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THE  
BAPTIST MAGAZINE

FOR

1809.



The Profits

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VOL. I.

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*Speaking the Truth in Love.*

EPH. iv, 15.

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## P R E F A C E.

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THE Importance of periodical works has been long acknowledged by all classes, whether political, literary, or religious; and their advantages have been, in no instance, more apparent than among the latter. It was not the Spirit of *rivalship* that induced us to open a "Repository for the BAPTIST'S use;" on the contrary, we rejoiced in the success of our contemporaries, and perceiving that though they had reaped much, there yet remained, in our own fields, gleanings too valuable to be lost, we solicited our brethren to assist us in gathering them up for our common benefit.

In laying the first Volume of our Work before the Public, we recognise the importance of the Principles which we pledged ourselves to support; and in reviewing the result of our exertions to open a door of communication with the Brethren of our own Denomination, we perceive, with pleasure, that the labours of our Correspondents have principally tended to illustrate and recommend that large portion of the Faith once delivered to the Saints which we hold in common with all evangelical Believers in the Son of God.

We never wish any of our readers to forget, for a moment, our steady attachment to the Ordinances of Jesus Christ, and our determination, by his Grace, to keep them as they were delivered. We feel this determination to be fully compatible with our desire to hold a place in the affections of those who love Him, who do not possess our views of his Ordinances.

We have no Party Principles to promote; we hold the Religion of Jesus Christ too sacred to be combined with such a design: but we possess an earnest wish to recommend ALL the Truth of God to the notice of our fellow men, and to see all Christians walking in *all* the Commandments and Ordinances of Jesus Christ. In promoting these objects we hope to please God, and we are thankful to him for the general approbation of our Brethren, the increasing number of whose valuable communications have removed all fear respecting the permanence of our Undertaking.

It is not for us to appreciate the value of our labours; but we offer the production of the year to our Brethren and the Public, as an exemplar of the Spirit which conducts them. Increasing assistance, with increasing experience, will doubtless lead to considerable Improvement; but we hope, by the help of God, never to desert the Principles we have avowed, and to which we are firmly attached; or ever to forget the Apostolic maxim, "He that doeth not righteousness is not of God, neither he that loveth not his Brother."



## Family Genealogy.

"ONE GENERATION PASSETH AWAY, AND ANOTHER GENERATION COMETH."

The following outline of our Family History is designed for more frequent reference than would probably be made to the "UNION RECORDS OF THE FLINT FAMILY," compiled by me, and printed in 1842. The numerous junior branches will also regard this sketch with additional interest, as they will here find their names inserted, and at a glance ascertain their descent through seven generations. If allusion is not made to the characters and circumstances of our ancestors, it is with the design to stimulate to inquiry; assured that the result will prove gratifying and instructive. In connection with each of the first four generations, mention is made of some relic still preserved, that memory may thereby be aided; but numerous other mementoes are treasured by me, which are ever anxious to add members of the family. They are reminded that the Wills of our ancestors were all proved in the Court of Canterbury, where the original documents (even that taken to the sick chamber of Thomas Flint, in 1676) may be inspected on the payment of a trifling fee. Having, with untiring research and at no small cost, rescued the memory of my revered forefathers from oblivion, one favour is solicited of my relatives,—it is that these records may be regarded as strictly private, and not obtained on the notice of those to whom they can impart no interest, and who will fail to appreciate the motives which have influenced me in my labours.

MARGATE, FEBRUARY, 1852.

BENJAMIN FRANCIS FLINT.

- ◆
- I. Thomas Flint, ASHFORD, KENT.** Born about the year 1605. In or about 1647, married his second wife, Miss SUSANNAH ———, mother of our lineal ancestor, and shortly after purchased the older part of the family house in the High Street of that town. Died there, Monday, February 5, 1677. His Will contains several singular bequests. In 1654 he issued copper tokens, one of which is preserved by me. Issued by three wives, THOMAS, SIMON, SARAH, ABRAHAM (who styles himself "Vicker")—JOSEPH, BENJAMIN,—LYDIA (Mrs. JAMES), MARY.
- II. Benjamin Flint, ASHFORD.** Born Sunday, August 5, 1649. On Sunday, August 24, 1673 he married, by licence, at Appledore, Miss ANNE BUTCHER, who died, December 18, 1695, aged 45. Mr. Flint died intestate, Thursday, August 13, 1700, aged 51. Their silver tankard, most probably of the date of their marriage, is in my possession. Descendants in the collateral branches can first be traced from their daughter SARAH, born December 4, 1683, who married at St. Aiphage Church, Canterbury, April 29, 1716, Mr. HENRY GIPPS, of Ashford. Her offspring attained to worldly distinction and honour. She died November 26, 1767, aged 82, having survived her husband 12 years. Mr. and Mrs. Flint left issue, ABRAHAM, WILLIAM, ELIZABETH, BENJAMIN, RICHARD. MARY, SARAH, LYDIA (Mrs. DAWSON), MARTHA (Mrs. SPRINGALL.)
- III. Abraham Flint, ASHFORD.** Born Friday, March 19, 1675. Baptized there on Sunday, November 5, 1699 (Vide Baptist Magazine, Vol. XL., p. 294). On Friday, October 23, 1702, he married, by licence, Miss MARY ANN PATTENSON, daughter of Samuel Pattenson, Gentleman, of Biddenden, and died Thursday, December 29, 1737, aged 63. His gold watch is in the possession of my brother, Abraham Marsh Flint. Mrs. Flint died August 29, 1725, aged 49. Their descendants through their son Abraham have with scarcely an exception retained the principles of Nonconformity, and been connected either with the Baptist or Independent denominations: the remark alike applies to their connections by marriage. Issue surviving infancy, SAMUEL, MARY, ABRAHAM, JAMES. From Samuel are descended the branch of the family long located at Lewes, Sussex. Mr. Samuel Flint has the marriage settlement of Mrs. Flint, dated 1702.
- IV. Abraham Flint, ASHFORD.** Born Monday, August 31, 1713. Served his apprenticeship in London, and then returned home. On Thursday, July 15, 1742, he married Miss PRISCILLA MARSH, daughter of Thomas Marsh, Esq., Surgeon, Ashford, whose piety, intelligence, and family connections gave honour to the felicitous union. He died April 14, 1749, aged 65, leaving interesting memorials. Mr. Flint died Thursday, November 27, 1777, aged 65. The brocade satin waistcoat worn at his wedding is yet perfect. Mrs. Flint died Sunday, June 16, 1782, aged 68. They are interred in a vault in Ashford churchyard: till this period the place of sepulture with our fathers of four children Thomas alone survived infancy.
- V. Thomas Flint, born at ASHFORD, Sunday, July 28, 1745.** Conducted the Ironmongery business on the same premises as his ancestors had done during four generations. On Tuesday, August 4, 1772, he married Miss MARY FENNER, daughter of Mr. Rest Fenner, Brewer, Stour Street, Canterbury. In 1780 he became a partner in that concern with his brother-in-law, Mr. Thomas Fenner. October, 1802, he sold the family house, removed to Canterbury, and took the entire business, from which he retired in favour of his children, April, 1807. Mr. Flint died at his residence, Wincheap, Canterbury, Monday, March 22, 1824, aged 79. Mrs. Flint closed her days there, Monday, November 25, 1832, aged 83. Issue.—PRISCILLA REST, SARAH, THOMAS, MARY, (Mrs. CHRISTIAN, who died Sept. 25, 1834, aged 53, and left surviving 7 sons, 1 daughter.)
- VI. Thomas Flint, born at ASHFORD, Tuesday, August 12, 1777.** Entered the Baptist College at Bristol, and became successively Pastor at Shortwood, Uley, Gloucester, and Weymouth. On Tuesday, June 4, 1799, he married Miss CATHERINE HOLGROW FRANCIS, daughter of Rev. Benjamin Francis, who closed his distinguished career, December 14 following, aged 65. Mr. Flint died at Weymouth, Sunday, October 31, 1819, aged 42, and was interred there. Mrs. Flint (born Monday, April 28, 1777) removed to Canterbury in 1826, where she died, Monday, March 18, 1841, aged 67, and is interred at Margate. (Vide Memoirs in Baptist Magazine.) Issue surviving infancy, BENJAMIN FRANCIS, MARY ANN, THOMAS REST, JOHN BERRY, ABRAHAM MARSH, CATHERINE FRANCIS (Mrs. BELSEY), SAMUEL FRANCIS (died October 10, 1824, aged 11), FENNER LUDD.
- VII. Fenner Kudd Flint, born at Rose Cottage, Gloucester, Friday, March 7, 1817.** Removed from Weymouth to Canterbury, March, 1826. From May, 1833, was engaged in the Brewery, Stour Street. On the decease of our lamented mother, became a resident with me, April 1, 1841. Removed to Margate, Tuesday, April 2, 1850; and on May 27, following, joined Thomas Rest Flint in the Ironmongery business, on the retirement of their brother, John Berry Flint, from the partnership, formed January 1, 1831.

NOTE.—The VI. and VII. Generations have been varied, to include the different branches of the family.

J. HADDON, PRINTER, CASTLE STREET, FINNSBURY.

## INTRODUCTORY VERSES.

WHO's this, amid our monthly scene?  
"I sir—THE BAPTIST MAGAZINE;  
    Confessed without detection."  
Stranger—thy humid robe will court,  
Like Iris at her show'ry sport,  
    The sun-beam of inspection.

I see the men of *dry renown*,  
First smiling arch, then looking brown,  
    And browner still, and browner;  
Then give thee up without debate,  
With "Sirs this doctrine is her fate,  
    And her own waves must drown her."

While lo! thy guardians in reverse,  
Will shew their title to immerse  
    Their own amphibious daughter;  
They'll dip her *Sirs*, without a dread,  
Nor even aim to keep her head  
    One inch above the Water.

And oh! if from the flood she rise,  
Unblemish'd with a foul disguise,  
    Without a swollen feature;  
Who will not hail her on her round,  
And give her Standing on dry ground,  
    Like other christian creature?

Sure none, for in our civil age,  
If not too kind, men grow too sage,  
    To mock each other's station;  
And shall the heavenly wise and great,  
Seem by the factions in their state,  
    The less enlightened nation?

Lord, make the men who bear thy name,  
Beyond the stretch of party fame,  
    With *one* ambition sigh;  
Nor let the bason, and the flood,  
Divide the purchase of that blood,  
    Where all must plunge — or die.

THE  
BAPTIST MAGAZINE.

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JANUARY, 1809.

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“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

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*Dialogue between an Editor and his Friend.*

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*Friend.* So I find you are determined on having a Baptist Magazine, at all Events.

*Editor.* Truly, such is our determination. But by your expression, I am led to think you do not quite approve of the undertaking.

*F.* Indeed I do not. I have many objections against it. Some you would say are trivial, which yet have their Influence; but others are of moment, and I fear you have not well considered them.

*E.* Pray let me hear them, for I wish to see all sides of a Subject in which I am interested: and I confess that such a Magazine is with me, as well as many of my Brethren, a favourite object. What have you to say against it?

*F.* You are aware that speaking against a favourite object is a daring exploit, yet if you will hear me patiently, I will produce three especial objections which I think you will not be able to repel.

*E.* I know you will speak candidly, and I have lived too long in this world to be angry with another because he entertains a different opinion respecting an object which to me appears desirable. What is your first objection?

*F.* To be plain with you, I do not approve of the *Title*. It will be deemed bigotted and invidious by many, and I think, to say the least, *plausibly so*.

*E.* Doubtless many will give their opinion on this, as well as on other subjects, without the least exercise of their Understandings

relative thereto; but you would think it very ridiculous if their Sentiments were permitted to have any weight in our decisions. Will you answer me a few questions?

F. I am ready to hear them and tell you what I think.

E. Suffer me first to remark that our Denomination includes several hundred Congregations, comprising many thousand individuals. — Respecting these, there are many interesting occurrences, which, if communicated, would call into exercise some of the best emotions of the heart among their numerous Brethren, but they are lost for want of a common Receptacle wherein they may be deposited, so that it cannot be said that *the whole body is knit together by that which every joint supplieth*. Now let me ask, Is there any thing invidious or bigotted in such a body of Christians having a repository in which the memory of departed excellence may be embalmed, the effusions of living piety treasured up, and passing events recorded as a warning or a stimulus to the present generation, as well as to afford a gratifying Review to those who shall come after us?

F. I do not now object to the design of giving such a work to the Public, but as I said before, I dislike the *Title*.

E. And I have no partiality to a *Title*, if you can furnish us with a better, do it. But you ought to understand that the work is not given to the *Public*, nor even to the *religious Public*; it is intended to be a Magazine for the use and benefit of the Baptists. Through the exercise of *their talents* we hope to see it respectable, and on *their Patronage* we rely for its support.

F. Well, if that is the state of the case, you may as well call it **THE BAPTIST MAGAZINE**, for I can find no other terms that will describe it so well.

E. Thank you; you have cut short my string of interrogations by a timely surrender. Will you now give me your second objection? Perhaps that is more weighty.

F. I know not what you may think of it, but with myself and many others, it has increasing influence. It certainly will appear like a *work of Opposition*, and if that fire should be once lighted up, you may sooner burn your fingers than put it out again.

E. I have heard of that objection before, and am told that many join in the cry of *Opposition*—*It is an Opposition*. But when I obtain a hearing and request an explanation, I cannot prevail on them to tell me explicitly what it is they mean. If they mean any thing to the purpose by this expression in the present instance, it must be that there are others already engaged in the same object, and that we shall oppose them by dividing the attention of the parties concerned. If this is the the meaning of those who assert that a Baptist Magazine will be a work of Opposition; I ask them, an opposition to whom, or to what? Is there in existence any popular work, the avowed design or natural tendency of which is to cultivate Christian

Union and affection among the Members of the Baptist denomination, and to blend with their Principles such a portion of firmness, zeal, and liberality as shall make them lovely and useful Members of the general Body? If no such popular work exists, then we have nothing to oppose, in the sense of these objectors, for **THIS** is our principal design.

*E.* I own I had not entered into your Views of this Subject; and I still apprehend that some of your Brethren of other Denominations will regard your attempt in the light I have mentioned.

*E.* Very likely, till they shall be better informed. But they may be assured that our best Wishes attend their every effort to serve the Cause of their and our Redeemer, and we do sincerely rejoice in the Success the Lord has given to all their labours. As for Opposition to them, we assuredly intend none. We think that the right State of our hearts towards all Christians will be best evidenced by our assiduous exertions to increase the spirituality and loveliness of our own Circle. Whilst we are pursuing this object, where is the liberal-minded Christian who will say we are in the Spirit of Opposition to his designs?

*F.* I confess I am satisfied on this point, and I wish you may be able to satisfy others, who on this account indulge supicions respecting your undertaking.

*E.* If they will not understand our design, we shall be sorry to consign them over to the unpleasant feelings resulting from the Idea of being unkindly opposed in a good work. As for ourselves, we shall not consider others as in a State of opposition against us, but as fellow-labourers, in a different Circle of the same Cause, in which there is more than room enough for all our exertions. I think you mentioned a third objection.

*F.* I did so, and all that you have been saying gives it additional Weight. In such an undertaking as you have described, you will stand in need of the first-rate abilities—Of Men whose discretion, integrity and candour, shall be a pledge of their impartiality, and that with whatever care they cherish the interests of our own Denomination, they will manifest equal solicitude to wound nothing (save the morbid feelings) belonging to their Brethren who differ from them. If your writers be clear without being cold, their warmth should be without extravagance—if they be plain without being trite, they should be spirited without acrimony. Have you secured such assistance? Excuse the enquiry, for as your object gains upon my approbation, I feel a degree of anxiety respecting its success. It seems to require the combined effort of all our Denomination.

*E.* An attempt to obtain that were hopeless in the outset of such a work; our design, in this respect, embraces no more than the opening a receptacle in which genius and piety may deposit their occasional productions. We are grateful that our avowed Patronage

places our prospects above contempt, and if it shall appear that some of our ablest writers cannot afford us the assistance we could wish, because they are laudably engaged in works of greater importance, however we may regret the want of their aid, we are not disposed to let one Talent lay idle whose exercise may conduce to the general welfare. It is true that we earnestly and affectionately invite the assistance of the best of our writers, because we are conscious that the object of our exertions is worthy of their aid; but we are not ashamed to own, that for the attainment of our desires, we depend more on the blessing of him who commanded his Disciples *to gather up the FRAGMENTS that nothing be lost.*

F. His Blessing I sincerely wish you may have, and let all who wish well to the Cause of God and of Truth, say Amen.

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We have been favoured with an Article, the production of a learned Pædobaptist in America, lately published at the end of Seven Sermons on the Mode and Subjects of Baptism. The Author graduated at Dartmouth College, 1789, and was ordained over a pædobaptist Church at Sedgwick, 1793. Several Circumstances leading him to investigate the ground on which he had practised Infant Baptism, the result was a renunciation of his error in that respect, and he delivered his reasons in the Sermons just mentioned; in consequence of which the Church at Sedgwick unanimously sent for some Baptist Ministers to administer that ordinance and constitute them a Baptist Church; and on the 13th of May, 1805, we are informed they repaired to the water's side. The place fixed upon for the administration of this solemn ordinance was in the tide waters of Benjamin's River, about one mile from the sea.

“As soon as the people were assembled at the water's side, solemn prayer was offered up to that God whose ordinance we were going to attend. A profound silence reigned through the assembly, when Mr. Baldwin took Mr. Merrill by the hand, and walking slowly into the water, repeated these words, *And they went down both into the water, both Philip and the Eunuch, and he baptized him.* When they had gotten to a suitable depth, the ordinance was performed. Mr. Merrill, rising from the watery grave with a very pleasant, smiling countenance, could not refrain expressing the heart-felt satisfaction he enjoyed in this act of obedience. As they ascended out of the water, Mr. Williams went down with Mrs. Merrill, repeating these words, *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.* In this way the baptizing was conducted, until all the candidates present were baptized. Here, we beheld sixty-six persons buried in baptism by these two administrators, in forty-two minutes. The candidates, both females as

well as males, descended into the water with the greatest calmness imaginable; and in general they came out of it rejoicing in such a manner as we have seldom seen. Numbers of them could not refrain giving glory to God our Saviour, who by his own example marked out this humble, blessed way. The spectators behaved with the utmost propriety. They were not only solemn, but many of them were in tears. A heart must be adamant not to have softened at such a scene. The service was concluded by prayer and singing."

We give our Readers this Article intire not only because it contains several interesting particulars respecting the Baptists, not generally known, but as it affords a curious specimen of the state of Letters in America in the beginning of the 19th century. There are several important observations and criticisms in the Sermons, which being new on this side the Atlantic, may hereafter find a place in our Pages.

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### *A Miniature History of the Baptists.*

IT may be pleasing to some of my readers to be presented with a brief account of the Baptists. I shall extract this account from the writings of those who were not of the Baptist denomination, but rather prejudiced against them.

Here it may be observed, that the religious sect, called Baptists, have caused the learned world more perplexity and research to decypher their origin, than any other sect of Christians, or, perhaps, than all others. Yes, this reseach hath baffled all their erudition in ancient story.

It is not difficult to fix the period when one sect of this denomination was first called Petrobrusians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to ascertain the time, place and medium, by which Christ's disciples were led to adopt the peculiar sentiment, which is now held by those called Baptists, and which distinguishes them from all other denominations.

It may be farther observed, that if no one, however learned and wise, be able to trace this sect to any beginning short of the days of the Apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the Pædobaptists, who include all which are not Baptists, can be traced to a probable origin short of the Apostles, and the Baptists cannot be so traced, it affords still more probability, that they might have arisen then.

It ought to be particularly noted, that my object is not to give the history of a *name*, but of a *Principle*. I shall not contend who were first called Baptists, Anabaptists, Mennonites, or the like: but who have held the peculiar sentiment which is adopted by those

who are called Baptists. Wherever we find this principle, there we find the men, the Christians, who, had they lived in our day, would be styled Baptists. Nor is the present enquiry this, Whence came that *mode* of baptism, which is practised by all, who are known by the name Baptists? For this mode is granted, generally, if not universally, by all learned and honest men, to be as ancient as John the Baptist and the Apostles. This mode is, indeed, not peculiar to the Baptists, for the Pædobaptists, for many centuries, practised this mode; and the majority of them, do, to this day, practise immersion.

The peculiar characteristic of the Baptists is this: They hold, that the ordinance of baptism is to be administered to adults, or to visible believers only.

One natural consequence of this principle is, when any one who was baptized, or sprinkled, in his infancy, comes over to the Baptists' sentiment, they require him to be baptized. Hence they are called Anabaptists. Another very natural consequence is, this sentiment constrains the Baptists to oppose the baptism of infants. Hence they are distinguished by the name of Antipædobaptists.

I add one observation more, and that is, Whenever and wherever I find persons, who hold the peculiar, characteristic sentiment of the Baptists, I shall call them by that name. Their history now follows.

I. The origin of the Baptists can be found no where, unless it be conceded that it was at Jordan, or Enon.

Dr. Mosheim, in his history of the Baptists, says, "The *true origin* of that sect which acquired the denomination of the Anabaptists by their administering anew the rite of baptism to those who come over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is *hid* in the *remote depths* of *antiquity*, and is of consequence extremely difficult to be ascertained."

Here, Dr. Mosheim, as learned an historian, though not so candid a one, as the science of letters can boast, bears positive testimony, that the origin of the Baptists is hidden in the *remote depths* of *antiquity*. Nothing is more evident than this; the Doctor either knew not their origin, or was not candid enough to confess it. At least we have this conclusion, that he could find their origin no where short of the Apostles.

II. A large number of the Baptists were scattered, oppressed, and persecuted, through many, if not through all, the nations of Europe, before the dawn of the reformation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the over-grown usurpations of the church of Rome, the Baptists also arose from their hiding places. They hoped that what they had been long expecting and praying for was now at



the door; the time in which the sufferings of God's people should be greatly terminated: but God had not raised Luther's views of reformation to the height the Baptists were expecting. Their detestation of the Mother of Harlots owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favoured above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumental in effecting. It was as might have been expected; the Lutherans and the Baptists fell out by the way; and Calvin, if not Luther, warmly opposed them. See *Mosheim, Cent. XVI. Cap. iii. Sect. 3. Part 2.*

Mosheim, vol. IV. page 427; speaking of the Baptists, says, "This sect started up all of a sudden, in several countries, at the same point of time, and at the very period when the first contests of the reformers with the Roman Pontiffs drew the attention of the world." From this we have one plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the Enthusiasts under Munzer and Storck, or at that time; or at Munster.

III. The Hussites, in the fifteenth century, the Wickliffites, in the fourteenth, and the Petrobrusians, in the twelfth, and the Waldenses, were all Baptists.\* To this fact Dr. Mosheim bears the following testimony. "It may be observed that the Mennonites (i. e. the Baptists of East and West Friesland, Holland, Gelderland, Brabant, Westphalia, and other places in the North of Europe) are *not entirely mistaken*, when they boast their descent from the Waldenses, Petrobrusians, and other *ancient* sects who are usually considered as *witnesses* of the *truth* in times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay *concealed* in *almost all* the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites had maintained; some in a more disguised, and others in a more open and public manner, *That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also to be exempt from all those institutions which human prudence suggests to oppose the progress of Iniquity, or to correct and reform transgressors.* This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites, (or Baptists in the North of Europe) and it is most certain that the *greatest part* of these *peculiarities* were approved of by many of those who, before the dawn of the

\* Not all, every one; but all, generally.

reformation, entertained the notion already mentioned relating to the visible church of Christ." *Vol. IV. pp. 428, 429.*

From this testimony of Dr. Mosheim we may remark—

1. That the Mennonites were Baptists, or Anabaptists, for these different names he uses to express one and the same thing.

2. That the Petrobrusians were Baptists; for the Baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in his history of the twelfth century, part II. chap. v. sect. 7, he expressly tells us, that one of their tenets was, *that no persons whatsoever were to be baptized before they were come to the full use of their reason.*

3. That the Waldenses, Wickliffites, and Hussites were Baptists; for, as Mosheim says, they all held to the great and leading maxim, which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites. These several denominations of Christians were not known by the ancient modern and appropriate name, Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living they would be thus called.

4. That in the sixteenth century the Waldenses, Petrobrusians, and other ancient sects (i. e. of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this do many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists in our day, and were, of necessary and fair consequence, of the same denomination.

IV. We have already traced the Baptists up to the twelfth century. We have also found that they were scattered over almost all the countries of Europe, and were, in the dark ages of popery, the witnesses of the truth; or have been usually thus considered. Besides, we have found that the Waldenses were, in principle and practice, Baptists. We will now see to what origin we can trace the Waldenses.

Dr. Maclaine, who translated Mosheim's church history from the original Latin, gives us, vol. III. pages 118, 119, under note G, the following history of the Waldenses. His words are, "We may venture to affirm the contrary (i. e. from what Mosheim had just said of the Waldenses taking their name from Peter Waldus) with Beza and other writers of note; for it seems evident, from the best records, that Valdus derived his name from the true Valdenses of Piedmont, whose doctrine he adopted, and who were known by the name of Vaudois or Valdenses, before he, or his immediate followers, existed. If the Valdenses, or Waldenses, had derived their name from any

minent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the cotemporary and chief counsellor of Berengarius. But the truth is, that they derive their name from their vallies in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name; Hence Peter, (or, as others call him, John) of Lyons, was called in Latin Valdus, because he had adopted their doctrine; and hence the term Valdenses and Waldenses, used by those who write in English or Latin, in the place of Vaudois. The bloody Inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdus of Lyons, and must therefore be supposed to know whether or not he was the real founder of the Waldenses, or Leonists; and yet it is remarkable that he speaks of the Leonists as a sect that had flourished about five hundred years; nay, mentions authors of note, who make their antiquity go back to the apostolic age. See the account given of Sacco's book by the Jesuit Gretser in the *Bibliotheca Patrum*. I know not upon what principle Dr. Mosheim maintains that the inhabitants of the vallies of Piedmont are to be carefully distinguished from the Waldenses; and I am persuaded that whoever will be at the pains to read attentively the 2nd, 26th and 27th chapters of the first book of Leger's *Histoire des Eglises Vaudoises*, will find this distinction entirely groundless.—When the Papists ask us where our religion was before Luther, we generally answer, in the Bible, and we answer well. But to gratify their taste for tradition, and human authority, we may add to this answer—and in the vallies of Piedmont.”

To the above we may add, one of the Popish writers, speaking of the Waldenses, says, “*The heresy of the Waldenses is the oldest heresy in the world.*”\*

It is here worthy to be particularly noticed—

1. That Reinerus Sacco speaks of the Waldenses, or Baptists, of his day, as a sect that had, at that time flourished for about five hundred years; which brings the existence of the Baptists, as a religious sect, up to the fifth century.

2. That this same Reinerus Sacco mentions authors of note, who make the antiquity of the Waldensean Baptists go back to the apostolic age.

3. That the Baptists are the most ancient of all the religious sects, who have set themselves to oppose the ghostly powers of the Romanists.

4. That, if there be any body of Christians, who have existed during the reign of antichrist, or of the man of sin, the Baptists have been this living Church of Jesus Christ.

5. The consequence of the whole is this: The Baptists have no

\* In President Edwards's History of Redemption, p. 267.

origin short of the Apostles. They arose in the days of John the Baptist, and increased largely in the days of our blessed Saviour and in the days of his Apostles, and have existed, under the severest oppressions, with intervals of prosperity, ever since.

But as to the Pædobaptists, their origin is at once traced to about the middle of the second century; when the mystery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptism was essential to salvation; yes, that it was regeneration. Hence arose the necessity of baptizing children. Now comes forward Irenæus, and informs that the church had a *tradition* from the Apostles to give baptism to infants. We are told in the Appendix to Mosheim's Church History, that one of the *remarkable* things which took place in the second century was the baptizing of infants, it being never known before, as a Christian ordinance for them.

What a pity it is, that good men, who have renounced the error, which was, as church history informs us, the progenitor of infant-baptism, should still retain its practical and erroneous offspring to the prejudice and marring of the church of God! Not a single sect of the Pædobaptists can find its origin nearer to the Apostles than the second century. We hence conclude, that their origin was there, and that they then and there arose in the mystery which was then working.

V. The following is the testimony which President Edwards bears in favour of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of Popery.

“In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France, Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony.

“Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome, though all this dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very mountainous country between Italy and France. The place where they lived was compassed with those ex-

ceeding high mountains, called the Alps, which are almost impassable. The passage over these mountainous, desert countries, was so difficult, that the vallies where this people dwelt were almost inaccessible. There this people lived for many ages, as it were alone; where, in a state of separation from all the world, having very little to do with any other people, they served God in the ancient purity of his worship, and never submitted to the church of Rome. This place, in this desert, mountainous country, probably was the place, especially meant in the xii. chap. of Revelations, 6 verse, as the place prepared of God for the woman, that they should feed her there during the reign of Antichrist."

"Some of the Popish writers themselves own that that people never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great; and thus the woman fled into the Wilderness from the face of the serpent, *Revelations* xii. 6. and so verse 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent. And the people being settled there, their posterity continued there from age to age afterwards, and being as it were by natural walls, as well as by God's grace, separated from the rest of the world, never partook of the overflowing corruption."

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men, Dr. Mosheim, Dr. Maclaine, and President Edwards. The testimony of the first is, that the Waldenses and many others who are *usually considered as witnesses of the truth* in the times of *universal darkness and superstition*, were essentially agreed with the Baptists of modern date, as to *principle and practice*, or as to the great maxim, whence flow all the peculiarities of that denomination. His testimony, in short, is this; the Hussites, the Wickliffites, the Petrobrusians and the Waldenses, with other witnesses of the truth, scattered over Europe, in the dark ages of Popery, were essentially the same with the Baptists of later times; or that they all were what we call Baptists.

