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A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

himself, and the shame so told on Samuel that he resigned his living.

This was exactly the period when he might have declared himself a nonconforming clergyman, and have taken a licence from Charles under the Declaration of Indulgence, but of this there is no sign. Secombe declares that he skulked about Bloomsbury. Crosby says that he re-united with his old church, of which Thomas Lamb was still pastor; and as Lamb was an Essex man, he may have been tender with a repentant man. But with such a record there was hardly room to take any prominent part in Baptist life again; and the career of Titus was by no means one to inspire confidence. Samuel died in obscurity, 6th February, 1683, leaving a widow, who survived till 1697.

The career is extraordinary. It shows the opportunities, and the temptations, of clergymen who became Baptists. Such men were able to do a work in itinerancy and in public debate, which was open to few others; with university training they could lead and organize. But they often had a hankering after the flesh-pots of Egypt, a desire for a public post.

Slavery in Jamaica and America.

ON the first of August, 1838, all slaves in Jamaica were declared free, and full emancipation in other parts of the British dominions was not long delayed. Therefore, in that year the Baptist Union addressed a letter to the Ministers and Messengers of the Baptist Churches in the United States on the subject of slavery. The letter opens with words of esteem, and appreciation of the good work done by the churches; but a blot is on their Christian character.

"We have not been ignorant that slavery existed in the States; entailed, we are humbled and ashamed to acknowledge, by British influence, authority, and example. But we had, until of late, no conception of the extent to which multitudes of professing Christians in your land, by indifference, by connivance, by apology, or by actual participation, are implicated in it." Then follows a picture of the physical and spiritual wrongs done to the slaves, and the writers say: "Such a system, brethren, must be fruitful of oppression, injustice, and crime. And yet among yourselves, your churches, your deacons, your pastors, this system finds apologists, advocates, abettors; and unabashed by the symbols of incarnate and redeeming love, it obtrudes itself even at the table of our dying Lord.

"Brethren, are these things so? Would to God we could doubt

their reality! But that relief is denied us. Some of your provincial associations have attempted—alas, with what infatuation and dishonour!—to shield and extenuate the crime. Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonoured and injured by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God?

“Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply, that with what political considerations soever it may be complicated, *it is as actually existing among you essentially a moral question*; and that if slavery were purified from all that is unrighteous and anti-christian, its most strenuous political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer imaginary civil benefits to array themselves in hostility to paramount imperative moral obligations.”

The writers note the argument that emancipation is encompassed with difficulties; but “difficulties in a righteous cause are but tests of principle, and passive resistance unto sin is binding on every Christian.” . . . “Seek the immediate repeal of the law which forbids slaves to read the tidings of salvation; and meanwhile let the iniquitous enactment be promptly and boldly disregarded; let the work of redemption by Christ exert, without restraint, its equalising, uniting influence within the precincts of the Lord’s house; there let the distinction between ‘bond and free’ melt away and disappear.”

The impassioned exhortation goes on to call upon the pulpit to preach against the iniquity of using labour without paying wages. It calls upon all Christians to use their influence with the governments of slave-holding States, and proceeds: “Some amongst you, brethren, are entitled to our warmest affection and to our unreserved confidence, for you have enrolled your names in favour of prompt emancipation.” . . . “We tell the bondmen of America to be of good courage, and to trust a righteous God, for that the day of their redemption draweth nigh.” . . . “Let the church’s moral power be consecrated to this noble and godlike service, and slavery shall speedily expire, smitten as with terror from the presence of the Lord.”

(Signed) J. H. HINTON, *Chairman*,

W. H. MURCH, D.D.,	} <i>Secretaries.</i>
JOSEPH BELCHER,	
EDWARD STEANE,	

Jan. 15, 1838.

This noble appeal from the British Baptist Union was answered by the following letter, the original of which I hold.

BOSTON, 11 Jan., 1839.

