of the church they are taught that it cleanses both from original sin, and from sins deliberately committed: and it is a common saying among them, that a man baptized goes not to hell. The priests claim to be invested with mysterious power from heaven. The people regard them as having, by virtue of their office and without regard to their personal character, the power of pardoning sin, and the entire control of their eternal destinies.

A scene, which is of annual occurrence on the shore of the Bosphorus, will, perhaps, give a more distinct idea of the present state of Greek

\* Dr. Hawes.

Christianity than any general description can do. It is called the baptism of Christ!

A strong guard of Turkish soldiery are found assembling at early dawn upon the shore, and forming into a hollow square. The votaries of the crescent are gathered to keep the peace among the followers of the cross! A procession is soon seen advancing from the church, with furious singing and flaming torches, bearing high above the heads of the multitude, who are bowing and crossing themselves, a train of pictures; the *foremost* of which is that of the Virgin Mary; *then* of the Saviour; after which that of the Baptist; and then the Spirit in the form of a dove. A shout from Mussulman spectators—a shout of indignant curses upon Christian idolatry—mingles with the hymn to the Virgin, as the procession moves onward to the shore.

The Bishop, arrayed in gorgeous apparel, and crowned with a mitre of silver and gold, and bearing in his hand a cross, is borne aloft on a kind of throne by the abject multitude, that his sacred feet may not touch the earth.

As he passes, they are pressing with uncovered heads to kiss, if they may, but the hem of his garment; too happy if they may meet his eye, or get in the direction of his lifted hand; and

eagerly asking each other, after he has passed, if they have *caught a blessing* !

The files of Mohammedan soldiery open to receive the Christian procession of bishop, priests, and pictures ; and close again to guard them from the too near approach of their worshipers.

The hollow square, of which the military on the shore form a part, is completed on the water by boats, and sloops, and lighters anchored side by side, and densely filled with men, women, and children.

On the shore, in the centre of this vast multitude, stand—abhorrent and blasphemous spectacle!—six naked men as *the godfathers of Christ*, in this ceremony of his baptism ! !

In this instance, however, not an image in human form but a simple cross is made the representative of Christ. The bishop, standing on the shore with his naked attendants at his side, and balancing the cross in his hand, while the multitude stand hushed in breathless expectation, suddenly hurls it into the sea. The godfathers plunge into the flood, and rush, in furious struggle with each other, to seize it and bring it to land. And this, *this* compound of absurdity, idolatry, indecency, and blasphemy, is “The Baptism of Christ !” The successful competitor in the struggle for the cross, after swimming through the circle of boats to give the women



and children the opportunity of kissing from it its dripping waters and proclaiming the performance of a miracle, in the change of the water with which the cross is wet from salt to fresh, returns, with his clothes in one hand and the cross in the other, to the church, amid demonstrations of homage from the multitude, as to the peculiar godfather of Christ.

His companions who may not have been drowned in the contest, as sometimes they are, cursing their bad fortune, come lingering behind. A contribution is levied on all who would share in the merits of the baptism, to furnish a feast to the administrators : a feast in wine and song, in drunkenness, and fighting, and downright debauch ; and the scene is usually closed by the interference of the Turkish police.

And this, says the Greek, is Christianity. And this, replies the disciple of the Arabian impostor, *is* Christianity. And such must we, too, add with sorrow, is Christianity as it now is where once it was preached by apostles.

It is no matter for wonder that Mussulman and Jew, however they may abhor each other, unite in their curses on the Christian name. And, verily, when the salt has so lost its savor, what else is it good for but to be cast out and trodden under foot of men ?

But little better is the present condition of Christianity in the *Protestant* States of Europe.

As to the profession of it, that, as in Italy and Greece, is universal. And, as in those countries it can be said that Christianity has put an end to the worship of Jupiter; so among European Protestant communities it can be said that it has put an end to the worship of the Virgin. And as the people everywhere profess and call themselves Christians; so the means of religious knowledge appear everywhere abundant. The eye of the traveller is met on every hand with churches and cathedrals; with manses and episcopal palaces; and with a ministry ample, as to numbers, to the utmost want of every community.

But when he seeks for *the fruit* of Christianity; when he seeks for the evidence of renovation; for the evidence of the control which it exercises over selfishness, lust, ambition, pride, anger, jealousy, contempt, injustice, oppression, and violence; what else can be his conviction but that *there* also Christianity is but a form without life, and a name for a spirit departed?

With the condition of religion, as by law professed and established in Great Britain, most of my readers are probably acquainted. They have

heard of her horse-racing and fox-hunting ministry ;\* her pluralities and sinecures ;† her tithes, her fattened bishops, and her starving curates ;‡ her emp-

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\* The following advertisement was taken from the London Morning Herald of April 15th, 1830: "To be sold, the next presentation to a vicarage, in one of the midland counties, in the immediate neighborhood of two of the finest packs of hounds in the kingdom. The present annual income, about £580, subject to curate's salary. The incumbent in his 60th year."

† The London Morning Chronicle of July 13th, 1824, contains an advertisement, from which it appears that the Rectories of Wanstead, Woodford, Great Paindon, Fifield, and Rochford, with the Vicarages of Filstead and Raydon, paying together, for the support of a gospel ministry, the sum of £4175, or nearly twenty thousand dollars a year, were held by one man.

‡ The following extract from the life of that pious and laborious minister of the English Church, the Rev. Thomas Scott, the author of the Commentary, is illustrative: "Within a few months after my marriage I was led to exchange my curacy of Stoke for that of Ravenstone. This was done at the instance of the Vicar of the latter place, the Rev. Mr. Chapman, an unmarried man, 70 years of age. He had hitherto kept no curate, but had occasionally applied to me for assistance; and now, as he wished to engage one, and I was at this time reputable and not suspected of Methodism, (i. e. what we understand by a devotional piety,) he offered me his curacy, with a salary of £40 a year; £15 more than I received at Stoke." Twenty-five pounds a year, or something less than \$125, then, was his support at Stoke! Compared with this, and, as one might infer from the language of Goldsmith, compared with the *general* situation of the men who do the real service of the 'cure' of souls, Mr. Scott, when at Ravenstone, "Was passing rich with forty

ty churches ; her proud, prodigal, and licentious aristocracy,\* and her ignorant and riotous populace : † each composing a part, and all composing

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pounds a year." And this, while some of the clergy have thirty, forty, and even fifty thousand pounds, or *two hundred and fifty thousand dollars* per annum !!

\* That there are truly good men—men who are examples of every social and domestic virtue, and men of real piety, among the aristocracy of England—is beyond a doubt.

Still there is reason to believe that the language of Bulwer is but too true. "They are more remarkable," he says, "for an extravagant recklessness of money ; for an impatient ardor for frivolities ; for a headlong passion for the caprices, the debaucheries, the absurdities of the day, than for any of those prudent and considerate virtues which are the offspring of common sense. How few of their estates are not deeply mortgaged ! The Jews and the merchants have their grasp upon more than three parts of the property of the peerage."

† With a population loaded and crushed into the very dust, as is that of England, by the burdens of tithes for the support of a ministry in which it is allowed no choice, and taxation for the support of a government which shows it no mercy ; ignorance, indeed, is anything but a crime, and insubordination almost a virtue. "The iniquitous corn-laws," said a wealthy manufacturer to Lester, (see his *Glory and Shame of England*, vol. i., p. 199), "take one third of all the wages of the operatives from them, and put it into the pockets of the landholders. The commonest necessities of life, in consequence of the bread tax, cost as much again in England as they do on the Continent, or in the United States : and this enormous revenue goes to the landed aristocracy. Besides this, the operative is compelled to support the Religious Establishment. Then there are a multitude of regular or occasional taxes the poor are obliged to pay, which keeps them in

the sum total of the Church of England, with a Charles the Second or a George the Fourth as the Defender of its Faith and its acknowledged head !

Of the condition of Christianity on the Continent some judgment may be formed from its condition in what is justly deemed the most enlightened portion of it.

“Membership in the Protestant Church of Prussia,” says one of the most industrious and accurate of travellers, whose talents and toils are among the brightest ornaments and richest benefits of our country, “depends not on the state of the religious affections, but on the amount of Bible knowledge. If children are found to have sufficient knowledge of the Bible to enter the church, they are admitted at the age of fourteen. If they

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a state of the deepest depression.” “The Englishman,” says Lord Brougham, “is taxed for everything that enters the mouth, covers the back, or is placed under the feet : taxes are imposed upon everything that is pleasant to see, hear, feel, taste, or smell ; taxes upon warmth, light, and locomotion ; taxes upon everything on the earth, in the waters, and under the earth ; upon everything that comes from abroad, or that is grown at home ; taxes upon the raw material, and upon every value that is added to it by the ingenuity and industry of man.” And this enormous system of taxation for the support of the Religious and Civil establishments, forces millions upon millions to the utmost verge of endurance both of toil and penury, compared with which the condition of the Southern slave is a condition of opulence and ease.

have *not* the requisite knowledge, they are remanded to school.

“I was taken to a school,” he observes, “of boys and girls from fourteen to seventeen years of age, who were doing nothing but reading the Bible. They were vagrants from other places ; and were as vicious and perverse a looking company of children as I ever saw. All over their countenances, in characters too legible to be mistaken, were inscribed the records of malignity and evil passions. They had not obtained the amount of Bible knowledge requisite for their admission into the church ; and were, therefore, sent here to acquire it.

“The day for a new examination was near by, at which time the greater part of them would probably be received into the church. Such reception is *indispensable*, because, without a certificate of confirmation from the priest, it would be nearly or quite impossible for any one to obtain a place as a servant, apprentice, or clerk ; or even to get married.

“The consequence of all this is, that the whole community are members of the church. The gamester—in a country where gaming is a national vice,—the drunkard, the thief, the libertine, the murderer,—alike the malefactors who are in prison under the sentence of the law, and the

crafty and powerful who by force or fraud have eluded its judgments,—*all* are members of the Church of Christ! Such ascendancy has faith over practice in the eye of the law,—so much more important is the legal name by which the tree is called than the fruits which it bears.”\*

Who can wonder that Voltaire, mistaking such a state of things to be really the fruits of the religion of Christ, and judging the tree by its fruits, dedicated his life to the extermination of it from the earth; and that Prussia’s own monarch became his bosom friend?

But *is* this Christianity? Are these ecclesiastical organizations, and the morals of those who are embraced in them, the legitimate fruit of the religion of Jesus Christ, and the consummation of what it can do for the world? Has that religion no commands here disregarded? has it no spirit here wanting, and no motives to holiness here contemned?

Let us see. One of its inspired expounders has told us that “the grace of God that bringeth salvation teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;” and that “our Saviour Jesus Christ gave himself for us that he might redeem us *from all iniquity,*

\* Mann’s Seventh Annual Report, p. 179.

and purify unto himself a peculiar people *zealous of good works.*”\*

Another of them has taught us that the original christian church was “built up a *spiritual* house, a *holy* priesthood, a chosen generation, a peculiar people.”† And a third has declared that Christ “was manifested to take away our sins; and that whosoever sinneth hath not seen him, neither known him.”‡

In the face of the connexion of church with state, Christ himself has solemnly averred that his “kingdom is not of this world.”§

In the face of civil and ecclesiastical interference with religious liberty, which has enforced uniformity by the terrors of confiscation, imprisonment, sword, and fire, his Statute Book declares that “every one of us *shall give account of himself to God*; by his own Master he shall stand or fall;” and indignantly demands, “Who art thou that condemnest the household servant of another?” (Macknight’s translation.) In opposition to birthright membership and baptismal regeneration is the declaration that they who are accounted “the sons of God” are such as “believe on the name of Christ;” and are “born” into the Christian family, “not of blood, nor of the will of the flesh, nor of the will of man, but

\* Titus ii. 12, 14. † 1 Pet. ii. 5. ‡ 1 John iii. 5, 6.

§ John xviii. 36.



of God." And, against the gradations of rank in the ministry, almost everywhere established in the old world,—of Curate, and Rector, and Dean, and Priest, and Bishop, and Archbishop, of Suffragan, and Metropolitan ; an almost topless mountain of ambition, where

" Hills peep o'er hills, and Alps on Alps arise,"

from the humble pastor up to the universal Bishop of the triple crown, who " sitteth in the temple of God showing himself that *he* is God,"\* the self-styled Regent of heaven, earth, and hell ; —against the whole spirit and structure of it, stands the rebuke of Christ : " Ye know that the princes of the nations domineer over them, and the great exercise their authority upon them. *It must not be so amongst you* : on the contrary, whosoever would be great amongst you, let him be your servant ; and whosoever would be chief amongst you, let him be your slave : even as the Son of man came not to be served, but to serve, and to give his life a ransom for many."†

No, the religion of Christ is not to be held responsible for these ambitious worldly establishments. They are the growth of ages of darkness, in which it was foretold by apostles " that Antichrist should come ;" in which " the mystery of iniquity should work ;" and " Satan should deceive the nations."

\* 2 Thes. ii. 4.

† Matt. xx. 25, 26. Campbell's Trans.

The *means* by which the Christianity of the old world has so lost its savor, deserve the careful enquiry of every friend of true religion in this country, where we have hoped that human happiness and glory are to have the opportunity of another trial.

It does not seem possible that any unprejudiced enquirer can bring the national churches of the eastern continent to the test of the New Testament model, and fail to see that they are chargeable with departure from that model in, at least, three respects: in the use of the ordinances; in the terms of membership; and in the constitution and prerogatives of individual churches: any one of which, with human nature as it is, is sufficient to work universal corruption.

Of this departure the Roman Catholic Church affects no concealment;\* but claims the power

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\* How clearly and decidedly the highest Roman Catholic authorities speak on "the *original* mode of baptism" may be judged from such writers as Father Mabillon, Muratori, &c. Lewis Antony Muratori, Librarian to the Duke of Modena, an author of 46 folio volumes; 'a man,' says Robinson, 'to be had in everlasting remembrance for the extent of his knowledge, the indefatigableness of his application, the refinement of his understanding, and the accuracy of his taste;' in the 4th vol. of his antiquities of the Middle Ages of Italy, speaking of the rites of the church of St. Ambrose at Milan, and of the Ambrosian method of trine immersion, says, "The priests preserve a shadow of the ancient form of baptizing, for they do not baptize by pouring, as Romans do: but, taking the infant

to make such changes. And the Oxford party in the Episcopal Church do not profess to look to the *primitive* churches for pattern, but to the

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in their hands, they dip the hinder part of his head three times in the baptismal water, in the form of a cross: *which is a vestige yet remaining of the most ancient and universal practice of immersion.*"

Father Mabillon, a Frenchman by birth, a Benedictine Monk by profession, who spent a great part of his life in historical researches concerning the church in France, Germany, and Italy, in a work called "*Acta Sanctorum,*" on the Acts of the Saints of his order, in 9 volumes folio, speaking of a certain St. Liudger, says that "although there is mention made in his life of baptizing a little infant by pouring on holy water, yet *it was contrary to an express canon* of the ninth century; contrary to the canon given by Stephen;\* contrary to the general practice in France where trine immersion was used; contrary to the practice of the Spaniards, who used single immersion; and contrary to the practice of many who continued to dip till the fifteenth century." For each of these positions he gives his authorities.