Dr. Maclaine testifies that the Waldenses flourished as early as the fifth century; yes, he informs us that some authors of note carry their antiquity up to the apostolic age.

President Edwards informs us that these Waldenses were the main body of the church in the dark ages, and have been, together with their scattered brethren, the pure church of Jesus Christ, during the reign of Antichrist, and, of certain consequence, were the successors

of the pure Church, from the days of Christ and his Apostles.

The fair consequence of all this is, that the Baptists have been the uninterrupted Church of our Lord from the Apostles' day to ours.

I may, indeed, exclaim, What have I been believing, what have I been doing, with respect to the Baptists all my days? I know, and I confess, that the history of the church assures me, that the denomination of Christians to which I have belonged, and to which I do still visibly belong, came through the church of Rome, and was broken off from the mother of harlots, and it is not greatly to be wondered at, if all her filth should not yet be wiped away. At the same time, the same history assures me, that the Baptists never have submitted to her superstitions and filthy abominations.

In this short History of the Baptists, we see the continued accomplishment of one of Christ's promissory predictions, which is *Matt. xvi. 18.* The gates of hell shall not prevail against the Church. That denomination of Christians which are called Baptists, are the only known society of professing Christians, against which Satan hath not prevailed, either in point of doctrine, or discipline, or both. This church, or old and inveterate heresy, as Satan would call it, he acknowledges, by the mouth of his servants the Romanists, that he could never subdue. It is true, Satan hath joined many of his legions to it, as he did many false brethren to the disciples in the days of the Apostles. But he hath never, no, not for an hour, prevailed upon this ancient and primitive church to give up the doctrines of grace, or the administration of the ordinances as Christ delivered them to his people.

That which she first received, she still holds fast, and will. In all the history of the church, we read of no other body of professing Christians, after which Satan hath cast such a continual flood of waters; but hitherto the earth hath helped the woman, and the flood of persecution hath not prevailed. Neither shall it ever prevail.

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### *On keeping the Ordinances as delivered.*

It will be expected, Mr. Editor, that this new stranger, when he makes his appearance, will come in the Spirit and Power of him whose name he bears. That he should be *to the world* "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." But when he comes *to his own*, he will bring to them a word of consolation, saying, "Brethren, I praise you, that ye remember me in all things, and keep the ordinances as I delivered them." An ordinance is a positive command of God. There are two things in which the positive and moral commands of the Deity may or do differ. First, a moral thing is com-

manded because it is right to be done, but a positive command is to be obeyed only because it is commanded. They differ also in this, that a positive command may be abrogated, which a moral one can never be.

To keep the Ordinances as they were delivered, it is necessary that they be kept to the same Subjects. To believers, and them only, the Ordinances of the New Testament belong. We have equal authority to apply the promises unconditionally to the unbelieving, as to administer to them the Ordinances of God. In both cases we should take the Children's meat and cast it to the dogs. Thus run the divine Testimonies, He that believeth and is baptized, shall be saved. *If thou believest with all thine heart, thou mayest.* Then they that gladly received his word were baptized. The Ordinances of the Gospel were never delivered to such as cannot understand their design, nor as a key to enable a man to find his way into office.

The Ordinance, if kept as delivered, should be confined to the original manner of administration. If ever so trifling an alteration be made in any of the Institutions of God, they continue no longer his, but become ever after the Institutions of him who made the alteration. This makes it of great Importance that we attend, as it were, to the pattern shewed us in the Mount. Seeing that in the days of John, of Christ, and of his Apostles, those who were baptized all went down into the water, came up out of the water—were buried with Christ in Baptism, and arose with him to newness of life; suffer neither the pretence of indecency, the influence of tradition, nor human example to lead you, brethren, to forsake or be ashamed of the Ordinances of Christ.

Again; to keep the Ordinances as they were delivered, it is necessary that we confine them to their original design. To shew our subjection to the King of Zion—To make a public profession that we are dead to sin and alive to God,—that the Death and Resurrection of Christ are the grounds of our hope of pardon and eternal life, are the ends to be accomplished by the Ordinances of Christ. If, therefore, we administer Baptism to wash away the sins of the party, or to transform a Sinner into a Saint, we lose both the end that Christ had in view in the Institution, and our own in its administration. And so of the Lord's Supper; when it leads us back to Calvary, to discern the Lord's body as broken for sin, and to behold him as the Lamb of God which taketh away the sins of the world, and thus encourages our reliance on the efficacy of his Death, we keep to the design of the Holy Spirit. But if we convert the bread and wine into a religious dose, that will cleanse us from sin in the same manner as medicine does from disease, and if we administer it to a dying Sinner to transform him into a Saint, we totally deviate from the design of the Institution.

For your keeping close to the letter and spirit of the divine Insti-

tations, and thus by your conduct bearing testimony against all innovation, you may be reproached by the world, to balance which, you shall inherit the praise of heaven. A praise that when Superstition and Will-worship shall die by the breath of Christ, Heaven and Earth shall pass away, but his praise shall not pass away.

T. B.

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### *New-Year Thoughts*

*On Ephes. v. 16. "Redeeming the Time because the days are evil."*

Time is a sacred Trust, given us by the Author of our being, to be improved to his honour. We are every hour dependent upon his favour, and our Character is that of servants, to whom he has committed an appointed work. Our Time, therefore belongs to our Master and not to ourselves. To redeem signifies to recover what is lost, or to retrieve what has been wasted. This cannot be literally applied to Time, but in a figure may intend that we make the best possible use of the remainder: even as a Servant who has idled away all the Morning, must labour hard to complete the work of the Day.

And is it so, that a great part of our Time has been wasted and is lost? If any doubt it, let them pause and enquire what work they have done as the Servants of God? Instead of good have they not done much evil? Reader, all the time of your unregenerate State has been worse than lost. Though you had the means of Grace, and Mercy followed you every day; yet you brought forth no fruit unto God! Are you passed from death unto life? hath your Master distinguished you by setting you apart for himself, to shew forth his praise? Even since that day in which he hired you and bade you go work in his Vineyard, reflect how much of his Time you have wasted in sinful indulgences, doing little or nothing for God! How much more have you lost in idle amusements! we mean in all those instances wherein you have sought amusement, not as a relaxation from labours that had wasted your energy, and with the purpose of renewing your vigour for greater exertions in his service, but in which you have sought amusement and relaxation for their own sakes. All the Time so employed is utterly lost Time. To this you must add all the hours you have spent in fruitless cares, by which, whatever was their object, you have not been able to make one hair black or white. Perhaps that portion of your time, which of all others has been most foolishly wasted, has been the hours you have spent under the fearful apprehension of evils which never came to pass. Our Lord especially instructed his disciples to take no such thought for the morrow.

Now, Reader, cast up the Sum of your lost Time. The years be-



fore conversion, the periods since wasted in slothful indulgence, idle amusements, and fruitless cares, how *much* is entirely lost! The voice of another expired year gives energy to the language of Inspiration, **REDEEM THE TIME**—Make the best of the future.

Supposing you inclined religiously to regard the exhortation, we do not present you with any *particular Rules* for that purpose, but merely suggest for your aid some *general Principles* for making the best of Time. We hope this method may be adapted to more general usefulness, as Principles are capable of universal application.

In the first place, we counsel our Readers in general, at the very outset, to *see to it that matters be right between God and themselves, that their whole way of living, and the objects they aim at, be pleasing in his sight.* This advice is not foreign to the present Subject, but exceedingly necessary, for otherwise the future Time will be all lost; and the greater their zeal and diligence the farther they will be from God. As racers who run out of the prescribed course, the greater their speed the more widely they recede from the mark. O Reader, if conscious, that your ways are not right before God, how can you redeem the Time? Or, if a painful doubt invades the bosom as these lines meet the eye, O hasten to the Saviour's feet, commit your soul to his care, intreat him to take your heart in hand and fashion its affections according to his will.

We next advise all such as the Saviour has introduced into the way of life, to *see that their Motives be right in all that they do.* Otherwise, some may pray long, others may preach loud, and many may go through the round of all the Ordinances of another Year, and the Time thus spent be entirely lost, bringing no glory to God. *Let the eye be single, and the whole body will be full of light.* Purity of Motive will help you to serve God in relaxation as well as labour, when engaged in temporal concerns as well as in religious worship. You will not labour to amass or shine, but to provide things honest, and to give to him that needeth. In this way you will *do all to the glory of God, for as the plowing of the wicked is sin, so the labour of the Righteous is blessed.*

It is necessary to add, *Let no Time be spent in a way that in no respect shall tend to glorify God, or upon which you cannot ask a divine blessing.* Such enquiries as, Can I pray for this?—that God would prosper this undertaking?—that he would bless this amusement? would frequently restrain irregular desires, and have the happiest effect in our increasing conformity to the divine Will.

Again, we affectionately urge those who would make the best of Time, *When you are right, keep right*; that is, keep near to God; for a believer is never right but when his *fellowship is with the Father and with the Lord Jesus Christ.* Hath God granted you this privilege; let it be the supreme object of your care and contrivance to maintain your intercourse with heaven. Every man has some su-

preme object, to which all others bend and become subordinate. Men of this World say, I *must* do so and so, and as to other affairs, I will attend to them if I can get time. Christian, let your supreme object be communion with your God, let secret devotion be the thing that *must* be attended to; for if once *that* become a kind of bye concern, to be regarded as you have Time, not only will Time be unprofitably wasted, but the welfare of the Soul is endangered. Wherefore, *seek first the kingdom of God.*

Lastly. *Let every thing be done in its appointed time.* Business requires order, if it be well conducted. Manage all your affairs in a regular manner, and have a *season* for Religion. Regulate your other engagements so as to have Time for your supreme object, and whatever you do for God, do it with all your heart. Your Father's language is *Give me thine heart, and let thine eyes observe my precepts.*

The Reason on which the Apostle founds his exhortation to redeem the Time, is particularly worthy of your regard, *for the days are evil.* Whether he intended moral or physical evil may be uncertain, we may include both. Suppose the former, then the import of the language is, Servants of God, the World is full of Sin; ye are called to lessen its influence and to oppose its progress. Redeem the Time. A mere glance upon the State of the World, the Church, your Families, or your own Souls, will convince you there is no more Time to be squandered away, each of them presents powerful motives urging you to be *instant in season and out of season, always abounding in the work of the Lord.*

Suppose that physical evil is intended, then the reasoning is to this effect. Man is born to trouble, the great part of his existence here is exposed to affliction of various kinds; wherefore make the most of intervals. Reader, have you a vigorous frame? the seeds of disease may be lurking therein, use it therefore, while you have it, use it for God: even should you be singularly favoured with perpetual health; old age and decrepitude will arrive, even the years in which desire shall fail, and in which you shall find no pleasure. Your powers of body and mind will soon be worn out, and you will become feeble and useless. Wherefore, Redeem the Time; do what you intend to do speedily, for the day is advancing upon you wherein you can do nothing. Or, If you have a Competency of this world's goods, perhaps it may not be so always; these are days in which worldly possessions are held by a very precarious tenure, they make to themselves wings and flee away: therefore do good while it is in the power of your hand. We have known some, who seeing the precariousness of riches, seem determined to take care of themselves, but what shall they do when God taketh away their treasure wherein they trusted? or how shall they render an account. Let Christians always bear in mind the wise man's coun-

sel. Give a portion to six, and also to seven, for thou knowest not what a day may bring forth.

Z.

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*The Unprofitable Speculation, or, Much sown and little gathered.*

Containing Reflections on Haggai i. 6.

No attentive observer can fail of perceiving the connection which God has established between moral conduct and its result. Certain actions produce certain consequences. As the produce of the harvest corresponds with the nature of the seed, so real piety must eventually meet with its appropriate reward, and vice with its merited condemnation.

Life is the great seed time of Immortality as Youth is the seed time of Life; and our future felicity beyond the Grave and on this side of it, will depend on the nature and quality of the moral seed we sow. What a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, he that soweth to the Spirit shall of the Spirit reap life everlasting. Let us consider how the language of the prophet Haggai, "Ye have sown much and bring in little," is fulfilled in the conduct of the great mass of Mankind.

Men sow much in their *laborious exertions* after worldly enjoyment, and bring in little. The divine Being has furnished us with two powers or instruments of happiness, Time and Talent, and observe, in the pursuit of earthly good, how they are employed. Eager to seize every moment and exact something from every hour, Men rise up early and sit up late. In the morning of life when active vigour strengthens every limb and Health breathes her influence in every gale, how eagerly do they form connections to secure success in the pursuit of business, the ways of pleasure, and the paths of ambition.

Observe the man of *Business* when his every thought is occupied upon the world, and he is seeking only the interests of the present state. With what earnestness and regularity will he arrange his plans, watch his dependants, and study every essential manœuvre of Trade. His ardent mind wears his sinking body, and while exacting a tribute of labour from every moment, he "sows much and brings in a little."

Pursue the man of *Pleasure* through the guilty career of extravagance and dissipation. Though rosy health once smiled upon him, but has now left him the prey of feebleness and languor, though he once enjoyed the "the sunshine of the breast," but now tempestuous

and guilty passions rend his soul, and shake down the unripe fruits of enjoyment; yet in spite of fading vigour, the remonstrances of Conscience, and the voice of God, he perseveres. But he rather *labours after* happiness than enjoys it. He daily feels an increasing necessity to devise new modes of indulgence, because others grow insipid, till at length, urged only merely by the force of habit, he seeks guilty indulgences chiefly as a refuge from Despair. "The way of Transgressors is hard."

Notice the *ambitious* person. If he pursue his object *publicly*, he must encounter dangers and deaths, weariness and hardships; the ascent of glory is rugged and steep, he must sow much to reap little: if *privately*, he must walk in a more circuitous path, he must practise innumerable flatteries, he must be obsequious to one and compliant to another; he must expect to be frequently out-witted and superseded, and submit to be tossed about as the bauble and plaything of capricious power, till by dint of struggle and flattery he obtain an unenviable eminence where tempests perpetually gather and burst in floods of defamation on his head. It is doubtful whether he will find it most difficult to gain or to preserve his elevation, and perhaps after a life spent in the struggles of competition, at the moment of acquiring the fancied good, old age renders it tasteless, or Death snatches him away.

Further, Mankind "sow much" in their *expectations* of worldly felicity, but "bring in little." Hope invariably gilds the future with the brightest, but alas, most fading colours. There is no one perhaps but has in this respect been frequently self-deceived; has erected fabrics of happiness on cobweb foundations, and has lived to be ashamed of his hopes.

In this men act contrary to *Analogy, Reason, and Religion.*

Moral Analogy or Experience proves the fallacy of human expectations and demonstrates that "he builds too low who builds beneath the skies." Not only has every one felt disappointment himself, but has had opportunity of seeing the unsuccessful experiments of his neighbours. History exhibits to our view all that the world could do for the greatest of men. It represents them to us as unhappy in the midst of pleasure, poor in the midst of splendor, solitary and forsaken, suspicious and wretched in the midst of society, the possessions of ambition, and the obsequiousness of adulation. Disappointment generates cruelty, and maddens them into demons. We hear a Caligula wishing that all the Roman people could be united into one head that he might strike it off at a blow—and a poor emaciated and dying Tiberius expressing a frantic desire that "Heaven and Earth might perish with him when he died."

Reason and Religion concur in deciding upon the fallacy of human hopes. The one teaches us that to seek for the flowers and fruits of happiness in a thorny wilderness where the research of all

mankind has hitherto been vain is irrational, the other, that it is criminal and displeasing to God. They unite in assuring us

1. That there is something *unsatisfactory* and *empty* in what the world affords. It does not answer the purpose, it does not furnish the enjoyment anticipated. "I have seen an *end* of all perfection." There are those who like Solomon have explored the utmost limits of earthly felicity, but have uniformly assured us that the reports in circulation respecting it are merely the rumours of ignorance and folly. Those who have travelled the *World* have discovered the cheat, and some of these are amongst the wisest of mankind. There are others who will not confess it lest they should incur ridicule and reproach, and because from confirmed habits of Vice they are still unwilling to relinquish their sensual indulgences. Experience is doubtless a test of Truth. If therefore the World were a satisfying portion some one or more might be found who were fully satisfied with it, and felt no desire and no conscious capacity of superior enjoyment; that no such individual is to be found proves that the expectation is only the result of ignorance and folly.

2. There is something *transitory* and *perishing* in "the things which are seen." If the enjoyments of this World were satisfactory in themselves, which they are not, their fading nature would totally annihilate their worth. Destitute therefore at once of solidity and permanency, they must be utterly unworthy of our confidence.

They must necessarily be transitory from the condition of human life. It is a scene of vicissitude, a revolving wheel, an unsettled day, in which the clouds alternately gather and disperse. Whatever is attached to a state of vicissitude and depends upon it, must itself be changing.

They must be so from the constitution of the human mind. However a gross appetite may for a short time be gratified with sensual delight, the mind naturally aspires after something it feels at present beyond its reach, so that it is incapable of being long satisfied with any earthly good. A spirit of immortal grasp cannot confine itself within the narrow circle of sensual appetites.

They are so because Life itself is fleeting and the World is destined to destruction, Life is a vapour, a dream and a shadow. The morning gleam of enjoyment will soon be passed away and give place to the great day of Eternity. Enjoyments perish in the very using, and in defiance of every effort to retain them, soon forsake us, like a bird caught by the fowler, which by the time that infinite pains and assiduity have familiarized it and it begins to please us, drops the wing and expires,

Great tranquillity reigns in the good man's breast in the contemplation of a glorious immortality, but the idea of the dissolution of the present system of things, is alarming to the wicked man. He cannot realize Death without horror, because then all his transitory

bliss perishes, and he trembles in the awful prospect of that day when Time, having finished his course, like another Sampson, will pull down the pillars of the material world, involving himself and all the sinner's pleasure in one mighty ruin.

FAC.

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*The tendency of the Gospel to promote human happiness illustrated.*

PART I. The Certainty of its Principles.

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I do not pretend to say, that what I affirm is as infallible as the Pythian Oracle; I speak only by *Conjecture*. CICERO.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

PAUL.

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It is obvious that the desire of happiness forms the most powerful principle of our nature. It is universally implanted, and is universally operative. The prince, and the peasant, the saint and the sinner, are equally under its influence. It is impossible however to look into life, and the susceptible heart not be deeply affected with the number and severity of their disappointments. Take the world thro' and that which deserves the name of happiness is but rarely found. It is a flower that is seldom seen, and its fragrance is enjoyed but by few. No one, I presume, would willingly give too dark a picture of the present state of man: but the remarks that have now been made are undoubtedly true. Observation and the oracles of heavenly wisdom stand equally ready to confirm them. Nor can we be at a loss to account for this general failure of human expectation. Before happiness can be truly enjoyed, there must be an adaptation in our pursuits to the principles of our nature; but in the pursuits of the mere man of the world there is no such adaptation, nothing in any way congenial or commensurate with the vast and inextinguishable desires of his soul—In a word, it is in the religion of the Gospel, and there alone, that the mind can repose itself. It is there alone that this burning thirst can be assuaged, and our souls completely filled.

I am fully aware that this has been disputed, and that religion has amongst many received a contrary character, and has been considered as cherishing a disposition to gloom and melancholy, rather than as inspiring cheerfulness and joy: but this is an egregious mistake, and founded, no doubt, on an utter misapprehension of the nature of religion. Besides, it were absurd to consider the opinion which the world may form, as decisive in this case. They are not capable of judging. *The carnal man discerneth not the things of the spirit, for they are spiritually discerned.* It is certainly for the believer, and for him alone, to speak upon this subject. If we would

wish for a just account of religion, let his estimate be taken, and considered, who has tasted that the Lord is gracious, who has drank of the waters of life freely, who has felt the power of religion, especially if such a one has previously entered deeply into the pleasures of the world, has tried it in all forms, examined it under all its possible varieties of pleasing aspect, and exhausted all its powers. And to what conclusion has he arrived? He will tell us that vanity is inscribed in legible characters on every thing below the sun. Such is the estimate that he forms, and that we must receive as truth.

But, Oh! how has the divine Being consulted this governing principle of human nature in the dispensation of the Gospel. Here indeed the benevolence of Deity shines with unclouded effulgence. After examining the character of that system of religion with which he has blest our world, it can never for one moment be doubted that he wills the highest possible felicity of his creatures; that infinite benignity is the grand and adorning attribute of his nature, and must be the governing principle in all his purposes and conduct; or, in other words, it cannot be doubted that the Gospel is in the greatest degree calculated to promote the happiness of man.

This may be demonstrated in a variety of ways, but as we may on some future occasion resume the subject, we will at present confine our remarks to one view of it. The Religion of Christ is in a very high degree calculated to promote the happiness of man, because it banishes from the mind all *doubt and painful suspicions*, as its principles are all distinguished by the *most infallible truth and certainty*.

Scepticism, or a state of doubt and uncertainty of mind with regard to subjects of acknowledged importance, is a state of inexpressible torment. A man in such a state of mind can enjoy no rest, be conscious of no security, nor distinguished by any stability of Character. For ever torn by contending feelings, and agitated by the most tormenting solicitude, his spirit finds no repose. Now the principles of our religion, as they are of the most consolatory kind, are also distinguished by the most absolute certainty. This conviction of their certainty arises from the animating and satisfactory proofs we have of their divinity. If the fulfilment of prophecy, the most stupendous miracles, the sublimest revelations, and the purest morality, are any proofs of the divinity of our religion, they all come forward in aid of our conviction. On this glorious body of evidence we fix our faith, and here it rests unshaken. To which may also be added, the internal witness of its truth, existing in the heart of the true believer, incommunicable indeed to the scoffing infidel, but which to the humble disciple of Christianity stands in the place of a thousand arguments. Hence we can easily account for that ardent attachment to revealed Religion, and assured confidence in its authority, displayed by those of its disciples whose minds are not of an order to render them capable of defending it as a theory, or of

meeting and exposing the Sophisms of Infidelity. We are therefore fully assured of the certainty of the most important principles. All doubts and hesitations are for ever dissipated, and what to the most sagacious and enlightened philosophers amongst the heathens only glimmered, here shines with the most glorious radiance, what in them was but a feeble effort of hope, is with us, the stability of faith.

Even the principles of natural religion, as it is called, or those principles, which the light of nature brings to our view, and which the scriptures do not so much reveal, as pre-suppose and take for granted; even these receive a wonderful accession of strength from the religion of Christ. If the being of a God, for example, be nearly demonstrable by the evidence of his works in nature, how happily assured must we be of this glorious and essential truth, when he sends us a written epistle, when we have in our hands a volume, distinguished by the most undoubted marks of his inspiration; to suppose which to be a human production is to admit the greatest contradictions and the most palpable absurdities to which it is possible for the human mind to surrender itself. If it be said here, that the evidence for the being of a God, is so strong from his works, that where this fails to convince, an appeal to the scriptures would prove inefficient; that our convictions of the divine existence must be so established by a survey of nature's wonders as to be incapable of receiving any additional vigour from any other source. We reply, that though nature furnishes us with ten thousand proofs of the divine existence, they are all of one kind. Now whatever proves the inspiration of the scriptures, proves at the same time, the being of a God; but the inspiration of the scriptures rests not upon *one species* of evidence. A variety of proofs *distinct in kind*, and all of equal force, combine to effect in our minds the most solid conviction. It is therefore on this account, that, if we should meet with a man so stupid and infatuated, as *really* not to perceive the force of the argument from the works of nature, we should not despair of convincing him by an appeal to the Scriptures.

The principles of revealed religion, we say, are distinguished by the most infallible certainty. Those truths, which previous to the revelation of the gospel, were involved in mystery and darkness, are now distinctly declared by the authority of heaven, and without any hesitation admitted by every humble believer. And indeed, these truths could never have been made plain to our minds, but by a divine revelation, because, in reasoning upon them, we had no data upon which we could proceed *with certainty*. Nature refused to enlighten us here, and she refused because it was not really in her power. To every argument that might be adduced in favour of the probability of these truths, it would have been at any time sufficient to reply, you cannot demonstrate them—you do not proceed on certain ground, you are guided only by conjecture.



Respecting our immortality and the divine forgiveness, we are now for ever at ease. Revelation has dissipated every obscurity. The immortality of the soul and the forgiveness of our sins are truths written in the Scriptures as with a sun-beam: almost every page is irradiated by their display.

Revelation does not ground these doctrines upon metaphysical speculations, or upon a long train of refined reasoning, for if it did, we should be but little better for its assistance, as such reasonings would be beyond the comprehension of the greatest part of mankind. The Gospel grounds these doctrines on the only possible conclusive principle, and that is the Will of God. Till we have assuredly ascertained his determination with regard to our destiny, no speculations of our own, will ever be able to afford us any satisfaction. The disciple of revealed religion does not, therefore, with the child of nature, perpetually fluctuate between hope and fear. He is not tormented by the most corroding anxiety about his future character and prospects. He feels not for one moment the agitations of fear lest his soul should become extinct at the dissolution of his body, but with regard to all the doctrines of Christianity, can exult and say, "tho' uncertainty hangs on all mortal things, and obscurity too often involves all human speculations, yet here there is no uncertainty, no obscurity. We have heard it from Heaven, that God has so loved the world, as to send his only begotten Son, that whosoever believeth on him may not perish, but obtain eternal life. Yes, the christian may say, I feel no hesitation, nor the torment of doubt,—Christ, by his Gospel, has brought life and immortality to light, and I am invited by God himself, to come up to his throne, and take possession of the blessings of eternity." The best and most enlightened heathens, could never attain to any satisfactory conclusions upon these supremely interesting subjects; but in their writings, where they express their hopes in one page, they express as strongly their doubts in the next. Not so the believer in Christ. With an unflinching tongue, he can affirm, *though our outward man perish, our inward man is renewed day by day. We know, that if the earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal, in the Heavens. I know whom I have believed, and that he is able to keep what I have committed to him against that day. Blessed be God, even the father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, undefiled, and that fadeth not away.*

If then a state of uncertainty and doubt upon these points be attended with such painful solicitude, if it be incompatible, as it most assuredly must be, with tranquillity, security, or stability of character; that religion whose tendency is to settle the mind, by introducing into it the most unhesitating assurance of the sublimest and

most interesting realities, must embrace the highest interests of man, and be an irresistible means of securing to him the most refined and permanent enjoyment. Let then the Christian triumph, though in a world of evil, in the inestimable treasure which Heaven has possessed him. Let him rejoice in those immutable principles of his religion, on which his hopes of immortal blessedness are founded. Nor let him suffer his confidence to be shaken, or his tranquillity disturbed, by the unmanly ridicule, the puerile sophistry, the impious declamation, or the premature triumph of that cruel and infatuated class of men, who, being without God and without hope in the world themselves, employ the most awful assiduity to rob others of those hopes and pleasures, which the impurity and darkness of their own natures alone prevents them from enjoying, "and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world."

*Exter.*

*T. E.*

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### *The State of Backsliders considered.*

Mr. Editor,

I am a well-wisher to your Undertaking, and hope it will be extensively useful to our denomination. I have lately inspected the Minutes of the Western Baptist Association, printed at the close of the Circular letters addressed to the churches, from 1795 to the year 1807, both inclusive; and I find that in that period 351 persons have been excluded from the Churches: but the number restored to communion within the same period, amounted to no more than 53, leaving a difference of 298, who once professed repentance towards God, and faith in our Lord Jesus Christ, but who have lost the advantages of fellowship with his people.

No doubt but these persons were justly excluded, according to the rule which the great Head of the Church has given, *Matt. xviii. 15—17*; *Rom. xvi. 17, 18*; *1 Cor. v.*; *2 Thess. iii. 6. & 14*; *1 Tim. v. 20*; and it is much to the honour of the churches when they execute the Laws of our adorable Legislator upon all delinquents, without partiality; acting as in the sight of God, and by the authority of Christ; thus manifesting their detestation of all Iniquity whether in principle or in practice. This is a very necessary, though painful part of the discipline of the house of God. In its exercise, a clear distinction should be made between the Offender and the Offence. The latter must be detested, but the former should be viewed with an eye of Compassion, and his best Interest earnestly promoted. *1 Cor. v. 5.*

After all the care and pains that can be taken to separate the precious from the vile, there is reason to fear that many persons will

continue members of churches to the end of their days, who will not be found approved at last. They were admitted to christian communion in the exercise of charity; their brethren hoped they were partakers of regenerating grace, and their outward conduct has not exposed them to the censure of their fellow-creatures. But they have brought forth no real fruit unto God. They have had no true sense of sin, no joy and peace in believing. They experience no vital union to Christ, there is therefore no spiritual life in them. But like the foolish Virgins, they associate with the wise until the Bridegroom cometh; *then* the difference will be made known, and a final separation will take place.

But, is it not more than possible that many of those who have been separated from the Churches are brethren in the best sense of the term? although fallen brethren. Brethren to whom God hath granted repentance unto life—who mourn on account of their iniquity,—whose broken bones the Lord hath healed and caused them to rejoice in his pardoning love, manifesting himself to them as the God of their Salvation. Are they not brethren whom the Lord will acknowledge at the last day? They earnestly desire to be put among his people, and again enjoy the privileges they had justly forfeited by their misconduct. They are now taught, by painful experience, to appreciate the blessings of Gospel fellowship and Gospel ordinances, much more highly than they did before. Whoever has experienced the pain arising from a dislocated joint or a broken bone, will remember with respect and affection, the skilful Surgeon who restored the dislocation or set the fractured bone, but he will not be thereby disposed in any wise to hazard the maiming of his body a second time. He will be thankful for his recovery, but will abhor the thought of being in such a state again.

Some of the Lord's people may have fallen grievously and when separated from the communion of their brethren they have experienced the utility of such discipline. It has produced that godly sorrow, which worketh repentance not to be repented of. The recollection of their falls keeps them modest, humble, teachable; and they secretly and earnestly long for that restoration which revelation gives them ground to expect. They cannot avoid studying a subject so adapted to their situation, and, enquiring the mind of Christ respecting themselves, the Holy Scriptures enlighten their understandings. Hence their language before God may have been, *Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer, thy name is from everlasting.* Isaiah lxiii. 16.

