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TERMS

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From the Baptists Advocate.

ANA-BAPTISTS OF GERMANY.

FROM SERMONS, BY WM. PARKINSON, N. Y.

The term *Ana-Baptist* (as well as *Baptist*) is Greek, with an English termination. It is composed of *ana*, again, and *Baptistes*, one that baptizes, a baptist, a baptizer; and according to *Hedericus*, it denotes those "qui baptismum iterant," who repeat baptism, or baptize again. And as then baptism, whether administered to babes, to youth, or to adults, was always (except in cases of necessity) done by immersion, there was a literal propriety in calling the Baptists *Ana-baptists*. Nevertheless, according to their own views of the ordinance, the epithet was then, as it is now, wholly inapplicable to the Baptists; for they, from their origin under the ministry of John and that of Christ and his apostles, have constantly, as a denomination, considered the baptism of any person who did not previously make a credible profession of faith in Christ, and who was not baptized by a man duly authorized to administer the ordinances, as being no baptism; and, therefore, that in baptizing such, on a satisfactory profession of their faith, they do not re-baptize.

A like mistake, also, is fallen into by those who speak of us as holding *adult baptism*.—That we baptize adults, is readily admitted. But do not profess Christians of other denominations sprinkle adults? With us, age is no criterion. We baptize many in childhood, as well as in riper years—even all, of either sex, and of any age or nation, who apply for the ordinance; provided they give us satisfactory evidence, by a relation of their experience and by their manner of living, that they have "passed from death unto life."

While on this subject, it seems expedient to advert to "the Rustic War," which some, for want (it is charitably hoped) of better information have attributed to the Baptists; may have ventured to say, that the Baptists, as a people, originated at that time. This stupid story, however current, involves a manifest inconsistency. For, if the Baptists did not exist before that time, how could they have occasioned that war? To give a full account of "the Rustic Affray," (which commenced at Munster, in Germany, in A. D. 1524, and lasted eleven years,) would be wholly inconsistent with the limits of a note. Suffice it, therefore, to say,

1. That "the Munster affair," as the *Rustic War* is often called, was not occasioned by any dispute about baptism—nor, indeed, about religion at all; but by the *Feudal system*, the injustice of which was greatly aggravated by a mass of papal tythes, which, together, rendered the condition of the peasants utterly insufferable.—To these causes all honest historians attribute the rebellion in question. *Dr. Isaac Milner*, for instance, (vol. v. p. 319) says "The causes of the Rustic War, or the war of the peasants, were purely secular." And *Bishop Jewel*, in reply to *Harding*, says, "The hundred thousand boors in Germany, of whom you speak," (meaning, as I suppose, those of them who fell in the said war,) "for the greatest part, were adversaries to Luther, and understood no part of the gospel but conspired together, as they said, against the cruelty and oppression of their lords." The same also is admitted in *Dr. Reed's Cyclopaedia*. That the most of those insurgents neither understood nor regarded any part of the gospel, is very probable; nor is it any less probable that thousands of them were adversaries to Luther; for while, as they said, Luther's writings, and especially his example in casting off the papal yoke, had emboldened them to seek release from the civil yoke, they, nevertheless, found him in collusion with princes—nay, favoring their oppressive measures, and consequently, his famous Reformation included no relief for them.

Hence, as their dire resort, the peasants, in the spring of 1525, (a year after the uproar on the estate of Count Lutten) to the number, it is said, of three hundred thousand men, ceased from working, and assembled in the fields of *Swabia*, *Thuringia*, the *Palatinate*, and *Alsace*. Of these, some, no doubt, were Baptists, (always the advocates of liberty, civil as well as religious)—some Lutherans—some papists, and others, (perhaps the greater part) were men not attached to any religious denomination; all, however, deeply feeling the severities of their condition, were determined to obtain relief for themselves and families, or to die in the attempt. This crude host, aware that the Baptists, of all people, were most advanced in the knowledge of civil liberty, looked to them for counsel. At that time *Thomas Muncer*, of *Mulhausen*, in *Thuringia*, the bred a *Roman priest*, and though, for a while, a renowned disciple of Luther, had become a Baptist. To him, therefore, the peasants applied for direction. Now *Muncer*, having traveled and preached among the common people, knew their complaints to be just, and drew up for them the *Manifesto* which sets forth their grievances, and which they presented to their lords, and dispers-