Paul Maria Paciaudi, Librarian to the Duke of Parma, and one of the most learned antiquaries of the last century,

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\* He alludes to a rule given by Pope Stephen III. in the year 754. That Pope had been obliged, by the danger Rome was in from the king of the Lombards, to flee into France to seek assistance from Pepin. While there, some monks consulted him on different matters relating to the church. He gave his opinion on 19 questions. One of the questions proposed was, Whether, *in case of necessity*, by illness of an infant, it were lawful to baptize by pouring water out of the hands, or a cup, on the head of the infant? Stephen answered: "If such a baptism were performed, in such a case of necessity, in the name of the Holy Trinity, it should be held valid." It should be remembered that the decisions of Popes are laws for the church for all coming time; and that an order of a council is as valid, in the eye of a Catholic, as an apostolical canon. Hence he is not shocked at finding that a ceremony is neither scriptural nor ancient.

state of things which existed in the fourth century: regarding Christianity as a tree *planted* by Christ and his apostles, but the fruit of which required three hundred years to ripen!

The Reformation, which called the national Protestant Churches into being, or rather modified the form of national establishments previously existing, was left by the Reformers incomplete; as has been acknowledged by many of the most enlightened of their communions; and little or nothing has been amended since Luther, and

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in a work which was published by authority at Rome, and dedicated to Pope Benedict XIV., in speaking of the two baptisteries at Ravenna, which, of late years, it has become so common with a certain class of polemicists to refer to, in evidence on the primitive mode of baptism, exclaims against the representation in the following terms: "At quæ monstrantur ejusmodi emblemata! Numquid Christus Dominus *adspersione* baptizatus? Tantum abest a vero ut nihil magis vero possit esse contrarium: sed errori, et inscientiæ pictorum tribuendum, qui quum historiarum sæpe sint ignari, vel quia quidlibet audendi potestatem sibi factam credunt, res, quas effingunt, mirifice aliquando depravant: alter ex altero exemplum sumat, nec prioris errata posterior apta correctione devitet. But what monstrous things are emblems of this sort! Was Christ the Lord baptized by aspersion? So far is that from truth that nothing can be more contrary to truth: but it is to be attributed to the error and ignorance of painters, who, as they are often ignorant of the histories, or because they think a certain license is allowed them, wonderfully vitiate sometimes the things they represent: one copies from another, nor does the latter show by a suitable correction the errors of the former."

Calvin, and Knox, and Cranmer, ceased from their labors. The commissioners who were appointed in the reign of Charles II. to revise the liturgy of the English Church, "*desire that it may be considered that the first Reformers, out of their great wisdom, did, at that time, compose the liturgy so as to win upon the Papists; and to draw them into their church communion by verging as little as they could from the forms before in use!*"\*

Attempts, it is well known, were made on the Continent, to bring the churches with which the work of reform had begun, to a closer conformity to the New Testament model, which the Reformers themselves opposed; although they acknowledged their own nonconformity to that model!

Calvin acknowledged, for example, that the

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\* Taylor says the English reformers never wished to complete the reformation in any such sense as would carry the churches back to the simple New Testament model; but rather that it was their wish to reach the position which, in fact, the Oxford party are aiming at. "What the English reformers had in view, was ANCIENT CHRISTIANITY, or the doctrine, and discipline, and ritual of the Nicene age (i. e., the 4th century); and so far as the altered condition of the social system, and *so far as the secular despotism allowed them to follow their convictions*, they realized their idea; and probably would have done so to the extent of a close imitation, had it been possible, of all but the more offensive features of that early system."—*Taylor's Ancient Christianity*, Phila. ed. p. 31.

original terms of the apostolic commission require immersion, and were so understood by the ancient Church.\* and yet he directed the use

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\* The following extracts from his writings, (a full translation of which our space forbids), on the meaning of the words of Christ, on the practice of the primitive church, on the qualification prerequisite to a reception of the ordinance, on the obligation to adhere strictly to the Saviour's command, and on the wickedness—the *impia et nimis crassa profanatio*—of applying the ordinance to any one who is without faith; present a painful contrast between his knowledge of his Master's will and his practice:—between the institutes of Christ and the institutes of Calvin.

“The word itself (used in the command of Christ) signifies to immerse, and the rite was performed by John and Christ by the submersion of the whole body—a rite well known to have been observed by the ancient church:—to apply it to one without faith, of which it is the seal, is an impious and gross profanation. But *I say* that the children of the pious are born sons of the church: and though the rite clearly was performed among the ancients by the immersion of the whole body in water, it is a valid custom, now, that the minister besprinkles the body or the head only.”

Can it be a matter of wonder, since the Genevese *must* shape their religion by the “*dico*” of a mortal, that they should prefer a Catholic pope to a Protestant one? For the present state of things at Geneva, see note, p. 40.

Quod ad externum symbolum pertinet, utinam genuina Christi institutio valuisset, quantum par erat ad cohibendam hominum audiciam. . . . Etsi autem me non latet, quam vetusta sit adventitiæ hujus farraginis origo, respuere tamen mihi et piis omnibus fas est, quicquid ad Christi institutionem addere ausi sunt homines. . . . Quibus experimentis (scil. benedictio, chrisma, exsufflatio, &c.) discamus, nihil vel sanctius esse vel melius vel tutius quam unius Christi auctoritate

of sprinkling, as though that were an act of obedience to Christ *to do one* thing when he had commanded *another*! And the fathers of the Church of Scotland, and of the Independent Churches of England, adopted "the form approved by that famous, godly, learned man, John Calvin," instead of that which "godly John Calvin" acknowledged to have been com-

contentos esse. . . . Cæterum mergaturne totius qui lingitur, idque ter an semel, an infusa tantum aqua aspergatur, minimum refert: sed id pro regionum diversitate ecclesiis liberum esse debet. Quanquam et ipsum *baptizandi* verbum mergere significat, ritum veteri ecclesiæ observatum fuisse constat.—Inst. Lib. iv. cap. 15. § 19.

Cæterum ex his verbis colligere licet, baptismum fuisse celebratum a Johanne et Christo totius corporis submersione. Quanquam de externo ritu minus anxie laborandum est, modo cum spirituali veritate et Domini instituto ac regula congruat.—Comment. in Joann. iii. 23.

Acta 8—37. "Si credis ex toto corde," &c. Quod non admittitur eunuchus ad baptismum nisi fidem professus, hinc sumenda est universalis regula, Non ante recipiendos esse in Ecclesiam, qui ab ea prius fuerant alieni, quam ubi testati fuerint Christo se credere. Est enim Baptismus quasi fidei appendix, ideoque ordine posterior est. Deinde sidatur sine fide, cujus est sigillum, et impia et nimis crassa est profanatio. . . . Sicut autem adultos fide inseri certum est, ita piorum liberos dico Ecclesiæ filios nasci et ab utero reputari in Christi membris, quia hac lege nos Deus adoptat, ut sit etiam seminis nostri pater.—Acta viii. 37.

"Descenderunt in aquam." Hic perspicuus, quisnam apud eteros baptizandi ritus fuerit, totum enim corpus in aquam

manded by Jesus Christ. And Luther not only acknowledged the true import of the Saviour's command, but, in his German version, correctly translated it:\* and then left the religious con-

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*mergebant: nunc invaluit usus, ut minister corpus vel caput tantum aspergat.—Acta viii. 38.*

\* During the agitation, in the American Bible Society, of the question which had so deplorable an issue—the question whether the words expressive of the ordinance of baptism should be translated in the versions of the Scriptures which are given to the heathen—the Baptist members argued that even consistency required their translation, inasmuch as the Society was printing and circulating Luther's version, and others, in which these words were translated. The argument was met by a denial that the words employed by Luther conveyed any such idea as immersion. As this denial, first made, so far as we are aware, by Dr. Henderson, has been repeated with so much confidence as to have given the matter almost the air of a settled question; it may be well, in this place, to show on what authority the assertion was then made by members of that Society, and is here repeated.

The word (*taufen*) employed by Luther differs slightly in its orthography and sound from that (*tauchen*) now employed in German to express immersion; and is used, now, only in its ecclesiastical acceptations. It may therefore, to a common, unlettered German mind of the present day, convey no other idea than that which corresponds to the practice of the German churches. It was on this ground, probably, that the denial was made by Dr. Henderson on the other side of the water, and echoed on this.

But the question is, not what an unlettered German, who now never sees or hears anything of the word but in connection with the act of sprinkling, understands by it; but what



science of Germany to struggle, as best it could, between conviction of duty to Christ, and the necessity of obedience to the secular power; from

is its proper signification as it was once in common use? and what did *Luther* understand by it?

On these questions the following authorities are conclusive.

1st, *On the meaning of Luther's word, taufen.*

HEINSIUS, in his large German Dictionary, 4 vols., Hanover, 1818—1822, says, "*Taufen* signifies, in a general sense, to plunge into water or any other fluid: (as a bomb dipped (*getauft*) in pitch and rosin:) in a more limited sense, to immerse in water in a religious way." And then he adds—as any lexicographer would of course—a definition corresponding to present usage, viz.: "in the Christian Church, to wet one with water in a solemn manner as a sign of moral purification, and thereby receive him into the fellowship of Christians."

KALTSCHMIDT, in his large 4to. German Lexicon, Leipsic, 1834: "*Taufen*, to immerse (*eintauchen*); to consecrate to Christianity; to name." Here we see the same method,—first, giving the proper signification of the word, that is to say, its literal meaning, and then a definition which conforms to present practice.

2nd, *Its correspondence with the word, in present use.*

SMITTHENNER, in his Etymological Dictionary published in 1834, says, "*Taufen*, in old German *toufjan*, from *toufa*, which signifies *Tiefe*; (i. e. the deep) consequently it means to immerse."

SCHWENCK, in his Etymological Dictionary (3rd edition, 1838), says, "*Taufen*, to immerse in water; specially, to purify with water for admission to the Christian Church.—*Taufen* is the same (etymologically) as *tauchen*," i. e. to dip.

GENTHE, in his German Synonymes, 1838, says, p. 278: "*Tauchen* and *taufen* were originally the same. The act expressed by *taufen* was performed by immersion (*untertauchen*—

subjection to, and dependence on which, he forbid the churches to emancipate themselves.

But not only was there this acknowledged

*chen*). At present the word *taufen* retains its proper signification, to overwhelm with water, only in the figurative expression, '*Getranke taufen*,' (to baptize strong drinks) by pouring water upon them in the glass."

WIEGAND, in his German Synonymes, published at Mayence, 1840—3, in 3 vols.—a work considered by Dr. Sears, of Newton, to whose kindness and invaluable German library I am indebted for these authorities, to be the most learned, as it is the latest,—says, "*Taufen*, originally equivalent to *untertauchen* (to dip under), signifies in its religious use *to immerse in water*." He then proceeds to give his authorities: and among them, it will be observed, he quotes Luther.—"So, for example, the Jews baptized (*tauften*) the heathen before receiving them by circumcision; so John the Baptist (*Taufer*) baptized (*taufte*) into Christ; and so the first Christians were baptized (*getauft*)." In a note, he quotes in confirmation of his statement, Luther's translation of II. Kings v. 14: "Then he went down and dipped himself (*taufte sich*) seven times in Jordan." Also the following sentences from early German writers, viz. "Dip (*taufen*) the balls in melted sulphur and pitch." Feuerbach.—"The Strymon, in which the flock of cranes dip (*taufte*) their crooked wings." Opitz.—In volume ii. p. 478, he says, on the word *tief* (deep), that "it is of the same root with *taufen*, which properly signifies to put under water."

### 3d, *The direct and explicit testimony of Luther himself.*

The following too literal to be elegant translation of a passage in a sermon on "the Sacrament of Baptism" may be found in Walch's edition of his works, vol. x. p. 2593. "Although, in many places, it is no longer the practice to thrust children entirely into the water and dip them, but merely to pour water on them with the hand, nevertheless it ought so to

departure from the New Testament model *as to the ordinance itself*, but as to the *subject* to which it was applied. And the embarrassment which was thus created in tender minds, must have been greatly increased by being first told, as by Luther they were told, that “it cannot be proved by the sacred Scripture that Infant Baptism was *instituted* by Christ, or *begun* by the first Christians *after* the apostles;” and then forbidden to neglect the application of it to their children, or to remedy the error in a profession of their own faith—however important a strict adherence to the Scriptures might be to them as “the answer of a good conscience,”—on peril of persecution and death as anabaptists.\*

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be; and it would be right, if the child, or any one who is to be baptized (*getauft*), should, according to the meaning of the word (i. e. according to the meaning of the German word *taufe*), be entirely sunken in the water and baptized (*getauft*), and taken out again. For the word *taufe* in German, comes undoubtedly from the word *Tief* (deep), inasmuch as we sink deep (*tief*) in the water whatever we baptize (*taufen*).”

We beg pardon of the reader for detaining him so long with these references: but a man must sometimes wade both through lumber and through rubbish in these days if he would get at the truth.

\* “Bishop Burnet (*Hist. of the Reformation*, ii. p. 176,) attributes the rise of the Baptists of Germany, to their carrying out the principles of Luther regarding the sufficiency of the Scriptures and the rights of private judgment. In this the

The religious feelings, when thoroughly waked, are the strongest in human nature. The eternal, the invisible, the mysterious, and the holy, give them a power which, if resisted by a questioned authority, rushes on over every barrier with the impetuosity of a cataract ; till, at length, reason and conscience themselves are borne away and overwhelmed in the eddying abyss.

And thus it was in Germany, in the Low Countries, and in Switzerland. Thousands, no doubt, forbidden to follow out some of the clearest commands of Scripture, proceeded, at first, on the simple determination to obey God rather than man ; but, in the excitement and peril of that determination, they ran into the wildest excesses ; and brought upon themselves a swift, and history has declared, a *merited* destruction. A verdict which we undertake not to dispute. But we do believe that if the reformers had acted frankly and fully on the principle that "the Bible, and the Bible alone, is the religion of Protestants," the page of history would never

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Catholic writers agree with him, who charge Luther with being the father of the German Baptists, and say that when he presented them, 'he let out the life of his own cause.' Those Baptists themselves declared that they learned their principles from Luther."—See *Mr. Hague's Historical Discourse*, p. 66

have been stained with the blood of Munster, or darkened with the fanaticism of St. Gall.

The observation of Merle d'Aubigne is in general true, though the history of the reformation seems hardly to sustain it, that "such opinions, as were entertained by those men, are not to be expelled by whippings, nor drowned in the waters into which those who profess them may be cast; that they again come forth from the depth of the abyss, and the fire but serves to kindle, in those who adhere to them, a fiercer enthusiasm and thirst for martyrdom."

The wars of the holy alliance of church and state, however, were finally successful: the fires of fanaticism were quenched in blood, and the voice of wearied truth was silenced.

The doctrine of the Church of Rome, that men are brought into a state of salvation by baptism, for a time in jeopardy, was again everywhere established; and the Church sat down under the shadow of the State to fatten and sleep on its bounty, and to repay it with giving to its children, though slaves of sin, the name of Christian and the hope of heaven.

Thus ended "The Reformation." As to faith, in Geneva\* it has ended in Socinianism:

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\* The condition and prospects of Geneva at the present time are truly melancholy. And they furnish a sad comment

in Germany, in Rationalism ; in France, which put out its earliest light in the massacre of St. Bartholomews, in open and utter infidelity.