Such Persons should be watched with affection, sympathy and kindness by the brethren: but frequently they meet with very opposite behaviour from them.—Shyness, suspicion, distance, and

reserve. The language of such conduct seems to be, *Stand by thyself, come not near to me, for I am holier than thou.* Another says, "I fear that, if they are restored, they will be both a trouble and reproach to us"—another decides, "Let them stand as they are;" and adds this curious reason, "If they are partakers of grace, want of fellowship with us will not exclude them from heaven." All this may appear very plausible; nevertheless what saith the scripture? Let us hearken, *Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.*" Gal. vi. 1; *Sufficient to such a man is this punishment which was inflicted of many, so that contrary-wise ye ought rather to forgive him and comfort him, lest such an one should be swallowed up with over-much sorrow. Wherefore I beseech you that ye would confirm your love towards him.* 2 Cor. ii. 6, 7, 8. See also, 2 Thess. iii. 14, 15; Heb. xii. 12, 13. It is very evident that the directions given in these Scriptures are adverse to the reasoning and practice before mentioned. The Scriptures are the only standard of faith and conduct, from which there can be no appeal. Therefore the reasoning and practice which have been recited must be wrong.

Jesus Christ predicted both Peter's fall and his recovery; Luke xxiii. 31—34; and added, *When thou art converted, strengthen thy brethren.* From which it is fair to infer that our Lord knew that Peter would be less confident, and possess more tenderness and sympathy for those who might fall through the force of temptation. Every fallen professor should be looked after, and means used to restore them, the welfare of the offenders should be sought, and then the glory of God will be promoted. Should the offender be rich or poor, possessing useful talents or not, whether in a public or private station, his restoration should be promoted according to the prescribed rule. It is feared that our Churches are sometimes deprived of the use of talents which might be of great advantage, by neglecting that part of discipline here pleaded for. Noah, Aaron, David, Solomon, Hezekiah, and Peter, were all backsliders; but the Lord restored them, and made them useful in their day and generation.

No charge exhibited against a member of a Gospel Church, if that charge is confessed, repented of, and forsaken, should prevent his restoration. If it be objected that notwithstanding these things are true, yet it is feared they may be abused, and therefore it is safe not to say any thing about them. It is replied, Jehovah is infinitely wise,—and he hath revealed his mind concerning these matters; it is therefore most safe and most honourable to confide in his wisdom, and implicitly obey his directions.

Should this necessary, but much neglected, part of Christian discipline become the subject of more extensive thought and investigation, so as to bring the practice of our churches, in this respect, near-

er the divine rule, then will the sheep that are gone astray be brought again to the fold, to the great joy of their hearts—it will be pleasing to the great Shepherd, because agreeable to his word,—it will give pleasure to the whole body, and prove highly gratifying to,

PHILOGOTHON.

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Obituary.

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MRS. PORTER.

Mrs. Jane Porter, late wife of J. P. Porter, Pastor of the Baptist Church at Bath, departed this life August 18, 1808; aged 47. She was a native of Guildford in Surrey, and at about the age of 21 was led to attend the ministry of the late Mr. John Chamberlain, Pastor of the Baptist Congregation in that Town, and the Lord was pleased to render his ministry efficacious in turning her from darkness to light. Her convictions were deep, they could not be hid. Many oppositions she experienced in the commencement of her pilgrimage, but the Lord gave her strength according to her day. Embracing the Gospel of God her Saviour, she found the Redeemer to be (what every believing soul experiences) *a friend that sticketh closer than a brother.* The holy Spirit enlightened her understanding to see the beauty and glory of Jesus Christ, and to rely wholly on his blood and righteousness for her Salvation. She was baptized, with her husband in the Summer of 1789, at Wokingham, Berks, by Mr. Thomas Davis, of Reading. She was united in fellowship with the Baptist Church at Guildford, and so continued till her removal by Providence to Bath, in consequence of her husband's being invited to the Pastoral office in that city.

She was the subject of much affliction for eleven years. Her sufferings were very great, and her

support was great also. Many Christian friends found it good to visit her, for in her they saw the *Grace of God and were glad.* Although confined to her chamber, she was a Mother in Israel, and young Persons seeking the Lord found in her a valuable friend and counsellor. Some friends used to meet every Lord's day evening in her chamber to spend an hour in social prayer. These meetings were profitable to herself and to others, as the recollection of many testifies. But as her weakness increased she was unable to continue them, and they were relinquished.

The Lord brought her by slow degrees to the house appointed for all living. She well knew that death was approaching, and conversed on that subject with the greatest freedom. The fear of death was entirely removed, so that she could meet it as a friend to conduct her to Glory. Nevertheless she had her infirmities, and felt and lamented them before God. A Friend who was standing by her being deeply affected with her sufferings, took occasion to admire the patience manifested in enduring affliction so sharp and long without complaint; at which she was much displeased, and replied, "Do not say so, I am a poor fretful creature, and my nature is very vile indeed; if it were not so, I should not need so much refining. My heavenly Father would not lay upon me so much affliction if it were not absolutely necessary, for he doth not

willingly afflict nor grieve the children of men."

Her latter days were not rapturous, but they were happy; steadily relying upon the atoning blood of Jesus Christ. To a female friend who watched her many nights in the most affectionate manner, she once said, "I have had this night a prelude of heaven for an hour." Her countenance was pleasant, indicating the happy frame of her mind, and many sweet sentences dropped from her lips shewing that she was rich in faith and ripe for Glory. She applied the lines of Dr. Watts to herself,

Now I am dead to all the Globe,  
And all the Globe is dead to me.

The last words she was heard to articulate were

Thou dear Redeemer, dying Lamb,  
I love to hear of thee,  
No Music like thy charming name,  
Nor half so sweet can be.

This was about 16 hours before her departure. After this she lay dozing without any signs of pain, and at 12 at noon her soul left the afflicted body, and entered into the joy of her Lord, while her partner in life with the friend above-mentioned were watching her last moments. They then, with the niece of the deceased (whom she had brought up from her infancy and tenderly loved) kneeled down and prayed and blessed the Lord for the Grace bestowed upon the deceased, the support granted her, and the deliverance she had just experienced from all pain and sorrow. The feelings of these survivors were wound up to the keenest sensibility. May the awful, pleasing, painful impressions never be effaced.

*"O the soft commerce! O the tender ties  
Close knitted with the fibres of the heart!  
Which broken break them, & drain off the soul  
Of human joys, and make it pain to live."*

*And is it thus to live? when such friends part  
'Tis the Survivor dies."*

Mr. Barnard, of Bradford, addressed the Congregation at the Interment, on the 23rd, and the Lord's day following improved the event to a crowded assembly, from the text she had fixed on for that service, Job xix, 25—27.



#### MRS. ELIZABETH MILES.

Mrs. Elizabeth Miles, a respectable Member of the Baptist Church in Eagle Street, London, died on the 28th day of October last, after a long illness. Her solid peace and rapturous joy in the prospect of dissolution, has left a powerful impression on the minds of all who witnessed her latter days, that there is a reality in Religion, and that it is not a vain thing to serve God.

By a Letter from her husband to the Pastor of the Church above-mentioned, it appears that, when a Child, she used often to engage in prayer from the impressions upon her conscience that God ought to be worshipped, but she never felt acutely on account of sin, or her need of salvation till she arrived at years of maturity. These convictions were produced by many and painful afflictions. She trembled in prospect of death and judgment, being convinced she was destitute of any righteousness that could justify her at the bar of God. Contrary to all expectation, the Lord graciously restored her; but she then grew careless about her soul, and her deep convictions of sin gradually wore away.

Her husband farther relates, "On a Lord's Day Morning about two years ago, we were going to the Adelphi, our usual place of worship, but as the weather was

wet, I prevailed on her, after great difficulty (as she did not like the Minister) to turn in at Eagle-Street Meeting. When for the first time she heard to real profit, all her dislike to the preacher vanished, now the arm of the Lord was revealed, and she was led as a lost sinner to believe on the name of the Son of God." From that day she became a regular attendant at that place, and after a time was introduced to the Pastor by some of the Members, as a serious person who was desirous of being baptized and joining their communion. But excessive timidity preventing her from speaking freely of her experience in the things of God, he hesitated to comply with her request. Some Months after, her intimate friends again applying on her behalf, and her husband also approving of her design, and speaking in the most satisfactory manner of the propriety of her conduct and the sincerity of her profession; the Pastor enquired of her "On a supposition that the church should not agree to receive you, how would you feel, should you be offended?" "Not at all," she replied, "the Church have a right to object if they think proper, but they will not prevent my attending the preaching of the Gospel among them, and I am determined not to leave the place though I should not be received into communion."

When she related her experience, tho' she had previously many fears, yet she now enjoyed peculiar liberty in declaring the goodness and mercy of the Lord towards her. The stammering tongue was unloosed, she was heard with the greatest pleasure, and received with the most cordial approbation. This is mentioned as an encouragement to timid christians to adopt David's language. "Come and hear, all ye that fear God, and I will tell you

*what he hath done for my soul;* and as a caution to Ministers and Churches, that they despise not the weak, nor act contrary to his spirit *who gathered the lambs with his arm and carried them in his bosom.*

The happiness she enjoyed during her last illness is indescribable, and what we are able to relate of it falls so far short of the reality, that none who visited her will consider it either as an eulogy on the deceased, or as flattery to the living, but as a tribute of gratitude to the Lord who by his grace produced it. In the former part of her affliction she was very dark and distressed respecting her state, attended with a strong presentiment that she should never recover. But a few weeks before her death she had such clear discoveries of the sufficiency of Jesus Christ to save sinners, and such enjoyment arising from depending upon his atonement as a sacrifice for sin as was truly remarkable.

This rapture, which she could not apparently suppress, was attended with great humility and much self-examination. "Do you think it possible," she would often say "that I am deceiving myself? surely I could not give myself these enjoyments and this peace of soul, so different from what I used to feel." Her conversation was intirely on the amazing love of Christ to her. She remarked, "the Saviour has said, *Suffer little children to come unto me, and forbid them not.* I am as a little child before him, I am very weak in myself, but he has said, *Whosoever cometh to me I will in no wise cast out.* I go to him for salvation, and I believe he will not cast me out."

When hardly able to speak she would make her friends sing some Hymns she was very fond of, and unite in it with great delight. "I

look upon myself" she would say, as one of the greatest of sinners, and but a very weak believer, but

A feeble saint shall win the day,

Tho' Death and Hell obstruct the way.

"Fear not," she added to a friend who visited her, "fear not, the Lord will be with you as he has been with me." To which Mr. B. (a Deacon of the Church) replied, "O that my Soul were in your Soul's stead." "I am highly favoured" she replied, "yes, I am."

She was asked, if her expectations arose from any thing she had done? "O no," she replied "I have done nothing, the Lord hath done all things for me; all my hopes arise from the work of the Saviour, who, I hope, hath loved me and given himself for me." On the afternoon of the same day, Friday, she said, "There is nothing in this world worth living for, I have a desire to depart and be with Christ, which is far better. But it is through much tribulation we must enter the kingdom." In the evening, an apprentice who was very much attached to her, came to her bed-side. "James," said she, "I am just going, I shall be in heaven before Sunday, and have begun singing the everlasting song, *Worthy is the Lamb.*"

A few minutes before her death, which was the next morning at 9 o'clock, she said "feel my hands and my face." This her attendant did not attend to, when putting her cold hand with great difficulty to her forehead, she said "Do you think I am going now? Come Lord Jesus, come quickly." Then taking an affectionate farewell of a female friend, and a very doubting christian, she said "Do not think you are not in the covenant because you do not feel as I do, but do sing; I shall soon join the choirs of the redeemed. It is sweet—it is a fountain—O

what I am going to enjoy with that company. A few minutes after she again said "Come Lord Jesus, come quickly, Glory, Glory." These were her last words and she fell asleep. Reader you must die, and in order to your enjoying such happiness you must believe in the same Almighty Saviour, and depend on his work alone for salvation. "*Seek the Lord while he may be found, call upon him while he is near.*"

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#### FOUR AGED MINISTERS.

The following venerable Servants of our Lord finished their labours, which had been highly valued among our Welsh brethren, in the course of last year.

1. **REV. MORGAN REES.** He was a member of the Church at Velin-voel almost 70 years; he began to preach in 1744, and was ordained (together with Mr. John Duckfield) in 1760. He was a good christian, a diligent preacher, and a faithful pastor. He resided in Glamorganshire, not far from Bryn-Salem, and was also of much service to that Church; but he preached very seldom the four last years of his life, because of his infirmities. He died in peace at the age of 84 years. He was never married.

2. **REV. DAVID EVANS.** He was baptized at Kilvowir when very young, began to preach when he was but 18 years of age, and laboured in the work of the ministry 67 years. He was ordained in 1761 (together with Mr. Lewis Thomas and Mr. James Lodwick.) He maintained an unblameable character thro' his whole life, and was a very popular preacher in his day. He went thro' many tribulations towards his heavenly home, but continued to preach to the last,



wearing his own hair and reading the smallest print without spectacles. As he was returning home he fell into a quarry near his own house, where he was found dead the following morning. He died at the age of 85 years, and was buried at Kilvowir.

3. **REV. JOHN RICHARDS.** He was an original Member of the Church at Graig when it separated from Panteg; he began to preach very early, and after a few years was ordained (together with David Evans now of Maesyberllan.) He was carried off by a fever after a few days illness, aged above 60 years.

4. **REV. OWEN REES, of Darkgate, Carmarthen.** He was the first who was baptized at Carmarthen in the last century. There was a Church in that place in the time of Cromwell, formed, probably, about the year 1649, but dispersed by the persecutions under Charles II. The late Mr. Timothy Thomas of Aberduar hired a house in the Town about the year 1762. Owen Rees was baptized in 1763; he soon after began to preach, and was ordained about the year 1787. He was a sober, judicious man, a warm advocate for the doctrines of grace, heavenly in his conversation, and had much of the divine presence in his long illness before his death; from which he recovered in some degree, so that a fortnight before his death he preached at Ferry-side, 9 miles from home, and the last Lord's day of his life he preached at Darkgate. The Saturday following (July 16, 1808.) he finished his course with joy, aged 68 years. He was buried at Pennel Meeting, Carmarthen, and Mr. Titus Lewis preached on the occasion from *Phil.* iii. 21.

### REV. ENOCH FRANCIS.

He was Pastor of the Baptist Church at Exeter for 13 Years, and afterwards of a Church at Wantage, Berks, for 3 Years. The last time he spoke in public was in June last, at Broad Mead, Bristol. His health had been on the decline for some time past, and his Physicians advised him to try the benefit of Bath Waters. There the best medical advice was obtained, but medical skill proved useless. In three weeks after his arrival (October 9, 1808,) he resigned his soul into the hands of his Redeemer. His body was interred in the Baptist Burying-ground at Bath, and his death improved the following Lord's day by the Rev. J. P. Porter, in a sermon from *Heb.* ix. 27, 28.

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### WILLIAM HEMMING.

On the 3rd of Nov. last died Mr. William Hemming of Astwood, near Feckenham, Worcestershire. Altho' he had been from his youth of a sober turn of mind, and had on that account secured the good opinion of his neighbours, who considered *religion* and *sobriety* as terms in every view of precisely the same import; yet the Bible does not appear to have pronounced him a Christian till near the age of thirty. At this time, Mr. Spencer, then Minister of the Baptist Congregation at Alcester, began to preach in the vicinity of Astwood. His labours were highly useful in enlightening and convincing Mr. H.'s mind, as to the nature of Evangelical piety. He now attended the public worship of God with the people just referred to; and soon became a member

of their society. In 1798 he was requested to officiate as Deacon among them: and this office he honourably filled as long as he continued in the world.

For the last two or three years, his bodily strength had been gradually declining. All the means that could be devised in the hope of restoration were adopted. But the Sovereign disposer of all events saw fit to cross the wishes of an anxious family, and to bring his Servant, in the 54th year of his age, to the dust of death.—The weakness of Mr. H's body, towards the last, was so great that his friends, though grieved, were not surprised, to perceive a measure of intellectual debility, as the consequence. The power of Evangelical faith, however, remained; and those intervals which *allowed* the profession of a good hope of heaven, *produced* it. He had nothing like rapture in the prospect of immortality; neither had he any thing like fear. He had exerted himself in many instances to promote the cause of religion among mankind: but he disavowed dependence on any other foundation than that which God hath laid

in Sion, even Jesus Christ the righteous. In the near view of eternity, tho' conscious of his unworthiness as a sinner, he believed, and his weeping friends believed with him, that, on the ground of a free redemption effected by the Lord Jesus, a state of perfect happiness awaited him in heaven. And on the day of his interment, the sentiment of the passage used on that occasion as a text, (*Rev. xiv. 13.*) operated in a way of consolation to the minds of many; assuring them that "*Blessed are the dead which die in the Lord.*"

Let the reader, if governed by the same religious principles, rejoice in the expectation of the same felicity. And should these few lines (which were not designed as a eulogium, but merely to record an additional instance of the value of true piety in dying circumstances) meet the eye of some vain and careless sinner; let him know that a peaceful death can be expected only by such as live a godly, righteous and sober life, to the glory of God's holy Name.

*Astwood.*

J. S.

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### QUERY.

Mr. Editor,

I shall feel myself greatly obliged to you for inserting, and to any of your Correspondents for answering the following question, Are the female members of a Christian Church allowed by the New Testament to express a vote in the choice of Deacons?

A reply to the above, as soon as convenient, would be of practical utility to me and several of my friends. And whenever it may suit any who have engaged to sup-

port your recent and laudable undertaking, to send you their thoughts on *The Christian law in general, relative to the share which pious women may or may not take in the transactions of a Church as such*; the labour of love will be esteemed, and the obligation felt,

by yours, &c.

TAPEINOS.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

Hints on the Education of Children. By John Fawcett, A. M. *third edition.* Buxton, London. 3d.

Conscious that there is scarcely any thing of equal importance with the education of youth, the public mind has of late years been greatly drawn to this subject, and treatises relating to it in considerable numbers, and of various merits, have been presented to our notice. In writing a treatise upon Education there are several errors into which we are liable to run. Some, regarding Man merely in the light of a being destined to move for awhile in the social circle, have too much excluded from their systems a regard for religious tuition as forming Man for immortality, and preparing him for that period when the relations he now sustains in the present world shall be for ever dissolved. Others have gone somewhat into the opposite extreme, and have not at sufficient length or with adequate precision, considered the relations which Man at present bears to Society, and the duties which those relations involve. Some again, considering Man solely in a metaphysical light, have deduced their systems from the theories they have formed of the human mind, which being necessarily obscure, must considerably lessen the value of their productions. Again, other plans of education, are formed upon rules which betray too great an ignorance of the laws of our nature, and too great an indifference to their authority.

With regard to the present little manual, which the venerable author modestly styles "Hints,"

Vol. I.

E.

we have remarked that they are very plain, practical, and important, and are worthy the perusal of every Parent and Guardian of youth. They are written with great affection and fervour, and display at once the piety and warm philanthropy of their author. For the foundation of these seasonable hints he has selected the appropriate direction of a wise man, *Train up a child in the way he should go, and when he is old he will not depart from it.* In the Introduction are some remarks on the importance of a proper education of Children, and the author evidently felt every sentence he wrote. The subject is divided into ten sections. 1. Train up a child in the knowledge and service of God. 2. In acts of justice and honesty towards his fellow-creatures. 3. In habits of tenderness, kindness, and compassion. 4. To speak the truth on all occasions. 5. In a just abhorrence of all profane and impious language. 6. In obedience to just authority. 7. To habits of Industry. 8. In the proper government of himself, his humours, and passions. 9. In good manners, and a decent behaviour towards all with whom he has to do. 10. Train up a Child not only by precept but by example. It is obvious that the author has here marked out a wide field for very interesting dissertation, and we lament that his other engagements did not permit the enlargement of his work. It is hardly necessary to say that what is here done is done well. The importance of the subject appears to have made deep impressions on the writer's mind, and these give an energy to the sentiments expressed, that cannot

fail of interesting the pious reader in a great degree.

The Style is without ornament, but not dull; neat, but not precise. It is the style of one whose ideas of his subject are distinct, and who wishes to impress its fullest importance on others. It offers itself a kind of manual for the serious heads of families, and is well adapted for general usefulness. The lovers of refinement will find nothing beneath their notice in these hints, and the most simple may be assured they are level to their comprehension. We therefore warmly recommend it to the attention of our readers, confident that it can never be properly perused without advantage.



**Evangelical Advice and Encouragement.** *A farewell Discourse addressed to a Congregation in Ebenezer Chapel, Truro, October 2, 1808.* By Benjamin Coxhead, Button. 1s.

As the labours of a Gospel Minister embrace the most important interests of the people among whom he is placed; the dissolution of their connection, though existing but for a short period, suggest many serious enquiries to the consciences of all parties. Hence, wise and good ministers of Jesus Christ (from the days of the Apostles until now) have thought it suitable, when in prospect of separation, to take leave of their hearers with a valedictory address.

Mr. Coxhead has followed so commendable an example, and we are highly pleased with his discourse. The text is *Phil. i. 27, 28.* *Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you or else be absent, I may hear of your*

*affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries.* The Sermon founded on these words commends itself by its perspicuity, candour, fidelity, and zeal. It is indeed a very pious and judicious performance, well adapted to the circumstances in which it was delivered; and certainly does credit to the judgment and talents of the preacher.

But we are still more gratified by the consideration of what is *not* in this sermon. On such occasions, it has sometimes happened, that the preacher, under pretence of self-defence, has taken occasion to repeat old grievances, and utter many unadvisable things. Probably, if Mr. C. had indulged in such a strain, he might have blotted a page or two; but he very properly observes that, “disputes and differences among professors are in general far better buried in oblivion, than published upon the house-tops,”—and when he adds, “I am conscious that I had rather bear unmerited reproach, than give occasion against professors, or against the gospel;” our hearts are warmed with some very kind affections towards the christian minister who breathes so much the Spirit of his Master.

This Sermon ought to find its way beyond the circle of their connections to whom it was delivered. Many Ministers might read it to advantage, and all hearers might be profited by its contents.



**Religious Books lately published.**

1. *Letters to a Person baptized on a Profession of Faith.* Fourth edition. Burditt. Common, sewed, 6d. Fine, in neat boards, 1s.

2. The Nature and Extent of Christian Liberty; a Letter to the Members of Religious Societies. By J. Fawcett, A.M. Button. 4d.

3. The Holiness which becometh the House of the Lord considered, in a Discourse delivered at the opening of the New Place of Worship in New York Street, Manchester. By John Fawcett, A.M. Button. 6d.

4. The Conversion of God's ancient People, the Jews. An Address delivered at Worship-street, Oct. 2, 1808, upon the Baptism, by immersion, of Mr. Isaac Littleter, one of the Israelitish Nation, on his profession of Christianity: to which is prefixed an Account of his Conversion. By John Evans, A.M. 1s.

5. The New Whole Duty of Prayer, containing 56 Family Prayers, suitable for Morning and Evening for every day in the week; and a variety of other Devotions and Thanksgivings, for particular Persons, Circumstances, and Occasions. Burditt, Button, &c. 4s. 6d.

6. A Brief Narrative of the Baptist Mission in India. Burditt and Button. 1s.

7. Quarle's Emblems and the School of the Heart, in 2 vols. boards. 146 Engravings. 16s.

## THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

A new edition of the Confession of Faith of "the Ministers and Messengers of above one hundred Baptized Congregations in England and Wales," first published in 1689, is now in the Press.

Shortly will be published, The Life of Mr. John Bunyan, containing his Grace abounding to the chief of Sinners, an account of his Imprisonment, Conversation before the Justices, &c. first published from his own Manuscripts in 1765, and Remarks on his Character and Writings, with a fine Portrait. By Joseph Ivimey.

Also, by the same Author, The History of Baptism, or an Appeal to the Scriptures and History for Information on that Subject, in Dialogues between a Baptist and a Pædobaptist. With a frontispiece representing the Baptism of the Ethiopian Eunuch.

We understand that the History of the Welsh Baptists, by the late Mr. Thomas of Leominster, is about to be reprinted. The Editors are also collecting materials for continuing it to the present time.

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## RELIGIOUS INTELLIGENCE.

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### WELSH ASSOCIATIONS.

THE SOUTH-EAST BAPTIST ASSOCIATION met at Nautgwyn in Radnorshire, the first week in June last. The Churches belonging to this Association are 30 in

Number. They assembled on Tuesday, at 3 o'clock. After prayer by brother J. Edmonds, the letters from the churches were read, by which it appears they are in peace and unity. Brother D. Richards preached from *Matt. xvii. 5.*

On Wednesday, Six Sermons were preached by the Brethren J. Heier, T. Evans of *Caelecon*, C. Evans of *Anglesey*, E. Jones, Micah Thomas and James Lewis, from *Isa.* li, 3. *1 Cor.* x, 13. *1 Cor.* xiii, 13. *Nehem.* ix, 17. *Matt.* ix, 6. and *Psa.* lxxxix, 15. respectively. Prayer at Intervals.

Thursday, Brother J. Davies began by Prayer; The Letter to the Churches on *The Moral Law a rule of life*, was read and ordered to be printed. It was agreed, 1. To receive the new church at Abergavenny into the Association. 2. To make collections in the churches in aid of the Welsh church in London. 3. Also in aid of the academy at Abergavenny. 4. Also in aid of a new Meeting-house for the Church at Cardiff. 5. That the Minister at Comtown should be permitted to collect for the new Meeting-house at Bridge-end. 6. To hold a meeting for Prayer and Praise, in all the Churches, at the month's end after the Association. Brother J. Evans of *Penygarn*, concluded the Association with Prayer.

State of the Churches the Year preceding the Association. Baptized, 409. Restored, 42. Received by Letter, 2. Excluded, 90. Died, 47. Dismissed, 3. Clear Increase, 313.

The next Association to be held at Zion's Chapel, Merthyr-Tydvil the first week in June, 1809.

THE WESTERN BAPTIST ASSOCIATION met at Cardigan, the second week in June last. The Churches belonging to this Association are 39 in Number. They assembled on Tuesday at 3 o'clock. After Prayer by J. James of *Aberystwith*, the letters from the churches were read, by which it appears the churches are in peace, great additions have been made to many of them, and instead of

the Fathers (whose departure is recorded in our former pages) ministerial gifts appear in the younger members of several Societies. Brethren B. Davies of *Ffynnon*, and D. Evans of *Dolau* preached severally from *Ps.* xvi, 2, 3, and *John* xii, 35.

On Wednesday, Eight Sermons were delivered. One in the Morning, (a charge to Ministers) by Brother Z. Thomas, from *2 Tim.* ii, 15. Three in the Forenoon by Brethren J. Harries, B. Davies of *Haverford-west*, and D. Richards, from *1 John* iv, 19. *1 Pet.* iii, 18; and *2 Cor.* viii, 9. Two in the Afternoon by Brethren J. and C. Evans, from *Luke* xxiv, 26, and *1 Cor.* xv, 55—57, and two in the Evening by Brethren S. Breeze and J. Watkins, from *John* v, 25, and *John* i, 14. Prayer and Singing at proper intervals.

Thursday, Brother W. Williams prayed, the Letter to the Churches, *On the right hearing of the word of God*, was read and agreed to be printed. Also, agreed 1 To collect for the Welsh Baptist Church in London. 2 For the Academy at Abergavenny. 3. That J. Harries and T. Davies be permitted to collect money among the churches to defray the expenses of their new chapels; and that collections be made for the new meeting house at Cardiff, and brought to the next Association. 4. That a meeting for prayer and thanksgiving be held in the churches at the month's end, after the Association, Brother M. Jones concluded with Prayer.

State of the Churches the year preceding this Meeting. Baptized 642. Restored 114. Received by letter, 1. Excluded, 144. Died, 141. Dismissed, 3. Clear Increase, 469.

The next Association to be held

at Haverford-west, the second week in June, 1809.\*

THE NORTH WALES BAPTIST ASSOCIATION met at Ruthin in Denbighshire, the last week in June. We are not informed of the number of churches. The Preachers at this Association were Brethren J. James and S. Breeze of *Aberystwith*, Henry Davies of

*Llangloffan*, James Perrot of *Hengoed*, W. Roberts, *Carnarvon*, C. Evans, *Anglesey*, and — Thompson of *Warrington*. The clear Increase in this Association, in the year preceding this meeting was 60. †

The next Association to be held at *Almweh*, in the Isle of *Anglesey*, the last Week in June, 1809.

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A Brief Account of English Associations in our next.

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ORDINATIONS, &c.

Mr. DANIEL NICOLAS, late a Member of the Church at Rhyd-wilym, was ordained, in May last, over the Baptist Church at Graig, Carmarthenshire. Mr. B. Davis of *Kilwain*, introduced the exercises of the day, Mr. Evan Jones of *Cardigan*, delivered the introductory discourse, and offered the ordination prayer, Mr. Titus Lewis of *Carmarthen*, gave the charge from 1 *Tim.* iv. 16. Mr. Joshua Watkins of *Carmarthen*, addressed the church from 1 *Thess.* v. 12, 13, and J. Morgan of *Blaenafos* preached from *Heb.* ix. 28.

Messrs. D. Saunders and Timothy Thomas, *Aberduar*, preached the preceding evening.