ed throughout Germany. This Instrument is such as might have been expected from the pen of a plain, honest, sensible man. As such, it has been highly applauded by every advocate of civil liberty who has mentioned it. *Evon Voltaire* says, "a *Lycurgus* would have signed it." Gladly would I here insert it; but, as it contains twelve Articles, setting forth all the grievances, royal and papal, under which the people groaned, I can only recommend the reading of it. The substance of it, with a well written piece on the *Munster Affair*, may be found in *Benedict's History of the Baptists*; vol. i. p. 251, &c. The peasants, having conquered *Mulhausen*, an imperial city of *Alsace*, as a matter of course, expelled the monks and magistrates, and elected new senators, of whom, as all would suppose, *Muncer* was one. In 1533, they took the populous city of *Munster*, which they held three years; when (in a battle fought near *Mulhausen*) it was retaken, and *Muncer* was killed. Thus the *Rustic War* was brought to a close, not by treaty, but by defeat and the indiscriminate slaughter of the *Rustics*—nay, the entire extirpation of the confederate populace.

2. That the whole affair had nothing to do with baptism. That some of the injured insurgents were Baptists is not denied; and it only proves that there were Baptists at that time, and that some of them and of their adherents were engaged in that war, as there have been in every other war, that, in gospel times, have been waged for conscience sake. Besides, if the insurgents had been successful, their applause, no doubt, would have been as general, as now is their reproach. To illustrate the point in question, we need only to think of the American colonists, who prompted the Revolutionary war, or fought for their liberties, when, as they supposed, they were oppressed by the measures, civil and religious, of *Great Britain*. Had the colonists been unsuccessful, they would, doubtless, have been as widely defamed, as, having been successful, they are extolled. But were there not Baptists among the colonists who thus fought? Yes, many of them; and whose patriotic zeal, as a denomination, with that of others was eulogized by the immortal Washington. Yet if the revolutionists had failed, Washington himself might have been treated as John of Leyden, (who was reproachfully called "king of the *Ana-baptists*,") and his memory, instead of being as it now is, respected throughout Europe, would have been coextensively defamed. Perhaps, too, as in the *Munster* affair, the Pædo-baptists would have charged the whole blame of the insurrection on the *Ana-baptists*; and especially upon such men as *Backus*, *Gano*, *Stilman*, *Manning*, *Jones*, *Rogers*, *Smith*, and others, who, as chaplains in the army, used all their influence to promote the war; yes, these venerable patriots would have been long spoken of (not as they now are, with respect, both civil and religious, but) as mere fanatics—as the mad men of America, and even as the ringleaders of a seditious war.

Nor should it be forgotten that persons may advocate immersion as requisite to baptism, and yet be very erroneous in their views of doctrine, and of the gospel Church;—nay, may be really seditious and even licentious. Such might be some of those in Germany and in other countries, who were called *Ana-baptists*. But, to charge the Baptist Church with the sentiments and the conduct of such;—to say that the *Munster* insurrection, (in which some such Baptists as well as persons of similar character, in other denominations, might be concerned,) was imputable to the Baptists—and especially, to say, as some do, that the Baptist Church originated with that insurrection, is wicked and unreasonable—even as much so, as it would be to say that the *Mormonish* affray, that lately happened in our western country, was occasioned by the Baptists, or that the Baptists, as a society, originated with the *Mormonites*, who, it is said, reject infant baptism, and baptize all who join them;—nay, literally, re-baptize such as were or had been members of regular Baptist Churches, from which they had been, or have been excluded, either for immorality, or for heterodoxy. Moreover,

3. That, according to *Ivemy*, (p. 16) "it is certain that the disturbances in the very city of *Munster* were begun by a Pædo-baptist minister of the Lutheran persuasion, whose name was *Bernard Rotman* or *Rothman*—that he was assisted by other ministers of the same persuasion—and that they began to stir up tumults, that is, to teach revolutionary principles, a year before the *Ana-baptist* ringleaders, as they have been called, visited the place. The truth is, that when the project failed, both *Papists* and *Lutherans* endeavored to escape the blame. The *Papists* laid it all at the door of *Luther*: "This," said they, "is the fruit of the new doctrine; this is the fruit of *Luther's* doctrine." &c. The *Lutherans* knew it would be in vain to retort the charge upon the *Papists*, though many of them had been among the insurgents. Therefore, as all knew the *Ana-baptists* to be the most ostensible advocates of liberty, civil, as well as religious, they hesitated not to cast all the odium of the scheme upon them; which succeeded the better, because they (as a people) had less influence at court, than either of the other parties. Those historians, too, who have dwelt most largely on the subject, have all been Lutherans, who have labored to perpetuate the slander as a convenient sling-stone for the ignorant to cast at the Baptists. We, however, regard it as mere slang; and confidently appeal to the Holy Scriptures as abundantly sustaining the doctrines we hold, and the ordinances we administer.

From the Southern Churchman.