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on the liberty which those have taken with Christ's commands, whom he had delivered from Papal darkness, and called to lift on high the lamp of his pure word for the guidance of mankind. We have already shown, elsewhere, the glaring inconsistency between the *admissions*, and the *prescriptions* of the Genevan reformer:—between the institute of Christ and the institutes of Calvin: and have spoken of the injury which must be expected to result to conscience and character from 'breaking, and teaching men to break,' the commands of Christ. But the following extracts from a work recently published in Glasgow, entitled, *Notices of the State of Religion in Geneva and Belgium*, for which I am indebted to a note of the admirable 'address' of Rev. Dr. Williams on *The Conservative Principle of our Literature*, present so forcibly the consequences of a violation, by Protestants, of the fundamental principle of Protestantism, that I cannot but commend them to the attention of my readers. "In the Genevese territory itself, the progress of Popery is rapid beyond all precedent. For a long period subsequent to the Reformation, there could have been few, if any, resident Catholics within the territory. A great and rapid change has recently taken place. During the long occupation of Geneva by the French, that is from 1798 to 1814, both infidel and Popish influence made alarming progress. In the latter year, a small additional territory was annexed, by treaty, to Geneva, and being taken from Savoy, the population was entirely Catholic. It was at this period that the Roman Catholic religion won the support of the State, equally with the Protestant. From that time the activity of the Popish clergy and their party has been unremitting ; and by the formation of schools, by domiciliary visitation, by public processions, by preaching, by the press, they are straining

And, as to morals, it has ended just where it began: in wide-spread licentiousness and loathe-

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every nerve to reduce long rebellious Geneva to her abjured allegiance to the See of Rome. Far from attempting to conceal their efforts, their object, and their confident expectations, they glory in avowing them; they already exult in their anticipated success; and, with too large a proportion of such a population as they have to do with, confidence is regarded as the *prestige* of victory. It is not long since the Popish party modestly requested that the chief church in Geneva, Calvin's church, the cathedral itself, should be restored to them. Except when the *eclat* of a communion attracts a throng of Unitarian formalists, the cathedral, we have seen, is nearly empty at the usual worship of the Sabbath; and the cold of winter is such an overmatch for Unitarian ardor, that during that season they surrender their cathedral, without a sigh, to the undisturbed possession of the fogs and frosts, inviting the few worshippers who are not quite benumbed, to assemble in a small and more comfortable place adjoining. The Roman Catholics sought the restoration of a place of worship for which the Protestants appear to have so little need, accompanying the request with the sacrastic intimation, that they would keep the cathedral open all the year round, and that their numbers would keep it warm enough even during the winter's cold. The clergy, it is said, avow their conviction, that the question of occupancy is but a question of time; that there is no doubt that Geneva will soon be their own again; and remark with good humor, that the Protestant motto will require no change, and will soon be fulfilled in another sense than that in which its authors meant it—'*After darkness, light!*'\* The progress of the Popish population, completes the danger. By the annexation of the new territory, and also by a perpetual immigration

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\* "Post tenebras, lux," the motto on the escutcheon and coin of Geneva.

some corruption, in which not only infidelity must be baptized and licentiousness sit at the table of

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of poor Savoyards, in quest of the comforts of Geneva (like Hibernian immigration into Britain), the Roman Catholics have now upwards of 27,000 out of a population rather under 60,000 ; and during the last five years, the Catholic population increased by three thousand, while that of the Protestants diminished by two hundred, the former by immigration into the territory, the latter by emigration from it. That advancing minority will become, and probably will soon become, an actual majority, and then, suffrage being universal, Geneva may, by the vote of a majority of her citizens, lose her rank among Protestant states, renounce by open profession the Protestantism which in fact her ministers and her people have already betrayed, and re-annex herself to Rome. \* \* \* \* They have Unitarianism established already, and Catholicism virtually established along with it, with the near prospect of its arriving at an ascendancy, possibly an exclusive ascendancy." These are not the hasty and ill-advised opinions of a foreign visitant, after the lapse of a few days of hurried observation. He quotes from a publication of the distinguished Merle D'Aubigne, the author of the well known History of the Reformation. In a work of his, "*La Question de l'Eglise*," that eminent man, himself a resident of Geneva, says : "The faith of our fathers made Rome tremble at the name of Geneva ; now, alas ! Geneva trembles at the name of Rome. \* \* \* Are we sure that Popery, triumphant, and perched upon our high towers, will not one day, and quickly, mock with bitter derision, the blindness of our citizens ? The air is heavy, the atmosphere is choking, the night, perhaps the tempest, approaches. Let us enter then into our bosoms —let us reflect in that inner temple, and raising our cry to heaven, let us say, O God, save the country, for men come to destroy it. \* \* \* \* Rome cannot change. All



the Lord, but, in some of the Protestant churches, *prostitutes themselves pursue their trade of sin and death by ECCLESIASTICAL AUTHORITY!*

Of the state of morals, in the continental churches, what has been already said must suffice. Of that under the administration of the English Church, particularly, it may be sufficient to refer to the well-known fact that, with an annual income at her disposal for the promotion of religion, of more than forty millions of dollars,\* the mass of her people, at the time when Whitefield and Wesley began those labors in which they were so blessed of God and so cursed by the Establishment, were, though nominal Christians, in a state of practical heathenism.† And so, with exceptions due only to the

around us she advances. She builds altar after altar upon the banks of our lake. The progress is such amongst us, from the facility which strangers have in acquiring the right of citizenship, that quickly (every one acknowledges it) the Romish population will exceed the Protestant population of Geneva. \* \* \* \* Let Rome triumph at Rome, it is natural. Let Rome, as she assures herself, triumph at Oxford; the conquest will be great. But let Rome triumph at Geneva, then she will raise a cry that will echo to the extremity of the universe. Genevese! that cry will announce to the world the death of your country."

\* The "salaries" of the English clergy amount to more than those of the whole world beside!

† "It is to be lamented, as a scandal to Christianity, that whoredom and adultery, theft and rapine, lying and swearing,

influence of an evangelism which her ruling powers are always stigmatizing as methodistic and fanatical, do they remain to this day.

Having adopted, like the Papal Church, the dogma that there is no salvation out of the Church and no damnation in it,\* she would

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bearing false witness, and coveting what belongs to others, are now become almost as common among Christians as they were formerly among heathens.”—*Dr. Whitby on the Necessity of the Christian Revelation*, p. 35 of Lond. Ed. 1705.

\* “Baptism should not be administered but upon Sundays. Nevertheless, *if necessity so require*, children may be baptized upon any other day.” . . . “In case of extreme danger,” baptism may be “privately used” by pouring: and “calling upon God, and saying the Lord’s prayer, and so many of the collects as the time and present exigence will suffer;” and the child is held to be “*sufficiently* baptized” provided the rite has been administered by “a lawful minister:” no dissenter from the Episcopal church being acknowledged as such.

Of the *virtue* of baptism the following is sufficiently expressive: “Doubt not that he (Christ) will give unto him (the child) the blessing of eternal life, and make him partaker of his everlasting kingdom. . . . Dearly beloved, ye have brought this child here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all those things that ye have prayed for; which promise he, for his part, will surely keep and perform. . . . We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy

rather that the benighted should remain in ignorance and the vile unreformed, than that, in coming to the light, they should renounce her authority, and in forsaking their sins renounce her baptism.

In Westminster, the very seat of her power, and residence of her royal Head, she had provided church accommodation for not more than one in ten; and, of one thousand six hundred and fifty-five families, *one thousand three hundred and twenty-four* were recently ascertained to be living in the habitual neglect of public worship. Of three hundred and two shops in this district, *two hundred and twenty-five* were open for trade on the Sabbath. Of twenty-seven houses directly under the shadow of Westminster Abbey, belonging to the Dean and Chapter of the Abbey, nearly the whole are houses of ill fame; and have been so occupied

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church."—*Baptismal Service*. Let us now pass 'from the cradle to the grave.' "Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life."—*Burial Service, Book of Common Prayer*, Oxford edition, 1781.

With a certificate of a valid baptism, the memory of the Bishop's confirmation, and faith in the 11th article, a baptized sinner must feel, as to his own condition, pretty comfortable: but if there be any pity in his breast he cannot contemplate the everlasting state of such men as Fuller, and Ryland, and Watts, and Doddridge, without compassion and terror.

during the memory of the oldest inhabitants. And, in the leases granted by the said Dean and Chapter, is inserted the prohibition to "build, or erect, or suffer to be built or erected, any chapel or meeting house for any separate congregation of people dissenting from the Church of England; or to suffer any messuage or tenement to be used for any such chapel or meeting house:"\* showing that, in the estimation of these Episcopal functionaries, the worship of Venus and the rites of lust are less polluting than would be the prayers of a Pearce, the praise of a Watts, the teachings of a Fuller, or the eloquence of a Robert Hall.

To some, at least, of the causes by which Christianity has so lost its savor in other lands, must we attribute its inefficacy in our own. The people of this country are emigrants and descendants of emigrants from countries and religious establishments of whose condition we have been speaking. And, at a period not very remotely past, the scions of Episcopacy in Virginia, of Popery in Maryland, of Lutheranism in Pennsylvania, of the Dutch Church in New York, and of Independency in New England, might scarcely be distinguished, in anything but magnitude, from the stocks from which they were severally taken.

The best and purest of them all was certainly

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\* See Vaughn on Congregationalism.

the branch which was planted by the Pilgrims. And it certainly would seem, that if ever Christianity had a fair opportunity since the days of the apostles to establish its institutions in their purity, and to maintain its efficacy, it had an opportunity here.

But the truth is, and we would speak it kindly, and as *gently* as such truth can be spoken—for we also are descendants of the Pilgrims—that although they rejected most of the errors of the Papal church, with the Prelatical feature of the English church, they retained in their system the great error so fatal to the spirituality of all the churches of the old world; that of Infant baptism and Christian birthright: and, by this, built up their ecclesiastical structures with unconverted material. Having begun with a fundamental error, they were soon called on, by those who remembered the charge of their immortal Robinson, or of spirit like him, who were “confident that the Lord had more truth and light yet to break forth out of his holy word.”\*

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\* “Governor Winslow tells us,” says Prince, “that when the *Plimouth people* Parted from their Renowned *Pastor*, with whom they had always liv’d in the most intire Affection; He charged us before God and his Bilessed Angels to follow Him no further than He followed CHRIST: And if God should reveal anything to us by any other Instrument of his, to be as ready to receive it as ever we were to receive any Truth by his Ministry: For he was very confident the LORD had more

either to abandon that error, or defend it: they chose the latter: and, setting themselves in array against liberty of conscience, called the civil power to their aid; and sought by proscription, banishment, and death, to arrest the progress of "truth and light."

Thus the little pilgrim churches of New England, imitating the cumbrous establishments of the old world, paused in the work of improvement where their leaders left them; and, stereo-

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Truth and Light yet to break forth out of his HOLY WORD. He took Occasion miserably to bewail the State of the REFORMED CHURCHES, who were come to a Period in Religion, and wou'd go no further than the INSTRUMENTS of their Reformation. As for Example, the LUTHERANS cou'd not be drawn to go beyond what LUTHER saw; for whatever Part of GOD'S WORD He had further revealed to CALVIN they had rather Die than embrace it: and so said He, you see the CALVINISTS, they stick where he left them, A Misery much to be lamented: for tho' they were precious, shining Lights in their Times; yet GOD had not revealed his whole Will to them: And were they now alive, said He, they wou'd be as ready to receive further Light as that they had received. Here also He put us in mind of our CHURCH-COVENANT; whereby we engaged with GOD and one another to receive whatever Light or Truth shou'd be made known to us from his WRITTEN WORD. But withal exhorted us to take heed what we receive for Truth; and well to examine, compare and weigh it with other SCRIPTURES before we receive it. For said He, It is not possible the Christian World shou'd come so lately out of such Antichristian Darkness, and that full Perfection of Knowledge should brake forth at once."—*Prince's Chronology*, Boston, N. E., MDCCXXXVI. p. 89.

typing the page of reformation with all remaining errors, sent it onward to posterity.

How appropriate to the Congregational churches of New England, and to the present tendencies of things among those who have been trained under their influence, is the language of Jehovah to Israel ! “ Of old time I have broken thy yoke and burst thy bonds ; and thou saidst, I will not transgress. I planted thee a noble vine, wholly a right seed. How, then, art thou turned into the degenerate plant of a strange vine unto me. The children of Noph and Taphenes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God when he led thee by the way ? And now what hast thou to do any more in the way of Egypt to drink the waters of Sihor ? Or what hast thou to do in the way of Assyria to drink the waters of the river ?”\*

It cannot be wondered at, certainly, that the genuine heirs of “ the old standing order ” of things should so resolutely protest against the fondness which the present generation is manifesting for those waters ; but it is a marvel that they never seem to suspect that the appetite is due to the nursing.

The change which has taken place in the religious state of New England is easily accounted

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\* Jer. ii. 20, &c.

for. The defection from orthodoxy, the increasing fondness for Episcopacy, the prevalence of Universalism and infidelity, the consequent neglect of religious worship, and the degeneracy we deplore, are simply effects from causes. Without a miracle it could not have been otherwise.

It could not be but that the means which have been resorted to for concealing truth, and for the suppression of its influence where it could not be hid, should have a fatal effect on the interests of vital Christianity.

It ought not to be matter of wonder if, after the community had been taught to shut their eyes against a precept the meaning of which even a Pedobaptist version\* of it could not disguise; many of them should fail to discover a doctrine which, though clearly stated, no man can comprehend.

It ought not to be wondered at if, when an appeal is made to authority, and even to pride,

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\* By far the greater portion of those who have embraced Baptist sentiments, both in this country and in Great Britain, have been led into them, not by any knowledge of the original Scriptures, for they knew but their mother tongue; not by their religious teachers certainly, for they taught a different doctrine; but by the simple, conscientious, prayerful study of our English Bible. And our English Bible is a translation made by Pedobaptists under the direction of a monarch and of an Archbishop who forbid them to translate the words which relate to the initiatory christian ordinance.



against the dictates of conscience in our duty to God, conscience in religious matters should come at length to have little to do; and pride and convenience should supply her place.

It ought not to be wondered at if, when the ministers of religion teach for doctrines what the intelligent among their hearers have learned to be but the commandments of men; and resort to every sort of hypothesis, interpretation, and quibble to give them the authority of the word of God; that some of their hearers should come to feel a partiality for churches where tradition is authority; and that others should lose their confidence not only in the ministry, but in religion itself.

Nor should it be a matter of surprise if, when in the very training of that ministry, they are taught to direct their future labors by considerations of convenience and policy rather than by the simple commands of their Master, that they should select for their ecclesiastical connexion a form of religion which the aristocracy of wealth and fashion have selected before them.

Having spoken of *the fact* of the inoperativeness of Christianity, and its *causes*, we proceed to a statement of the *conditions* we consider necessary to its efficacy, so far as that efficacy has been made to depend on human instrumentality.

1st. The word of God must be restored to its supremacy. The inspired scriptures must be made the exclusive rule of faith and practice; and all tradition and conjecture, and convenience, and partiality, and prejudice, and worldly interest, must be made to defer to that divine authority. All else, in the guidance of religious duty, must be held as a dream or a fancy.

Attempts to control mankind with bulls, and decrees of councils, and legends of saints, and traditions received from the fathers, must be met with appeal to the Bible: "to the law and to the testimony:" and mankind must be made to understand that if religious teachers "speak not according to this word it is because there is no light in them." The conviction must be wrought in the minds of people and ministry that to wrest or disguise its meaning is to incur the frown of its Author. It must be made "quick and powerful" to fear, as well as inspiring to hope; and conscience must be educated by its commands.

2nd. The ministry must be restored, both as to its dignity and its authority, to its true position.

The office of the minister of the gospel is that of shepherd and bishop of souls; and, in the kingdom of Christ on earth, there can be none higher: nor has *he* placed any of his priesthood lower. The claim of superiority by a portion of

them over the rest, as it is an infringement of Christ's own statute; so it has ever operated against the advancement of his kingdom.