THE REV. THOMAS EDMONDS, M. A. was ordained Pastor over the Baptist Church at Exeter, the 14th of September last. The Rev. W. Grey of *Dock*, delivered the introductory discourse; Mr. E. then read a lucid sketch of the principal articles of his christian belief; the Rev. J. Nicholson of *Kingsbridge*, prayed the ordina-

tion prayer; Dr. Ryland gave a very solemn and affectionate Charge from *Acts* xx. 28. *Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he has purchased with his own blood.* The Rev. J. Birt offered the people some very seasonable counsels from 1 *Cor.* xvi. 10. *See that he may be with you without fear.* The Rev. Mr. Waters of *London*, preached in the Evening from *Prov.* iv. 18. *The path of the just is as the shining light, that shineth more and more unto the perfect day.*

Rev. T. Smith of *Tiverton*, preached the preceding Evening from *Phil.* ii. 11. *That every tongue should confess that Jesus Christ is Lord to the glory of God the father.*

The Services of the day were exceedingly interesting and highly gratifying to many, and we understand that this Church with their Pastor enjoy very pleasing prospects of harmony and usefulness. *Send now, O Lord, we beseech thee, send now prosperity.*

\* The number baptized in these associations in the year ending June, 1807, was in the South-east, 566, and in the West, 1117. Baptisms in both associations the two last years, 2734.

† We should have been happy in receiving more particulars respecting our Brethren in North Wales.

THE REV. JAMES HARGREAVES from Ogden, near Rochdale, Lancashire, has lately accepted the unanimous call of the Baptist Church, in George Street, Hull, after having spent four or five months with them.

The Congregation had been gradually declining for some years before, under the ministry of Mr. Lyons, who, at length avowed a change in his religious sentiments, gave up his charge, and went amongst the Socinians. But the place is now well attended, and there is a pleasing prospect of happiness and prosperity. The members of the Church, who had been divided respecting their late minister, are now restored to unanimity and peace, having parted with those who had imbibed Mr. L.'s sentiments.



## PUBLIC MEETINGS,

### PLACES OPENED, &c.

Aug. 2, 1808. A new place of worship was opened at Comb-Hay, a village three miles from Bath. In the morning Mr. Williams of Bradford preached from *Matt. xviii. 20. For where two or three are gathered together in my name, there am I in the midst of them.* In the afternoon Mr. Finly (Lady Huntingdon's, Bath) preached from *Matt. xi. 5. The poor have the gospel preached to them;* and in the evening Mr. Porter of Bath preached from *Acts xi. 21. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord.* The place was crowded, and many could not enter. Much of the divine presence was enjoyed. The place is supplied by the united efforts of the Baptists, Mr. Jay's and the Countess

of Huntingdon's congregations, at Bath.



Sept. 6, 1808. A new Meeting-house was opened in the Village of TWERTON, near Bath. The Gospel was introduced into that place, about 4 years since, by a zealous person called in providence to reside there. A house was rented and fitted up for public worship; which was supplied by Brethren from the Baptist Church at Bath. Preaching was constantly kept up twice on Lord's days and on Tuesday evenings. The word was owned of God, many attended, and some experienced the power of divine grace. As the congregation increased, the place was too small; the present building was erected, and will contain about 300 hearers. It is vested in the hands of Trustees.

On the above day Mr. Fiest of *Devizes*, preached in the morning from *Ps. cxxxii. 14, 15*: Mr. Hutchings of *Keynsham*, in the afternoon from *Prov. xxii. 20, 21*; and Mr. Noyse of *Peusey*, in the evening, from *Isa. li. 11*. In various intervals Mr. Finly (Lady Huntingdon's), Mr. Opie Smith of Bath, Mr. Bulgin of Poole; and Mr. Dobney, of *Malmsbury*, engaged in prayer.



Sept. 28. 1808. The half-yearly meeting of the Ministers and Gentlemen united to support Village preaching in the western district of the Western Association, met at TIVERTON, Devon. Mr. Cherry of *Wellington*, preached in the morning from *Ps. ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The afternoon was devoted to the



business of the Meeting, and in the evening Mr. Edmonds preached from *Prov. iii. 17. Her ways are ways of pleasantness, and all her paths are peace.*

After public service, Mr. Cherry was unanimously requested to print his sermon delivered in the forenoon; and the expedience of publishing a *Baptist Magazine* (which had been voted a desideratum last year) was taken into consideration, and after much discussion, it was unanimously resolved, immediately to take the measures calculated to unite as much as possible of the piety and talent of the denomination in support of such a work. The next morning a plan for this purpose, and for conducting the proposed publication, was discussed and arranged. **HENCE AROSE THE BAPTIST MAGAZINE.** An undertaking which the Managers are now assured accords with the wishes of a great proportion of their Brethren in all parts of the kingdom.

Sept. 29, 1808. A neat little place of worship was opened at St. Hill, Kentisbeer, Devon, under the patronage of the brethren assembled at Tiverton the day before. Mr. Opie Smith preached in the afternoon from *Mark xvi. 20. And they went forth and preached every where, the Lord working with them and confirming the word with signs following;* and in the evening Mr. Toms of Chard, preached from *Ps. cxxxiii. 3. For there the Lord commanded the blessing, even life for evermore.* The house (which will hold about 130) was extremely crowded each service, and there is the most encouraging prospect of usefulness.

This place is supplied by Mr. Humphrey, late of *Stogumber*, who removed to *Cullompton* about

16 months since, under whose ministry it has pleased God to effect a considerable revival of religion in that town and neighbourhood; 200 regular hearers have been added to the congregation, 29 baptized, and thrice that number have expressed a serious concern about their eternal welfare. *Not unto us, O Lord, not unto us, but unto thy name be the glory.*

Oct. 4, 1808. The quarterly meeting of the Shropshire association was held at Bridgenorth. They assembled at 6 in the evening, and brother Thomas of *Brosely*, preached from *2 Pet. iii. 13. We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.*

Next morning at half past 10, public service commenced with prayer by brother Thomas, brother Palmer preached from *Isa. xlv. 22—25. Look unto me and be ye saved all ye ends of the earth, &c.* The Business of the meeting was transacted in the afternoon, and the brethren were informed that their friends at Shrewsbury have taken a large room in a part of the town where there is no preaching, and many inhabitants; where it is intended to establish a weekly lecture. In the evening brother Price, Pastor of the second church at *Brosely*, preached from *Phil. ii. 13. It is God which worketh in you, both to will and to do of his good pleasure.*

Oct. 23, 1808. Lord's day evening, a part of a house in *Robunhood-lane, Poplar, near London*, being duly registered, was opened for public worship by *Dr. Rippon*. The Baptist Ministers in London have agreed to assist in rotation. Neighbouring Ministers of various

denominations, have also assisted in the establishment of a Wednesday evening lecture, which was opened in the same place, Nov. 10th, by *Mr. Williams of Rose-lane, Ratchiff*. Many hearers have attended, and it is hoped friends will not be wanting, who will give this new labour of love a firm and effectual support.



### NEW CHURCH AT HARTLY ROW, HANTS.

About three years ago the gospel was introduced into the Village of Hartly Row, Hants, which was attended with so much success, that it soon became necessary to erect a Meeting for the accommodation of numbers that attended. A divine blessing has since followed the ministry of the word, so that indeed, *the spirit is poured out from on high, the wilderness is become a fruitful field, and the fruitful field is counted for a forest*. Numbers who have heard, have believed, were baptized, and added to the Church at Reading. The word of the Lord still ran and was glorified, their numbers were increasing, and their distance from the Church to which they were united being 12 miles; they resolved upon forming them-

selves into a distinct society, and accordingly by a letter to the Church at Reading, requested their dismissal for that purpose: which was granted.

Monday, Nov. 7, 1808, (being that very day three years since the gospel was first introduced as above mentioned) was appropriated to their formation. *Mr. J. Holloway of Reading*, introduced the exercises of the day with prayer, and afterwards described the nature and privileges of a Gospel Church, read their letter requesting their dismissal, and the answer complying with their request, together with the covenant which as a church they resolved to adopt. He then gave them the right hand of fellowship, as they did also to each other. *Mr. T. Arnold, late of Seven-oaks, Kent*, then prayed for a blessing on the new-formed Church; *Mr. Holloway* addressed them from *Acts ii. 42*. *And they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer*. *Mr. P. Davis of Wokingham* concluded this service with prayer. Afternoon *Mr. Saunders, late of Poole*, prayed, *Mr. Meffin of Odiham* preached from *John xv. 26*. *He shall testify of me*; and *Mr. J. Millard* concluded this highly interesting series of exercises with prayer.

### List of Lectures, &c. in and near London, for January.

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| <p>1. <i>Lord's day Ev.</i> Broad St. <i>Mr. G. Clayton</i></p> <p>4. <i>Wed. Ev.</i> Prayer Meeting for the Nation at <i>Mr. J. Clayton's</i>.</p> <p>5. <i>Thurs. M.</i> Monthly Meeting (Indep.) at <i>Mr. Humphreys's</i>, <i>Mr. Webb</i> to preach. <i>The demerit of sin demonstrated in the Cross of Christ</i>.</p> <hr/> <p>8. <i>Lord's day Ev.</i> Broad St. <i>Mr. Hughes</i>.</p> <p>11. <i>Wed. Ev.</i> Prayer Meeting for the Nation at <i>Mr. Humphreys's</i>.</p> | <p>13. <i>Fri. Ev.</i> Sermon to Young Persons, at Crown Court, by <i>Mr. Gore</i>. <i>A Clean Heart</i>.</p> <hr/> <p>15. <i>Lord's day Ev.</i> Broad St. <i>Mr. Gaffee</i>.</p> <p>18. <i>Wed. Ev.</i> Prayer Meeting for the Nation at <i>Mr. J. Thomas's</i>.</p> <hr/> <p>22. <i>Lord's day Ev.</i> Broad St. <i>Mr. Dore</i>.</p> <p>25. <i>Wed. Ev.</i> Prayer Meeting for the Nation at <i>Mr. Burder's</i>.</p> |
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# THE BAPTIST MAGAZINE.

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FEBRUARY, 1809.

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“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

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## *Sketches of Baptist History.*

### SECTION I. MISSION AND HISTORY OF JOHN THE BAPTIST.

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WHEN it pleased Jehovah to choose the family of Abraham, and to distinguish them from all other Nations by the excellence of their civil code and the worship of the true God, he made them keepers of the divine oracles; and in them they had the revelation of his purposes respecting future ages. The voice of prophecy had long been silent among them when Zacharias, the father of John, executed the Priest’s Office before God; but they had been taught to expect a new dispensation, a kingdom which should never be destroyed. This kingdom was introduced among them by John the Baptist, by whose ministry the new Economy was begun. So that the Baptism of John is called *The beginning of the Gospel*—The time from which the New Testament dispensation is to be computed. *The Law and the prophets were until John: since that time the kingdom of God is preached.* This took place in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was Governor of Judea, Herod tetrarch of Galilee, and Annas and Caiaphus were high priests.

From the days of Noah to this period, good men had existed under many disadvantages. They were generally individuals mixed and confounded with a multitude of very different Characters, in social and civil circumstances. Those who served God in spirit and truth had never yet been A PEOPLE. But John was sent to *preach the Baptism of repentance for the remission of sins*, and thus to *make ready a people prepared for the Lord*. This Economy, thus introduced, was

so substantially different from the preceding, which had admitted all sorts of characters who were the offspring of Abraham, that multitudes, who came forth to be baptized of John, were rejected with holy indignation: the preacher warning them to *bring forth fruits worthy of repentance*, and not rest their claim to the ordinances of a spiritual kingdom upon their carnal descent from Abraham; for that now *the axe was laid to the root of the tree, and every tree that bringeth not forth good fruit must be cut down and cast into the fire*. Of this new dispensation John proclaimed Jesus as Lord, *whose fan is in his hand and who will thoroughly cleanse his floor*: at the same time professing himself to be only his messenger, employed, indeed, to go before him, *but not worthy to unloose the latchet of his shoes*.

John, it is said, was born at Hebron, and was doubtless trained up in the strictest habits of piety, for his parents *were both righteous before God, walking in all the commandments and ordinances of the Lord blameless*. His entrance into the world was attended with such extraordinary circumstances, that they *were noised abroad throughout all the hill country of Judea, and the people laid them up in their hearts, saying, what manner of child shall this be?* How he was employed in the Country where he abode till the day of his shewing to Israel; whether he made any acquisitions in human literature; whether he lived single or married; whether he possessed any property, or like the Saviour, had his portion with the poor; are enquiries that can never be answered, for the sacred historians have written nothing concerning them.

But they thought it of importance to establish the fact that he had divine authority for what he did, that his mission was from heaven. He neither entered upon the work himself, nor was he directed thereto by any of the ruling powers, civil or ecclesiastical, nor did the people invite him to it; but *the word of God came to him in the wilderness*, as unto the ancient Prophets of Israel. Three of the Evangelists remark that the character and ministry of this extraordinary man were foretold by the prophet Isaiah, and the fourth declares he *was a man sent from God*, which testimony is confirmed by Jesus Christ, who taught that John's Baptism *was from heaven and not of men*. So truly is every branch of the Gospel dispensation founded purely on divine authority, that the prophecy of Daniel is herein exactly fulfilled, and the God of heaven has *without hands* set up a kingdom to stand forever.

When John was about thirty years of age, he entered upon his ministry in obedience to the divine call. He left the hill country and came to the plains of Jordan, proclaiming the near advent of the Messiah, and preaching the Baptism of repentance. He entered freely into conversation with various classes of his hearers, and gave them such directions as were adapted to their characters and circumstances. To the Soldiers he said, *Do violence to no man*; he exhorted

the tax-gatherers to avoid *exaction*, and instructed the people in general to be kind one towards another. *Let him that hath two coats impart to him that hath none, he that hath meat let him do likewise*; and finally, he directed them all to Jesus, as to the Lamb of God, who taketh away the sin of the World, in the manifestation of whom the object of his ministry was accomplished. His raiment was plain, he lived abstemiously, and his whole deportment was grave, serious, and often severe. In his doctrine he was not *a reed shaken by the wind*, but, in delivering the message he had received from God, he acted with the firmness and decision of a man who was conscious his authority was divine. Such was the first Baptist. Multitudes from the provinces and from the cities flocked to hear him, and *all* held him as a prophet, and such as renounced their former sinful ways and believed his testimony concerning Christ, were baptized by him *in the river Jordan*, but the pharisees and lawyers should be excepted, for they *rejected the counsel of God* against themselves, and were not baptized of him.

While John was preaching and baptizing at Bethabara\* beyond Jordan, various opinions were entertained respecting him, and as the people were in expectation of the promised Messiah, all men mused in their hearts whether John were the Christ or not, and the Jews of Jerusalem sent a deputation of priests and levites to ask him *who art thou?* and to enquire of him concerning his mission, and the reasons of his ministry and baptism. He freely answered all their questions, declaring he was not the Christ, but the person spoken of by Isaiah, sent to prepare the way of the Lord, who was then standing among them, but was as yet unknown. When John had made an end of baptizing the people, Jesus came and was baptized, and was manifested to Israel, John bearing record that he was the Son of God.

It is impossible to ascertain by what means John obtained access to Herod, but it is probable that Herod heard him more than once, and being pleased with his ministry, *did many things* that John recommended him to do. But half-way measures were not approved by this preacher of righteousness. He knew it was in vain for Herod to do many things while he lived in any one sin. He therefore made full proof of his ministry, and reproved the king for living in adultery with Herodias his brother Philip's wife, in language suited

\* Bethabara signifies a passage-house, and such there were on both sides the river near the fords, and it is probable they were houses to accommodate and direct travellers in times of low water, and ferry-houses for the convenience of passage, when floods and high waters rendered boats necessary. No places could be chosen more convenient for baptism than these. Here was a gentle descent into water of sufficient depth; here were houses of accommodation; and fords were public roads. It did not become the majesty of a divine Institute to shun the public eye when it first appeared in the world-

to the state of a man who had probably felt somewhat of the powers of the world to come, *It is not lawful for thee to have thy brother's wife.* Herodius was exceedingly enraged with John for this plain dealing, and *would have killed him*, but tho' she prevailed to have him cast into prison, she found some difficulty in putting him to death. Two things opposed her wishes in this respect. The dignified firmness and stern virtues of John had, in all probability, impressed Herod with so deep a respect, that his mind regarded him with a kind of sacred reverence, so that the tyrant recoiled at the thought of taking away his life. Besides this, Herod *feared* the resentment of *the people*, for he knew *the multitude held John as a prophet.* Herodius therefore watched for an opportunity that might prove favourable to her design. Such an one she found on the king's birth-day, and surprized him into the perpetration of a deed that did violence to his conscience and has loaded his memory with an eternal reproach. The History is related at large in the Gospels. How dreadful is the state of a country where any one man is superior to the laws, and can do what this absolute king did! Whether he really *was exceeding sorry*, or only pretended to be so, the injustice was the same, *he sent an executioner, and commanded the head of the prophet to be brought*, and the life of John fell a sacrifice to resentment which had been excited only by his fidelity.

The alarms of a guilty conscience pursued Herod ever after this, so that when he heard of the fame of Jesus he exclaimed, *It is John the Baptist whom I have beheaded, he is risen from the dead!* Certainly, John the Baptist will rise from the dead, and Herod the tetrarch must meet him before an impartial Judge, who will reward or punish each *according to the deeds done in the body.* Already the Judge hath declared in favour of John that *he was a burning and shining light. Among them that are born of women there hath not arisen a greater than John the Baptist.*

Whether John's Baptism was sprinkling or pouring on water, or immersion in water, may be determined chiefly, tho' not wholly, by the meaning of the word baptize. A learned man may satisfy himself by his own knowledge of the Greek language; but the unlearned are obliged to trust to the best evidence they can obtain from the testimony of others. To these latter it may suffice to observe that the word is confessedly Greek, that native Greeks must understand their own language better than any other persons whatever, and that they have always understood baptism to signify dipping; and therefore from the first appearance of Christianity among them to this day, they have always baptized, and do still baptize by immersion. This circumstance is an authority for the meaning of the word baptize infinitely superior to that of all the Lexicographers in Europe: so that an honest man, who is obliged to rely upon the testimony of others, and who baptizes by immersion, because the Greeks do so,

understands a Greek word exactly as the Greeks do themselves; and in such a case they are unexceptionable guides, and their practice is, in this instance, safe ground of action.

It was for just and noble reasons, worthy of a liberal and enlarged mind, that Jesus estimated John so highly as to pronounce him as great a man as had been born of woman: to which he added, *the least in the kingdom of heaven is greater than he*. It was a comparison between John and those who went before him under former dispensations; and between John and those who should succeed him in the new œconomy. He was greater than his predecessors, because he first introduced among the Jews an association of virtuous characters, a *kingdom of heaven* upon earth; he was less than the Apostles, his successors, for, under the direction of their Lord, they enlarged the plan, and united Jews and Gentiles into societies formed expressly for instructing the ignorant and reforming the vicious, for the improvement of the mind in religious knowledge, cultivating in the heart spiritual affections, and regulating the life by a holy watchfulness over one another; by these means establishing personal excellence, and exhibiting a tendency to unite all mankind in one family of universal love. The man, who under God, gave the outline of a design so sublimely pure, ought to be reputed one of the first characters among men. How great then must he be, the latchet of whose shoes this greatest of all prophets was unworthy to unloose.

Z.

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Mr. Editor,

The subjoined address was written by my very worthy predecessor, Mr. Thomas Hopkins, with a design to read it to the church at Devizes, Wilts, under the pastoral care of Mr. Sloper, to whom he was an assistant, when he had determined to renounce the principles of Infant-baptism, and to be baptized by immersion on a profession of faith. When it is known that he was afterwards remarkably useful in the Church at Eagle Street, one hundred persons joining it during his pastorship, a period but of two years and a half, and that while he lived he was much esteemed by persons of all denominations, and died at the early age of 29 years, (26 Nov. 1787) greatly and deservedly lamented by his people; it may, perhaps, lead some others, who are halting between two opinions, resolutely to assert their sentiments, casting themselves and families on the providence of him who has never left or forsaken any, who, from a principle of love to him, have left and forsaken their old connections, or might have been left or forsaken by them. With my best wishes for prosperity to attend your undertaking,

New North Street,

Nov. 1, 1808.

I am, Sir,

Yours respectfully,

JOSEPH IVIMEY.

My dear friends,

I presume the far greater part of you are already apprized of my reasons for detaining you at this time, and this consideration renders it the less necessary to say so much as I might otherwise think it right for me to say.

My present situation, as a public character, I think you must all acknowledge, is in many respects very delicate and trying, and the task I have now before me is of such a disagreeable nature, that nothing but the clearest conviction of its being my indispensable duty, could support me under, or cause me to persevere through it; and as this is the case, I hope I shall have your friendly and candid attention while I endeavour to proceed.

Liberty of conscience, or the right of private judgment, in matters of religion, as professed Protestant Dissenters, we must all acknowledge to be inviolably sacred, every professing Christian, consequently every Minister of the Gospel, has an indisputable right to judge for himself, what doctrines, and what conduct are most agreeable to God's holy word, which is always to be considered as the only invariable rule of our faith and practice; nor do I apprehend that any public preacher is accountable to any, but the most high God, for the doctrines he teaches, or the duties he recommends. But notwithstanding I think this to be true, yet I readily acknowledge that every church or society of professing christians have a right to enquire what are the sentiments of their minister, both with respect to the doctrines and ordinances of the Gospel. And if at any time a minister should see cause to alter his sentiment, either with respect to his doctrine or practice, I consider it to be his duty to make the same known to the people among whom he preaches, as soon as he conveniently can, so that they may determine among themselves whether it be right for them to continue to sit under his ministry or not.

From hence it follows that it is my indispensable duty to inform you what are my present sentiments respecting the divine institution or ordinance of *baptism*. I suppose you are somewhat surprized that any alteration should take place in my mind on this subject. But I presume your astonishment will in a measure lessen when I assure you that for the space of seven years after I first made a profession of Religion (I desire to mention it with shame and humility) I never spent one hour in thinking on the subject. Having received my first serious impressions among the Pædo-baptists, I thought all was right, and consequently troubled myself no farther about it. It is now about a twelve-month since I first took the matter into serious consideration.

I know there are some who strongly suspect that it is by the persuasions and intrigues of the Baptists that I have been drawn over to their Party, but I solemnly declare to the contrary; they have always



studiously avoided entering into any conversation with me on the subject, unless I first began, and I must take the liberty to say that if any reflections are cast on the Baptists on account of my conduct, they will be illiberal and unjust.

I was first led to a close study of the subject by considering, that if Baptism was an ordinance of divine institution, and of perpetual use in the Church of God, as we all believe it is, then I was not only personally concerned in it as an individual, but, as a public character, it would become my duty to vindicate and recommend it. And if infants were the proper subjects, and sprinkling or aspersion the proper mode, then it would be right for me, on proper occasions, to justify the conduct of those who attend to such a practice, especially as my being in connection with such persons, was, at least, a tacit acknowledgement that I was of that opinion. It was then I began to lament the impropriety of my conduct in having been a professor of religion, more especially a public preacher, so long, without ever duly examining the arguments on either side of the question. However, as I knew it to be a subject of much controversy, I was determined to give it a fair investigation, and though I am free to acknowledge that when I first set out with this design, I was secretly inclined to hope the scale of evidence would preponderate in favour of the present popular practice of Infant aspersion (for you must all be sensible that my interest, my connections and present sphere of acquaintance would all conspire to excite such a wish) yet I hope I can say that I have made it a matter of earnest prayer, again and again, that I might be entirely divested of all prejudice and party spirit, and that the Lord would graciously guide me into the way of truth, and not suffer me to go astray either to the right hand or the left.

In order to do the subject that justice which its importance demands, I have read the most approved authors on *both* sides the question, and have endeavoured with no small diligence, to consider and compare the arguments and objections that both parties have deduced from scripture and antiquity: and in so doing I have been surprized, and in some measure grieved, to see the weakness and fallacy of those arguments which are offered in support of infant baptism. But as it was my desire not to call any man master upon earth, nor subscribe to the creed of any man, or set of men, without examining it for myself, I have therefore, by the help of my concordance, turned to, and considered all the passages in the new testament that speak of, or refer to baptism. The result of these my researches and inquiries is a firm belief and persuasion that *true believers*, or persons professing faith in Christ, are the *only proper subjects*, and that *immersion* is the *only scriptural and apostolic mode of baptism*.

I forbear entering into the merits of the cause at this time, and must content myself with thus declaring my sentiments unto you

as I am not permitted publicly, amongst you, to assign my reasons for espousing such sentiments. Indeed it was my intention at first to say but a *very few words* on that head, in order to shew that I acted from principle, lest it should look like a design to draw others over to my way of thinking; than which nothing could be farther from my mind.

It gives me peculiar pleasure, when I consider that I have the testimony of my conscience to support me in saying, that I have never made use of any arts or intrigues, in order to form a party or to cause divisions in this church. So far from it, that you yourselves must bear me witness, that I have ever carefully avoided entering into conversation with any member of this Society on the Subject, and for this reason, lest they should think I wished to make them proselytes to my sentiments, and so make my own conduct appear the more plausible.

But not to detain you too long; as it appears to me that Baptism is an ordinance of divine institution, that persons professing faith in Christ are the proper subjects, and that immersion is the only scriptural mode; you will not wonder that I should consider myself an unbaptized person, and consequently that I shall think it my duty in obedience to my Lord's command, and in imitation of his great example, to attend to that ordinance as soon as I conveniently or consistently can.

I hope this part of my conduct will not be the means of depriving me of your affection and esteem, which hitherto I have had the happiness to possess, or of causing any animosities to take place between us. Surely we may continue to love as brethren though in this respect we differ in our judgment, and even though you should not think it right to continue me in the situation in which I now am as a minister among you.

I own the idea of parting is, on many accounts, to me exceedingly painful, and happy should I be if it could, by any means, be agreeably prevented: but I fear I cannot reasonably expect it, when I consider that honesty constrains me to tell you that for the future, I cannot, consistently with the dictates of my conscience, remain intirely silent on the subject.

The mean and unhallowed arts of sophistry and dissimulation I despise and abhor; openness and transparency I admire in all men, especially in Ministers of the Gospel. And then I must ingenuously acknowledge that henceforward I shall consider baptism, as well as the ordinance of the Lord's supper (for I see no reason why one should be exalted above the other) as a part of the counsel of God, which it is my duty to reveal, and not keep back in my public ministrations. I hope I shall never be suffered to introduce it on improper occasions, as no one, I believe, can be farther than myself from thinking that it is, by any means, available or essential to salva-

tion. Yet I dare not treat it with the indifference which too many have done, and which too many still continue to do, to the no small dishonour, I apprehend, of the infinitely wise and gracious Redeemed, whose institution we all acknowledge it to be. I hope, my dear friends, you have too much regard for me, to wish me to act in such a manner as to violate the sacred rights of conscience, or to bring guilt upon my mind, which I should do, if I were to act contrary to my sentiments; to please any man or any set of men.

To conclude, if after you have seriously and deliberately considered the matter among yourselves, you should unanimously desire my stay among you, I hope I shall esteem it a pleasure to serve you according to the best of my abilities, but if you should otherwise determine, you have only to inform me of it by the proper persons, in a friendly manner, and I shall quietly and peaceably withdraw; and rather than you should be put to any inconvenience, I will, if agreeable, continue to preach for you, as I have hitherto done, until you can furnish yourselves with an agreeable supply.

And should it be the case that we must part, I hope I shall retain the same affection and esteem for you as ever. The kindness of the Church, and of the people attending divine worship here in general, and of the generosity of some particular individuals, I hope I shall never forget, but ever gratefully remember. And, however the Lord may see fit to dispose of me, may he send you a minister to preach the word of life among you, with whom you may have less trouble and care than you have had with me.

I have now only to request an interest in your prayers, that I may be enabled to tread the path of duty and leave all events and consequences with him who doth all things well. And in return, I hope I shall be enabled to pray, that the Lord may bless you with abundance of prosperity, and that you may increase with all the increase of God: for I trust I can say without any dissimulation, *Grace be with all them* (whether Baptist or Pædo-baptist) *that love our Lord Jesus Christ in sincerity.* Amen and Amen.

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### *On Internal Religion.*

Mr. Editor,

I conceive that no subject is more worthy of our attention, as men and as christians, than the operation of God on the human mind. On this, we believe our everlasting happiness to depend; and on this, equally, must depend whatever measure of real happiness we enjoy in the present life. Yet, I apprehend that this subject does not obtain, even from real christians, the degree of at-

tention which deserves and demands. I do not, indeed, pretend, that it ought to be the *only* matter of our concern. I consider the glory of the divine perfections, as the ultimate purpose of *God*, in the Creation and in the Redemption of Mankind; and therefore, as properly forming also *our* ultimate object. This is to be promoted, not merely by what passes (if I may use the expression) between God and ourselves, but by what passes between ourselves and others, who cannot see into our hearts. Hence when we are finally justified before angels and fellow-men, our words and our wishes, will be brought to the test. But these can only be acceptable with God as they spring from the heart; and this will only produce good fruit as He *works in us to will and to do*. Our first concern, therefore, surely is, to attend to his work in our souls. This is our proper employment. No one can do it for us; and, whatever we may be doing for others, if we do not this for ourselves, we can do nothing as it ought to be done.

Thus, our *prospects* revert to our own walk with God. So does every important *retrospect* that we can take. Do we look back to the eternal counsels? We can know nothing of them, but so far as they are revealed; and we find, that *whom God foreknew, he predestinated to be conformed to the image of his Son*; that they are *elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*. Thus, when the Messiah was announced, his name was called Jesus ( $\text{יהושע}$ ) because he came *to save his people from their sins*. When he entered on his ministry among the Jews; they were exhorted to *repentance* ( $\mu\epsilon\tau\alpha\nu\omicron\iota\alpha$ , a change of mind; not mere "reformation" as Dr. Campbell improperly translates it) because *the kingdom of God was at hand*. And what was this kingdom?—One that could not be seen (or understood) without a renewal in the Spirit of our minds: one that consists in *righteousness, peace, and joy in the Holy Ghost*.