SELECT ILLUSTRATIONS.

THE PASSOVER.

Luke xxii. 13.

"Made ready the passover."—The preparation required was to get the lamb killed and

dressed, and to make ready the bitter herbs, the unleavened bread, and the wine. In the first instance, the company who agreed to eat the passover together, sent their lamb to the Temple, to be there slaughtered; for this might be done at no other place. The killing of the lamb was no sacerdotal act, but was performed by the person who brought it. The Temple court was generally full on such occasions, and nothing could be done unless fifty persons were present. While the slaying was in progress, the Levites sung the Psalms composing what was called the *Lesser or Egyptian Hallel*—so named from their beginning and ending with the word "Hallelujah"—in memory of the deliverance from Egypt. These Psalms were from the 113th to the 118th, both inclusive. This *Hallel* was sung on several occasions in the course of the year, and among others on the night of the passover, in the several paschal parties; and the four last of these psalms probably formed "the hymn" which was sung by our Lord's party before they went to the Mount of Olives (Matt. xxvi. 30.) The blood of the lambs was sprinkled, in the usual way, by the priests in attendance, after which they were flayed and opened by the persons who brought them; the inward parts which the Law specifies, were then laid upon the altar, and the lambs taken away, together with the skins, which last became the perquisite of the landlord in whose house the passover was celebrated.

The particulars concerning the dressing of the lamb being fully given in the Law, need not be repeated in this note, in which we only desire such details as the Law does not specify. It is only needful to remind the reader that the lamb was to be roasted whole, that not a bone of it was to be broken, and that it was to be entirely eaten on the passover night. The manner in which the Jews sat at this celebration, we shall notice under John xiii.; and now proceed to observe, that when all things were ready the feast began with small cups of red wine mingled with water, which every one drunk off, after thanks had been given. This preliminary grace was pronounced by the master of the family, if there were one, or, if not, by a proper person who, by his situation or character, or by the choice of others, was appointed to preside and officiate.—This presiding office, of course, was discharged by Christ in the present instance. Whether he did and said all that other persons filling his office were accustomed to do, there is no evidence to show. If he did, he also added other things which certainly no other person ever did or could say. The thanks before the wine were in the *Hebrew* language, and were to the effect, "The Lord, who has created the fruit of the vine."

After the wine, the persons present washed their hands; and then the paschal supper was produced upon the table. This consisted of the lamb, the unleavened bread, and the bitter herbs. There was, besides these, a dish not prescribed in the Law of Moses, consisting of a thick sauce, composed by mixing and pounding sweet and bitter things together—such as dates, figs, raisins, vinegar, and other ingredients; intended as a memorial of the clay in which the Hebrew fathers labored in Egypt. The unleavened bread consisted of two or three cakes, the eating of which was considered of such essential importance that it was offered even to sick persons and children, and if they could not eat it dry, it was sopped and macerated in some liquid, that they might at least eat as much as the quantity of an olive.

All things being thus prepared, the master (for so we will call him) takes some of the salad of bitter herbs, and after thanking God, who had created the fruit of the ground, he dipped it into the sauce, or, as some think, into wine or vinegar, and ate a small quantity, the rest of the company doing the same. This singular beginning of the meal was said to be intended to excite the curiosity of the children and lead them to require an explanation. However, an explanation was at all events given; for if there was no child, the wife inquired; and if there were no wife, the company inquired of one another; or if no inquiry were made, the master undertook, unasked, to explain the circumstances attending the deliverance from Egypt, which the feast commemorated. The explanation was short and impressive. The explanation was given, the company sang the 113th and 114th Psalms, commencing the *Egyptian Hallel*. Then a second cup of wine was taken in the same manner as before. The hands were then again washed; after which the master took two of the cakes of unleavened bread and broke one of them, laying the broken parts upon the whole one; after which he blessed God who bringeth bread out of the earth. Here the thanks, we observe, followed, not preceded, the breaking of the bread, for which the reason was alleged, that this was the bread of poverty and affliction. The master, imitated by the others, then wrapped some of the bitter herbs in a piece of the broken cake, and dipping the whole in the sauce, gave thanks, saying, "Blessed be thou, O Lord our God, King everlasting, who has sanctified us by thy commandments, and hast commanded us to eat unleavened bread." He then, with the others, eats that which he has taken.

After other suitable thanks, the paschal lamb was then eaten; and the eating part of the feast concluding with this, the company again washed their hands; after which the master gave thanks for what had been eaten. Another cup of wine was then taken; and this was called "the cup of blessing" (see I Cor. x. 16.) pre-eminently, because the final blessing, or, as we should say, "grace after meat," was pronounced over it, as concluding the meal. A fourth cup was added; and this was called "the cup of *Hallel*," because over it was sung the remaining four psalms of the *Egyptian Hallel*, being the 115th, 116th, 117th and 118th. Another blessing was then pronounced, and with this the feast of the Pass-

over ended.