The effect of it has ever been, by opening a field for ambition and giving scope for pride, to fill the ranks of the ministry with graceless and useless men; who, for love of filthy lucre, make merchandise of souls.

We rejoice to believe that, in all countries and in all times, there have been truly noble exceptions in the highest grades of the Episcopal scale: men who for their meek piety and their personal toils in the proper work of the ministry, were worthy of all honor.

And we heartily accord to the ministry of the Episcopal and Papal churches in *this* country a greater purity and devotedness than can be claimed for their brethren in office elsewhere.

Still the system is essentially antichristian;\* and the evil it has ever wrought in other lands must be expected from it here. Everything evil, in

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\* Did the light of the martyr's flame give Archbishop Cranmer a clearer view of the *nature* of prelacy? The following was his language before the Queen's commissioners: "Christ saith that Antichrist shall be. And who shall he be? Forsooth he that advanceth himself above all other creatures. Now, *if there be none already that hath advanced himself after such sort besides the Pope*, then, in the meantime, let him be Antichrist."—*Fox's Acts and Monuments*.

this country, as well as everything good, is yet in its beginnings. The tiger we caress may seem a kitten because it is young : but we ought not to forget that, although it may be harmless now, it is the offspring of a beast that has covered Europe with blood.

But, young as it is, we have seen reason already, not only in the Papal and Episcopal, but even in the *Methodist* church, to believe that change of clime has not exorcised its nature.

No, Americans, be assured that if you, the descendants of men who were “persecuted even unto strange cities” by that power, and at last sought refuge in savage wilds,—if you indulge this foolish fondness for “my dear good Bishop,” though *your* Bishops may be very good, the day will come when posterity will charge you with having fastened a yoke on the necks of your children, which your fathers were unable to bear. And that yoke will not be the yoke of *Protestant* Episcopacy, but *Roman*. From such an issue nothing can save us but an utter rejection of all authority but that of the New Testament ; and all precedent but that of the apostolic churches. The usages of Protestant communions, which rest on human authority alone, constitute a cord by which they are drawn towards Rome ; and, unless that cord is severed, just as sure as human nature shall be consistent with

its own history, Protestantism will be swallowed up by Popery. As the doctrine of the authority of tradition in matters of religion does of right belong to Rome, consistency requires that they who submit to it should acknowledge its source. And it will come to be so. The very force of conscience impels to it. To say nothing of those who, when they feel a need of a religious refuge, will prefer a mode of safety which least demands their own care; even the most conscientious and devout, when they come to understand that their distinctive usages are valid and efficacious only by authority of the church, will prefer to receive them from the source which is the most ancient and venerable. And this process is now everywhere seen going on. In this country, those who were born Independents are seen placing themselves under Episcopacy; evangelical Episcopacy is succumbing to High-churchism; High-churchism is assuming the form of Puseyism; and Puseyism is passing into Popery. It was but a little while ago that the man, who originated the movement which is now convulsing the Episcopal church on both sides of the Atlantic, could hold the following language concerning the errors of Popery: "Romanism views the influence of grace as *a something to bargain about, and buy, and traffic with*; not as the operations of a living God, not as an ap-

proach to things above us, but a commerce with our equals.”\* And yet this man is now reposing in the bosom of Rome.†

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\* Newman on Justification.

† The following remarks of Taylor,—whose example, by the way, must not be quoted, we suppose, in illustration of the above-named tendency, inasmuch as he left the ranks of Independency with the benevolent view of saving the Establishment—on the result to which Puseyism is tending, deserve very serious consideration by those who, in despite of all the light which is now shining, are holding on to all or either of the strands of the cord by which this deplorable retrocession towards the grand Apostacy is effected. “It would be a gross delusion to imagine that a refined and spiritualized Nicene Christianity, such a system as is now issuing from the cloisters of Oxford, would prove itself materially a better scheme than was its original, or than was the papal church; or, that it would not lead on to the same spiritual debauchery and tyranny. The principle is one and the same, and it is a principle with which neither the gospel nor the well-being of society will ever consist. If, in fact, this newly-refined gnosticism should retain the highly-wrought polish imparted to it by its modern originators, it would be only so much the more dangerous; inasmuch as it would captivate more minds, and be itself less open to assault.

“But it would *not* retain its first refinement—no, not through the lifetime of the next series of its adherents: the tendencies of human nature are powerful as a deluge, headed up for a while; and they will take their constant course. The very youths who, at this moment, are being lulled by the poisonous atmosphere of the Nicene levels, will, twenty years hence, or sooner, interpret the doctrine they are receiving in a new, and a more intelligible, and practical, and consistent sense; and, in fact, while they will teach the vulgar to revere their deceased masters, they will themselves, and in private, **scorn**

But not only is it necessary to the efficacy of Christianity, that the primitive *equality* of the ministry be retained, but that its authority be preserved.

The real minister of Christ is not dependent on the sign-manual of a Pope, nor the fancied virtues of apostolical succession, for the validity of his ministry. Nor is he obliged, with the chance of fifty or a hundred to one against him, to wait, perhaps till death, before he can exercise the whole of its functions.

It is by no means the lightest of the com-

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their memory as scrupulous devotees, and mark the recollection of their devout sincerity. That shall happen to *them*—the Oxford worthies of our times, which has happened to the saints of Rome—to be worshipped by the rabble, and spit upon by the priests. The plague, not otherwise stayed, a very few years would be enough for bringing back upon England, not merely the mummeries always attendant upon a religion of Sacraments, nor merely the filth and folly, the lies and woes of the ancient monkery; but the palpable and terrible cruelties of the times of St. Dominic, of Ximenes, and of Bonner. If there are those who will scout any such anticipation, as a mere controversial flourish, or rhetorical extravagance, or as a disingenuous endeavor, on the part of a writer, to enlist popular fears and vulgar prejudices on his side, let them read again the history of Europe, and of the church, from the second century downwards, and gather thence what has hitherto escaped them—the first principles of human nature, and of the social system as developed by religious motives.”—*Ancient Christianity*, Hooker’s ed., p. 370.

plaints which are to be made against the pretensions of prelacy, that it not only deprives the great body of its own ministry of some of the most important prerogatives of the ministerial office, but that it also denies the authority of the ministry of every church which rejects its pretensions. “Master, we saw one casting out devils in thy name, and he followeth not *us*, and we forbade him !”

But what said Christ ? “Forbid him not !”

Away, then, with the interference of your Popes and your Right Reverend Fathers in God ; and let the minister of Christ, to all intents and purposes whatsoever, be the Bishop of his flock. And away with the nauseous and insufferable arrogance that claims a whole State for a parish, and tells the ministry of every denomination but its own,—men who, “by pureness, by knowledge, by the word of truth, by the Holy Ghost, by love unfeigned ;” and, not a few of them, in “fastings, in necessities, in distresses, in stripes, or imprisonments,” are approving themselves the ministers of God,—that tells such men, “Your credentials are spurious, and your work unauthorized :” and, turning to a whole commonwealth, says to its hundreds of thousands, “Ye are the people of *my* pasture, and the sheep of my hand.’

3. A third condition necessary to the efficacy



of Christianity is, that the Church fulfil her office.

What has been set forth on the page of ecclesiastical history in almost all lands, and for more than fifteen hundred years, as a church, has been some vast, encroaching, and domineering hierarchy; embracing every grade of moral character, and utterly confounding the church and the world: so that, as an institution, instead of acting as the salt of the earth, it has rather aggravated its corruptions. Not such was a Church of Christ as organized by apostles.

The church of Corinth, the church of Ephesus, the church of Rome, as set at work *by them*, were congregations of believers, each having its own bishop or bishops, i. e. overseers, each complete in itself, and independent of every other. These facts, however they may be denied or dissembled in this country, are acknowledged abroad.

Dr. Mosheim, of the Lutheran church, says that, "although the churches were, in the first age of Christianity, united together in one common bond of faith and love; and were, in every respect, ready to promote the interest and welfare of each other by a reciprocal interchange of good offices; yet, with regard to *government* and *internal economy*, every individual church considered itself as *an independent* community;

none of them ever looking beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority.”\*

Dr. Barrow, of the English Episcopal church, who was called the best scholar of his time in England, says: “Every church was settled apart under its own bishops and presbyters, (different names for the same office, as Mosheim and Neander have clearly shown) so as independently and separately to manage its own concerns. Each was governed by its own head, and had its own laws.”†

“Though there was one Lord, one faith, one baptism,” says Archbishop Whately, “for all of these (churches,) yet they were each a distinct independent community on earth; united by the common principles on which they were founded by their mutual agreement, affection, and respect; but not having any one recognized head on earth, or acknowledging any sovereignty of one of those societies over others.”‡

A primitive church, then, was a congregation of believers,—of persons who professed repentance towards God and faith in our Lord Jesus Christ. It was not composed of believers and their relatives, or their children; but of those who *pro-*

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\* De Rebus, Christ. Saec. I. § 48. † Works, vol. i. p. 662.

‡ Kingdom of Christ, p. 110, N. Y. ed. 1842.

*fessed*, at least, to be Christians ; and that, not by proxy, but in their proper persons.

They were united together for purposes of mutual edification, for the worship of God, and the extension of the religion of their Saviour. These purposes they were to accomplish by the exemplification of that religion in their lives ; by the support of a public ministry of the word, and by perpetuating two monumental ordinances : the first of which was to attest to the world a fundamental fact ; and the second, a fundamental doctrine. The fundamental fact was, that Christ not only died, but rose again from the dead : the fundamental doctrine was, *salvation by his death*. The personal bearing of the first was, that submission to it was a public announcement of their own death to sin, and their resurrection to a new life ; while the element employed further symbolized the cleansing of the soul from the defilement of past sin.

The personal bearing of the second was, that the Church, as a body, and each of its members respectively, professed their faith in the virtue of the death of Christ as a vicarious sacrifice for sin ; and their reliance, not on their own personal merit, but on his atonement for acceptance with God.

Such were the structure, composition, and objects, of a Church as established by apostles :

and such is the only form which is adapted to the universal extension of Christianity. But of churches so constituted the earth may be filled without their interfering with each other; without giving scope for ambition and pride; and without the existence of a dangerous ecclesiastical power.

4. The last thing we mention, but, with the exception of the first named,—the supremacy of the Scriptures,—the most indispensable of all conditions to the efficacy of Christianity, is, that the individual *professor* of religion possesses an appropriate character.

The true theory of the Christian Church is, that none shall belong to it but real Christians: persons who believe the doctrines of the Gospel, who have truly repented of sin, and heartily forsaken it; whose affections are set on things above, and whose lives are regulated by the Christian precepts.

To this theory the practice in religious profession can never, perhaps, be made *fully* to conform, on account of the deceitfulness of the heart, and the influence of sinister motive; but it must at least aim at it: and the only hopeful, as it is the only scriptural polity, is, that which acknowledges the theory and does its utmost to carry it out, in the admission of members.

It is for want of this that the name of

*Christian* has so lost its power. Better, far better, for the hope of the world's salvation would it be if Christianity could point to but three hundred out of ten thousand, and say, "These are my jewels;" than that the world should point to a host of "baptized infidels, worse for mending, washed to fouler stains," and reply: Are not these also thy sons?

The prevalence of a merely nominal Christianity has well nigh banished the knowledge of the nature of real Christianity from the world. The grand apostacy, setting out with the error that the ordinances were endowed with a kind of charm without which even infancy could not be saved, converted the church into a sort of universal receptacle of good and evil: an ark of safety for the lion as well as the lamb, the vulture as well as the dove.

The doctrine of infant baptism and birthright membership has done an amount of injury to the cause of vital Christianity which no human mind will ever be able to estimate.

The great Destroyer, with this two-edged sword of mischief cutting right and left, has gone through the world inflicting a double damnation: betraying one half of mankind into a fatal apathy with the belief that their heaven was secure, because they had been christened, and had access to the Eucharist; and the other, into

a rejection and contempt of Christianity itself as a system of priestcraft.\*

Real christians—thanks to God's sovereign mercy, there always have been: but, like a few lost diamonds in continents of mud, neither the world nor the church has known them. They

\* The contrast between the usage of the primitive churches, in the reception of members, and that of the Catholic church—and it might with equal truth be added of all the established churches of Protestantism—has been most forcibly drawn by Pascal: “On ne voyait,” says he, “à la naissance de l’Eglise, que des chrétiens parfaitement enstruits dans tous les points nécessaires au salut; au lieu que l’on voit aujourd’hui une ignorance si grossière, qu’elle fait gémir tous ceux qui ont des sentimens de tendresse pour l’Eglise. On n’entrait alors dans l’Eglise qu’après de grands travaux et de longs desirs: on s’y trouve, maintenant, sans aucune peine, sans soin, et sans travail. On n’y était admis qu’après un examen très exact; on y est reçu, maintenant, avant qu’on soit en état d’être examiné. On n’y était reçu alors qu’après avoir abjuré sa vie passée, qu’après avoir renoncé au monde, et à la chair, et au diable: on y entre, maintenant, avant qu’on soit en état de faire aucune de ces choses. Enfin il fallait, autrefois, sortir du monde pour être reçu dans l’Eglise: au lieu qu’on entre aujourd’hui dans l’Eglise au même temps que dans le monde.” And after speaking of infant baptism as at once necessary to salvation and the occasion for neglect of personal piety, he closes by saying, “L’Eglise ne peut voir, sans gémir, abuser de la plus grande de ses grâces; et que ce qu’elle a fait pour assurer leur salut devienne l’occasion presque assurée de leur perte; car elle n’a pas changé d’esprit, quoiqu’elle ait changé de coutume.”—*Pensées de Pascal*, tome 2nd, p. 224, *et seq.* Paris, 1820.

have been considered by the one as heretics, and by the other as moon-struck disturbers of its quietness ; and prince and prelate have conspired to destroy them.

Even in England how few can tell you rightly what it is to be a Christian. They will tell you that to be baptized, and to be able to repeat the catechism and to say prayers, is to be on the way to heaven : and if you speak of the spirituality of the Gospel, of being born again, of the inward life, of the war of the spirit against the flesh, and of Christ in the soul, the hope of glory ; you “ bring strange things to their ears.”

And how much better has it been in this country ? The practice of infant baptism among almost all denominations, has trained generation after generation to believe they were not exactly sinners ; that they were a sort of Christians ; and that, somehow or other, they were nearer to heaven for what their fathers were.

This error at the door of admission filled even the churches of New England with members who had the form of godliness without its power.

It was but a natural consequence that the power that was unfelt should come at last to be denied ; that churches which began with the

error of baptismal regeneration, however modified, should finish with denying the existence of any other ; and that the evidence of a change of heart should neither be required on entering the church, nor evinced by a holy life afterwards.

To restore Christianity, then, to its primitive efficiency and glory, let the spirituality of Christ's kingdom be fully recognized. Let the composition, government, and action of Christian churches show that that kingdom is not of this world. As to civil patronage and state interference, let lords and monarchs neither bless them nor curse them, but let them alone. Let the word of the Lord have free course. Let the ministry be content to stand in the lot, and do the work which Christ assigned them. Let them cease to teach for doctrines the commandments of men. Let them proclaim the great truth that man, though born of a saint, is a child of wrath, and must be born again : that Christ is a Saviour *from* sin, not in it ; and that without holiness no man shall see the Lord.