All therefore, past, present, or future, that relates to salvation, centres in our own hearts. This is so far acknowledged, that I believe all genuine Calvinists, as well as all pious Arminians, concur in regarding a radical change of the principles and dispositions of the mind, as essential to final salvation. But I am not without apprehension, that the former at least (whom I believe to constitute a large majority of real Christians in Great Britain) restrict their concern too much to the *commencement* of that important change, which the scriptures usually insist on, not merely as permanent, but as *progressive*. When I converse with fellow christians, I usually find them more intent on ascertaining whether they ever *were* born again, than on experiencing the present vigour and growth of a divine life in their souls. And the sermons which I hear, more commonly aim at the awakening of sinners, than at the edification of believers; or if the

latter be professedly the object, it seems more to regard their establishment in religious opinions, than their advancement in the proper influence of these on our affections toward God and fellow creatures.

Far be it from me, to depreciate the intrinsic importance of these objects; which I would only oppose, when *substituted* for present, vital, progressive, godliness. That spiritual change which takes place in all who are "in Christ," must have a *beginning* in every one: and although that commencement happily occurs so early in some, that they cannot recollect its period; and in others, is effected so gradually, that they cannot describe the means by which it was accomplished; yet the greater part of our congregations, it is to be feared, remain strangers to it; and I should think a sermon defective, that was not adapted to *their* necessities. So, with respect to religious sentiment; although I do not expect any very important benefit to be produced by dwelling on those about which the most pious Christians in all ages have differed, yet those in which they have unanimously agreed, may be considered as stamped with the image and superscription of God, and are certainly powerful motives to true holiness. But are we always to remain at the place of breaking forth; always to be laying again the foundation of repentance toward God, and faith toward Christ, and not to go on to perfection, or at least to press toward it?

The term *perfection*, perhaps, may startle some of your readers, and excite their suspicion that the writer is a Methodist; that is, a Wesleyan. I confess, that the term is nearly as unusual in the mouth of a Calvinist, as those of predestination and election are with Arminians. But ought things to be so? Are not all these terms scriptural: and if so, is it not taking from the word of God, to leave them out of our conversation, our sermons, or our religious writings? By no means, do I wish one, or the other, to be adopted as watch-words of a party, to be used at random, or in a manner that would tend to their abuse. No, let us ascertain their scriptural meaning; let us use them in their proper sense, and to their proper purpose; and then, if others will hear, let them hear; if not, let *them*, not *us*, forbear. What I have already said, may suffice to shew, that it is not as inoperative opinions, that I wish these, or any sentiments, to be discussed: nor do the Scriptures ever handle religious sentiments in that manner. They usually introduce doctrines for the sake of practical application; and they never dismiss them without it.

The deficiency which I have intimated, must be distinguished, however, from a failure of urging to the practice of outward duties, whether private or social. It lies deeper, and reaches to the heart: and not only to the principle of conduct, but to the inmost thoughts and affections, as they refer to *God in Christ reconciling the world*

*to himself, and not imputing their sins to them.* It relates to that intercourse with God, which transforms us to his own image, strengthens us with his own might, and makes us partakers of his own blessedness. It is impossible to find terms stronger than those which the scriptures use, on the subject of Christian experience. The *promises* respecting it are exceedingly great and precious. The *precepts* are no less, than "pray without ceasing; rejoice evermore; in every thing give thanks:" yea, says St. Paul, "rejoice in the Lord always, and again I say, rejoice." He *prays*, that the Ephesian believers "might be strengthened with might in the inward man; that Christ might dwell in their hearts by faith; that being rooted and grounded in love, they might, with *all* Saints, be able to comprehend the vast dimensions of the love of Christ which surpass all merely human conception; and that they might be filled with all the fulness of God." *Precedents* of such attainments, also, are not wanting. Not only Paul could "do all things through Christ strengthening him," but even the converted gentiles to whom Peter wrote, though they had never seen Christ, yet "believing on him, rejoiced with joy unspeakable and full of glory."

Where are we *now* to look for such instances of peace and joy in believing? And why is it that *we* come so far short of the primitive patterns? Is the Lord's arm shortened that he cannot save? Is his ear heavy, that he should not hear? Has the blood of Christ lost its efficacy to *purify our consciences from dead works to serve the living God*? Is the residue of the Holy Spirit's influence exhausted? Surely, it is in our own affections that we are straitened. May it not be said to us, *Ye have not because ye ask not*? We do not *expect* great things, therefore we do not *obtain* them. We seem to suppose, that a sense of pain and weakness, is the only symptom of spiritual life to be manifested in *this* world; and that doubts and fears are to be cherished as inseparable companions on genuine faith. Instead of emulating the spiritual triumph and joy described by Paul, *Romans* viii, 14—16; we content ourselves with the wretched captivity which he depicts, from the 16th to the 24th verse of the preceding chapter.

A spirit so grovelling and dastardly, produces the worst of consequences to the success of the Gospel. The children of this world are wiser, in *their* way, than the children of light. They are panting for happiness; and eagerly striving after those objects which they suppose to be capable of affording it. Are they likely to listen to a voice which threatens to take those comforts from them, and to give them nothing in return but dejection and distress? If we tell them that *the ways of wisdom are ways of pleasantness, and that all her paths are peace*; will they believe us, when our conduct, our conversation, and our very appearance, bear an opposite testimony? No; they will struggle hard, like the infant, to keep their baubles

in their grasp, till we can exhibit something to them sufficiently alluring to make them willingly loose their hold.

If people are brought from their attachment to the world, and led to pay a serious attention to religion; how is their steadfastness to be secured? Numerous are the instances, of persons who have for many years attended on the ministry of the Gospel, seemingly with seriousness and earnestness, without ever attaining to solid peace and lively joy. They at length meet with an antinomian preacher, or writer. He sets them at rest, and elates them with confidence: and though it be on the most unscriptural and irrational ground, yet they eagerly build on it; because they have not been taught to expect something better. For a time, they are at least more free from misery, than they had been before; and they usually enjoy the relief of venting on others, by censorious and malignant tempers, that uneasiness, which, while confined to their own bosoms, preyed on their minds.

Would not our exertions to spread the Gospel around us, and throughout the world, naturally be more animated, as well as probably more successful, if we more sensibly and habitually enjoyed the precious fruits which the scriptures assert it to yield? The person who merely *believes* that a medicine, which he has long used, will, some time or other, remove his complaints, cannot be expected to recommend it to his neighbours with that zeal, which another person, who daily *felt* its efficacy, would testify for its extensive use. A belief that the Gospel is essential to the everlasting happiness of mankind, leaves us, indeed, without excuse, in neglecting means of diffusing it; but should we not engage in this work in a very different manner, if we could, from daily experience, assure others of its efficacy to establish the soul in solid and permanent happiness, amidst every earthly vicissitude, infirmity, and affliction?

The importance of a peaceful, just, and beneficent conduct, in our concerns with fellow creatures, is generally acknowledged by christians. It is thus, alone, that we can manifest ourselves to be the servants and friends of Christ. But is it to be expected, that our lights will shine, with a steady and lively brilliance, before men, if they be not supplied by the unction of the Holy Spirit abundantly poured into our hearts? To urge on Christians, the necessity of *adorning in all things the doctrine of God our Saviour*, without unfolding to them the stores of divine grace, whence their strength, their consolation, their inward adorning, is to be derived: is to resemble Egyptian task-masters, rather than messengers of glad tidings: and to aim at a blameless and exemplary conduct ourselves, without a supreme care to walk daily in the light of the Lord's countenance, is unlikely to avail; and at the same time exposes us to the snares of pleasing men more than God, and of burning incense to our own drag, instead of giving the glory to him.

Finally, if the *attainment* of heaven be worth our fervent pursuit, the *anticipation* of it, likewise, must be so. What *worldly* man is there, that does not avow his wish to go to heaven when he *dies*? The Christian demonstrates the sincerity of his desire for heaven, by the course of his conduct in this life. But how inconsistent with the value which he places on heavenly enjoyments, is it, for him to rest without that foretaste and earnest of them, which the word of God encourages us to expect on earth! We are assured of acceptance and assistance, through the grace that is in Christ. We have not to work out a righteousness of our own, to recommend us to God; but to look to Jesus as *the Lamb of God that taketh away the sin of the World*. Let, then, every faculty of our minds, every part of our conduct, be directed to the great purpose of *realizing* his salvation. *Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access into this grace wherein we stand, and rejoice in hope of the glory of God: and not only so, but we glory in tribulations also, knowing, that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.*

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Mr. Editor,

Who that remembers the amiable and excellent MR. PEARCE, but would wish to cherish the highest esteem for his character, and feel gratified by whatever might tend to bring him again to our view, and inscribe his name afresh on our hearts? I am happy to inform your readers, that a *new edition* of his *Memoirs* has been called for and lately published, and which has been enlarged by some additional Letters, together with the interesting Memoranda of his last illness and death, which had been appended to the Funeral Sermon delivered by Dr. Ryland. The Extracts which will appear in your present and future Numbers, Mr. Editor, with your permission, are taken from Letters never before published, and which were addressed to an intimate and highly respected friend of Mr. P, whose name frequently occurs in the *Memoirs*. Some of them were written in the early part of their acquaintance, and are purely Letters of friendship; yet there is so much in them that savours of Christ, and bespeaks the heavenly-mindedness of the writer, that they cannot fail to be acceptable to the friends of true religion, especially those who have personally known the author or are acquainted with his biography.

EPENETUS.

No. I.

September 1, 1790.

“Genuine friendships are seldom formed in haste; but there is no general rule without some exceptions. The uniform feelings of my



heart since I parted with you tell me so. Accept, my dear friend, the avowal of my sincere attachment; accept my acknowledgements for the repeated acts of kindness which have so lately distinguished your conduct towards me. May a gracious providence make those requitals to which I am inadequate; that as the pleasures of social intercourse with others have been pursued by you, yourself may never mourn the absence of that refined bliss which the communion of kindred minds inspires.

“You were informed before you left Warwickshire of the day on which the sacred union was expected to take place between me and the dear people in Cannon Street, namely, Aug. 18. The day arrived, and we were publicly joined in gospel bonds.— Rev. Dr. Evans delivered a very faithful and affectionate charge, from 2 Cor. iv. 1, 2. Rev. Rob. Hall, sen. addressed the people in a manner equally suitable and affectionate, from Deut. i. 38. Mr. Fuller offered the ordination prayer on behalf of the pastor, and Mr. Ryland for five deacons who were at the same time set apart to their office.—Nearly thirty ministers were present. The service was admirably conducted: it was a very solemn, interesting, and affecting season to many. We all enjoyed it, because, I trust, we enjoyed God in it. Myself and others much wished for the presence of our good friend: it would have added to our joy, and we hoped it would have been no small addition to his own. But we are always best where providence directs us: by and bye we hope to be all present with the Saviour. If grace bring us there at last, we shall not regret the momentary departures from one another which we realize below. This thought often supports me under many transient removals. It was attended with no small degree of pain, that I was called to leave my beloved charge almost as soon as I became their pastor, (the monday after) and that for six sabbaths; but it was a prior engagement and unavoidable. May the chief Shepherd take care of them in my absence, and keep them holy, humble, spiritual, affectionate, prayerful, and thankful.”

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No. II.

Birmingham. Oct. 26. 1790

“Your friendly and affectionate letter, my dear sir, was received in due time, with much pleasure. Your silence had created fears, which a sight of your epistle quite annihilated. We do not love to be forgotten by those whom we esteem, and my regards for you made me wish to preserve an interest in your remembrance. I hope you remember me not only at the writing-desk, but at the mercy-seat. The idea of interest with those who have interest with God encourages me in many a gloomy hour, and supports under many a painful fear. If God's wrestling Jacobs wrestle for me, I have no doubt but they will prevail.

"I feel much obliged by your friendly admonitions and judicious cautions, and hope to profit by them. You have travelled longer in the wilderness than myself; your experience therefore must be greater, and your advice the more valuable. Go on, my dear sir, to caution and exhort me. I will not charge you with assuming "the preacher's place;" but rather thank you for discharging the highest offices of christian friendship.

"I have now been returned from Devon above a fortnight; through mercy, I found my Birmingham friends well, and our union seems still to promise mutual happiness. Lately I visited Alcester. We entered on the useful subject of experimental, heart religion. I was joyfully satisfied to find that my friend was no stranger to it. The conversation has added tenfold strength to the bands of my attachment, and sent me home, forgetting the pains of parting, in ardent gratitude to my heavenly father. "It is possible," you say, "that I may be called to give up a beloved Sarah." † Yes, it is possible; but to tell you "how my mind feels at this time," is not possible. I hope never to be put to the trial. If I am, from heaven alone I must expect support, under one of the greatest trials on earth. I pray God that his will may be done; but as one said, "I need pray again for strength to bear answers to my own prayers!" In the prospect of every painful providence I wish to confide in the words of his grace who has said, "As thy day is so shall thy strength be."

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Wallingford, Nov. 25, 1808.

To the Editor,

The following, I should hope, would be interesting and profitable, if inserted in the Baptist Magazine. I am, Yours,

R. LOVEGROVE.

Extract of a Letter written to a Baptist Minister in Hertfordshire by his friend, who went from London to New-York, in America.

Dear Brother,

I know not what the Lord will do with me, but tho' I was much attached to this city, I have made up my mind to leave it, and move into the Country; where I trust the Lord will direct my steps. I have bought 1000 acres of land in the State of Ohio, about 500 miles from New York, and if I am spared to go thither, I hope it will be a mean of spreading the dear Redeemer's name in that western world. On some accounts it will be very painful to leave this place, for we have had a blessed revival of the cause of Christ. I hope I have been a christian these 15 years, yet I never saw any

† Mr. P. was not yet married.

thing like what has passed here the last 18 months. One Sabbath last summer we had 36 baptized, and there have been baptizings at one of the three churches in this town, every sabbath for many months past.

It would do your heart good to see the dear souls, from 11 years old and upwards, coming forwards and with much feeling, acknowledge themselves poor miserable sinners, unworthy of mercy. One night I shall never forget on this side the grave. After preaching on a week evening, we sing a great many hymns, and sometimes between the hymns our brother gives a word of exhortation, for the comfort of the poor mourning souls. While he was speaking, I saw several young persons, at a distance, very much affected. I went up to them and said, well my dear young friends, are you concerned about your never dying souls? One of them (about 14) as she lifted up her hand, saw her father, who stood by me, he was a godly man, she sprang off her seat, and ran up to her father, and, with her arms clinging round his neck, cried, O my father, my father, what must I, what shall I do to be saved? I am lost, I am undone forever! The others, the more I talked to them about the suitableness and willingness of Christ to save poor self-condemned sinners, were so much the more pricked to the heart, and wept most bitterly. *That*, I think, was the most interesting evening I ever enjoyed: I suppose there were not less than 40 or 50 in a flood of tears, some for sorrow, and some for joy, it was 12 o'clock that night before all the people were dismissed.

The devil and the formalist call us mad-men and enthusiasts. We are greatly blessed with very valuable Ministers. The people here are very fond of singing, and I believe the Lord has greatly owned and blessed it to many souls. One hymn, in particular, has been greatly useful, which I therefore send you. Many times when we have been singing it, half the society has been in a flood of tears, and poor sinners have been convinced of their awful condition. I have enjoyed such sweet opportunities in seeing souls brought to Christ that sometimes I have hardly known whether I have been in the body. There are now many young people under distress of mind, whom I hope the Lord will bring out in his own time.

There has been a great revival among the Baptists in New England States, and at Philadelphia, and at a great many places within 50 or 60 miles from New York.



*HYMN referred to in the foregoing Letter.*

1. Awak'd by Sinai's awful sound,  
My Soul in bonds of guilt I found,  
And knew not where to go;  
O'erwhelm'd with sin, with anguish slain,  
*The sinner must be BORN AGAIN,*  
Or sink to endless woe.
2. Amaz'd I stood, but could not tell  
Which way to shun the gates of hell,  
For death and hell drew near;  
I strove indeed, but strove in vain,  
*The sinner must be BORN AGAIN*  
Still sounded in mine ear.
3. When to the law I trembling fled,  
It pour'd its curses on my head,  
I no relief could find;  
This fearful truth increas'd my pain,  
*The sinner must be BORN AGAIN,*  
O'erwhelm'd my tortur'd mind.
4. Again did Sinai's thunders roll,  
And guilt lay heavy on my soul,  
A vast unweildy load;  
Alas! I read and saw it plain,  
*The sinner must be BORN AGAIN,*  
Or drink the wrath of God.
5. The Saints I heard with rapture tell  
How Jesus conquer'd death and hell,  
And broke the fowler's snare.  
Yet, when I found this truth remain,  
*The sinner must be BORN AGAIN,*  
I sunk in deep despair,
6. But while I thus in anguish lay,  
Jesus of Naz'reth pass'd that way,  
And felt his pity move;  
The sinner, by his justice slain,  
Now, by his grace, is *BORN AGAIN,*  
And sings redeeming love.
7. To heaven the joyful tidings flew,  
The Angels tun'd their harps anew,  
And loftier notes did raise;  
All hail! the Lamb who once was slain,  
Unnumber'd millions, *BORN AGAIN,*  
Will shout thine endless praise.

*The tendency of the Gospel to promote human happiness illustrated.*

Part II. The suitability of its Discoveries.

“ And thou Religion ! soul transforming flame,  
 (Let earth thy power—let heaven thy praise proclaim)  
 Whoe'er's possessed of thee, could wish no more,  
 And without thee a Cræsus must be poor.  
 Come then, Religion ! and the toiling hind,  
 Shall more than bread in thy embraces find ;  
 Thy precious balm distilled upon his heart,  
 His wants subside—his sorrows all depart.”

ALLNATT.

**GOD IS LOVE.** This is the attribute which has led him to consult in all that his mind has devised, or his hand has wrought, the unbounded happiness of his creatures. It was to gratify the infinite benevolence of his heart, that he gave us existence, that he dignified that existence with reason, and enstamped it with immortality. In the allotments of his providence—in adapting our situations in the world to the faculties and tastes with which he has endowed us, and in the ten thousand ways in which he has provided for our present convenience and happiness, the same glorious attribute is illustriously displayed ; and at such recollections, the ingenuous mind is disposed in the language of grateful feeling and sublime adoration, to address the fountain of all good, *Thou crownest the year with thy goodness, and thy paths drop fatness. The Heavens are crowned with thy glory, and the earth is full of thy praise.* But it is a truth, than which nothing can be susceptible of more rigorous demonstration, that the Religion of the Gospel is, and has ever been, the grand means of raising the happiness of man to its utmost possible height. It is only through the agency of Religion—it is only as it is understood, and as the human character is formed under its influence, that man rises to that dignity, and attains to that felicity, of which his nature is capable.

In a former number we illustrated the tendency of the Gospel to promote the happiness of man, by considering the infallible certainty of its principles, it thus relieving the mind from the darkness and horror of uncertainty and doubt, upon subjects confessedly of supreme importance. We shall here attempt to come to the same conclusion by considering, *The suitability of the discoveries which the Gospel brings to our view.* The discoveries of religion, as they are of the sublimest order, are also of a nature the best possible suited to man, whether we consider his nature, or his situation. In

illustrating this idea we are inevitably led to some reflections upon ourselves, and the more accurately we learn to conceive of our own characters, as existing without the Gospel, the more shall we be convinced of our obligation to adore God for that Religion with which he has blest our world; a Religion, all whose discoveries are so admirably suited to man. It need scarcely be said, that man has awfully revolted from God. The fountain of living waters he has forsaken, and has sunk into a condition the most wretched and forlorn. A rebel in God's dominion, he has exposed himself to the just displeasure of his Sovereign, and what is, if possible, a still more awful consideration, is morally incapable of returning to him aright. All the divine attributes seem to rise in tremendous array against him, and it appears inevitable, that the law which he has so grossly dishonoured, must spend its curses upon him: and the authority of God, which he has so daringly wounded and insulted, he exerts in his condemnation. From no quarter does the least glimmering of hope arise. It appears impossible that the divine Being can treat him with clemency, consistently with the honour of his character, and the glory and security of his government. Oh what must be the feelings of one under the influence of these convictions, and his mind unirradiated with the revelations of the Gospel! What must be the state of his mind whose eyes are just sufficiently opened to perceive the thick darkness that surrounds him, but cannot through this gloom, discern a pardoning God? With a countenance of anguish he looks around him, and as he looks, enquires.—“Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? What shall I do to be saved? What course shall I pursue to appease the anger of God? Me miserable! which way shall I fly, infinite wrath, and infinite despair? With an eye streaming with sympathy, oh look at the untutored Indian. See his parched lips, his lacerated feet. Behold the blood pouring from his wounds. Look at the fearful and shivering tortures he inflicts upon himself, to obtain, if it be possible, some cheering view of the divine clemency. Oh to such, how grateful would the gospel sound! With what a listening ear, with what dumb amazement, and thrilling delight, must they stand whilst salvation by Christ is announced to them: whilst they receive the news of pardon, and are brought clearly to understand, by what stupendous means it becomes possible for man to be just with God. Oh how transporting the tidings, *God is in Christ reconciling the world unto himself, not imputing their trespasses. God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but obtain eternal life.* Surely, as well as their feelings would permit them, they would say to their

fellows, "Erect no more splendid altars, offer no more costly sacrifices, take no more tedious and harassing pilgrimages, wound your bodies no more. It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He came expressly to seek and save the lost. The mountain of Calvary has been stained with the blood of the Son of God, that blood that must cleanse from all sin; and from the cross a voice proceeds to cheer and exhilarate a guilty and wretched world, **IT IS FINISHED.** Oh heavy-laden sinner, here it is thy wounded spirit must be healed: here it is the mind finds its repose. Here the tortured conscience finds its peace and comfort. It is at sounds like these, that the dead arise, that the trembling captive bounds into liberty, and leaps that he is free. This is the grand discovery of the Gospel; the glorious peculiarity of the Religion of it: Considering man, then, as guilty and condemned, how cheering to his spirit, and oh how suited to his character, is the discovery of salvation by Christ. A scheme so divine in its arrangements, so complete in all its parts, as at once to meet all our fears, and silence forever our most anxious forebodings.

In the limits of a paper like this, it is not possible for us to enlarge as we could wish, upon the particular adaptation there is in the discoveries of the Gospel, to the character and situation of man. Let it suffice to observe that as we are ignorant, guilty, polluted and enthralled, Christ is made unto us of God, *Wisdom, Righteousness, Sanctification, and Redemption.*

But we may consider man not only as a *guilty* being but also as distinguished from all inferior orders of creatures by the immensity of his desires and the impossibility of those desires being satisfied with present good. In this situation, the Religion of Christ is a system admirably suited to him. The soul of man is too capacious to be confined within the limits of this lower creation. A spark of the Deity who is universal being, it recognizes its nature even in its prison-house, and feels that it is imprisoned. It is perpetually struggling to burst its fetters, to dart beyond its limits and be free. It looks abroad, but in this "visible diurnal sphere" can find nothing on which to feed appropriate to its nature, and therefore languishes and droops, when it is capable of being raised to unmeasurable heights of glory and bliss. Etherial and divine in its origin, it can only live and flourish amidst spiritual objects and the sublime contemplation of immortality. To a being of such an order how adapted are the revelations of a Religion which brings *life and immortality to light*, which reveals God as the supreme good, as the dwelling place of all generations; and by diverting the mind from every thing unworthy and low, directs it to him who is all glory and perfection. In him, as in its centre, the soul finds rest, and can never be so completely conscious of its dignity and happiness as

when thus devoutly addressing the omnipotent, *Whom have I in Heaven but thee, and there is none on the earth I desire besides thee.*

As Vanity is characteristic of every thing below the Sun, and man has within him that restlessness of desire which the whole creation refuses to allay, and which intimates eternity to him, the Religion of the Gospel comes to his aid. It meets his capacities and desires, by unfolding to his view a boundless prospect; by exhibiting in the most enchanting lights, all the beauties of immortality, and inviting him to their possession. Here our desires meet with suitable objects, and our capacities with an adequate range. Thus friendly to man is the Gospel of Jesus.

That system which brings to our wondering view discoveries not only so divinely bright, but so *sued* to man, under every possible form of character in which he may be considered, must refine and extend the limits of his present enjoyments, and be the means of conducting him forwards to remote and boundless bliss. And could we select words at once expressive of the mingled feelings of deep commiseration, sovereign contempt, and decided abhorrence, they should be applied to those who employ their talents in degrading this Religion, in attempting to shake the foundations of our belief in its authority: who would glory in crumbling the Heaven-reared fabric into dust, and triumph over the universal desolation of human hope. "These herd together: the common damned shun their society, and look upon themselves as fiends less foul."

T. E.



Mr. Editor,

I was much pleased with the Considerations on the State of Backsliders, which appeared in your last. I should be equally gratified with the writer, to see "the practice of our Churches, in this respect, brought nearer the divine rule." As a mite towards such an object, I now transmit you an Extract from the Circular Letter of an Association which assembled at Chipping-Norton a few years since; the Sentiments of which I shall be glad to see more widely diffused thro' the medium of your publication.

I am, with respectful affection, Yours,

ZENO.



We have hinted at the New Testament directions, for our conduct respecting Offenders:—and here, dear brethren, we have much cause of sorrow; here it is that the fine gold becomes dim. Though scandalous offenders are not suffered to hold Communion with our Churches, and considerable attention is paid to *warn the unruly*; yet Primitive Discipline, and some instances of Modern Practice



hear little resemblance to each other. The former was for reclaiming wrong doers, and the restoration of such as had turned aside,—the latter sometimes embrace no better object, than how to get rid of a Character become disagreeable or disgraceful to the Society. Hence what is called discipline, which should be cherished with mutual Confidence, as the sign of mutual regard, is, in many cases, become an object of dread and aversion, and considered as a token of displeasure! Brethren, these things ought not so to be. True discipline is none other than a mutual walk according to the rule of discipleship, *the law of Christ*, which directs us to bear each others burthens, of which those arising from folly or guilt are doubtless the most grievous. An Apostolic precedent, contrasted with a common case, will explain the difference we lament. At Corinth a Member of the Church fell into a grievous offence, such as had never been heard of before among the Gentiles; according to the Apostle's advice, he was put away as a wicked person; but, having his Restoration and Salvation in view, they were directed so to conduct themselves as to prevent the Offender from being swallowed up of over-much sorrow, through the devices of Satan,—Under this treatment, a scandalous backslider was brought back to Zion, and became the subject of Apostolic Joy. This is New-Testament discipline. —A modern christian has spoken unadvisedly, or been entangled among the Cares & Temptations of this World to his hurt,—instead of *immediately* administering the *Admonitions* of brotherly love, his brethren are reserved,—he is suffered silently to withdraw from the accustomed exercises of devotion,—neglect wounds his spirit, and some severe censure is circulated, by certain *tattlers, busy-bodies, speaking things which they ought not*, till, with aggravated harshness, it meets his ear: he resents this improper conduct in his brethren, instead of lamenting his own, and from henceforth his heart is estranged; perhaps he forsakes the Companions of his Spiritual youth, and wanders, as a bird from her nest, still more and more astray, or drags on for years in a forlorn, despised, unpitied state of Mind, a compound of distrust, indifference, resentment, and distress. This, on some occasions, is Modern Practice.

Brethren, suffer a word or two more on this topic, for if a Man should bring any of our Churches into such a state as shall lead Offenders to say *Let the Righteous smite me, it shall be a kindness*, even he shall be called *the repairer of the breach, the restorer of paths to dwell in*. What makes an offending Believer so unwilling that any brother should notice the Offence? We fear such a state of mind arises from the harsh, censorious *manner* in which some Professors speak of others failings; as if it were a higher pleasure to them to exhibit a backslider in a state of shame and degradation, than to blend with Christian faithfulness, compassion and kindness towards a fallen Brother. We are sensible that in many instances this is not the case; there are Churches in which the evil and the

good, the froward and the kind, receive a like treatment! But this is the worst of wrongs. *Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* Good John Bunyan likens a portion of the believer's way to a narrow path, having a ditch on the one side, and a quag on the other. If a believer falleth into either, shall any brother suffer him there to lie as long as he please, or help himself out as well as he can? Is not every hand to be reached out to deliver him from the Mire? In many Instances, Individual admonition has been attended with the best effect, where this faileth, let Compassion and Prayer, and Counsel go hand in hand; peradventure united Efforts may restore a backslider to penitence, purity, and comfort. Indulge not a thought of leaving a brother or a sister in a fault, till every Effort, pity and love can devise, has been tried in vain. After every other endeavour has been fruitless, one last recourse is left, *that too has Salvation, not Destruction* for its object: obstinate offenders must be excluded, that the Church may be blameless; and *that the judgment of Christians concerning their state and Character may urge evil doers to serious thought, to penitence, and a return to God.* But, in order to this, wrath and bitterness must have no place in a Church's proceedings, no one must be preferred before another, nor any thing done through partiality: the *manner* and the *time* of separation must shew *that Charity* which would gladly welcome a return to Piety and Peace. This spirit of meekness and love, in dealing with Offenders, is urged upon every Christian Society by the Consideration that they also are in the body, and consequently subject to those inroads of folly and guilt so frequently to be lamented, as attendant on the present state. *As ye would that others should do unto you, do ye even so to them.*



### Select Sentences.

“Judge not of God's love by providences, but by promises.”

“A believer studies more how to adorn the cross than how to avoid it.”

“Nature can afford no balm fit for Soul-cure: healing from duties, and not from Christ, is the most dangerous disease.”

THOMAS WILCOX.\*

\*Mr. Thomas Wilcox was a worthy Baptist Minister. He lived in London, in times of great trouble, and suffered much from persecution for conscience sake. He used to wish, if it were God's will, that his death might be sudden, and the Lord gave him his desire. His usual saying was, “Sudden death, sudden glory.” Which words were his epitaph, on his tomb in Bunhill Fields. He died May 17th, 1617, in the 67th year of his age. He was Author of the “Drop of Honey, from the Rock Christ,” which was republished by the late Mr. Romaine.