Rev. and dear Sir,

Your favour of Feb. 1, 1838, has remained long unanswered; and were it not that my neglect of correspondents, both foreign and domestic, has, from the necessity of the case, been general, I should feel it incumbent upon me to make to you a special apology. During the past year, the Lord has graciously wrought among my dear people a most extraordinary work, and my time and strength have been absorbed in duties which allowed me no leisure, no relaxation. We have been favoured with a *powerful revival of religion*, during the progress of which I have baptised and admitted into the church at Baldwin Place, *one hundred and ninety-five*. My labours, therefore, though delightful in the extreme, have been very severe, and my physical health has been greatly impaired. The good work of grace, though somewhat abated, still continues, and the demand for pastoral labor is quite pressing; but I am at present laid aside from public duty, by an affliction of the bronchia, to which, at this season of the year, I am very liable.

Several of the other churches in our city have been permitted to enjoy with us the tokens of the Divine favor, particularly the church in Union Street, under the pastoral chare of the Rev. R. H. Neale, and the church in Federal Street, of which the Rev. H. Malcom was formerly the pastor. Each of these churches has received during the year past about one hundred by baptism.

"The communication of the Committee of the Baptist Union, which accompanied yours of Feb. 1, was immediately inserted in the *Christian Watchman*, and from that transferred to other religious journals which favor the cause of emancipation. Be assured, no effort shall be wanting on my part to get *such* appeals before our churches. Conceived and expressed in the kindest fraternal spirit, they cannot be turned aside without exposing a most unchristian, unmanly prejudice. That such prejudice exists, and is often developed, I admit; but I am happy to believe that it is wearing away before the light of truth, and the influence of judicious Christian effort.

Our friends in England must have patience with us, and not think us tardy in accomplishing an object which we as well as they are anxious, for humanity's sake, and for Christ's sake, to see immediately effected. We have obstacles to overcome of which they are not at all aware—or, which they do not and cannot fully appreciate. Among these obstacles I might name the inhuman prejudice against color, as the badge of servitude and abasement—the peculiar organisation of our government, reserving to the States the entire control of slavery within their own limits—the opposition of Christians, in all the slave-holding

States, to abolition, and, in the free States, to all agitation of the subject. It would not be difficult to show that the influence of the American church is at present the main pillar of American slavery!

But, my dear brother, God is on our side, and the cause will prevail. Every day it is gaining friends, and though less rapidly than we could wish, yet steadily and surely advancing towards the desired consummation. Still help us by your prayers and remonstrances, and anticipate with us the joyful day when republican America shall be purified of this foul and deadly leprosy.

In the kingdom and patience, etc.,

Your brother affectionately,

BARON STOW.

Rev. Dr. Murch,
Stepney College.

No Englishman can feel happy when he reads about the attitude of our nation when at last the men of the North rose in arms to put down slavery. For a long time Englishmen had reproached the States because of this blot of slavery. Yet, in the early days of the civil war, when the South was successful, our governing classes did not hide their sympathy with the slave-holding states. When, however, Lincoln issued his Emancipation Policy, a change came. As Cobden wrote: "From that moment our old anti-slavery feeling began to arouse itself. . . . The great rush of the public to all the public meetings called on the subject, shows how wide and deep the sympathy for personal freedom still is in the hearts of our people." We are glad to know that our Baptist Union was faithful to its principles. Refugee slaves fled to the Northern States and became a heavy charge in those trying days of war. Our Union showed a practical sympathy, and the veteran J. H. Hinton moved at the autumn meetings in 1864 the following resolution. "That on unquestionable evidence there are now far more than a million, and probably quite one and a half millions, of refugees from slavery under the sheltering care of bands of Christian benefactors from the Northern States; and that these Christian benefactors are carrying on a great and successful work with inadequate means and overtaxed strength. That these facts, in connection with the contributions by America of the munificent value of full £200,000 to Ireland and Lancashire in the time of their distress, call now on the Christian people of Great Britain for an adequate and grateful return; and this Union therefore recommend the case as one for prompt liberal contributions throughout the Baptist Churches."

H. F. CROSS.