Let the ordinances be kept to their true expression, as signs of grace *received*, and salvation *secured* ; not the means of conferring it. Let the church demand of every applicant for admission, evidence of decided consecration to Christ ; and sever from her connection all who dishonor the Christian name. Then, and not



till then, shall Christianity “look forth as the morning; *then*, shall her righteousness go forth as brightness, and her salvation as a lamp that burneth.”

It is a practical question of immeasurable moment, Whether evangelical Christians should connect themselves with ecclesiastical organizations whose radical errors have produced such disastrous results to the religious interests of the world; or whether they ought to leave them to perish with the revolutions of time and of empire. But, it appears to us that, if the authority of Christ is to be regarded, it is a question which has long since been decided:—“If the salt have lost its savor, it is good for nothing but to be cast out and to be trodden under foot of men.”

It was probably owing precisely to the acquiescence of real Christians in departures from fundamental principles—certainly not to an inherent defectiveness in the spirit or form of Christianity,—that churches, planted by apostles, came to be consolidated into colossal engines of oppression and corruption.

Had all that really knew the grace of God adhered, from the beginning, to the principles on which the kingdom of Christ was founded, it is difficult to believe but that true Christianity, instead of being compelled to “flee into the wilderness,” and her witnesses to “prophesy in sack-

cloth," would have held on her rejoicing way of triumph; and long ere this have been "the joy of the whole earth."

But alas, the sure word of prophecy was lost sight of; the warning of the rise of Antichrist was forgotten; the caution against the "observance of days, and months, and times, and years," was unheeded; the care to "remember the apostles in all things" neglected; and their exhortation to "contend earnestly for the faith which was once delivered to the saints" was disregarded. And when, at last, the nominal church had become the "habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird;" the command, "Come ye out of her, my people, that ye be not partakers of her sins," was disobeyed.

But not all forgot or disobeyed. Dark as many successive ages were, there has never been a generation without its thousands who refused "to worship the beast, or to receive his mark in their foreheads;" who sought, at every hazard, to rear the fallen pillar of truth; and to rekindle the light of a primitive Christianity.

Such, we believe, were many of those who were destroyed as heretics. Such were the Paulicians, such the Waldenses, such the Albigenses; and such, too, we must believe, were many of those who were vilified with the name

of Anabaptist, and exterminated in Germany. And such, we know, have been the Baptist churches in Great Britain and America. Whatever may have been, and in many instances, may still be, their defects, in the pressure of a doctrine or an ordinance into a disproportionate prominence ; or in the adoption of a policy not strictly in harmony with their own principles ;\*

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\* A large portion of the Baptist churches both in England and America, in the last generation, we have no doubt carried their hostility to the doctrines of Arminius and Wesley so far that they were justly chargeable with antinomianism. The attachment of their preachers to "the doctrines of grace" was so strong that, with the exception of baptism, they seldom dwelt on anything else. Yet they were laborious and self-denying men, mighty in the Scriptures, and greatly blessed in the conversion of souls.

It may be worthy of consideration whether the present generation are not in danger of running into the opposite extreme: whether they are not in danger of losing sight of the great truth so dear to their fathers, that "God hath saved us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Fixing a too exclusive attention on another great truth, that salvation is by *means*, not a few have been betrayed into the adoption of *measures* which have appealed to the passions of the ignorant, disgusted the intelligent, and brought experimental religion into discredit; spreading doubt in the public mind, not only of the reality of a divine influence in revivals of religion, but of the divine reality of any religion whatever.

It is devoutly to be hoped that the lessons which the errors of the past have furnished may be turned to future benefit:

they have ever maintained the sole authority and sufficient light of the Scriptures in matters of religion and morals. They have ever been the earnest advocates of a strictly scriptural Christianity; of a purely spiritual Church; of intellectual freedom; of the right of private judgment; and of personal and untransferrable accountability. They have thus ever asserted the rights of conscience, and religious liberty. They

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that the ministry will confine themselves to the preaching of Christ crucified, and will so commend themselves to every man's conscience in the use of that instrumentality as to *win* souls as well as conquer them; and that the churches will be careful so to *labor*, and so to *live*, as to aid the efforts of the ministry, and sustain the authority and honor of the pastoral office.

It is a bitter reflection, which the author is unable to banish, when contemplating these oscillations of churches "built on the foundation of the apostles and prophets," that if all the intelligent and sober-minded who have known experimentally what "the truth as it is in Jesus" is, had been willing to profess and practise it—willing to "go forth unto him without the camp bearing his reproach," and identify themselves with churches resting on a simply scriptural basis; those of the Baptist denomination might have been saved from the evils which they have suffered, and their principles been everywhere established: and that the world might not now be witnessing the universal languor of vital godliness, while superstition is making havoc with the sanguine, and infidelity with the speculative. Oh, when will christians in their religion be willing to be the disciples of him "who pleased not himself;" and to do as duty and conviction, not as ease and inclination call!

have ever maintained that religion, to be acceptable to God, must be the self-conscious, intelligent, voluntary, homage of the soul of the worshipper ; without which, rites and forms are utterly unavailing, and, as a ground of trust, infinitely mischievous.

It may be too much to demand that the Christians of early time should have had both the forecast and the firmness to resist effectually the beginnings of those evils which have had such baleful issue : but, certainly, it cannot be too much to expect that those on whom the ends of the world are come should learn wisdom from the past.

Yet if we may judge from the present tendencies of things, both in this country and in England, the same course of folly and sin is to be run over again : and we may well fear that the moral darkness which had partially disappeared, will again cover the nations.

Certain it is that, if even those who profess to be the subjects of renewing grace will disregard the light which beams from the page of history, and shut their eyes to the plainest commands of Christ ; if they will refuse to place themselves, as to church order and ordinances, on the ground of individual responsibility, and of the rights of conscience, and direct amenability to God ; on the scriptural ground of the spirituality of Christ's

kingdom, and the equality of his ministry, and the independence of his churches—both of the control of the state and of each other; *and if they will throw themselves into religious connexions where their influence will go to uphold those very forms, errors, and usages, by which the world has so dreadfully suffered, and the Christian name been so deeply dishonored;—if, we say, converted men, after they have known the way of righteousness, will do all this, mankind have little good indeed to expect from Christianity: the day is hastening when popery and infidelity will divide the world between them.*

What, in view of these things, is the duty of the churches and the ministry of the Baptist denomination?

It has been remarked, and with much significance, that Baptists are not Protestants: not because they have fellowship with the errors of the Church of Rome against which the different national religious establishments of Europe protested; but because they claim to be the representatives of the primitive churches; and never to have been in any other relation to the great apostacy, since its rise, than that of ‘martyrs.’

The churches themselves, indeed, which are *now* known by the name of *Baptist*, were organized, perhaps the oldest of them in Europe, since the Reformation; although the Welsh

churches claim an unbroken continuity from the days of the apostles.\*

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\* The Welsh historians say that, from the introduction of christianity into Britain by the Apostle Paul in the year 63, till the visit of Austin, the monk by whom their conquerors the Saxons were "converted," about the year 600, the Welsh knew no other baptism than immersion; and no other subject of it than the professing believer: and, regarding the kingdom of Christ as not of this world, they had not connected the church with the state. Austin having succeeded in converting the Saxons from paganism and subjecting them to the dominion of the Roman See, turned his attention to the Welsh.

The monk met them in an association on the borders of Herefordshire, where he made them three propositions, one of which was that they should receive infant baptism. But it was promptly met by the reply, that "they would keep this ordinance, as well as all other things, as they had received them from the apostolic age." This prompt and decisive refusal so enraged him that he exclaimed, 'Sins ye wol not receive peace of your brethren, ye of other shall have warre and wretche.' And setting the Saxons upon them, *they murdered one thousand and two hundred of the ministers and delegates then present.* The leading men being dead, the Welsh king Cadwalader and a majority of the people submitted to Popery. But not all: Evans traces the remnant of the ancient faith and practice through the darkness of Popery to the year 1000; and Peter Williams down to the year 1115. From that time till the period of the Reformation but little is known of the existence of Baptist churches in Wales, except that, on the visit of the earliest of the English Baptist reformers, they found Baptist churches, particularly in the vales of Carleon and Olchon, which are situated in almost inaccessible fastnesses of mountains, which had existed from time immemorial. So it is probable that some of those churches really have, as

The *principles*, however, and the *ordinances*, and the *polity* by which they are known, are those of the primitive churches; even Luther, and Melancthon, and Calvin, and Mosheim, and Neander, and Archbishop Whatley being our judges.

They are the only churches, therefore, in this country, which stand strictly on apostolic ground, unencumbered with the errors of the apostacy.

Their system of church building and administration, as it is in conformity with that of the primitive churches; so it is in harmony at once with the genius of Christianity, with the genius of the institutions of the country, most favorable to the cultivation of the social virtues, and the most perfect developement of the powers of our deathless nature. No other ecclesiastical organization is adapted to the universal extension of Christianity. No other than its voluntary mode of supporting religion is adapted to commend it to the unprejudiced attention of mankind; no other than its republican simplicity and equality is adapted to commend the gospel to the poor; no other than its unyielding adherence to the Bible is adapted to preserve its faith from corruption, and at the same time cherish freedom

they profess, maintained an unbroken continuity.—See *Thomas's History of the Baptists in Wales, Part First. Preface to Crosby, vol. ii.*



of enquiry ; no other than its requirement of evidence of decided piety for admission to membership is adapted to preserve the purity of churches ; and nothing less than all its scrupulous demand of evidence of grace in those who enter the ministry is adapted to secure the self-sacrificing devotion to the work of saving souls which the ignorance, and vice, and hostility with which the ministry has to contend, requires.

But let us guard against the mistake of supposing that because, in our form of church organization, and our faith, and our administration of the word and the ordinances, we stand, above all other denominations, on apostolic ground ; we must *therefore* be free from error, and *a salt which cannot lose its savor*.

The independence of our churches, and the popular form of our government, though the best adapted for the prosperity of Christianity when Christians are *such* Christians as all Christians *ought* to be, may be the occasion of much injury where a worldly policy controls the administration instead of the laws of Christ.

It has often been objected to our churches, that such policy does, in fact, in too many instances, prevail ; and never without inflicting serious injury on the interests of religion.

Another evil to which we are liable, is that of restricting the just and scriptural power of the

ministry. As we have stated in a former page, the pastor of a church is, to all intents and purposes, its bishop: but, while in other forms of church organization he has been exalted *above*, our error has generally been to depress him *below* his proper sphere.

Errors of this kind, however, in a great many instances at least, in which we have known them to exist, would have been overruled and corrected if all whose convictions were with us had been guided by their convictions instead of their preferences in their profession of religion. And it is precisely this defection that gives us our most anxious fears for the prevalence of vital Christianity in this land.

If all who profess to have been renewed by grace would take the ecclesiastical position which corresponds to their convictions on the constitution and ordinances of the primitive Christian churches; not only would thousands forsake Episcopal for independent ground, but tens of thousands would be found adding their numbers and their influence to the Baptist denomination: and hundreds, and probably thousands, of churches which are now too small to support a public ministry, and too ignorant and poor, whatever their piety may be, to make much impression on the world around them, might take positions as cities set on hills.

The position of the churches of this denomination is one of awful responsibility and surpassing glory. Would to Heaven that they better understood their position and their mission ! God has raised them up to be living witnesses for his truth, and to furnish a standing protest against the perversions and corruptions of the religion of Christ. Through them He has already given inestimable blessings to the Church catholic, and to the world. Through them he has given to this country the blessing of religious liberty ;\* he has

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\* The proposition that all religious service should be a conscious, willing homage of the soul, has ever been among the cardinal points of Baptist faith. They have, consequently, always denied the virtue of parental proxy, and the right of civil compulsion in acts of religious worship. The great struggle, therefore, for religious liberty, which has had so glorious an issue in this country, and which is now agitating the nations of the old world, is coeval with the existence of the denomination. We have seen (note p. 73) how the invasion of this principle was resisted by the churches in Wales, more than twelve hundred years since ; and the sufferings to which they were subjected for asserting it. The starting point of the struggle *in this country*, lies so far back as 1632 ; when Roger Williams avowed Baptist principles in Salem, and was banished for them by the court, which, several years afterwards, settled the policy of Massachusetts, as no doubt, it was fondly hoped, *for ever*, by an act passed Nov. 1644, of which the following is an extract :—“ It is ordered and agreed that if any person or persons within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall pur-

made them chiefly instrumental in waking and sustaining the life of evangelical Christianity in

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posely depart the congregation at the administration of the ordinance, . . . and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction every such person or persons shall be sentenced to banishment."

Williams, becoming himself the founder of a colony, after his banishment, had the opportunity of carrying out his principles: and the little "Province of Rhode Island and Providence Plantations" became the cradle of religious liberty. "Freedom to worship God,"—freedom not merely for themselves, but freedom for all men,—was their motto from the beginning. "When the number of inhabitants of Providence did not exceed forty persons," says Callender, quoted in Knowles' Memoir of Williams, p. 181, "they combined in a form of civil government according to a model drawn up by themselves, in which they say, We agree, as formerly hath been the liberties of the town, so still, to hold forth liberty of conscience." A government was soon after regularly organized on the island also, in which it was enacted "by the authority of this present court, that none be accounted a delinquent for doctrine, provided it be not directly repugnant to the government or laws established." The next year it was further "ordered that that law of the last court, made concerning liberty of conscience in point of doctrine, be perpetuated." And, in the code of laws adopted in the first general assembly of the Plantations under their charter, after such specifications as were necessary for the preservation of peace and order, it was decreed that "otherwise than thus, what is here forbidden, *all men may walk as their consciences persuade them, every one in the name of his God. And let the lambs of the Most High walk, in this colony, WITHOUT MOLESTATION, in the name of Jehovah their God, for ever and ever.*" Contemporaneously with these movements of Williams and

this country, at a time when it was fast waning to extinction ;\* he has honored them with setting in motion the missionary enterprise in which Christians of both continents are now enlisted ;† to them are the nations of the earth in-

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his coadjutors, Lord Baltimore, having obtained a proprietary title to the territory of Maryland, “ offered fifty acres in fee to every emigrant, and gave equal privileges to all classes of christians ” who would settle on his lands.—(*Morse*, vol. i. p. 450.) But religious liberty forms no part of papal polity. It has been from the labors and sufferings of Baptists, of whose faith and polity it is a fundamental principle, that the tree has grown, which first found a soil in Rhode Island in which to strike its root ; and whose extending shade is now promising refreshment to the nations.

\* The acknowledgment has often been made, by our Pedobaptist brethren, that when Socinianism was spreading an almost universal blight over the churches in Eastern Massachusetts, the Baptist churches stood firm as pillars of the truth. And while, in Boston, there was scarcely an orthodox pulpit left, and it was found impossible, for years, to sustain a prayer-meeting in any of the Congregational churches ; the Baptist churches, under the labors of Stillman and Baldwin, were blessed with the outpouring of the Spirit, and were the rallying point of evangelical faith and piety. “ A few spiritual members of the Old South church,” says a writer, “ repaired to the Baptist lectures and prayer-meetings during the revival, and gained strength to establish one of their own. Hence came the settlement of Mr. Huntington, the erection of the Park Street house of worship, the call of Dr. Griffin, &c., &c., means which God blessed to the general revival and extension of experimental religion in that denomination.”