## Obituary.

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### MISS ANNING.

To the Editor,

If you think it will be for the Redeemer's Glory to insert the following account in your Magazine, it is at your service.

Catherine Anning was the only daughter of a respectable farmer in the Parish of Culmstock, Devon. She was universally esteemed for her amiable, industrious and prudent conduct, and especially for her dutiful behaviour towards her aged parents. For a considerable time she frequently attended at the Baptist Meeting at Prescott. Her last illness commenced in the beginning of October last, she felt no bodily pain, but very great weakness, which increased to the time of her death. She was not ill more than ten or eleven days, nor was she confined to her bed half that time.

A few days before she had mentioned having received serious impressions under the word more than once. First, at the opening of a methodist chapel, where several sermons were preached: but this soon wore off. Again, on the 26th of September last, she attended at Prescott, where I had been requested to preach a funeral sermon for a child, and I spoke from James iv, 14. *For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.* At this time she was so deeply affected, that she shed many tears, and spoke of it to her father in the evening. (This was the last time she attended public worship, being afterwards prevented by her mother's indisposition.) But this also proved like the morning dew, it disappeared in less than a week.

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She expressed great sorrow that both this and the former impression wore off.

However, after she was taken ill, the Lord was pleased to renew his work in a more effectual manner. Then she was not only convinced of sin, but was enabled to give good evidence of her heart being changed and truly converted to God. Soon after the beginning of her illness she was observed to read the scriptures with peculiar seriousness, and her cheeks bedewed with tears. Continuing daily to grow weaker, medical assistance was called in, and her case was pronounced dangerous. By this time she felt most deeply concerned for the salvation of her soul, and the necessity of applying to a spiritual Physician. She was awakened to a sense of her lost state as a guilty and helpless sinner, and that she was unable to save herself. This was on Saturday, having been ill from the Monday. But now her inward distress and the anguish of her soul became almost insupportable. She acknowledged herself to be a great and a lost sinner, unless the Lord would have mercy upon her. Thus she continued on that and the succeeding day. On the Sabbath several friends spoke to her and prayed with her, and were much pleased to see her so sensible of her state as a sinner, and so willing to be taught the way of salvation. But she was not yet able to find rest for her soul.

On the Monday (which was one week after her being taken ill) it pleased the Lord to display his sovereign mercy, so as to enable her to come with all her sins to the Lord Jesus Christ, and to rest her soul upon the all-sufficiency

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of his grace. Now that *God who commanded the light to shine out of darkness*, was pleased to *shine in her heart, to give her the knowledge of the glory of God in the face of Jesus Christ*. She now expressed her desire to converse with me, and I was sent for accordingly. I found her extremely weak, supported in the arms of her father; and her weeping friends and relatives around the bed, as if taking their last farewell. She appeared in the perfect exercise of her reason, seriously composed, and in a most heavenly frame of mind. She spoke very freely, tho' we had never conversed on religious subjects before. She first signified her wish to be buried in the Baptist burying-ground at Prescott, and requested I would preach her funeral sermon from the words she had heard the last time she was at meeting. She said she hoped her affliction would be blessed to many. She wished the young people might be particularly addressed on that occasion, in the most impressive manner. She said she was very weak in body but very comfortable in mind: so comfortable, that she thought she could sing, and did sing,  
Salvation! O the joyful sound!

'Tis pleasure to our ears;

A sovereign balm for every wound,  
A cordial for our fears.

It is remarkable, her father says he never knew her attempt to sing before this day, yet, in the course of this day, she sung, at different times, several hymns. Being asked if she had no desire to live, if it pleased God to restore her? she answered, No, not the least; she now had no fear of death, for its sting was taken away: adding, I am patiently waiting for the call when I shall enter heaven and there sit down at the feet of Christ, and

praise his name in nobler strains, singing hallelujah to my king, she appeared very happy the whole of the day, engaged in pious ejaculations and fervent prayers. At different times she expressed herself in the following words, mostly in Scripture language. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Bless the Lord, O my soul, and all that is within me bless his holy name. Whilst I live, I will praise the Lord, yea, as long as I have any being, I will sing praises unto my God. Like as the Hart desireth the water-brooks, so longeth my soul after thee, O God.* She exhorted all her friends to *seek the Lord while he may be found, and call upon him while he is near*. I paid her another visit the same day in the evening, and enquiring if she still felt happy? she replied in the affirmative. I asked, Is Christ precious to you? she said, O yes, I feel he is very precious. She then requested me to pray with her, which having done, she added, *Come Lord Jesus, come quickly, why do thy chariot wheels tarry so long?* This was the last time I saw her, and these were some of the last words I heard from her. But she continued to express herself in language of the same nature, the greatest part of that night.

To the astonishment of all around her, on Tuesday Morning early, she appeared greatly recovered, and said she was brought back from death unto life, and seemed to expect she should live; but continued in the same happy frame of mind as on the preceding day, and observed, that if it pleas-

ed the Lord to restore her, she had now a great work to attend to, and hoped she should never forget what the Lord had done for her. This day she desired not to be disturbed with any company, as she felt disposed to rest. And continuing better for that and the following day, her friends flattered themselves she would be restored to them. But on Wednesday Night she became very restless, and at intervals quite insensible. She was not heard to say any thing more about dying, and for some time before her departure, she uttered not a word. She lived thro' the night, and between eight and nine o'clock on Thursday morning (the 13th of October) she expired without a struggle or a groan, in the 23rd year of her age.

She was buried on the 19th, and a sermon on the occasion was preached at Prescott on the Lord's day following, from the words she had requested, to a very numerous and attentive audience. This was but one month from the time she had heard the sermon from the same words herself, and was then as likely to live as any in the Congregation.

Many, who are acquainted with the foregoing Circumstances, are constrained to say, *This is the Lord's doing, and it is marvellous in our eyes.* May the perusal thereof be a blessing to your readers, and especially to the rising generation, is the fervent prayer of

Culmstock.

B. T.

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### MR. THOMAS ANGUS.

Nov. 24. 1808. died Mr. Thomas Angus, Printer, of Newcastle-upon-Tyne, aged 31 years. He lost his Father by a decline when he was but 9 years of age, and then the

eldest of five children. At a proper period he succeeded with his Mother to the business, in which capacity he was universally respected by all his acquaintance. He had been a husband but two years before death made him a disconsolate widower; nor had he lamented this stroke many months when the wound was opened afresh by the loss of his only sister at home. After the death of his sister, last March, he himself began to feel the seeds of mortality sown within him, which grew and advanced upon him, with slow but irresistible power. Upon this he retired into the country, and diligently attended to every means that it was conceived might relieve him; but nothing had any lasting effect. The hope indulged upon seeing him cheerful and pleasant to-day was blasted by his depression and pain to-morrow; and the smile just observed on the countenance of his friends in answering our enquiries, was now removed, and a tear made known his deepening complaints, which repelled every prescription of the Physicians, and proved too powerful for their utmost skill.

Despairing of recovering, he returned to his Mother's house at Newcastle, in August last. This situation was now very desirable, as it rendered him the immediate object of the attention of his friends and especially of his anxious Mother, whose watchful care and tenderness, smoothed the rugged path of his remaining journey; as he expressed it, and even in a measure "made it sweet to die."

Mr. Pengilly, the Baptist Minister of Newcastle, was introduced to him, who continued his visits with unwearied diligence to the last. The conversation that past between them was on all occasions interesting, but the limits I have pre-

scribed myself will permit but a short account. Mr. P. at first apologized for the enquiries he felt it his duty to propose, and for the faithful and ingenuous manner in which he should converse with him,—adding that Mr. A's circumstances and the momentous subjects which their conversation would involve, utterly forbid the contrary. Mr. A. wished him to be faithful, and in describing his state, told him, he had long attended regularly the ministry of the gospel, and had frequently viewed the Lord's table with desire; but being naturally of great diffidence, and no one taking him by the hand, what he regarded as his duty with the utmost conviction, was delayed till it was too late. Mr. P. owned it was a subject of just regret, and endeavoured to deepen the impression, not only by viewing deficiencies, but actual sins, which in him and in all characters, however unimpeachable by men, were still numerous and aggravating before God. He then strove to remove the false props upon which persons of respectable character are too prone to depend, and to set forth the foundation laid by the Prophets and Apostles as the only *sure foundation* upon which any man can rest with safety. He soon perceived a deep humiliation before God, an utter rejection of all false hopes and refuges, with a simple and implicit reliance on the merits of Christ.

In several after visits Mr. P. sought and uniformly found, the evidences of vital Christianity, and now diligently laboured to promote his peace and joy by exhibiting the infinite fulness, ability, and love of Christ, in which he was interested; and to prevent, as much as possible the dread of death, as also to promote a willing sub-

mission to the divine will. Mr. P. read Pearce's letters in his last illness, in which the benefits of affliction, an ardent desire to depart and be with Christ, and a blissful *hope of glory* are most impressingly described. This had a good effect. We all saw in Mr. A, as his time drew near, an increasing joy and hope in Christ, as well as deadness to all sub-lunary objects.

To Mr. P's usual question if he felt his mind comfortable in his prospects, he as frequently replied, "quite happy"—and respecting his confidence in the all-sufficiency of the Redeemer, he answered, "stronger and stronger." His strength in the outer man fast failing him, he took to his bed intirely. His devotion was noticed by all around him, while his patience and submission in his severe pains, astonished every one that visited him. Four visits of Mr. P. finished their pleasing and useful acquaintance.

Nov. 17. He found Mr. A. remarkably serene—waiting his dismissal which he was confident would be his infinite gain. I hope, Sir, (said Mr. P.) the name of the Redeemer is a pleasant sound; he replied, with a feeble voice, O yes, O yes, O yes. The 19th he appeared very low—almost exhausted by coughing and want of rest, and oppressed by phlegm, which he had not strength to expectorate. Still his prospects were clear and *in patience he possessed his soul.*

The 21st he discovered every sign of his approaching departure, while the enemy exercised *his great wrath, knowing he had but a short time.* When he had watered his mouth to facilitate his articulation, he told Mr. P. there are some things which rest upon my mind, and occasion great de-

pression, especially the neglect of family prayer, the reading of the scriptures, &c.—Too often have I been remiss when my duty was plain before me. Mr. P. observed that in reviewing their lives the most eminently pious have found sad reasons to acknowledge themselves *unprofitable servants*, but suggested, that God having forgiven him, and promised that He would *remember them no more*, he ought rather to cherish a cheerful hope, than give way to depressions arising from painful recollections. Still, I hope, Sir, added Mr. P. you see sufficient merit, grace, and power in Christ for you—commensurate, and more than commensurate with all that you have to demand their exercise? In a moment he replies, as with renewed joy of faith, Yes; and not only for me, but, if it were possible, for a thousand worlds. After prayer he expressed himself quite happy, and ardently desirous of being with Christ. The 23rd. Mr. P. called again. His breathing now was the only sign of existence. Nevertheless he replied with a voice exceedingly low, ‘in misery in the body, yet in peace of mind—relying entirely upon *the precious blood of Christ*—Heaven will make amends for all my pain—yes, in one moment.’ He now took his farewell of Mr. P. praying that every blessing might

rest upon him, and thanking him for his attention.

After this he lay a few hours in frequent devotions—serene and calm, tho’ passing thro’ deep waters, and torturing pains. Feeling at length the earthly house falling, he said to his friends around him, ‘I am going,’ and presently taking his Mother by the hand, and looking upwards, with inexpressible ardor, cried, ‘O Jesus come.’ this was the last he was heard to say: after which he lay a little and fell asleep to awake no more ’till the resurrection of the just.

Three things are taught us by the foregoing narrative.

1. That it is dangerous to neglect union with Christ’s Church and people when that union appears our duty—that natural diffidence and *all* objections should be overcome at the conviction of conscience.

2. That ministers and members of churches should be *watching for souls*, and besure that there are none in the congregation waiting for some to say, as faithful Moses to Hobab, *Come thou with us and we will do thee good.*

3. Sincere repentance and humble faith in Christ are *never* disappointed. His words here, as in innumerable instances are verified, *him that cometh to me, I will in no wise cast out.* N. T.



## ACCOUNT OF RELIGIOUS PUBLICATIONS.

Errors respecting Unitarianism considered; and Motives and Means for the Dissemination of it stated. *A Discourse delivered at Bristol, June 22, 1808, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Know-*

*ledge and the Practice of Virtue by the Distribution of Books. By Lant Carpenter, L. L. D.*

This discourse, printed at the desire of the Society to whom it was preached, discovers considerable abilities, which we regret to see thus applied. Our attach-

ment to *the Truth as it is in Jesus* leads us to regard this performance as generally void of Gospel Principle and decidedly hostile to the testimony of divine revelation. It is a deliberate, subtle, determined, and confident defence of a System in which the *Grace* of the Gospel has no place. It attempts to dig an everlasting grave for the most invaluable parts of Christian Truth, and to deprive the awakened sinner of every consolation that his just views of sin will permit him to receive.

The text is John xviii, 37. *To this end was I born, and for this end came I into the world, that I should bear witness unto the truth.* After an introduction, in which we have Dr. C's views of the primary end of Christ's appearance in the world—of the chief doctrines preached by the Apostles—of the duty of christians to imitate them in the diffusion of christian truth—and the unitarian creed respecting Christ and his work; the plan of the discourse is given, 1. To consider those errors into which many have fallen respecting the religious belief of unitarians. 2. To produce the motives which should induce unitarians to disseminate their tenets. 3. To determine the means by which this may be effected.

Under the first division he says, We are regarded as lightly esteeming the Scriptures; as laying the chief stress upon external virtue without regarding holiness of heart as essential to the christian character; as attempting to lower as much as possible the rank and dignity of our Lord, systematically rejecting some of his titles; as possessing a system of morals in which love to Jesus has no existence, and a system of religion that provides no remedy for the repenting sinner, and leaves out the character

of Christ as a saviour.

Under the second, he urges that if it is the duty of every believer in Jesus to spread the knowledge and practice of the gospel by all his means; it must surely be his duty to spread it, as it really is, without any extraneous additions; that religious truth has a close connection with practice; that the exertions of their opponents, in diffusing *their* principles are arduous, and call for similar efforts.

Under the third, Unitarians are recommended, 1. To a total separation from trinitarian worship, and to form societies in which no ambiguous phraseology shall be admitted, but *strict caution* be observed that the prayers, hymns, and every part of the worship be *strictly* unitarian. 2. To the distribution of Books, which shall be thoroughly cleansed from all opinions in any wise derogatory to the unitarian faith, and here Dr. C. takes occasion to congratulate his hearers on the publication of a new version of the New Testament, by which he doubts not that the prevalence of their sentiments will be greatly accelerated.

In this plan, and in the conclusion are many abstract truths which we cordially approve; but their application to the support and diffusion of Socinian principles we as cordially condemn. Our limits will not allow us to animadvert upon all the anti-scriptural notions we have found in these pages, we can only notice a few, which give a kind of prominent character to the work.

In the introduction we are informed that *to declare the truth which he had heard from God was the primary object of our Lord's coming into the world, and that his death was merely a testimony to the truth.* Doubtless Dr. C. considered his text appropriate to such as-



sertions, but of this we feel assured that nothing short of great ignorance of the contents of the sacred volume, or great contempt for its authority, can lead any one to adopt his opinions. His seductive silence about those parts of scripture which mention other objects of the mission, coming, and sufferings of our Lord, is a practical instance of his want of respect for the *testimony of God concerning his Son*. It is using it merely to serve a turn. Is it not emphatically said *Christ was manifested to destroy the works of the devil?* Surely not merely by teaching truth and dying for it! for then prophets, apostles, and martyrs have done the same. Did not Daniel predict that he should *bring in everlasting righteousness?* Did not Christ himself declare that *he came to fulfil the law?* and has not Paul assured us that **BY HIS OBEDIENCE many shall be made righteous?** Did not the Redeemer testify—*I came to seek and to save that which was lost, and to lay down my life a ransom for many?* Had not the prophet asserted as much long before, *Is. liii, 5, 6, and 10?* and are we not warranted by the apostle's reasoning to the *Hebrews ix, 26, 28*, to consider this at least as one chief end of his coming in the flesh? Dr. C's hearers may not be accustomed to search the Scriptures; but it requires some front to tell the world in print, and that in the face of the above-cited passages, and hundreds more of the same import, that our Lord's primary object had no necessary connection with either suffering or atonement.

The account of apostolic preaching, page 4 & 5, and a kind of unitarian creed in page 6, harmonize very well with the assertions before mentioned, and are equally remote from the whole truth. The

criminality of such a conduct arises from the circumstance that Dr. C's hearers and readers are intitled to the whole truth, and he professes to declare it. In a note, page 30, we are told Christ is said to be the propitiation for our sins, because he revealed pardon, and the means of obtaining divine favour! Then the apostles are intitled to the same honour, for they also revealed these things. Surely it will not be suggested that Christ claims distinction in this respect because he first proclaimed forgiveness; for we recollect a prophet, who declared, centuries before Christ, *Let the wicked forsake his way—and return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Of the Scriptures, it is evident, Dr. C. entertains a very low opinion. We quote his own words,

What I imagine to be the general sentiments among Unitarians on this point, are, that the Books of the New Testament contain a faithful record of inspired doctrine, or, in other words, of the revelation of the will of God communicated to mankind by Jesus Christ, either directly or through his Apostles; that where the writer relates the words of others, he was under no supernatural guidance, though the speaker might have been, and in many instances doubtless was; that where the writer employs his own words, he either records facts which he had seen or heard, or delivers opinions which either were the result of the natural exercise of his mental powers, or were formed in consequence of supernatural communications. p 2, 10.

So the Old Testament is not a divine revelation, and the Prophets were not inspired! If they were, why are they wholly omitted in this account of unitarian sentiments respecting Inspiration? Peradventure we have here another instance of Socinian *management*. Dr. C. might find it convenient to throw certain Prophets

into the back ground, lest, if their writings were read in public worship, he might not find it easy to avoid all "phraseology" that does not *strictly* comport with Socinian sentiments.

The account here given of New Testament writers leads to destroy all confidence in what they advance; unless, indeed, every man had in his house an enlightened socinian, who, by his *sound criticism, valuable manuscripts, and pure version*, would point out to him what are interpolations; what mere human opinions; and what divine communications. If, as he avers, the sacred writers were under no supernatural guidance, when relating the words of others, how are we sure that they have faithfully and correctly related them? If, when they record facts, they are *merely* such as they have seen or heard, without any supernatural influence to direct them to true reports, how can we depend on what they say? And if some of their doctrines are mere human opinions, and others divine inspirations, who is to inform us how to distinguish? Especially as every one may not have the same implicit confidence in Socinian guides which this writer appears to have: witness, his long note, page 54—57.

Our readers shall have a specimen of Dr. C's logic.

I do not say that upon the unitarian tenets, Jesus can be considered as our Saviour in the same light in which he is considered on the satisfaction system; If the application of the term Saviour to the Father is independent, as of course all will allow, of vicarious sufferings, and rests upon his being the primary Author of the Christian scheme of salvation, then we have a full right to infer, unless something can be shewn to the contrary, in the scriptural usage of the term, that the application of it to Jesus is independent of all vicarious sufferings, and rests upon similar grounds; that is that he was the

Mediator, or means of communication, of that scheme. p 31, 32.

Notwithstanding this degradation of the Mediatorial Character into a mere means of communication, we cannot perceive the conclusiveness of the argument. May not the Father be the Saviour in one sense, and Christ in another? Suppose the british armies now in Spain had delivered that country from the iron grasp of a remorseless tyrant? might it not be said the british nation saved them, and with equal propriety, the british army saved them? the former by providing and sending an army, and the latter by actual fighting and victory.

Candour is a great favourite with Socinians. Surely those who claim so much from others, should exhibit a little themselves. We quote an example.

The inordinate stress which is laid upon faith (without including obedience as the gospel always does when it makes it a condition of final salvation) I consider as one of the most destructive, and *most prevalent* of those opinions which our views of Christianity reject. page, 37.

That there exists a few ignorant and wicked men, in this kingdom, who preach faith, and are silent about practical righteousness, we do not deny, but we do deny that this is a *most prevailing opinion* among the opponents of Socinianism in general, or among the Calvinists in particular. We affirm constantly that faith without works is dead. This passage is therefore a most notorious slander, unworthy a gentleman, or a christian. Indeed, the merits of the two Systems (Calvinistic and Socinian) as it respects their moral tendency, have been settled so much to the satisfaction of the friends of vital godliness, by the pen of the Rev. A. Fuller, that we wonder any prudent Socinian should set foot on that ground

again. Even Dr. C. acknowledges that few of the *religious world* have adopted unitarian views. By this concession, after all, it seems there lurks a kind of consciousness in his mind that *the religious world*, and *professors of unitarian sentiments*, are very distinct classes of people.

But we suspect that by "the inordinate stress laid upon faith" a stigma was intended to be fixed on those who give faith its proper place in the christian System: for the writer complains that "it leads to the denial of christian holiness in all in whom what is considered as christian faith is not found." That Calvinists in general do deny that Socinians possess christian holiness, is a fact we never wish to see disowned. For, if *Christ was made a sin-offering for us—if in his own body he bore our sins upon the accursed tree—if his blood was shed for the remission of sins—if we have redemption thro' his blood—if by his obedience many are made righteous—if without him we can do nothing—if to as many as believe in him, to THEM he giveth power to become the children of God*; if all these are not only scriptural doctrines, but indubitable facts, then whatever system rejects these, must also reject the feelings and affections that flow from them: and whatever feelings and affections the votaries of that system may acquire, you may call them *refinements* if you please, and the conduct that results from it may be *moral, dignified, or benevolent*, if you will, but *neither* can with any propriety, be denominated **CHRISTIAN HOLINESS**. † We fear

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not to avow our belief that christian holiness results from feelings to which not only a Socinian's heart, but every heart of man must be a stranger, till brought to submit to the righteousness of God manifest in the flesh, and to feel the constraining power of divine love. *Men do not gather grapes off thornes, nor figs off thistles.*

As Dr. C. proposed to set the unitarian scheme in a proper light, we did hope to receive information respecting some particulars which have been generally kept in the shade. But we are completely disappointed. We cannot collect his sentiments respecting gospel holiness, tho' he has once and again written something "about and about it." (page 18, 23, 24) A paragraph on the love due to Jesus we read over several times; we admired it, as we did the painted glass in Exeter Cathedral, it is *fine* enough, we cannot say so much for its transparency.

After all, what Dr. C. calls errors respecting unitarianism, we think are substantial facts, and the charges remain in full force; for if he has done any thing, he has fully confirmed them; and every true believer who reads his sermon will thank God that he *has not so learned Christ*.

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*A General View of Opinions and Evidence on the Mode, Subjects, and History of Baptism: consisting of Extracts from various Authors, with observations and inferences.*

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† No man of real candour ought to be offended at this declaration. For if the sentiments Dr. C. supports are true, then the feelings that glowed in the bosom of a PEARCE, a THORNTON, a BRAINERD, and thousands more of whom the world was not worthy, were no ways allied to christian principles! That which constituted the basis of their character, must, in that case, have been idolatrous, fanatical enthusiasm, worthy only of our pity and abhorrence.

*Addressed to Baptists and Pædo-baptists. By Thomas Westlake, second edit. enlarged. Burditt, 2s.*

It is true that the ordinance of Baptism has long been a subject of very extended discussion in various forms, and it is also true, that this discussion has, in common with many others, not always been conducted with that meekness of spirit and temper so often inculcated by the blessed founder of our religion; and so adding to the Christian character. But it is vain and absurd, to make these circumstances a plea why the subject should not be discussed. If the most malignant and unhappy passions have been allowed to operate in former instances, and on that very account their success has not equalled the merit of the cause, let the effect be, not to put truth to silence, but folly to the blush: let it not create an indifference to the truth, but only stimulate us to a more unbiassed and dispassionate statement of it. Nor should any absurd or impious reflection, made on the unimportance of the subject before us, deter any one from the defence of truth. "Shall truth be silent, because folly frowns"? If it be important to regard the institutions of Christ, which, we apprehend, no one who has any pretensions to Christianity would chuse to deny, it must be important to regard them as he gave them, for otherwise, they are not his institutions, but mere human inventions. This remark may be deemed trite, but it is not the less forcible; and if this principle be once infringed upon, all the numeries of popery, together with all antichristian practices whatever, need not despair of meeting with crowds of apologists, of apologists in those very men too, who would shudder at the

idea, and who would avail themselves of every possible sophism to repel the charge.

If what has now been urged is just, so long as error shall exist, so long are we justified in opposing it, and it is a sufficient apology for every publication like the one before us, that there are those whom it may possibly benefit, for though prejudice may boast a very extended empire, yet its throne must finally tremble and fall, and the certainty of that desirable event, sufficiently vindicates every attempt to accelerate its approach.

Of Mr. Westlake's production we may observe, that its merit is that of a compilation, rather than of an original work. Indeed it is professedly "Extracts from various authors." But considered under this character, its merits are very considerable. The view it gives of the subject is comprehensive and concise, and the evidence it adduces though necessarily from the size of the work contracted, is yet sufficient for his purpose. Mr. Westlake appears to have made considerable research and we hope his labour will not be in vain in the Lord. Considering it therefore as an excellent compendium upon the Subject, we heartily recommend it to those for whom it is chiefly written, for it is designed "for the use of such persons as may not have leisure to turn over huge volumes of church history, or inclination to follow polemic writers through the dark maze of controversy." For the assistance of those who have neither money, leisure, nor desire to consult treatises of a more elaborate character on the subject, this little work will prove very advantageous. We would make some extracts, but as it contains a great deal of very interesting information, and its price is very moderate, we hope that from

this brief and general account of it, many will be induced to make it their own.



The Influence and Advantages of Religion; exemplified in the History of Hannah and Samuel, adapted to the use of Societies instituted for the Relief of Lying-in Women. Button, 3d. 11s per 100.

Christian Philanthropy seeks occasions to do good; and it is much to the honour of our countrywomen that there are numerous societies among them, formed to relieve those who in the depths of poverty have to contend with all the trying circumstances of Child-birth. This affords them the opportunity of serving the best interests of the objects of their benevolence: and when we consider the feelings natural to such a Situation; the recess from labour, and the leisure for a short time attendant thereon; perhaps there is no other season in the life of a poor Woman, so favourable for inculcating religious truth.

The pamphlet above-mentioned is very well adapted to the purpose. The history of Hannah and Samuel is interspersed with suitable reflections calculated to excite the gratitude of the readers for whom it is intended, and these are connected with some well-pointed addresses to the conscience, which we hope will be extensively useful. We recommend it to the societies referred to, and to every pious Woman who visits the poor in their confinement, to see that this little tract be put into their hands.



Religious Books lately published.

1. Harmer's Observations on Scripture, newly arranged and

enlarged, by Dr. Clarke, 4-vol. 8vo. 2l. 8s.

2. Simpson's Plea, a new edition, 8vo, 8s.—12mo, 4s. 6d.

3. Strictures on two Critiques in the Edinburgh Review on the Subject of Methodism and Missions. In three letters to a friend. By John Styles, 8vo, 3s. 6d.

4. Two Sermons on Christian Zeal, and on the Progress of the Gospel, preached at Palgrave, Suffolk. By C. Lloyd, 8vo. 1s 6d.

5. Romaine's Life, Walk, and Triumph of Faith, in 2 neat pocket volumes, 8s.

6. The converted Catholic, or History of Andrew Dunn, by Mr. Kelly, 8vo, 2s. 12mo. 1s

7. Geriadwr Ysgrythyrawl, or Scripture dictionary, in Welsh. An intire original Work, and the first of the kind in the British tongue. By the Rev. T. Charles, of Bala. vol. 2. price 8s. The third volume is in the press.

8. The necessity and usefulness of preaching predestination By W. Paul. 6d.

9. Memoirs of Mr. Heudehourck, of Taunton, by himself; with his funeral Sermon by his Grandson. 1s.



## THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Proposals are in circulation for publishing by subscription the Practical Works of the Rev. Rich. Baxter, in 16 vols. 8vo. 10s 6d each to subscribers.

Mr. S. Drew (St. Austie, Cornwall) author of an Essay on the immateriality and immortality of the human soul, has in the press an Original Essay on the identity and

general resurrection of the human body. It will make a large 8vo. vol. as to subscribers.

Dr. Gill's exposition of the New Testament has been translated into Welsh, and is now in the course of publication.

The Rev. J. Robinson of Ra-

venstonedale is compiling a Biblical, Theological, and Ecclesiastical Dictionary; intended to comprise the Antiquities of the Hebrews, and to form a body of scripture history, geography, chronology, divinity, and ecclesiastical opinions.

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## RELIGIOUS INTELLIGENCE.

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### ENGLISH BAPTIST ASSOCIATIONS.

The Association of Baptist Congregational Churches in OXFORDSHIRE and adjacent Counties, (which includes 10 churches) assembled at Bourton-on-the-water, Gloucestershire, on Tuesday the 31st of May last. After prayer by Mr. Draper of C. Norton, and an introductory address by Mr. Hinton, of Oxford, the letters from the churches were read, the contents of which increased their joy in the Lord, as they record the growing empire of our exalted Saviour, and afford a happy assurance, that while the tumult and devastation of War fill the kingdoms of this World with anxiety and wretchedness, the blessings of redeeming love convey peace and prosperity to all the happy Subjects of Immanuel. Mr. E. Smith of Blockley, gave an exhortation grounded on the Contents of the letters, and concluded with prayer. Afterwards the Ministers and Messengers assembled, the Circular Letter, written by Mr. E. Smith, on a becoming spirit and behaviour in the House of God, was read and ordered to be printed.