It will be seen that there is much here concerning which the Law gives no directions, although nothing, that we can see, contrary to the Law, or which might not be suitably introduced. We have judged that the statement, might be useful, as such were certainly the usages of the Jews in the time of Christ, and it will be found that they illustrate all the details offered by the Evangelists concerning our Lord's celebration of the Passover, and thus supply means for more clearly understanding the whole account.

From the London Christian Observer.

ON THE SPIRIT AND ADJUNCTS OF FAMILY DEVOTION.

In the present state of knowledge, and, I trust, practice, among those who profess and call themselves Christians in this our highly favored land, it would, I hope, be superfluous to urge upon your readers the duty of assembling their families for morning and evening prayer; but it may not be so, to call their attention to the state of mind in which the family altar should be approached.

We are impressed with the propriety of entering the house of God with serious and devout feelings, knowing that "God is greatly to be feared in the assemblies of His saints, and to be had in reverence of those that are round about him;" and that our blessed Saviour, when on earth, designated the temple His Father's house of prayer. We acknowledge the duty of leaving our worldly thoughts without the doors of that hallowed spot, when about to meet our fellow-sinners with one consent to "seek the Lord and his face." In private prayer also we felt that we must withdraw our thoughts from the world, and give ourselves up entirely to God during the few minutes which we devote to this holy exercise. But does the same holy determination—the same preparedness of mind—attend us in our entrance upon family worship? It is to be feared, too frequently not; though the Great Head of the Church assures us that when two or three are gathered together in His name, there is He in the midst of them.

Yet why are we less diligent in seeking to honor God in our family worship, than in our public and private services? Is it because our family sins do not require family confession—our family mercies, family praise—our family weakness, family strength—or our family dangers, family protection? Often has my heart been pained by the hurried and irreverent manner in which I have seen what was termed "family prayer" conducted. The heads of a household, from custom or conscience, thought it right to meet their children and servants night and morning, and they were collected at a stated hour; but there was confusion down stairs, and confusion up stairs, and no signs of the presence of God, which cometh from the Lord, to conduct us to the Lord.

Masters of families are you in the habit of assembling your households night and morning?—It is right you should do so. But did you ever consider what an opportunity God then puts into your hands for bringing your servants into the way of salvation? Perhaps they entered your house perfectly ignorant of the spirituality of real religion—it is your duty to see they do not go out of it equally ignorant. They may have been in the habit of attending the Church, and hearing the Gospel too, but they may not have had the privilege of possessing a pious master or mistress who would speak to them about their souls; and this honor may have been reserved for you. A plain, simple, homely exposition of Scripture has some advantages which a sermon does not possess; and if a master or mistress will question in and explain the sermons heard at church, the plan might be highly useful.

If you study the characters of your children and servants, get acquainted with their trials (for who has not some trouble of heart?) and learn what are their chief failings; you can then judge what are those points upon which they most need instruction or comfort, and, suiting your exposition to their circumstances, much good might follow. On the contrary, if you enter upon family worship wholly unprepared, and go through it as a form, no interest is created; and you may expect to see your family, though seated round you, with a vacant look, which proves the mind regardless of what is going on. Do you ask, then, how you can manage matters differently? I answer, As love begets love, so seriousness and devotion beget seriousness and devotion. If the members of a family perceive that the head is deeply impressed with the solemnity of the occasion, their minds will be influenced by his feelings, and thus be drawn into a participation of his spirit.

Let your endeavor, then, be to render the service of family prayer a means of grace; let it be conducted in a serious, solemn, devotional manner, and look upwards for the spirit of prayer and praise to be poured out upon your little company in such a measure that your "sacrifice" may not be "that of fools;" but a profitable service both to yourself and to your fellow-worshippers. It is after this manner that you should present yourselves, morning and evening, before the Lord. In the morning you come to raise your Ebenezer of praise to Him who hath "neither slumbered nor slept"—you come with prayer, that you may be fed and strengthened, by the word of life and the Spirit of the Most High, for the business and employments of another day; and you come to place yourselves, as such, under the guidance of your Heavenly Master. In the evening, you come to acknowledge with gratitude the care you have received from Him "in whom you live, and move, and have your being;" you come to adore your Creator for the showers of temporal and spiritual blessings which another day has put you in possession of, whilst you acknowledge that "you are less than the least of all His mercies;" and confess your own sins, and those of your household, over the Lamb slain before the throne; and you come to commend yourselves afresh to the guardian care of God; approaching with humility, yet "with boldness," the throne of grace, through Him who "never liveth to make intercession" for us. Should not, then, our seasons of family worship be precious "times of refreshment from the presence of the Lord;" and thus times of spiritual joy? If we make light of these occasions, we lose blessed opportunities of replenishing our souls out of the storehouse of the riches of God's grace.