† The missionary undertakings of the Moravians seem to

debted for the origin of that sisterhood of societies which are now employed in giving the Bible to every tongue and people ;\* and to them are Chris-

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have had no effect in awaking a missionary spirit in the rest of the Protestant world : and it was not till Fuller and Carey, with their coadjutors, had been laboring amid opposition and contempt from both people and government, for years, to rouse the Christians of Britain to the duty of giving the gospel to the heathen, that other denominations came to the work. “ In the year 1784, at a Baptist association held at Nottingham, it was determined that one hour, in *the first Monday evening of every month*, should be devoted to solemn and special intercession for the revival of genuine religion and the extension of the Redeemer’s kingdom throughout the earth ; and, about three years afterwards, the providence of God brought forward an individual to assist in this holy cause, who was destined, in after times, to render the most important and invaluable services, both to the Christian and the Pagan world.” This was the Rev. William Carey. Eleven years after this, the London Missionary Society was formed, pursuant to a call on the ministry “ of different denominations practising infant baptism,” by a circular in which it is said, “ Though our plan is distinct from the undertakings of the Moravian Brethren, and the churches who hold the necessity of adult immersion, we are far from opposing or disapproving their laudable endeavors ; on the contrary, we applaud their zeal, and rejoice in their success, accounting it our duty to imitate their truly primitive example.”—See *Smith and Choules’ History of Missions*, vol. i., pp. 183—327, *et seq.*

\* At a meeting of a circle of friends, in London, on the 7th of December, 1802, in which the means of meeting the want of Bibles in Wales was a topic of conversation, “ it was suggested that as Wales was not the only part of the kingdom in which such a want as had been described might

tians of every name indebted for that vast symphony of prayer which monthly girds the globe

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be supposed to prevail, it would be desirable to take such steps as might be likely to stir up the public mind to a *general* dispersion of the Scriptures. To this suggestion, which proceeded from the Rev. Joseph Hughes, a Baptist Minister, one of the Societies' present (1816) Secretaries, and which was warmly encouraged by the rest of the company, we are to trace the dawn of those measures, which, expanding with time, and progressive discussion, issued at length in the proposal and establishment of the British and Foreign Bible Society."—*Owen's History of British and Foreign Bible Society*, p. 9, N. Y. edition.

Mr. Hughes was desired to prepare such an Address to the Public as should contain the substance of his observations at that meeting: which he did in the course of the winter; and submitted it, in the month of May, under the title of "The excellence of the Holy Scriptures an Argument for their more General Dispersion." "In this Essay," says Owen, "which may be regarded as containing the rudiments of the future Society, the author expatiates on the transcendent excellence of the Holy Scriptures, enumerates the different Religious Societies more or less concerned in promoting their circulation, and describes the limitations of their respective constitutions, and their consequent inadequacy to the work of a general distribution. Mr. Hughes then represents the importance of an association of christians at large, with a view exclusively to the circulation of the Holy Scriptures; and points out a variety of advantages, both direct and collateral, which might be expected to result from the operations of such an Institution."—*Hist.*, p. 10. The comprehensiveness, and almost prophetic forecast of Mr. Hughes' mind, will be seen by a few sentences from his Circular:—"Let us then cast a friendly eye over distant countries, and be the parents of the

with petitions for the emission of Jehovah's light and truth, and Messiah's universal empire.

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first Institution that ever emanated from one of the nations of Europe, for the express purpose of doing good to all the rest." "The proposed Society would bespeak much attention which was never yet brought to bear on a subject so truly grand and momentous. Religion would occupy a larger space in the public mind, and the advocates of religion enjoy a new opportunity of testifying the strength of their convictions and the fervor of their zeal. A new impulse would be given to kindred institutions; and measures, hitherto unthought of, would be added to those which have long displayed their beneficial effects." . . . "We have specified Europe; at the same time we would allow ample scope. Correspondence might more or less include every quarter of the globe."

"It is impossible to reflect on these observations," says Owen, "written nearly a year before the Society was formed, without being forcibly struck by the remarkable exactness with which they have been verified," p. 16. "It was not till the month of January, 1804, that the measures had attained a sufficient degree of ripeness, in the estimation of the conductors, to justify the consideration of steps for carrying them into actual execution. The plan thus sketched out was now regularly completed; and the title was altered, at the suggestion of the same individual from whom the first idea of the Institution proceeded, from 'A Society for promoting a more extensive circulation of the Holy Scriptures both at home and abroad,' the form in which it originally stood; to the definite and comprehensive designation of 'The British and Foreign Bible Society,'" p. 17.

And now, the denomination which gave it birth, and aided its growth till it became the mightiest moral instrumentality on earth, is excluded from participation of its funds; although its missionaries have translated the Bible into the languages



To this prayer let that people with whom it began add their most devout *amen*, and, in the faithful discharge of every Christian duty, seek to hasten the day when Christ, as King in Zion, shall be more implicitly and fully obeyed; and the crown of all nations shall flourish on his head.

Let them remove everything from among them which is a just cause of offence to an enlightened piety and a pure taste. Let them preserve their churches as golden candlesticks supporting only the pure flame which rises from the oil of the sanctuary.

Let them do all in their power to correct misapprehension of their position and peculiarities;\*

of more than half the heathen world:—and the American Society has followed its example! Before this unrighteous proceeding, the British and American Societies were the favorite institutions of the denomination, as affording a common ground on which they might stand with “all who profess and call themselves christians,” and labor for their common Lord.

As an Address, which the author made on behalf of the American Bible Society, will show not his own feeling only, but the general feeling of the denomination towards those Societies, before the obnoxious measures; and another Address, delivered at the first Anniversary of The American and Foreign Bible Society, states the action complained of, and explains the ground of complaint; he will give them to his readers as an appendix to this essay.

\* Many Christians of other religious connexions suppose

and to quicken the religious conscience of all who profess a Christian discipleship. And, re-

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that the Baptist churches regard baptism as essential to salvation, and are surprised when told that they impute this sentiment to the only denomination who never held it ; and exclaim, How is it that we have been under so strange a misapprehension ! Sure enough, how is it ?

Equally great is the misapprehension of our views and practice with regard to the Lord's Supper. It is supposed we do not invite members of other than Baptist churches to unite with us in that ordinance because we have not fellowship with them as christians.

And so wide-spread, and deeply inured is this misapprehension in the community, that even intelligent Christians sometimes meet the most authoritative corrections of it with incredulity. Indeed, the spread of Baptist views has not kept pace with Baptist professions : for we have reason to believe there are thousands who have entered Baptist churches from other denominations, who have been compelled by their convictions regarding the subject and mode of baptism, who nevertheless do but little understand their position and peculiarities ; and who have no small disquietude because they not only know the existence of the impressions prevalent among christians of other denominations, but suppose those impressions to be correct. So far are they, in truth, however, from being correct, that it is one of the distinctive aims of the denomination to disabuse the Lord's Supper from the perversion which makes it a test of fellowship ; and to restore it to its true position of a *commemorative* act, expressive of the faith of the church in the death of Christ as an expiatory offering for sin : as it is another distinctive aim of the denomination to vindicate the ordinance of baptism from the perversion which makes it a *means* of transition from death unto life, instead of being a public *profession* of it.

remembering that the truth, when spoken in love, and accompanied with the demonstration of the Spirit, is mighty to the pulling down of strong holds, let them take care that all the weapons of their warfare be spiritual. And, above all things else, let them see that their *individual religious character* is such as to be a light to the world, and salt to the earth; awaking, in those with whom they mingle, the conviction that they have been with Jesus, and learned of the "meek and lowly in heart."

## APPENDIX.

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### ADDRESS

(Referred to on page 83.)

*Delivered at the Thirteenth Annual Meeting of the American Bible Society, on offering the following resolution:*

RESOLVED, *That the co-operation of different denominations of Christians, in the distribution of the Bible, without note or comment, has a happy tendency to allay party feeling, and to strengthen the cause of evangelical religion.*

I hope I may be indulged, Mr. President, if, in attempting to support this resolution, I use the language of feeling, rather than of argument: for it is difficult for a man to reason straightly, when his heart is full; and it is difficult for one who "prays for the peace of Jerusalem," to witness or to contemplate the scenes of this day without an overflowing heart.

Happily, however, the resolution needs not, *now*, to be sustained by argument: its truth has been demonstrated by experiment. If it had not been, prudence might have required that, in supporting it, I

should preclude the suspicion of heresy, by prefacing my observations with the recital of my creed. For the time has been, when a man of any denomination, who should have advocated a religious co-operation on any other principle than absolute conformity to his own standard, would have been considered as having shipwrecked either his faith or his senses. And that such should be the state of things now, that the divers denominations of Christians should meet in harmony, and mingle their prayers, and their counsels, and their labors to extend the knowledge of God, cannot but be the occasion of intense feeling in every Christian breast ; a feeling of astonishment to him who contemplates the past, and of holy exultation to him who looks to the future.

Who can compare the scenes which transpired in the sixteenth and seventeenth centuries, when the advocates of different tenets and rites met only for strife and debate ; when, in the language of an early historian, "the substantials were lost in contending for externals ;" when the Catholic drew the sword against the Protestant, and the Protestant lighted the faggot for the Dissenter, and the Dissenters, though groaning under the heavy hand of persecution from those in power, were anathematizing and proscribing each other ; and when it seemed to be the only point in which they all agreed, that heterodoxy should be suppressed by the cogency of fire and steel—who, we say, can compare that state of things in the Christian community, with that which now

permits a convocation of those various denominations in peaceful and affectionate co-operation, without being affected, deeply and joyfully affected with the later triumphs of the Gospel over human passion and prejudice, and feeling that the scene we now witness, is both a prognostic and an earnest of the latter-day glory?

I have said, that to him who contemplates the past, it is a matter of astonishment that the different denominations should now exhibit the spectacle of harmonious co-operation; but I am happy to indulge the belief, that I shall better express the feelings of those who hear me, if I take the converse of that position and say, that to him who has caught the spirit that hallows this convocation, it is matter of astonishment, and I will add, of hearty grief, that it should ever have been otherwise.

I add, of grief, Sir, because the bitterness which has been manifested toward each other by those who professed to have been reconciled to God by the same atonement, has stripped Christianity both of her loveliness and her strength; and held her forth in the aspect of deformity, to the world's contempt!

I add, of grief, Sir, because Christian animosity, a monster in the moral creation, so long as it shall be permitted to exist, *will* stand at the gate of Paradise, though God may have given it into Mercy's charge, and most wofully guard the tree of life from the access of perishing sinners; and because I feel the conviction, that more of the infidelity of Chris-

tendom will have to be charged to the falsification of Christianity by Christians themselves, than to any other, and all other causes put together.

While, however, I lament over the spoils which infidelity has won from Christianity in the rebellions of her subjects, far be it from me to justify her rapacity, or pronounce her gain legitimate. The subject of the divisions and animosities of Christians is seldom rightly considered by those who wish Christianity untrue.

That those things which are the subject of revelation should be remote from the natural paths of the human mind, is pre-supposed in the fact of a revelation; and that different minds should view them differently, certainly *ought* not to be a stone of stumbling and rock of offence, while difference of opinion prevails on every other subject, and the plainest subjects with which the attention of mankind has been occupied.

And considering, as every Christian does and ought to do, all the doctrines and precepts of the Bible as having an important bearing on the salvation of man and the glory of God, it is not in his nature to witness, without intense solicitude, the reception the world gives them: and if *any thing* is calculated to raise that solicitude into phrenzy, it is to see those doctrines and rites which he believes to have been stamped with the sanction of Christ, rejected or perverted by those who profess his name. And that Christians should adhere with unyielding

tenacity to what they believe to be right, till convicted of error ; and should be willing to die in its defence, however wonderful it may be, ought not to be their reproach.

But it is not wonderful that what a man is willing to die for, he is ready to fight for ; and it must be confessed, that the history of Christianity furnishes ample testimony of the readiness of her votaries for both. If then they have erred in estimating the relative importance of forms and faith, of faith and charity, and, in the intensity of their excitement, have seized the wrong weapon, the martyr's blood shall be permitted to efface the warrior's stain. That Christians have differed in their views of truth and duty, has been the necessary consequence of the native darkness of the human mind, and the spiritual nature of the contents of the Bible. That their differences have been productive of strife and debate, has been the necessary consequence of their supreme interest in religious concerns ; and that their animosities have been perpetuated from generation to generation, has been the natural consequence of their ignorance of each other.

While, however, the animosities which have existed amongst us, can be accounted for on principles which rescue the sacred cause we all love from just reproach, let us rejoice in the indications which this day furnishes, of the coming of the period when those animosities shall disappear, and when the servants of Christ, instead of being pained with the re-



proach of their discords, shall hear once more the long-slumbering eulogium, "How these Christians love one another!"

And come that period will, though we may not live to rejoice in it, when their dissensions shall be lost in the unity of their faith, and the union of their hearts, for it is the language of prophesy yet unfulfilled. It is the language of Him whose heavens shall sooner pass away than his word, that the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and as a consequence, that Ephraim shall no longer envy Judah, and Judah shall no more vex Ephraim.

To the accomplishment of that state of things, no instrumentality is so entirely propitious as the union of the different denominations of Christians in the circulation of the pure and unsophisticated word of truth. The Bible cause brings us together under circumstances calculated to elicit the universally acknowledged characteristics of the Christian, and nothing else. It calls us together as on the mount of God, where we are elevated above the vale which is divided by sectarian walls; and we feel that the place is too holy, and too near to heaven, for disagreement. It is the rendezvous of the Lord of our Hosts; where the banner, the stainless banner of the Prince of Peace waves a truce to every hostile feeling, and where the dearest object on earth to us all, the lamp of his word, is the point of attraction.

And, while from this height we look far down on

the abodes of darkness and guilt ; and breathe forth the sigh of compassion for those who know not God, we find that we are all of one heart: and, as the sigh breaks forth into enquiry, How shall the darkness be dispelled ? and is answered, “with the Bible!” by one ; “with the Bible!” by another ; and by all of every denomination, “with the Bible!” we learn that in one thing we are all of one mind ; and by uniting in the divine employ of scattering the light of knowledge abroad, we enkindle the fire of love amongst ourselves.

In this view of the subject, Sir, I cannot but consider the Bible cause, uniting, as it does, the hearts and hands of good men of every name, as the bow of promise to the storm-stricken world ! And although it may tell that the sun shines not yet in a cloudless sky, and that its pure rays, in their descent, have suffered refraction and separation by the dark clouds on which they have fallen ; yet it presents them, even there, ranged side by side, and sweetly mingling ; announcing that the terrors of the storm are already subdued, and awakening the sure expectation of a brighter to-morrow, when those rays shall be blended again into one.

## SPEECH

(Referred to on page 83.)

*Before the American and Foreign Bible Society, on the question of a separate Bible organization in the Baptist denomination; delivered in Philadelphia, April 22d, 1839.*

RESOLVED, As the sense of this meeting, that the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth the Bible translated, deserve the approval, and may justly ask the co-operation, of the Christian world.

I am aware, Mr. President, of the engrossing scope of this resolution. I am aware, that it looks not only to the vindication of this Society, from the imputation of being indebted for its birth and character to a parentage of sectarianism, which, from many Christians of other denominations who have not had the means of correct information, it has had to bear; but that it contemplates their support. With this design it was drawn up: and I ask leave to sustain it, with the hope that my Christian brethren present, of every name, will be prepared, before I sit down, not only to justify its formation, but to give it, henceforth, their sympathies, their prayers, and their help.

As the resolution looks rather towards the public than the Society, I ask permission so far to depart from the usage of anniversaries, as to look that way

too ; and, to direct my observations rather to the assembly, for whose ear, indeed, every address is really intended, than to the chair which presides over the interests for which I plead.