Wednesday, Mr. Stennett of Coat, preached from *Heb. xii, 2.*

*Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God.* and Mr. Thorpe of Bristol, from *1 Tim. i, 17. Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.* In the evening Mr. Hinton preached from *Rom. viii, 38, 39. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Prayer at Intervals. The respective congregations were recommended to set apart the 26th of Sept. for humiliation and prayer, for the prosperity of our Country, the return of peace, and the general interests of religion in the World.

Thursday, The associate ministers met, after prayer, they communicated the most interesting Circumstances of their experience under the events of the past year, and Mr. Coles of Bourton, concluded by prayer the solemn and profitable services of the Association.

State of the Churches the preceding year. Added on a profession of faith, 61, Received by letter, 2, Died, 11, Dismissed, 10, Clear Increase, 42.

The next Association to be held at Witney, the 23rd and 24th of May next.

**THE NORFOLK AND SUFFOLK Baptist Association** (which includes 9 Churches) met at Bury St. Edmunds, *Suffolk*, in June last. Our venerable friend Mr. Hall (now in the 35th year of his ministry at Ipswich,) informs us that, by their letters it appeared considerable additions had been made to each Society, and they were in a happy measure peaceful and prosperous. The whole number of Members in 9 churches being 1581. We believe that many of these are new Interests, as it comes within our own knowledge that there was no religious Society at *Grundisburgh* about 14 years ago, though this Church is now the largest in the Association, having 389 Members: and we have been informed that in this and the neighbouring villages, upwards of 500 persons have been baptized in the last 10 years.

Since the above associate meeting, a new Church has been formed at Walton, in *Suffolk*, (a branch from Ipswich) and Mr. Meakin ordained over it.

State of the Churches the preceding year. Baptized, 117, Restored, 8, Received by letter, 6, Died, 12, Excluded, 29, Dismissed, 9. Clear Increase 81.

The **NORTHAMPTONSHIRE** Association of Baptist Churches (including 28 Societies) assembled at Olney, *Bucks*, June 7th 8th and 9th last.

Tuesday, after prayer by Mr. Sutcliff, the Letters from the Churches were read. With the exception of a few instances, the accounts therein were encourag-

ing, scarcely any of the Churches had been unfruitful, nor had the adversary been permitted to sow discord among the brethren.

Wednesday, Mr. Jarman preached from *Luke xvii, 5. Lord increase our faith.* The assembly being much too large for the place, they adjourned to the Meeting-Yard, where Mr. Fuller preached from *Rom. viii, 32, He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* The Circular Letter, by Mr. Sutcliff, on *obedience to Positive Institutions*, was read to the Ministers and Messengers, and ordered to be printed.

The Churches at *Braybrook*, Northamptonshire, and at *Fenny Stratford*, *Bucks*, having sent letters of request, were admitted into the Association. Mr. Chase of *Godmanchester*, preached in the evening from *Eph. ii, 5. By grace ye are saved.* Prayer at Intervals.

Thursday, several of the ministers gave a brief account of their experience during the past year, and the public service was closed with prayer by Mr. Fuller.

State of the Churches the preceding year. Received by profession, 144, By letter, 21, Restored, 4, Died, 31, Dismissed, 22, Excluded, 19, Clear increase, 97.

The next Association to be held at Nottingham, the 23rd and 24th of May next.

The Baptist Churches constituting the **MIDLAND** Association (including 24 Churches) met at Evesham, June 7th and 8th last. Tuesday, after prayer by Mr. Butterworth, the Letters from the Churches were read, by which it appeared that they were in peace, the greater part of them in prosperous circumstances, and many who worshipped among them had been turned from darkness to light,

Wednesday, Mr. Butterworth read the Circular Letter on Christian Zeal, which was ordered to be printed. Mr. Kilpin of *Leominster* preached from *Rev. iii, 22. He that hath an ear let him hear what the Spirit saith unto the Churches.* and Mr. Palmer of *Shrewsbury* from *Acts. xxvi, 22, 23. Having obtained help of God, we continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer,* &c. In the evening Mr. Bradley preached from *Isai. xlv, 25. And shall glory,* and concluded the services and the association by prayer.

At an adjourned Meeting the churches in this Association were recommended to make an annual Subscription or Collection for the support of the Baptist Mission.

State of the Churches in the year preceding. Baptized, 175, Received by letter, 10, Restored, 3, Died, 38, Dismissed, 13, Excluded, 32. Clear Increase, 105.

The next Association to be held at Cannon-Street, Birmingham, on the 23rd and 24th of May next.

There will be a Quarterly Meeting at Pershore, the 5th day of April next.

In consequence of four new Societies being formed in Shropshire, the Churches in that County have signified their intention to form a new Association.

The Baptist Churches of the WESTERN ASSOCIATION are 52 in Number. Their Assembly was held at *Sodbury*, Gloucestershire, the 8th and 9th of June last. Wednesday, after prayer by Mr. Smith of *Tiverton* the Letters from the Churches were read, awakening in the hearers, the mingled feelings of pleasure and pain. The instances of the Redeemer's care exci-

ted gratitude; tidings of peace and prosperity enlivened their joy; but they regretted that any instances to the contrary should exist. The Churches at *Hanham* and *Keynsham*, *Watchett*, *Helstone*, and *Poole*, were admitted into the Association. Mr. Saunders of *Frome* preached from *Matt, xxv, 34, Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World.*

Thursday, the fund money was received, and 152l. 15s was distributed to the most necessitous and laborious Ministers. More than 2000 people being assembled, the public services were conducted under an awning in the Burying-ground, where Mr. Saffery of *Salisbury* preached from *2 Cor. ii, 17. In the sight of God speak we in Christ.* The Ministers and Messengers then retired to the Meeting-house, the Circular Letter, by Mr. Gray, on *the duties of Church Members*, was read and ordered to be printed. Mr. Taylor of *Calne* preached from *Isai. lxiii, 10, Lift ye up a Standard for the people.* In the evening Mr. Coles of *Bourton* preached from *Acts xix, 32. The more part knew not wherefore they were come together,* and the exercises of the Association were concluded with prayer by Mr. Page.

State of the Churches the preceding year. Baptized, 412, Received by letter, 116, Restored, 7, Died, 95, Dismissed, 130, Excluded, 59, Clear Increase, 251.

The next Association to be held at *Yecovil*, the 24th and 25th of May next.

The YORKSHIRE Baptist Association includes 28 Churches, Their Assembly was held at *Sheffield*, the 22nd and 23rd of June last. We are informed that a con-



siderable revival has taken place in some of their Churches, tho' others complain of the want of zeal and spirituality. The Circular Letter, by Mr. Fawcett, *On the Nature and Extent of Christian Liberty*, has been since reprinted, and is worthy of general attention.

State of the Churches the preceding year. Baptized, about 200, Died, about 20, Excluded, 10, Clear Increase, 180.

Number of Baptisms in 151 associated Churches, in the year ending Jude, 1808, about 1109. Clear Increase, 756.

Associations among Protestant Dissenters being intirely voluntary Unions, our Readers are reminded that there are upwards of 300 Baptist Churches of the same faith and order in England and Wales (besides those in London) who are not united to any Association.

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Nov. 16, 1808. A quarterly meeting of the Baptists were held at New-town, Montgomeryshire, On Tuesday evening Mr. Evans of *Doleu* prayed, Mr. Jones of the *Rook*, preached in english, and Mr. Thomas of *Nantgwyn* in welsh. Wednesday morning Mr. Evans of *Doleu* preached in english, J. Evans of *Maesyberllan* in welsh, and Mr. Palmer of *Shrewsbury* in english. In the evening Mr. R. Pryce of *Wrexham* preached in english, Mr. Jones in welsh, and Mr. Palmer in english.

Our correspondent adds that the services were well attended, much of the divine presence was enjoyed, and the utmost harmony prevailed.

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## EAST HAM, ESSEX.

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Mr. Sparkhall (a deacon of the Baptist Church at Old-Ford) having hired, and duly registered a part of a house in this large village, a solemn meeting of prayer was held, on Tuesday afternoon, Jan. 3rd. 1809. in which Mr. Gold of West-Ham, Mr. Newman of Old Ford, Mr. Parker of Barking, and Mr. Smith of Ilford, with several other friends, united. In the evening, Mr. Gold delivered a very interesting sermon from *Acts xvi, 9. Come over into Macedonia, and help us*. The congregation thronged the place, and their eager attention was highly gratifying. A committee was formed, and measures were taken to continue the lecture (if the Lord's will) every Tuesday evening. It is remarkable that Mr. Gold preached in the same house, thirty-four years ago: but very few are now living of those who then heard him. This is the third attempt of the kind. May the great head of the Church smile upon it.

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## RECENT DEATH.

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Friday, January 6th, died the Rev. Mr. Rymer, Rector of Littleham near Exmouth, Devon. He was a very pious, godly man; highly respected by good men of various persuasions; while, at the same time, he was most bitterly persecuted by a great number of his own community.

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**UNITED MEETING OF PRAYER,**  
FOR THE SUCCESS OF THE GOSPEL AT HOME AND ABROAD,  
*To be held in BRISTOL, 1809.*

<i>Time.</i>	<i>Place.</i>		<i>Time.</i>	<i>Place.</i>
Jan. 2,	Broadmead.		July 3.	Lady Huntingdon's.
Feb. 6,	Ebenezer.		Aug. 7,	Bridge Street.
Mar. 6,	Bridge Street.		Sept. 4,	Portland Castle.
Apr. 3,	The Pithay.		Oct. 2,	Broadmead.
May 1,	Castle Green.		Nov. 6,	The Pithay.
June 5,	Tabernacle.		Dec. 4,	Castle Green.

To begin at *Seven o' Clock*, in the Evening.

- 'Enlarge the place of thy tent, and let the canopy of thy habitation be extended:
- 'Spare not—lengthen thy cords, and firmly fix thy stakes:
- 'For on the right hand, and on the left, thou shalt burst forth with increase:
- 'And thy seed shall inherit the nations, and they shall inherit the desolate cities.'

**BRISTOL MONTHLY LECTURE, 1809.**

<i>Time.</i>	<i>Place.</i>	<i>Preacher.</i>	<i>Subjects.</i>
Jan. 10, Tu.	Bridge Str.	Mr. Page.	<i>On the privilege of Adoption.</i>
Feb. 16, Th.	The Pithay.	Mr. Thorp.	<i>Historical View of the Incarnation.</i>
Mar. 16, Th.	Castle Gr.	Mr. Lowell.	<i>Justification by Faith.</i>
Apr. 12, W.	Tabernacle.	Mr. Roberts.	<i>On Behalf of the Tract Society.</i>
May 16, Tu.	Broadmead.	Tab. Minis.	<i>Evidences of Genuine Concern for the Divine Glory.</i>
June 13, Tu.	Bridge Str.	Dr. Ryland.	<i>Nature and Importance of good Works.</i>
July 13, Th.	The Pithay.	Mr. Page.	<i>Prophecies respecting the Messiah.</i>
Aug. 15, Tu.	Broadmead.	Mr. Thorp.	<i>Supreme Importance of the Sufferings of Christ.</i>
Sept. 14, Th.	Castle Gr.	Tab. Minis.	<i>Necessity of Constant Watchfulness.</i>
Oct. 11, W.	Tabernacle.	Mr. Lowell.	<i>Christian Meekness.</i>
Nov. 14, Tu.	Bridge Str.	Mr. Roberts.	<i>Jacob's Dream.</i>
Dec. 14, Th.	The Pithay.	Dr. Ryland.	<i>Inward Witness to Christianity.</i>

To begin at *Seven o' Clock* in the Evening.

The Managers would feel obliged to their friends, having lists of London Lectures, &c. to communicate them to our Publishers.

Printed at Smith's Printing Office, Tiverton.

THE  
BAPTIST MAGAZINE.

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MARCH, 1809.

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"Whatever is designed to fit *every thing* will fit nothing well."

DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called  
THE BAPTIST MAGAZINE because it is intended to be a Repository  
for the Baptists' use.

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*Sketches of Baptist History.*

SECTION II. INSTITUTION OF BAPTISM BY JESUS CHRIST.

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MOSES was a faithful servant in all his house. God made him king in Jesurun, and the laws, statutes, and ordinances of the Jewish economy were copied from what he had seen in the holy Mount. The inspired writers inform us that Christ is faithful in like manner; but *as a Son over his own house*. He is Lord and Law-giver in the Christian Dispensation; and so much, and no more, and no less, and no otherwise than he has appointed, is our obedience required. This remark is especially applicable to the ordinances of his Worship, and the signs by which he sets forth our communion and fellowship with himself.

Having testified that the Baptism of John *was from heaven*, he added nothing more respecting that ordinance till the minds of his disciples were prepared to receive his instructions; for we are taught to believe that he unfolded to them the Glory of his kingdom *as they were able to bear it*. The Baptism John administered to pious Jews *prepared a people* ready for the divine purposes as they respected the seed of Abraham; but it was not an easy thing to eradicate jewish prejudices even from our Lord's immediate followers. His final instructions to this effect were deferred till after his resurrection.

Before his death he promised his Apostles that after he was risen he would meet them in Galilee. The Angel who appeared to the women at the Sepulchre directed them to *go quickly and tell his disciples* that he was risen from the dead, and was going before them into Galilee, and *there they should see him*. As they were going

with this message Jesus himself met them, and repeated the direction, *go and tell my brethren that they go into Galilee, and there they shall see me.* In the 40 days between his resurrection and ascension he often *shewed himself alive to his disciples by many infallible proofs, and spoke to them of the things pertaining to the kingdom of God.* Baptism was one of those things; and of this, and the extension of its benefits to Gentiles as well as Jews, he took occasion to speak in the most public manner on the Mountain in Galilee, to *above five hundred brethren at once. Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the World.* Here is the whole **Law of Baptism** given by Jesus Christ immediately before his ascension into heaven; since which, it is not pretended that he has made any new communications on the subject. Here then is the authority by which all Christians ought to regulate their practice respecting this ordinance.

Some affirm that our Lord here authorises the Baptism of Infants though they are not mentioned, and there is not in all the New Testament either precept or example for such a practice. In reply to their arguments in support of their opinion, we have to observe, that the Christian Religion bears this inscription on its face, that it is intended chiefly for plain men, who cannot be expected to enter into a course of hypothetical reasonings or verbal criticisms; it is therefore established on facts, which, while they invite the strictest scrutiny, are supported by evidence that renders them easy of demonstration. In the case before us, it is observable that the order runs, *teach all nations, baptizing them.* This language speaks clearly the meaning of the law-giver: the style is popular, and the sense plain, it must mean either baptize whole nations, or such of all nations as receive your instructions and desire to be baptized. The former is too gross to be admitted, because it cannot be effected without force, our minds therefore turn to the other, as the plain and true sense. Neither fraud nor force have any place in the principles of Christianity: nor does it suit the dignity of the Lord Jesus to take one man by conviction and his ten children by surprize.

To others it seems that Jesus addressed these words only to his Apostles, and hence they reason that none but Apostles or apostolic men, *their successors,* have any right to baptize. But this notion is encumbered with insuperable difficulties, for it is certain that, even during the lives of the Apostles, many others baptized. Philip the deacon baptized the Samaritans; Peter and John going after to confer the extraordinary gifts of the holy Spirit. Paul was baptized at Damascus, or as he expresses it, *buried by baptism into death,*

when no Apostle was there. While Paul was at Corinth many of the Corinthians *hearing, believed, and were baptized*; but *he baptized none of them except Crispus and Gaius, and the family of Stephanus*. Some others (not Apostles) baptized the rest. When Peter went to open the kingdom of heaven to proselyted Gentiles at Caesarea, he did not baptize them himself, but *he commanded them to be baptized in the name of the Lord*; which it seems was done at a convenient opportunity by *some of the brethren of the circumcision who believed, and who had accompanied him*. Besides this, it might be enquired, who are the *Successors* of the Apostles? Perhaps Paul's rule to the Corinthians may be applicable to baptizing as well as teaching, *Ye may all prophesy one by one that all may learn and all may be comforted*. Wheresoever God has imparted the gifts suited to the work, there also exists the right to enlarge the kingdom of Christ by teaching and baptizing others: and this is in perfect unison with the whole spirit and temper of Christianity.

The words of our Lord cannot literally apply as a law to all Christians, nor probably to every one who was present when they were spoken; but they were adapted to the existing state of things, and are applicable in a general way, as a precedent, to all ages and circumstances of his Church in the World. He had foretold the destruction of Jerusalem, that the Jews should be *led away captive into all nations*, that his disciples should be *hated of all nations*; and that the Gospel should be *preached among all nations*; but he had not yet instructed them plainly in his design to unite Jews and Gentiles into one body, and that baptism was to be administered to individuals of *all nations*, who believing his doctrine, were thus put in possession of principles suited to the union it was his intention to effect. He therefore now directed them patiently to submit to the wise providence of God, and carefully improve the event of their dispersion among the nations, so as to promote the grand design of his coming into the world, that all nations might be instructed, and participate with themselves, the unspeakable benefits of his Religion. The direction was an illustrious display of *good-will to men* combined with *all power in heaven and earth*, and the event discovered the wisdom of the plan, which stands an example worthy of imitation by all Christians in all ages, even to the end of the World, to bear with them wherever they go, the marks of discipleship to Christ, and concerning him to be *living epistles seen and read of all men, publishing every where that all men should repent*.

There are others, who so explain the words as to set aside baptism as a perpetual institution of Jesus Christ. These affirm that the words *to the end of the World*, should be rendered *to the end of the age*, which, say they, may apply either to the Jewish polity, and so it expired at the destruction of Jerusalem; or to the age of the Apostles, and so it ended with the last Apostle. Baptism, they aver, was

only a temporary institute, and ought not to be administered to all Christians now. To *Pagans*, who embrace Christianity, they admit it may be proper, but not to the children of Christians. But if we admit this rendering, it would be most natural to suppose that Jesus dated by *his own æconomy*, and appointed baptism to continue to the end of that age, that is, to the end of the christian dispensation: for the promise of his presence is commensurate with the continuance of teaching and baptizing. Besides, the New Testament makes no mention of any such cessation of baptism in the Churches of Christ; and it is not good to be *wise above what is written*, especially when we consider that the Christian æconomy was declared *perfect* while baptism was in practice; *Heaven and Earth shall pass away, but my word shall not pass away. Abide in me. If my words abide in you, ye shall be my disciples.* Accordingly, Christians in early ages continued to baptize, and were exhorted to *hold fast the profession of their faith, having their bodies washed with pure water*; and others were *commended* because they *kept the ordinances as they were delivered*.

Connected with the various notions which have been entertained respecting the meaning of our Lord when he directed his disciples to *teach all nations, baptizing them*, we present our readers a few thoughts as they occur.

1. We invite their consideration, whether the baptism of babes has not effected a *change*, operating greatly against the evidences of our holy Religion, by exhibiting whole Nations of Christians, who have all been forced to profess the Religion of Jesus without their knowledge or consent? It may be reasonably asked in such circumstances, whether Christianity will not bear ad ult examination? or whether the children of Christians have less right to judge for themselves than the first converts had? In the Apostle's days it was some argument in favour of the truth and efficacy of the Gospel, that an historian could relate, *Multitudes were added both of men and women. The word of God increased, and the number of the disciples multiplied in Jerusalem, and a great company of the Priests were obedient to the faith. The same day there were added unto them about 3000 souls, &c.* but the baptism of infants excludes such arguments in the present day; by this means whole Nations are become nominal Christians, so that there is no world, but all church!

This circumstance has also in a great degree deprived Christianity of that forcible argument resulting from the holy influence of Gospel doctrine. The few, who *adorn the doctrine of God their Saviour, and shine as lights of the World*, are lost among the vast multitudes of wicked characters, with whom they are confounded, as bearing the same name, and professing the same general Principles. Of what national Church can it be said, that the people are *holy, harmless, undefiled, and separate from Sinners*? What nation, if they observe the direction of the apostolic Epistles, durst claim

a letter directed to *them that are sanctified in Christ Jesus, called to be saints*? Some have thought that to the *change* thus produced, a great part of the present abounding infidelity is to be attributed; and it must be confessed that a Christianity of this description admits of no defence.

2. We invite those who would confine the right to administer baptism to the Apostles and *their Successors* to advert to the history of priesthood and priest-craft, and as it is utterly impossible to make good the line of succession without going thro' the papal hierarchy, we wish them to find out, if they can, in what respect the temper and spirit of that *abomination* bear any evidence of relation to the *mind that was in Christ*, or to the doctrine and conduct of our Lord and his Apostles. If they can spare a thought or two on the present condition of that once numerous, learned, wealthy, and powerful Church called *catholic*, now trembling in the day of her visitation, it may excite a salutary alarm, and an inclination to come out from the midst of her, to have nothing to do with any of her abominations, lest they be partakers of her plagues.

3. We request those who set aside the Baptism instituted by Jesus Christ, to inform us what there is in it injurious to piety and virtue, or inconsistent with the improvement which a good man ought to promote? Take away this ordinance, and where is the line of separation between the world and the church? Why should believers be deprived of the honour and pleasure of confessing Christ in the way of his appointment? or why deprive the young convert of the powerful motives to holiness arising from a voluntary putting on of Christ by baptism? The authority of Scripture cannot be quoted for laying aside baptism; no reasons can be urged from the fitness of things; to say the least, it must be hazardous to reject a practice, which the Lord Jesus himself honoured by his example, and which it appears he left to his disciples that they might follow his steps. There can be no impropriety in following Christ in an imitable case, as baptism is allowed to be, nor is there any probability of placing Christianity in a better state than that in which he left it. It is true that Baptism by immersion is in modern times, in some churches, fallen into neglect and contempt, but if that be a motive with any for disowning it, such Christians may be thankful they did not live in the days of Jesus himself, who was more despised by Jews, than any of his institutions ever were by Christians.

*Address to the Baptists.*

To the Editor of the Baptist Magazine.

Sir,

As a real friend to the Baptist Denomination will you allow me to avail myself of the opportunity your Magazine affords of freely addressing my brethren on some points which appear to me essential to their prosperity and honour, for both of which I feel deeply concerned.

You are, my dear brethren, not only distinguished from the world at large by a profession of the religion of Jesus Christ, but also from many of his professed followers by your sentiments and practice in respect to the article of Christian Baptism. In this particular you do not, I am persuaded, aim at singularity, but at a greater conformity to the will of your divine Lord; a motive truly honourable, and which, if duly regarded by our brethren who differ from us in this point, would at least prevail upon them to give us an attentive hearing. Allow me then to suggest to you some pieces of advice relative to what is not only of great importance in itself, but what may serve to render our motives and views clear and evident.

1. Let it be our first concern to cultivate true religion in general.—To maintain an habitual intercourse with the great God, through Jesus Christ the mediator, under the influence and guidance of the Holy Spirit, and to exhibit such a conduct in the church, the family, and the world, as may render us blessings to society and ornaments to the christian name.

As this religion is the true glory of our rational nature, the genuine impression of the gospel upon our hearts, and the only pledge of future complete felicity, so if we are destitute of it, however correct our sentiments on any one point of doctrine or worship, we shall be disapproved of God, and, to use the words of the apostle, be like sounding brass, and a tinkling cymbal. Or tho' we may not be wholly destitute of those graces and virtues which constitute true piety, yet if they shine with a fainter lustre in us than in our brethren of a different persuasion, we shall not only ourselves sustain an irreparable loss, but become the occasion of additional prejudice in them against our particular views, and so sink the credit of our denomination in general. Men will scarcely believe us sincere in those things which to them appear, at best doubtful, while they think they perceive manifest traces of indifference to what is by all allowed to be of the greatest and most indisputable obligation and importance.

And yet, evident as this is, we may be in danger of abating in our zeal for the attainments of religion in general, by paying eager attention to some one particular point, especially if that point be frequently and sternly opposed, and so call forth much of our energy in its defence. Such is adult baptism. It is the leading feature of our



denomination as a distinct body of professing christians; it has been frequently opposed; and is what we have often been necessitated to defend, and may probably be obliged to do so again. On this account we may be imperceptibly led to pay such a disproportioned attention to it as is inconsistent with the regards necessary to the cultivation of the various other branches of evangelical piety. Of this, brethren, let us continually beware. Let us remember that whatever importance we may attach to the subject of baptism, or any other point, if other point there be, in which we differ from our fellow christians, that faith and love, that prayer to God, and benevolence to Men, that the various duties of social and civil life, are of such importance that they can, on no account whatever, be at any time dispensed with, without the greatest injury to our souls, and the greatest dishonour to our profession.

2. Let us strictly adhere to evangelical truth.—to the doctrines of scripture which we believe to be very properly represented in the confession of faith set forth by our brethren in London in the year 1689, to which the conductors of this Magazine have so frankly avowed their attachment, and which in the main correspond with the principles of the reformed churches in general.

To these doctrines let us brethren, adhere, fully satisfied that they are the doctrines of God our Saviour. Let us adhere to them firmly, and not waver in our assent to them tho' they be assailed with violence or ridicule. The more they are opposed the clearer will their evidence appear, and the more the opposition to them is examined the weaker will it grow. God has set his seal to these doctrines, by rendering the preaching of them effectual to the conversion and salvation of millions. But let our adherence be extensive and proportionate. Do not let us select a few favourite topics to the neglect of the rest, but pay a due regard to them all. And above all let us regard them not as matters of debate or speculation, but as doctrines intended and highly calculated to affect our hearts and regulate our lives. Let them not only be inserted in our creed, not only be echoed with zeal and affection from our pulpits, but let them reign in our hearts, and from thence diffuse their vital and holy influence over all our actions.

As we do most sincerely believe these doctrines to be the spring and support of experimental and practical religion, so we can entertain little hopes of that religion prevailing amongst us, if they be either gainsayed or wholly or partially deserted, or held as matters of angry debate or cold speculation. Nor is it less evident that our pædobaptist Brethren, by many of whom these sacred truths have been ably stated, and zealously and successfully propagated, will entertain very unfavourable apprehensions of us in case we depart from them. Christ is the author and substance of all truth, as well as the great Law-giver in his church, and if we disregard him in the former

capacity, we shall hardly be able to persuade them, if we can indeed satisfy ourselves that we revere him in the latter.

3. Let us labour to convert sinners to God. Believing as we do that adult Baptism by immersion is the only Baptism approved by Jesus Christ, we cannot be thought indifferent to its interest. On the contrary we wish its more extensive spread, we wish all the Lord's people were Baptists, as we verily believe they will be in the latter Day. Nor can we think our Brethren who differ from us on this point will be surprized or offended at such frank and unequivocal assertions. They cannot think it unkind in us to wish them more conformed to their great Master's will, which we really think would be the case in respect to baptism, did they but see and practice as we do. And for the same reason we cannot think ourselves to blame, nor can they consistently blame us, for using just and honourable means for bringing others over to our views and practices.

Still however, let me be allowed to say, that this should be only a secondary object. Our first and most zealous attempt should be on a thoughtless and perishing world, in order to turn its inhabitants from darkness to light, and from the power of Satan unto God. For this purpose was the Gospel sent into the world, and the gospel ministry instituted, and no particular circumstance of professing Christians can excuse them in the neglect of it. Our being Baptists by no means exempts us from obligations to obey our Lord's command.—“Go ye into all the world and preach the Gospel to every creature.” As far as we are successful in the execution of this his commission, so far we do the most substantial good; we are instrumental in saving souls from death, and hiding a multitude of sins; we in the most important sense enlarge the kingdom of our Redeemer, whether the fruits of our labour fall in with our views of Baptism or not. But of this we have little reason to doubt. They will be open to conviction, and unbiassed by previous opinions, will clearly perceive the meaning of their Lord's injunctions, and under the sweet energetic influence of divine love, so generally felt in that early period of their experience, will cheerfully obey them. Thus while we are most zealously intent on the first object, we shall more easily and effectually accomplish the second; and that too with this additional advantage of enlarging our Churches by converts from the world, and not by detaching Members from other Christian Communities; a circumstance, tho' sometimes necessary, in order that such persons may follow the dictates of their own consciences. is always to a feeling mind accompanied with some degree of regret. But should we on the other hand bend our attention chiefly to the extending of our particular views, we should not only, most likely in a great measure fail to accomplish our object, but in case we are successful, should only obtain a secondary good. i. e. we should in one instance improve the sentiments and practice of those whom we

sciences, believed were already in a state of salvation: we should only hew and polish stones which others had dug out of the quarry.

It cannot fail to afford great satisfaction to every friend of our denomination, to reflect that the spirit of zealous exertion here recommended has prevailed of late to a good degree among us. The Mission to India is one very remarkable and happy instance of it; so are many towns and villages in our own Land into which the Gospel has been successfully introduced by our Ministers and Friends; as also many Churches of considerable standing which have been within a few years greatly replenished with Members coming directly from a thoughtless, guilty world, the fruits of the labours of their Pastors, which labours are still directed to the same important object. But let us not, my Brethren, rest here; on the contrary let our past successes be so many stimuluses to future exertions, till all who take knowledge of Baptists be compelled to own, that they are a people not merely zealous for their own particular tenets, but solicitous for the advancement of the Redeemer's kingdom in the World at large.

4. Let us exercise a spirit of genuine candour. I say, genuine candour, in distinction from that affected indifference to sentiment which is sometimes honoured with the name of candour, but which if it be more than mere affectation, may be more properly denominated cowardice, or at least an unwarrantable compliance with the authority of others, bordering on a relinquishment of the authority of God. There is, however, such a virtue as candour, which arises from undissembled love, and consists in entertaining the most favourable sentiments of men's characters, principles and conduct, that truth and uprightness will admit. This virtue it becomes us as Baptists, to possess and exercise in an eminent degree. We differ from our brethren of other persuasions, it is true, in respect to the article of Baptism, and it may be from some of them in other points; but is that any just reason for prejudice against those excellent labours of theirs, on almost every subject of divine truth, and every branch of evangelical piety, which the past ages or the present have produced? Should we not be unjust to the dead and to the living, as well as deprive ourselves of one of the greatest advantages for religious improvement, if we neglect the elaborate performances of Owen and Flavel, of Watts and Doddridge, of Romaine, of Robinson, of Bogue, and many others I might name, who by their writings, as well as their preaching, have rendered the most essential service to the cause of Christ? We cannot, it is allowed, wish success to the cause of Pædo-baptism as such, but should we not justly be charged with a want of candour were we not to wish success to the efforts of our Pædo-baptist Brethren, in promoting the spread of the Gospel, and converting Sinners to God? Much more if we

regarded such efforts with a jealous eye, or imputed them to a spirit of party, or attempted, directly or indirectly, to throw obstructions in their way?