Having thus remarked upon the state of mind

with which we should strive to enter upon family worship, I will now offer a few hints as to the season and other circumstances suitable for the service.

1. Remember David's determination, "O God, thou art my God, early will I seek thee." An old author, in recommending Christians to give prayer the first place in the morning, says, "Let God have your time from the top of the heap." It should be before the ordinary occupations of the day commence, in order that worldly business may not interfere with its regularity.

2. It is desirable that morning prayer should not be too long; for if your domestics have no relief to the means of grace, a long service is a great temptation to them to "abhor the offering of the Lord;" for their minds will be restless at the idea of their unfinished occupations.

3. Where a family is musical, it is cheering to open the service with two or three verses of a psalm or hymn. This tends to comfort the mind, and prepare it for the word of God; in reading which, the master or mistress might make an observation here and there, so as to attract the attention of the family; or use a short and plain commentary, closing the service with prayer. If the prayer is extempore, some allusion might be made to the passage of Scripture just considered.

4. The hour for family worship at night should never be late; for if so, the servants, wearied with their day's work, cannot enjoy it. Besides, a late hour prevents any friend, who may be spending the evening with you, from sharing in the privileges of your domestic altar. Some families, from the fear of man, put off family prayer till the last thing at night, that their worldly acquaintance may not feel obliged to conform to the rules of the house. Where there are children of ten or twelve years of age, an early hour enables them to be present. The exposition at night might be rather longer than that of the morning; not only because the minds of the servants will be more at ease, but their retirement for the night coming soon after, few interesting events will occur, and they may therefore be led to dwell with more profit upon the passage of Scripture which they heard.

5. Great regularity should be arrived at; and be very jealous of any thing which interferes with your established custom.

6. The utmost punctuality should be observed. If a bell rang five minutes before the servants came into the prayer room, it would give them notice to assemble, and prevent their entering into the presence of God in a hurried spirit.

7. It helps to secure attention, if each child and servant has a Bible and Hymn-book with which to follow the service.

8. Servants must be led, if possible, to feel that family worship is not a task, but a privilege; and surely it is a privilege, to unite with the heads of the house in prayer and praise to Him who "looketh not on the outward appearance."

I would urge upon servants, as well as upon masters (particularly where there is a large establishment,) that they should guard against conversing together to the last upon light and indifferent subjects. I have sometimes been led to mourn over this, when passing by a long string of domestics on entering the prayer room.

How rich a blessing might families expect if their sacred services were performed in a sacred manner. If the flame on the family altar burns bright and clear, the Lord would be honored with one breath of praise—would be "implored with one breath of prayer; and He who declares himself "the God of the families of all the earth;" would own such a family as "His peculiar treasure."

THE REWARD.

A minister in the early part of the seventeenth century, was preaching before an assembly of his brethren; and in order to direct their attention to the great motive from which they should act, he represented to them something of the great day of judgment. Having spoken of Christ as seated on his throne, he described him as speaking to his ministers; examining how they had preached, and with what views they had undertaken and discharged the duties of the ministry. "What did you preach for?" "I preached, Lord, that I might keep a good living that was left me by my father; which, if I had not entered the ministry, would have been wholly lost to me and my family." Christ addresses him, "Stand by, thou hast had thy reward." The question is put to another, "And what did you preach for?" "Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." The answer of Christ to him also is, "Stand by, thou hast also had thy reward." The Judge puts the question to a third, "And what did you preach for?" "Lord," saith he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion, to souls, and to please and honor thee; my design, Lord, in preaching, was that I might win souls to thy blessed Majesty!" The Judge was now described as calling out, "Let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity."

EFFECTS OF WITICISMS IN THE FULFILL.

An eminent medical practitioner, who is also a man of true piety, was called not long since to attend a patient on the Lord's day, at such a distance from his own place of worship, as to render his attendance there impossible. Not willing, however, to lose the benefit of public worship altogether, he repaired to a neighboring chapel; but as the service was far advanced and the place much crowded, he could get no further than the door. The preacher was a man long and deservedly esteemed in the Christian world, but of that class who are unhappily prone to mingle oddities and witticisms with their discourse. His text was found to be, "Al- most thou persuadest me to be a Christian;" and