In this world, full of fallen men and fallen angels too, it ought not to be surprising that good is evil spoken of ; that facts should be misstated, and motives misunderstood. The American and Foreign Bible Society had not its origin in a schismatic spirit, as has been widely misrepresented and believed ; not in a wish for innovation ; not in a disinclination of the denomination among whom it originated to co-operate with their brethren of other denominations ; but in circumstances which they could neither avert nor control. The Baptists have ever deprecated the necessity of their ecclesiastical severance from the rest of the Christian brotherhood ; and have ever earnestly prayed, and labored, that that necessity might be done away. And when, in the institution of the Bible enterprise, one spot was found upon which all could meet and work together, they hailed it as the "Isle of the Blest."

Indeed, the Bible enterprise, whose grand aim has been to combine the energies of Christendom, owes its origin, as does the modern missionary enterprise, and the monthly concert of prayer, to the Baptist denomination ; and from the formation of the American Bible Society, to the fatal hour when it extinguished the last ray of our hope, by sanctioning the doings of a majority of its Board, of the memorable

seventeenth of February, 1836, it had the warm heart and the open hand of every Baptist of influence, I believe, in the land.

None, certainly, labored more assiduously or with greater pleasure for the promotion of its interests, than did those who have been principally instrumental in the formation of this Society: and the churches of the denomination at large had shown their interest in its operations, by the contribution of more than forty-five thousand dollars to its funds, in legacies alone; probably, a much larger sum in the way of auxiliaries, collections, and memberships.

So unwilling were they to be separated from the Society, that they left no means unemployed, which ingenuity and love could suggest, or forbearance and perseverance could execute, to avert the obnoxious decision, which threw us upon the alternative, either to violate our convictions of duty to God, and to the millions of perishing heathen, whose welfare was implicated in the decision: or, to withdraw, and provide as we could, to meet their wants in some other way.

As the resolution bespeaks a justification of the formation of the Society, it is incumbent on me to state the circumstances which led to it. The Rev. Messrs. Yates and Pearce, English Baptist missionaries in India, having revised and improved the Bengali translation of the New Testament, which had been made by Dr. Carey, applied to the American Bible Society, for aid to publish an edition of it for

distribution among the natives of Bengal.\* This aid the American Bible Society refused to grant.—Why?—for, by the reason of the refusal, the refusal itself must be justified or condemned, and the course which the Baptist denomination has taken, consequent on that refusal:—why did they deny the request? Was it because they had not the funds to spare? their treasury was overflowing; and they were looking abroad on the whole earth as the field of their labor.

Was it because they had already bestowed, in aid of translations made by Baptist missionaries, as far as the contributions of the Baptist denomination would justify?—while the contributions of the Baptists had fallen but little, if any, short of one hundred

\* They had previously failed in an application to the British and Foreign Bible Society, in consequence of the interference of three Pedobaptist missionaries; who, though apparently on the most friendly terms with the Baptist missionaries, had, unknown to them, written to that Society, requesting it not to give assistance to any Indian versions, in which the word βαπτίζω was translated, to immerse.

What injuries are to result to the interests of Christianity, from the compliance of the British and Foreign Bible Society with their request; and the imitation of its example by the American Bible Society, He alone, who can see the end of all things, can tell: but it is an awful reflection, that not one of those three men was permitted to have the gratification of receiving the tidings of their success. When the news of the refusal of that Society to grant the aid which our brethren had solicited reached Calcutta, they had all been called to render an account of their stewardship to God.

thousand dollars, the Society had appropriated to aid the translations made by our missionaries less than twenty-nine thousand dollars.

Did they refuse the aid because the translation was unfaithful?—its fidelity was not disputed. Because of the unskilfulness of it?—its philological excellence had the testimony of missionaries of every denomination; and of ten of the most learned Pundits in India. Why then, you will demand again, was the request denied? I will give you the reason as it came honestly out in the report of the committees to whom the request was referred. The first committee reported that it would be *inexpedient* to recommend appropriations until the Board should settle a principle in relation to the Greek word βαπτίζω. In that report the Board concurred; and referred the subject to a special committee to settle the principle. That committee reported, that it is inexpedient to appropriate funds belonging to the American Bible Society, in aid of translating or distributing the Bengali New Testament, or any other version containing translations of the Greek words βαπτίζω, βαπτισμα, and their cognates.

The reason, then, of the refusal of the request was, that the version for the printing of which their aid was solicited, contained a translation of the Greek word baptizo, and its cognates!—they refused the aid solicited, because its translators had not given a part of their “glad-tidings” in Greek!! and that part too, by which the poor pagan was to learn the first duty he was to perform after believing in Christ,

and by the performance of which he was to make a public profession of his faith ; a part which enjoins the only act of worship which was to be performed expressly in the name of the trinity of the true God ; and which he finds associated with the sanctions of eternal life and death in the very commission by authority of which the ministers of Christ are giving him the Bible as a *light* to his path !!!

But why is this prohibition laid on the Greek word βαπτίζω any more than the Greek word μετανοέω, or the Greek word πιστεύω, or any other Greek word ? Why do they require that a foreign, unmeaning term—a barbarism—be obtruded upon every inquiring pagan, perishing though he be, in his ignorance of God and duty and salvation ? Is it because its meaning is uncertain ? No : Pedobaptists of every denomination being witnesses, the meaning of the word is to immerse. Professor Porson, of the University of Cambridge, an Episcopalian, acknowledged by all competent judges to have been the first Greek scholar in England, pronounced it *absurd* to imagine that it had any other proper meaning than to dip entirely, or plunge, or immerse. Dr. Campbell, late professor of Divinity in Aberdeen, a Presbyterian, the author of the translation and notes so well known and so often consulted by every Biblical student, a man, who, from his boyhood had united those habits of close investigation which the study of the law is so well adapted to give, with a diligence and a perseverance in study which found him among his books from five in the



morning till twelve at night, until he had passed the age of seventy years; whose learning attracted the attention and won the respect of the literary men of every state in Europe; whose understanding was too capacious and too acute to be fettered by human systems, and too judicious to be led astray by fanciful theories; whose honesty made him declare the truth, how much soever it might conflict with his own practices, or those of the church with which he stood connected; and of whose lectures on church history Mr. Orme, the late Secretary of the British and Foreign Bible Society, speaks in terms of commendation, which he said he could apply to no other work in the language;—this sound scholar and honest man pronounces the proper import of the term to be, *to dip* or *immerse*. Luther, the pillar of the Reformation, has translated it in his German Bible by a word signifying to *immerse*; and Calvin, the doctrinal oracle of the churches reformed, though he has not translated it in his Genevan Bible, has declared, that “it signifies to *immerse*.”

Why then, you will demand again with amazement, do they forbid its being translated? It must be, you will say, because it would have been introducing an innovation on the practice of the church in giving the Bible to mankind? No: besides the fact that the first version of the Scriptures ever made from the Greek, and probably made under the direction of the Apostles themselves, or their immediate successors, and into the language of the people of Galilee, to whom the Saviour preached, and whom

his disciples baptized, contains a translation of the word by a term expressive of immersion; besides the fact that it was translated in the Ethiopic version, —a version early made for the use of the countrymen, if not for the converts, of the Ethiopian officer whom Philip baptized; besides the fact that it is translated in every other ancient version of the East; and in them all translated by a word equivalent to immerse;—it is also translated in nearly all, if not in every modern Protestant version of the west; the English and Geneva English and French versions, and those since made on their model, excepted.

Well then, if it was not because the translation of the word was an innovation upon the practice of the general church, you will say it certainly must have been because it was contrary to the practice of the American Bible Society to aid such translation.—No: strange as it may sound to many of you, we must reply, neither could that have been the reason; for they have appropriated funds not only in aid of the German Bible, and the Dutch Bible in which the term was translated, and translated by words signifying immersion; but also in aid of the versions in which, in defiance of all precedent, and in defiance of all classical usage, and in defiance of every lexicon of the Greek language, it was rendered by a term equivalent to *sprinkle!* And worse yet, they have appropriated their funds, in large amounts, in the face of all our remonstrances, to the publication of Morrison's Chinese translation, which Leang Afa, the well known Chinese convert, pro-

nounced "an unintelligible jargon:" of the truth of which, you can yourselves judge, when told that the word *baptizo* is there rendered by a circumlocution, the meaning of which is, according to Mr. Abeel, the American Pedobaptist Missionary to China, "to make a wash."

"Well; if it was not an act of insanity," methinks some of you are by this time ready to exclaim, "for which no reason can be given, they must have forbidden its translation as the condition of their aid, because they had just discovered, after twenty years' labor in aiding versions containing translations of the word, that they had been sinning against their constitution, and thought it 'inexpedient' to do so any more." But I have to tell you, neither could that have been the reason of their prohibition; for although they have been sinning against it almost ever since they have had existence, if, according to the "remarks" upon it "published by the direction of the Board of Managers, and under the direction of a Committee appointed by the same," in 1830, the sole object of the Society is, "the dissemination of the *unadulterated* word of God;"\* yet, the consti-

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\* I do not know whether the Am. B. Society "feels itself at liberty" to continue its patronage to the Spanish version of the New Testament or not; or whether its managers are disposed to maintain that, in printing and circulating it, they are engaged in "the dissemination of the unadulterated word of God." But I cannot envy the perspicacity that discovers greater evil to be dreaded to the cause of pure Christianity, and the salvation of souls, from the versions of Baptists, than

tution opposed no obstacle whatever to their aiding versions containing correct translations of the word.

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from those of Roman Catholics ; from a translation of that which enjoins the ordinance of baptism, than from a corruption of that which commands the duty to repent : a translation, conformity to which, at worst, every Protestant acknowledges to be a scriptural obedience, than from a corruption whose least evil is that it leaves the perishing sinner ignorant of what he must do to be saved. Many who have contributed to give the lamp of life to the benighted, through the agency of the American Bible Society, will be startled to learn, that the Spanish version of the New Testament which they have for years been printing and circulating, is a version that was made by Roman Catholics from the *Latin* version called the Vulgate, instead of the original Greek ; and which, by transplanting a *Latin* idiom into the Spanish tongue, is made to enjoin the Popish imposition of penance, instead of repentance ;—a version which follows *an omission* in the Vulgate to justify the adoration of relics and crosses, though all authority is against the omission. The Greek of the New Testament, in every manuscript known ; the Septuagint, from which St. Paul quoted the words verbatim ; and the Hebrew, from which the Septuagint itself was translated ; the Syriac, the Arabic, the Coptic, the Ethiopic ; all have the reading which is in conformity with our common Bibles.—Jacob worshipped upon the top of his staff. Yet the Spanish version follows the Vulgate in the omission of the preposition : Jacob adoravit fastigium virgæ ejus—“ Jacob adoro la altura de su vara ;” Jacob adored the top of his rod ! *Vara* in Spanish, is the word used for the rod or staff, to the top of which they affix the cross ; which the Spaniard is taught never to pass without adoring ; and which, so long as he has the authority of the American Bible Society for his worship, we may venture to predict he *never will*. How much more likely he is to be led into the truth by their aid, in respect to *repent-*

On the contrary, it required that they should extend their influence, according to their ability, to other countries, by giving their aid to "the most faithful translations," where translations were required ; so that this very act, instead of being in cautious compliance with the requirements of the constitution, was, itself, according to their own published commentary on that constitution, an added sin.

But I must give you their reason in their own words ; or rather, perhaps I ought to say, in the words of a much valued Baptist brother, who on that occasion was so pacific as to think it duty not merely to feed a hungry enemy, but to furnish him with weapons and ammunition :—whether they were made for defence or suicide, however, the favored may yet have reason to question.

After the reports of the Committees to which I have referred, and much discussion on the question of *expediency*, the following resolution was finally passed, and was afterwards approved by the Society at its annual meeting : " *Resolved*, That in appropriating money for the translating, printing or distributing of the sacred Scriptures in foreign languages

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*ance*, we may judge by the following incident related by the Rev. Mr. Maclay : " I once requested an intelligent Spaniard who visited me in my study, to give me the true meaning of the word substituted for repentance, in the Spanish Bible. He replied, ' It means to eat no breakfast—very little dinner—no tea ; not to lie in bed, but on the floor, and whip yourself ! (suiting the action to the word,) whip yourself !! whip yourself !!! ' "

the managers feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version ; at least so far as that all the religious denominations represented in the Society can consistently use and circulate said versions in their several schools and communities.”

The reason, then, for prohibiting the translation of the words relating to baptism was, that although their constitution throws no obstacles in their way ; and although they have aided and will continue to aid those versions of Christendom which contain translations of the words, and which they came into existence too late to control ; yet they do not feel at liberty to encourage any versions which make a disclosure of their proper meaning, in pagan lands, where it is in their power to prevent it : and they cannot encourage ours, because our missionaries who made them, unlike Luther, and Calvin, and Campbell, and others whose example contradicted their interpretation, commend the authority of the ordinance by its performance ; and the performance of it, among the plain and simple-hearted converts from idolatry, in accordance with a correct and *intelligible* version of the command, makes it very difficult for the missionary who persists in sprinkling, to use his Bible and preserve his reputation for consistency !\*

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\* The motive of the Board in passing this resolution, is sufficiently clear from the language itself ; but the facts which

Thus is a principle adopted for their future operations in Bible translation which requires the missionaries of the Baptist denomination, in giving light to those who are sitting in darkness and the shadow of death, *to hold back and cover up a part of the truth*, as the price of the aid of that Society in disclosing the rest. And for what?—that their Protestant brethren of other denominations may succeed in transplanting, into Asia, a Papal substitution

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gave that motive its power may need to be stated. “The Pedobaptists,” says Mr. Maclay, “who came into the field in the East Indies, long after our Baptist brethren, experienced great difficulties in making converts to sprinkling, and in retaining them after they were made, in consequence of the word βαπτίζω being rendered by a word signifying to *immerse*, in all our versions of the sacred Scriptures. Some of their converts were unwilling to be sprinkled; and others, when sprinkled, by mingling with the Baptist converts, became dissatisfied with this *substitute* for baptism. The Baptist converts would ask them, Have you renounced idolatry and embraced the Gospel? Upon being answered in the affirmative, they would further inquire, Have you been baptized? Yes. In what manner? By sprinkling. But sprinkling is not baptism. Our teacher says it is. No, replies the Baptist convert, your teacher is wrong; examine your Bible and you will see that sprinkling is not baptism. They would do so; and, sure enough, they would find that the commission of Christ to all the teachers of his religion, was; ‘Go teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost;’ and accordingly they would be immersed.” It was this difficulty which induced the request of the three Pedobaptist missionaries before referred to.

for an ordinance of Christ, which, in Europe and America, has been the prolific root of unutterable evil. This was a sacrifice of honesty and conscience, and of the interests of their Master's kingdom, which they could not, *durst* not make.

In translating the Bible, they are laying the foundations upon which the churches of unborn millions and distant centuries are to be reared; and they feel it incumbent on them, according to the grace of God which is given to them, to lay that foundation wisely. It is a fundamental principle of the Baptist faith, that Christianity must achieve her conquests by the might of the naked truth. Our missionaries believe that every plant which the Father hath not planted, though it may linger out a sickly existence, must eventually be rooted up. They know that the day is coming in which every man's work shall be subjected to a severer ordeal than a by-gone superstition ever employed; and, that they alone "whose work shall abide, shall receive the reward" of fidelity, or success. They remember that the modern is not the first missionary enterprise since the days of the Apostles, for the conversion of the nations of the east; and they are under the most immovable conviction that the only hope of success to the present missionary enterprise, lies in carrying forth the gospel of Jesus Christ, the order of his church, and the personal exemplification of Christianity, pure as they came from the hand of their author; and, that until the nations of the east shall



see "a *holy* city coming down from God," Jerusalem, in their esteem, will be no better than Rome.

The modern missionary enterprise was begun by the Baptist denomination on the very soil where this sacrifice was required to be made.

The sainted Thomas, and Carey, and Marshman, and Ward, sat down alone on the bank of the Ganges, encircled by the whitening bones of those who had perished in the delusive hope of peace and salvation from ablution in its waters: the funeral fires of a superstition, whose tenderest sympathies gave the widow to the flames, were burning around them. And amid the groans of the bleeding pilgrim, and the wail of the dying widow; amid the scoff of the proud Brahmin, and the frowns of those in power, they undertook to burst the fetters of a caste of immemorial centuries. "An enterprise of madness! a hope of delusion!" was the outcry of the world. And so it was, if earthly motive were the impulse that moved, or human policy the star that was to guide them. But they went "to proclaim liberty to the captive; to bind up the broken hearted;" they went because the Lord had sent them. They went in simple faith in the power, and trust in the promise, of Jehovah; and the very fact that all former attempts had failed, made them hold with a firmer grasp, the instrument that God had placed in their hands.

Who, then, can wonder, who will dare to blame, if the successors of those apostles of a new Christian

era, beholding the effects which the simple truth, commended by their piety to every man's conscience, had wrought; beholding churches gathered, and converts multiplying; beholding India's millions waking from their long sleep of death, and asking for light to their path; beholding the power of Brahminism broken; infanticide abolished, and the funeral fires extinguished;—who, we say, can wonder if the successors of those men, standing amid such scenes as these, when they were required to *mask their light*, refused to do it! Who will dare to condemn them, if they held their honesty too dear to be sacrificed, even on charity's altar? Who can censure, if, holding up the Bible, *faithfully translated*, they replied, “By *this* our fathers prevailed; by **THIS** we conquer;” and ceasing from man, whose breath is in his nostrils, as not to be accounted of, or relied on, they resolved to look to God alone.

But, it is to be borne in mind, in judging of the course which the Baptists of this country have taken in this matter, that the versions made by the English Baptist missionaries in India, although they are so numerous as to embrace the languages of more than four hundred millions of idolaters, are not the only ones which are proscribed by the resolution of the American Bible Society. *All the versions made by Baptist missionaries, embracing the languages and dialects of more than half the heathen world, suffer the same proscription.* Nor is this all which you must consider;—these versions are the only ones, with

scarcely an exception, which have been made into those languages: so that either they must be thrown away—as their translators *will* not, *dare* not, disguise them—and the hundreds of millions for whom they were prepared must go into eternity unblest, while other men of more supple consciences, are preparing other versions on the principle of accommodation and concealment required by that society; or the friends of truth and honesty in this country must provide for their circulation, just as they are, that aid which the American Bible Society refused.

In this dilemma, their brethren in America have said to them, “Hold fast! your integrity; ‘endeavor, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which you translate the Bible, will permit; and transfer no words which are capable of being literally translated;’ and if the Bible Societies desert you for renouncing the hidden things of dishonesty, for not walking in craftiness, and refusing to handle the word of God deceitfully, yet will not we; nor will He, whose commission you bear. Translate that commission; proclaim and fulfil it, and if they will not help you, *we will.*”

Now, in holding to them such language, have we done wrong? *Have we done wrong?* In adopting measures to make our promise good, have we done wrong? After waiting for the action of the American Bible Society, in the hope of its reversing the

decision of its Board, and after witnessing the confirmation of that decision by the Society, at its annual meeting, a convention of the denomination,—the largest ever assembled in this country—on a review of all the circumstances of our condition as a denomination, and the pressing wants of the nations for whom we had prepared, or were preparing, versions of the Scriptures; proceeded, with great unanimity, to the formation of a Society to arouse and direct the energies of our half a million of members in giving the Bible, so far as God might help us to do it, to the nations of the earth.

But although it was formed by Baptists, to meet the demand of the circumstances into which we had been thrown, we repel the idea of subservience to party or sectarian purposes. The Society was formed on the broad principle of giving the Bible fully and faithfully translated, and leaving sect and party to God and to the force of his truth. Not a little has been said, and written, about sectarianism and bigotry; about embarrassing missionary operations, &c., but I thank God I have heard none of it from my brethren. None of them, so far as I am aware, have been guilty of advancing charges so heavy against those from whom we have suffered; though they have often been pained with having to bear them.

The charge is indeed heavy, but against whom does it lie? Against *us*, who united with the other

denomination,—for let it be remembered, that with respect to this matter, there are but two, the Baptist and the Pedobaptist—to print and circulate the Scriptures in the dress and mask which an arbitrary monarch, of Popish extraction, of Presbyterian education, but defender of the faith of Episcopacy, chose to give them; and who carried his zeal against the translation of ecclesiastical words so far as to retain for the Jewish Passover, sacred as it was with the blood of the Lamb of God, the substituted name of a Saxon goddess? Does it belong to *us*, who united with a denomination to suit whose practice that version was made, and poured our mites till they swelled to scores of thousands into their hands, to circulate that version all over our land, although it was perpetuating ignorance by concealment, and error by misinterpretation, on the point on which we are at issue? Or, does it belong to those who refuse to help us print or circulate a most faithful, unimpeached and unimpeachable version, in a far distant heathen land, because we had translated the terms relating to baptism; refused, though their treasury was full, to give us part of that money which our confiding churches and our dying brethren had trusted to their stewardship, for giving light to the perishing, and sent us out penniless, with the only existing translations in our hands, for hundreds of millions of pagans, *because* we had *translated* a *word* as their own best scholars tell us it should be translated, and as every version of the primitive ages

gives it ;\* as almost every modern version of the reformed churches of Europe gives it ; as the practice of the churches of Western Europe, papal and anti-

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\* Although I do not approve of animadversion on the "King James' Bible," as our common version is called, since it is the only one which is generally accessible, and for that reason in general use ; yet, as it is now held forth by the American Bible Society as a standard for the whole pagan world, so sacred as to justify the extinction of existing translations in languages spoken by more than half the heathen on the globe, I feel it due to the cause of truth, that the world should know its claims to infallibility.

It is generally believed to be a translation which was made by men, selected for the work on account of their skill in the languages in which the Scriptures were originally written ; and to have been translated by them, out of the original tongues, according to the best of their knowledge and skill.

The fact is, that instead of performing the work according to the best of their knowledge and skill, they were obliged to submit themselves, as passive instruments, to the dictation of a monarch noted for passion, pedantry, and self-will ; and, of a cringing and worldly Archbishop, who had reluctantly yielded to the demands of the puritan interest in the established church, for a better version than the one then in authorized use. And when some of the principal scholars of their body suggested, as it appears from the testimony of Dr. Gell, chaplain to the Archbishop Abbot, they repeatedly did suggest, new and varying translations ; they were reminded that it "*was not the object of THOSE who had brought them together.*"

Instead of their making a new translation, it appears from the investigations of the late Dr. Homer, a Pedobaptist clergyman of Massachusetts, who had spent sixty years in the crit-

papal, for thirteen hundred years, confirms it ; as the churches of Greece, of Servia, Bulgaria, Wallachia, Moldavia, and even frozen Russia, explain

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ical study of the history and character of the different versions of the Scriptures, that only about one *twenty-seventh* part of the Old Testament, and one *eighty-fourth* part of the New Testament, is entitled to the name of a new translation. And instead of their having made even this small portion from the original tongues, Dr. Homer believes, that although they did not wholly neglect the Hebrew and Greek originals, they consulted the Greek of the New Testament with the aid of the Latin version of Erasmus interlined ; and the Hebrew of the Old Testament, with the help of the interlined translation of Arius Montanus ; a translation which is so barbarously literal as completely to sacrifice the idiom of the Latin language. This Latin translation of Montanus is made upon " a principle which seizes a single meaning of a word and holds to it, whatever absurdities it may involve, entirely disregarding the context ; a principle, which, instead of giving the sense of the original, sometimes gives downright nonsense ; frequently, a different meaning from the original ; and, not seldom, makes the author say in another language, the reverse of what he said in his own."\* The use of a version like that is certainly not very favourable to the position maintained by Todd, in his *Vindication of the Translators*, that they were men eminently skilled in the Oriental and Greek languages, and fitted in every respect for the high and honorable task assigned to them by their sovereign.

Although these facts strongly condemn the course pursued by the American Bible Society, and even point to the necessity of an improved version in the English language, they need not awaken apprehension in the mind of the unlettered

\* Dr. Campbell's strictures on the version of Arius Montanus.

and enforce it to the present day? Against whom, I repeat, does the charge of sectarianism, of bigotry, and of embarrassing missionary operations, lie? I appeal to the world—let the honest judge and answer.

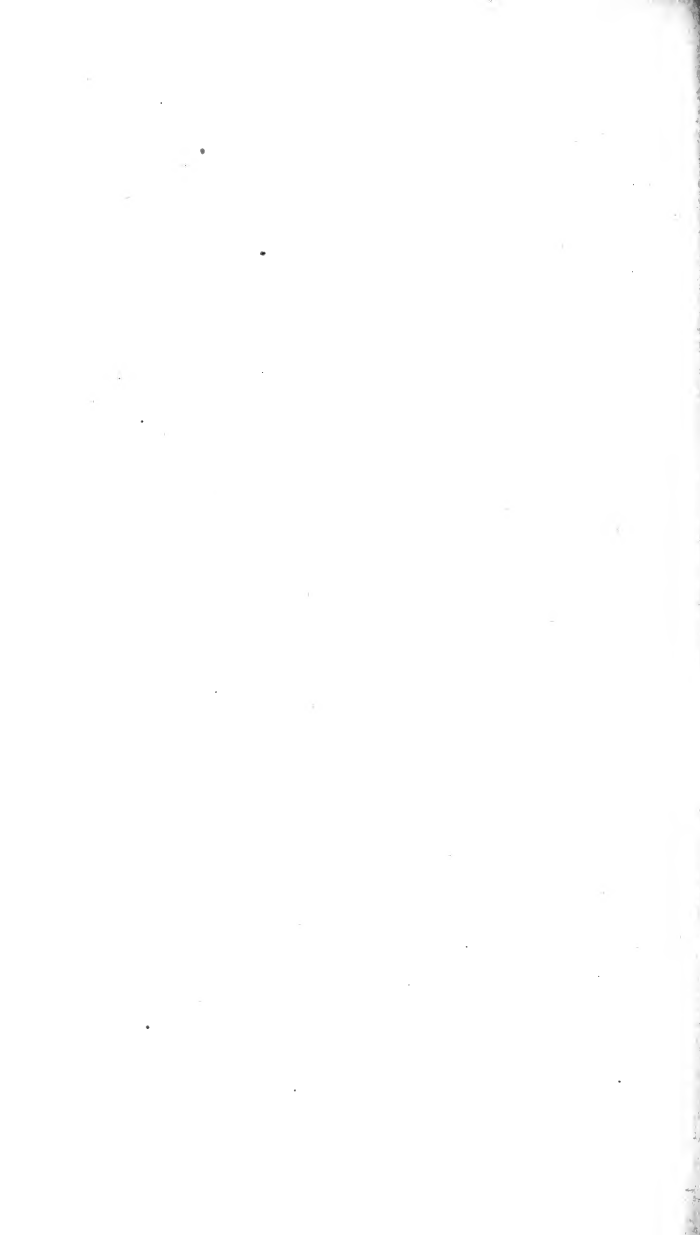
Although, as may well be supposed, I feel indignant at charges so misapplied; and at the injustice of the course which has been pursued towards the Baptist denomination, and the cruelty of it to the perishing millions of Asia, to whom, by the act of the American Bible Society, the Bible is denied; I wish to say that the feeling is directed against those exclusively who are responsible for the evil. Far be it from me to suppose for a moment, that my brethren of other denominations, generally, approve the principle of accommodation, concealment, and conformity to a fallible human standard, adopted by the American Bible Society. A portion even of their own members in the Board voted against the resolution; and it is my firm conviction, that the day is near when the honesty, and piety, and conscience, and honor, of those denominations, will be aroused to a sense of this injustice and cruelty: and when that society will be compelled to abandon its

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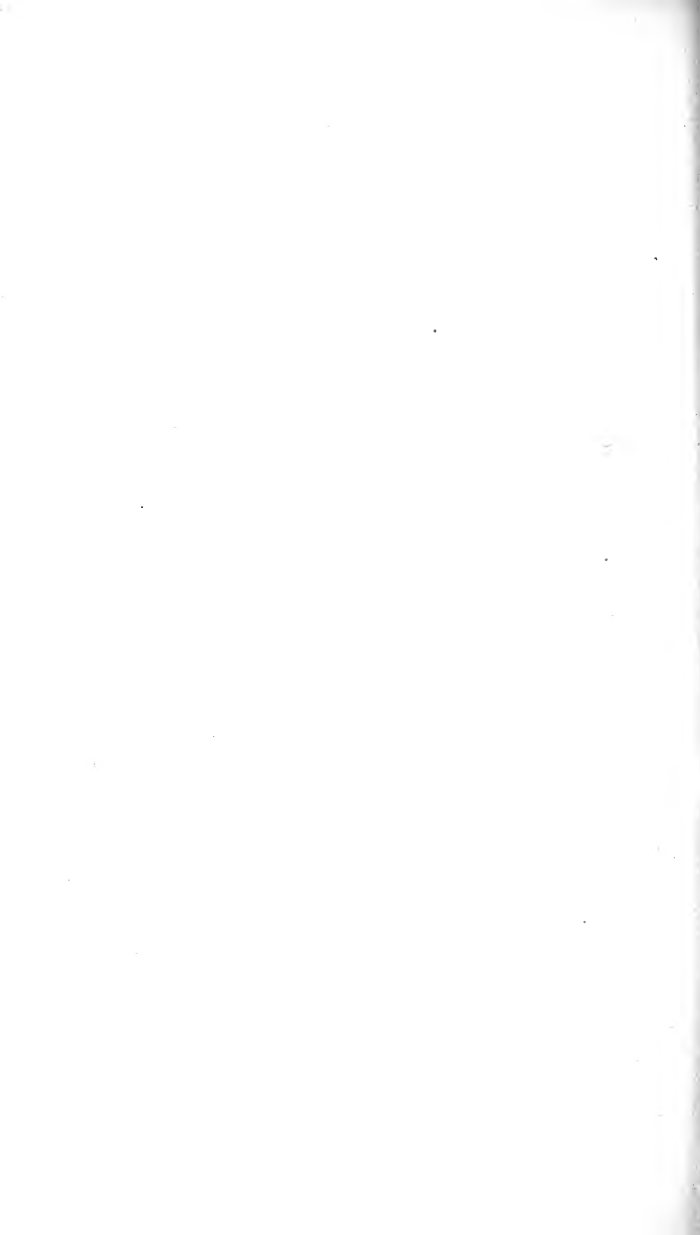
Christian: for although our common version is not sufficiently immaculate to admit the seal of infallibility, or to justify its being made a standard for all new versions to be given to the pagan world: yet it is not sufficiently defective, except in relation to baptism and church order, to be distrusted as a guide to truth or duty.



principle of *expediency*, and adopt that of giving to the world, "*the Bible faithfully and fully translated,*" or it will find the confidence and support of those on whom it has relied, withdrawn.









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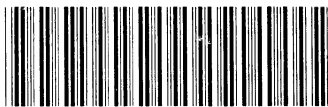
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