It is admitted, we think our brethren act contrary to the command and example of our Lord Jesus Christ, in administering Baptism to babes, and administering it by any other mode than that of Immersion. But should we not violate the laws of Candour if we openly avow or secretly insinuate that they themselves view the subject in such a light? Ought we to impute such unworthy motives to men who have given in every other instance, the most decided proofs of sincerity and disinterestedness, as to suppose that in this instance they practise contrary to what they believe to be true and scriptural? Surely no. Whatever difficulty we feel in accounting for their conduct, we ought not to account for it in such away as this. Rather let us leave it unaccounted for, among the secrets, on which it is his prerogative alone to decide, who searcheth the heart and trieth the reins, and who will shortly call both them and us to his bar.

Forgive me, Brethren, for detaining your attention so long. I speak out of the fulness of my heart, ardently desiring the prosperity of that denomination to which I have the honour to belong, to whose advantage this publication is more immediately devoted. May we all drink into the spirit breathed in the concluding lines of the Poem with which the first number of this work is introduced, to which, whatever may be his sentiment of the former stanzas, every real Christian will with heart-felt pleasure subscribe.

    Nor let the basin or the flood,  
    Divide the purchase of that blood,  
    Where all must plunge—or die.

W. S. —

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### *The Law of Retaliation.*

*Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Matt. vii, 1, 2.*

These words contain a caution against censoriousness and cruelty, enforced by a motive which is derived from the law of retaliation. The ancient Romans had their *lex talionis*, but I shall confine myself chiefly to the Scriptures. The Scriptures abound with phrases which allude to it, and with facts which exemplify it. "Whoso sheddeth man's blood, by man shall his blood be shed.—And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.—Even as I have seen, they that plow iniquity and sow wickedness, reap the same.—He made a pit

and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.—Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou hast made an end to deal treacherously, they shall deal treacherously with thee.—The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head. And I will sell your sons and your daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.—Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts. Put up again thy sword into his place: for all they that take the sword shall perish with the sword.—He shall have judgement without mercy, that hath shewed no mercy.—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book. “*Gen.* ix, 6. *Ex.* xxi, 23, 25 *Job* iv, 8. *Ps.* vii, 15, 16. compared with *Prov.* xxvi, 27 and *Eccl.* x, 8, 9. *Isa.* xxxiii, 1. *Joel* iii, 6, 7, 8. *Zech.* vii, 13. *Matt.* xxvi, 52. *James* ii, 13. *Rev.* xxii, 18, 19. See also 2 *Tim.* ii. 12. *Rev.* xvi, 6.

#### Scripture Facts.

1. The men of *Sodom* sin gluttonously with fulness of bread: four kings take away their provisions. Their eyes are full of uncleanness: they are smitten with blindness. They burn with unnatural lust: they are burnt with miraculous fire. *Gen.* xiv, 11.

2. *Jacob*, in the early part of his life, is guilty of deception. Mark how in future life his troubles arise from deception. First, he is deceived with *Leah* instead of *Rachel*; next, *Laban* deceives him by changing his wages ten times. But the most affecting instance is that of his own children's deceiving him when they brought to him *Joseph's* bloody coat. *Gen.* xxxvii, 31.

3. *Joseph's brethren* smart under this scourge in their imprisonment. “And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And *Reuben* answered them, saying, spake I not unto you.

saying, Do not sin against the Child, and ye would not hear? therefore, behold also, his blood is required." *Gen. xlii, 21, 22.*

4. *Pharaoh* refuses to liberate Israel, God's first-born; "And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt." Pharaoh publishes an edict to drown the Hebrew male children: in the event he is drowned himself. *Ex. xii. and xiv.*

5. The *Egyptians* withhold wages from the Israelites; the Israelites go away with their Jewels. *Ex. xi, 3, xii, 36.*

6. *Nadab and Abihu* offer strange fire to the Lord: strange fire from the Lord burns them to death. *Lev. x, 2.*

7. *Adonibezek* furnishes a striking instance, "And Adoni-bezek fled; and they pursued after him and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, three scraps and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died." *Jud. i, 6, 7.* See an admirable sermon on this passage, in *Br. Kidder's twelve sermons*, 1697.

8. The author of the book of Judges makes the following reflections on the case of *Abimelech* and the *Shechemites*. "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads." *Jud. ix, 56, 57.*

9. *Agag* was a bloody king of Amalek. "And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." *1 Sam. xv, 33.*

10. *Abner* kills Asahel, Joab's brother: Joab kills Abner. *2 Sam. iii, 27.*

11. *Joab* was David's nephew, and the generalissimo of his Army; a brave, but a bloody man. He consented to Abner's cruel and wanton proposal of a battle between twelve of David's and twelve of Ishbosheth's men. He ordered innocent Uriah into the front of the battle. When Absalom hung by the hair of his head in the oak, he took three darts and thrust them thro' his heart.—David, on his death bed required Solomon to punish him for the murder of Abner and Amasa. Accordingly, Benaiah stabs him at Solomon's command. *1 Kings, ii, 34.*

12. *David's* adultery was punished, first, by the incest of his son Amnon with Tamar; afterwards by Absalom's sinning with his father's wives in the sight of all Israel. Was he guilty of murder? *The sword shall not depart from his house.* First, the adulterous child dies; then Amnon is murdered at a feast; afterwards Absalom is stabbed while hanging alive in the oak. *2 Sam. xii, 10.*

13. *Jeroboam* stretches forth his hand against a man of God: in

a moment God stretches forth his hand against him. "And it came to pass, when king Jeroboam heard the saying of the mirror of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him." 1 *Kings* xlii, 4.

14. *Ahab's* fate is remarkable. "Hast thou killed and also taken possession?—Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." 1 *Kings* xxi, 19. see also *ch.* xxii, 38.

15. *Haman* prepares a gallows for *Mordecai*, fifty cubits high: upon that gallows *Haman* is hanged himself. *Esth.* vii, 16.

16. *Daniel's* accusers get him thrown into a den of lions; into that very den they themselves are thrown. *Daniel* vi, 24.

17. *Shadrach, Meshach, and Abed-nego* are cast into a burning fiery furnace: the flames of that very furnace consume the executioners, while the servants of God are unhurt. *Dan.* iii.

18. The Jews put Jesus to death by crucifixion. The mob exclaimed, "Crucify him, crucify him," About forty years after this, they had crucifixion enough. They were crucified, it is said, five hundred in a day, till there was a scarcity of wood for crosses. They bought Jesus for a trifle, (about three pounds fifteen shillings) and they were sold for a trifle themselves. They put Jesus to death at the feast of the passover; at the same feast, afterwards, they were destroyed themselves.

Many other illustrations may be found in the history of the world. I shall mention a few of them.

19. *Procustes* was stretched to death by *Theseus* (as *Plutarch* tells us) upon his bed: and that was the kind of death he had been wont to inflict upon others. *Bp. Kidder.*

20. *Eusebius* tells us that *Mariminus's* eyes dropt out of his head before he died; and adds that he did but endure therein that punishment himself which he had formerly devised against the christians. *idem.*

21. The principal persons concerned in the *Gun-powder-plot*, were maimed or destroyed by gun-powder, at a house where they attempted to take refuge. *Hume's Hist. of England.*

22. *Charles IX of France* made the canals of *Paris* stream with Protestant blood: he died soon after, blood streaming from all parts of his body.

23. *Pope Alexander the sixth* unawares drank of the poisoned cup which he had prepared for others.

24. What multitudes were put to death by the revolutionary tribunal of France, under the direction of *Robespierre*? Is it not remarkable that by that very tribunal he fell?

.52 *Austria and Prussia* took an active part in the dismemberment of Poland: have they not since been dismembered themselves?

### Reflections.

1. There is certainly a Providence that takes accurate notice of human affairs. Who can believe that the facts which have here been recited, were all matters of chance? *Verily, there is a God that judgeth in the earth.*

2. God is holy, and the Lord revengeth. He will punish sin wherever he finds it. He hates the sins of his own people as much as those of the children of the wicked one.

3. Divine wisdom appears in thus forcing a man to read his sin in his punishment. It appears to be a method well adapted to strike the conscience. It places the sin in a glaring tremendous light. It awakens all the keenest feelings of the soul in a manner which perhaps no other way could effect.—“We read of a father, who being dragged about the streets by his son, he bid his son stop at a certain door, that being the very place unto which he had formerly dragged his father.” *Bp. Kidder's sermons, p. 72. see also Flavel on Providence, p. 50. edit. 1801.*

4. Let sinners hear and fear, and do no more so wickedly, lest God should execute this law of retaliation in a dreadful manner. *Because I have called and ye refused—then shall they call upon me, but I will not answer. Prov. i, 24—31. Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. vi, 2.* But if now by your conduct you say *Depart from us, for we desire not the knowledge of thy ways.* Christ will, according to this law, say in his turn; *Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. Job xxi, 14. Matt. xxx, 41.*

*Bromley, near Bow.*

*W. N.*

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### *Conversation between a Socinian & Calvinistic Minister on the subject of Everlasting Punishment.\**

A. SO, my old Friend, you are still a follower of John Calvin?

C. I should wish to be a follower of no man *as such*, but as what are usually called Calvinistic sentiments best accord with my Faith, I have little objection to the Name you have bestowed upon me.

A. I really thought you possessed more sense, and as I still entertain a good opinion of your intellects, I expect we shall sometime have you amongst us. But now, how can you be so foolish as to suppose that a good God should determine to render a part of his creatures for ever miserable?

\* This Conversation really took place.



C., I have some objection to your using the word *determine* in this representation of that sentiment which I certainly do believe and profess. By your mode of employing the term in this connection, you would impute to us an idea that God *resolves* upon the misery of a part of mankind totally irrespective of their demerit.

A. What then you really suppose that it is consistent with divine Goodness and Justice to make millions of men eternally miserable; and that the sins and errors of their lives can truly deserve such a melancholy fate. Ah! C—— Unitarianism is a far more consistent and benevolent system!

C. Such, doubtless, is your view of it, but your question appears to originate not only in mistaken ideas of the Goodness and Justice of God, but in a misconception of the evil of Sin. It is not an error or venial fault, arising from the inadvertencies of an imperfect Nature, but extremely criminal and desperately wicked: the offspring of a vicious and unspeakably depraved heart.

A. Well, but this does not answer my remark on the violence; the outrage, committed against the character of a good and just God by your statement.

C. I believe I should be fully justified in merely appealing to the language of the scriptures on this subject, and asserting that whether we can perceive the goodness and justice of it or not, *it is revealed*, and God will eventually and satisfactorily explain his own conduct.

A. Yes, yes, appeals to Scripture may be made on both sides, let me be indulged with your reasons.

C. In reply then to your objection to eternal punishment as contrary to divine goodness and justice, let me remark two things.

1. Mankind are forewarned, nay, Heaven and its Ministers remonstrate, and Mercy stands at the gates of Light, *waiting to be gracious*, If a King were, for some petty offence, to publish a Manifesto, importing his determination to *exile* the offender, it could not be called unjust or unmerciful to do it, because the individual was forewarned, and might have escaped the punishment, by avoiding the crime. And,

2. Who is the most proper judge of the Demerit of actions, God, or the criminal? To say the *Criminal*, is absurd, because self-love would not only misjudge the case, but super-induce the most favourable verdict. No one would *choose* punishment, merely for the sake of being *just to himself*. You, perhaps, call your sins trifling offences, venial errors, or at most only deserving temporal punishment. By what authority do you *make* this decision? Have you, or can you fully estimate the whole quantum of atrocity in sins which you varnish over by so soft a name? Have you the balances of omniscience by which to ascertain the measure, weight and demerit of every transgression? Or suppose the estimate is not formed upon such

principles and proportions, can you call *that* trifling which introduced disorder into a peaceful and happy universe, which crucified the Lord of Glory, and which God uniformly declares to be the abhorrence of his soul? But I must repeat it, my belief of the Doctrine of Everlasting Punishment does not so much arise from the reason of things as from the language of *him who cannot lie*.

A. Here I do not hesitate to decide the question, and to be short with you, let me hear *one* passage which really establishes your sentiment.

C. I could produce many which speak of *Unquenchable* fire, *everlasting* punishment, and the worm that *never dieth*.

A. With respect to these, they can ill support your notions, especially the latter. Suppose I had a tree in my garden exceedingly infested with insects or a particular species of worm. I go day after day and smooke the tree, the worm continually falls and as certainly returns, so that my labour seems fruitless. This I should call a worm that never died, because it was constantly renewed; which may represent God's occasional manifestations of displeasure, or that the punishment continues for others, though the individual (which perhaps may be the case) is annihilated.

C. If indeed you were to talk thus, I should say you were beside yourself. In common concerns you certainly would not. But as you demanded *one* passage, I particularly intended to quote *Mat. xxx, 46. These shall go away into everlasting punishment, but the righteous into life eternal.*"

A. You know that the Greek terms do not commonly or necessarily signify *everlasting* and *eternal* in our usual sense.

C. No I do not know so, but the contrary, *aiôn* is a compound of *ai* always, and *on* being, consequently *always being* or *endless* or *everlasting* are its proper meanings, and it is seldom used in another sense.

A. Allowing this, my opinion on the passage rests principally on the word *punishment*. There is an evident sense in which Punishment may be everlasting, and yet the fate of the individual not, as you imagine, sensibly afflictive.

C. How so?

A. Punishment does not always imply suffering, but only the infliction of an evil which may or may not take place while the individual is insensible.

C. Possibly this may be an original and abstract meaning of the term, though in the languages with which I am acquainted, it is used to express the pain, deprivation, or merited torment, inflicted as an act of legislation, upon the guilty. But how do you justify your interpretation, and in what sense do you call punishment everlasting?

A. Suppose a criminal were to be hung for some capital offence,

it might be said he suffered an *everlasting punishment*, because by putting him to death, the legislature expressed its everlasting abhorrence of his crime, and the individual would be everlastingly deprived of life and all its enjoyments.

C. I am surprized you should advance such fallacious reasoning. To say a man is punished when he is put to death is just, because in the case supposed, he *suffers* for his transgressions, which is considered as a sort of compensation to society and the laws; but to represent that such a man is *punished* a thousand years after his execution, and so by a metaphorical licence call him *everlastingly* punished, is an obvious abuse of language, and were it not for your frequent assurances to me of sincerity in the search of truth, I should think it was invented to support a defenceless system. But this passage furnishes another proof in favour of the sentiment you oppose, and ruinous of your explanation of the word punishment.

A. Let me hear it.

C. I will, but very briefly, for we must close our conversation. This verse contains a striking contrast between the final state of the Wicked, and that of the Righteous, and the terms are completely antithetical. These shall go away into *punishment*, the righteous into *life*—these into *everlasting* punishment, the righteous into *life eternal*. I know from a previous conversation, your idea of the future condition of the saints accords with my own, that it will be a state of enjoyment, or happy being, that is, *life* which shall never cease, that is, *eternal*. In this passage therefore *punishment* being opposed to *life* must signify its reverse, which is not *death*, or annihilation, because in this place, as in others, the term *life* is used metaphorically, not merely to denote existence, but *happy existence*. What is the direct opposite of this? Doubtless *miserable existence*. The epithet *everlasting* or *eternal* is applied to each of these modes of being, consequently the felicity of the one and the misery of the other must be equally final and interminable.

FAC.

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### *The Importance of contending for the Truth.*

Reflections on *Jude* i, 3.

*Earnestly contend for the faith which was once delivered to the Saints.*

In the Sacred Writers we always discover a decision of Mind with regard to Divine Truths, they always had data from which they reasoned— an infallible Standard to which they referred; all departure from this was considered as a departure from the truth, and a defence of these distinguishing Sentiments was considered as con-

tending for the Faith once delivered to the Saints. Under the *decision* to which we are invited by the Apostle, we shall offer an illustration of the subject, and endeavour to enforce that holy zeal of which the sacred Truths of the Gospel are worthy.

I. There is the *Grace* of faith, and hence faith is *the gift of God—worketh by love—overcometh the World—liveth and abideth for ever.* by faith the Christian walks, and acts, and lives. *For the Life that I now live in the flesh is a Life of faith upon the Son of God, who loved me, and gave himself for me.* There is the *Doctrine* of faith, which reveals all that pertains to a life of godliness, and which is termed the Gospel of God's Son: this is represented to us as being *delivered* from God. *We have not, says the Apostle, followed cunningly devised Fables, but as of Truth, as of Sincerity, so we speak in the sight of God:* hence the Apostle exhorts Timothy to *keep that which was committed to his trust.* There are many circumstances which mark the Divine delivery of it, and stamp it with the very Image of its Maker. It came at such a time when a revelation from God might reasonably be expected—its very contents bear so God-like an appearance—there is such a value and efficacy attached to it—and it is so adapted to ameliorate the circumstances of those for whom it was designed—a thousand things which ultimately stand connected with our happiness, but for this must have remained in total oblivion. Who could have ascertained the extent of transgression? Who could have devised means of Redemption? Who could have guessed at half the Glories that compose the Divine Character?

Heathens, the wisest of them, never advanced a thought half way to this, *professing themselves to be wise they became fools.* All their thoughts had respect to outward things; a tissue of fables; a mere string of allegories. The law written in men's hearts could never lead to it. "The uttermost to which that extended was making Idols and falling down and worshipping them." Advance higher, there is not an Angel in heaven that could have devised it. In order to perpetuate more durably God's mind and will (for formerly it was only delivered by dreams, oracles and visions) he with his own hand engraved his law, and then committed it to one of his faithful servants as a commencement of a work he was to continue, and which should be completing 'till one day it should be closed forever. O sacred Volume, the Image, the very thoughts of my God, I'll bind thee to my heart, tho' forced to the rejection of all beside. Who questions its being a delivery from God, when he considers the length of time it has been preserved unimpaired and entire? tis older than any writings now extant; it has seen Nations (the destruction of which it has predicted) swept away. Time has numbered its writers with the dead—The good pleasure of God our father permitted the grand subject of it to be crucified and slain—Martyrs for its defence have bled and sang sweetly in the flames—but this still lives. God is in

his providence raising up a succession of faithful ministers to unfold its sacred contents, and proportions their gifts to the explanation of its various parts; and when opponents arise, able Men fit to withstand their unhallowed attacks arise too, they accomplish as hirelings their day. *Our fathers where are they, and the prophets do they live for ever?* We have the seeds of death within ourselves, and are gradually mouldering back to dust, but this sacred volume shall still exist, and flourish until all the redeemed are nourished up to eternal Life. That it is a delivery from God, observe the manner in which it has been declared, and above all, the power and efficacy that attends it; for I not only read, but I feel; I so read as that my soul lives; and *the same God who commanded the Light to shine out of darkness, has commanded it to shine into my heart to give the light of the knowledge of the Glory of God in the face of Jesus Christ.*

Consider it likewise as it regards the *Completion* of its Testimony. It was delivered *once* for all, and tho' the various parts of it remain for discussion, yet the subject matter of it is still the same, complete and perfect. Hence in the sacred scriptures you find a charge brought against some that they have departed to another Gospel, and departed from the Truth: and there is the greatest propriety in the termination of it, for all has been said which is needful, it is competent to meet all the ends for which it was designed, it extends to every circumstance, and half its beauty we have not discovered, having never been in those situations which have called forth its influence. No accidents can deface this rule: frequently it has been threatened with danger, when Josiah lived there was but one copy of the Law, during the time of Dioclesian there was a charge given to burn the Bible, but it must continue till the important ends designed by its promulgation are realized.

The defence of its Doctrines ought to be a defence worthy of the Subject in which you are engaged. Do not contend for it with unhallowed weapons. *The Weapons of our Warfare are not carnal but mighty thro' God to the pulling down of the strong holds of Sin and Satan.* It was worthy the system which the eastern Monarch propagated, that it should be defended by fire and sword, but no such means are authorised in our contending for the Truth. Conviction is the instrument that does all the execution. Insinuation and deception are unworthy of the subject in which you are engaged. Never seek to gain ground by a concealment of part of the truth: never think it will prove too obnoxious for the purposes for which it is designed. Do you contend for Truth, and Truth will contend for you. Defend it by an impartial avowal of its various parts, and let each part of religious Truth be precious in your estimation. Let earnestness and energy accompany your defence of it, and shew that you deem it a matter of the greatest importance. The best manner of contending for it, and which will admit of general adoption, is

by illustrating its practical tendency, Men can read lives when they will not read books. This will be an argument so important and conclusive in its favor, that even its enemies will not be able to gainsay or resist.

II. Let us now select some of the principal motives to enforce that holy zeal which the sacred Truths of the Gospel demand.

A scriptural defence of the Truth will *promote* in a great degree our *spiritual enjoyment*. The assertion which many have made that the system we adopt is of little importance, provided the conduct be consistent, is both unscriptural and irrational: for this is supposing an impossibility. *Make the tree good and the fruit will be good*. Let proper principles actuate, and their operations will become evident. The very first impressions that are made upon the mind by divine Grace, are made upon our sentiments, for if these be right, a foundation is laid for improvement in every part of a man's future Conduct. The Divine Life in the Soul is maintained in proportion as the steadfast adherence to the Truth is supported; and on the other hand, Indifference to the doctrines of the Gospel, generally precedes a decay of vital Godliness, for when a man's head gets giddy his fall may soon be expected.

Consider the *Value* of those Doctrines for which you are called to contend. The cause of Religion, which is the cause of God, originated in his divine mind; is carried on by his own power, and forms the most illustrious display of his Glory. It is that Faith which has proved the unfading source of all your comforts since a Saviour has been endeared to your heart. Martyrs have spilt their blood, and saints in every age have been persecuted for their adherence to it. But it has enabled the Christian to say, *Perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed*. Notwithstanding the importance that is attached to them, how few are there in our Churches who can give an explanation, much less offer a defence of the Truths of the Gospel; and when assailed by its enemies, they have been unable to dispute their assertions for want of Information. You are mistaken, Christians, when you say it only behoves those who take the lead in the Churches, to understand the principles upon which their belief is founded. It behoves you individually to search the Scriptures with a view to form a correct estimate of sacred Truth, so that you may be able to *give to every one that asketh you a reason of the hope that is in you with meekness and fear, and having commended yourself to God, to commend yourself to every man's conscience as in the sight of God*.

Consider the prevalence of error. This led the Apostle so earnestly to exhort Christians to contend for the Faith: *for there are Men creeping in unawares, turning the grace of God into licentiousness, denying the Lord that bought them, and bringing upon themselves swift destruction*. There is nothing in error either innocent

or harmless; and in proportion as it abounds, the friends of Truth should exert themselves, and appear *decided* in the cause they defend; by this means error will be stript of its specious disguises, and divested of the pleas by which it is unjustly supported.

Consider the sacred trust which is committed to your care: for such is the Truth. It is committed to your charge: you have received it from your ancestors, and have to transmit it to posterity. How jealous then ought you to be of keeping it inviolably pure. Especially should this be a matter of the greatest importance with Ministers, in their Ministration of the word of life—with Parents, who are to bring up their Children and Servants in the admonition of the Lord. The Truth is peculiarly interesting to us all, for future ages will depend upon the present reception we give to the Truth, and the zeal we discover in its defence and establishment. *Contend therefore earnestly for the faith once delivered to the Saints, that ye may have confidence in the last day, that ye have not run in vain, nor laboured in vain.*

*Plymouth.*

*W, R.*

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### *A Warning to Professors.*

It has been observed by a very honoured servant of Christ, that London Christians are generally deficient in the private duties of religion. However the remark may extend among our Country Brethren, I am convinced it is eminently applicable to those of the great city. They have such an abundance of public ordinances and opportunities for religious association, that they are too apt to rest here, and forego the advantages of retirement and self-examination. I have seen so many sad effects resulting from this evil, that I cannot forbear to warn my fellow Christians against it.

The great design of God in the dispensation of the gospel, is to purify to himself *a peculiar people*, that they may shew forth his praise. Hence they are called to come out from an ungodly world, to be separate from the lovers of sinful pleasure, and to seek their happiness in the pursuit of nobler objects. Instead of draining to the dregs the cup of sensual gratification, they draw living waters out of the wells of salvation, and drink from the river of divine favour. While others are anxiously enquiring after worldly good, they seek in the stillness of holy meditation, as well as in public ordinances, to enjoy fellowship with Him whose loving-kindness is better than life.

It is in vain that men talk about the pleasures of religion while they are indifferent to communion with God in private. This is the *Soul* that animates all our duties. When the heart is cold in the closet, a degree of spiritual languor pervades every faculty, and you

will perceive a man under the influence of this malady, like one afflicted with a hectic fever; his debilitated spirits can only be raised by the help of cordials and stimulants, and a flushed imagination is succeeded by increased imbecility. I am persuaded, that much evil arises for want of close consideration in such a case. Now should be the hour of enquiry—*Is there not a cause?* This is the time for humiliation and fervent prayer. *I have sinned, Lord, restore thy servant.* But these are painful remedies, and we want *comfort!* It is now that Society puts on its most destructive allurements, and the dear friend of our bosom wears the habiliments of treachery. The voice of conscience has been slighted, and she assumes a frowning aspect; God has been awfully trifled with, and he withholds the light of his countenance. Friends smile and court our company as much as ever, we enter the social circle, *live* only there, and it is to be feared learn to take a solemn sound upon a thoughtless tongue. Dismal as this picture is, sad experience proves it is not too deeply shaded. How many beautiful blossoms have been thus blasted—how many who did run well have thus been hindered, I am unwilling even to conjecture: the history of our Churches affords ample and melancholy evidence of the fact. While a highly favoured few have escaped with a broken bone, which has made them to go halting all their days, the far greater number have settled on the lees of their profession, and present to our view the skeleton of a Christian.

The Lord has set bounds to the sea which it cannot pass, but he knows little of his own heart who expects to curb at pleasure a fond attachment to the seductive charms of society. Could it have been said to these “Thus far,” the evil were not wholly irremediable; the Christian monitor might have warned, or the voice of thunder aroused from such a heartless lethargic condition. But alas! these fearful premises naturally portend a most awful conclusion. An indifference to close walking with God, followed by a love of *religious* visiting, too soon paves the way for an intercourse with the world, and frequently terminates in a dereliction of every principle that is exclusively Christian. I greatly fear that the commonness of the case has tended to lessen the concern it ought to excite in our minds. Can it indeed surprize us when we see the eagerness with which our youth run into mixed parties, where music and dancing are the order of the evening, and cards only declined because their good parents have taken some pains to keep them in ignorance of the game? Can it, I say, be matter of wonder that so many doubtful and doubting characters disfigure our religious communities, when we hear conformity to the world palliated and defended by those who profess to be pilgrims and sojourners upon earth? What an interesting sight is that of a lovely woman who has publickly avowed her attachment to the Lord Jesus, led up the sprightly dance by the devotee to gaiety and fashion! Let us for a moment suppose



some serious youth, attracted by her pleasing manners, regular attendance at prayer meetings, sensible and perhaps edifying conversation, is induced to attend her to such company. What will be his sensations, after having looked to her as the future partner of his joys, the soother of his cares, an *help-mate* in every relation and situation of life, and fondly hoped she would have refined and exalted his Christian Character—when he sees her listen with undisguised pleasure to the fulsome insipid rhapsodies of the gay and thoughtless sons of frivolity?

Ye Mothers in Israel, what are ye not chargeable with, thus to expose the hope of the rising generation to the allurements of a world, with the dangers of which you cannot be unacquainted. Will you lead them to sport on the edge of the precipice, down which you exhort them to beware of falling? And you, ye virgin daughters of Zion, if indeed ye seek Jesus who was crucified, why seek ye the living among the dead? If he has been found of you, was the Ball-room, the Tea-party, or the Oratorio the place where you met with him and solaced yourselves with his love? Did he reveal himself to you at the Card-table, or tune your hearts to praise him in the *harmless* songs of levity and mirth. Be admonished, my fellow believers, that now it is high time to awake out of sleep. What! shall the lovers of mid-night assemblies, of dancing and revelry find advocates for their folly in the *self-denying* followers of him whom their fathers slew and hanged on a tree?—in the Elders of Israel, the Officers of Christian Churches? Oh! tell it not in Gath lest the Philistines triumph! Suffer, my Christian Brethren, the word of exhortation. I will not insult your understanding by saying, *If Baal be God, then follow him*,—but this question I would ask you, and my own heart feels its importance,—If we seek our pleasure in the same way with the men of this world, what evidence have we that we shall not divide our portion with them at last?

London.

O. B.

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### *Answer to a Query.*

Mr. Editor,

Tapeinos's Query awakens in me the sentiments of regret, which I have often felt, that none or *very little* pains are taken in dissenting congregations *in general* to instil into their Members proper principles of dissent, together with instruction relative to the nature, formation, and discipline of a Christian Church. The late Mr. Robinson, of Cambridge, proposed a plan which, if generally adopted, would, I think, be of great utility, by making those who are now Dissenters only from profession and connection, such

from *Principle*. He proposed our having a course of Lectures on that subject, according to a plan he has drawn up for that purpose. Where this plan is not adopted, I think the protestant dissenter's catechism might be used and distributed at a small expense to *great advantage*. I have also often thought that if some judicious treatise on the subject of Church government (wherein the scriptures on that point are drawn to a focus) were presented to every person who unites with us, it would be of vast benefit; as from their being well instructed they *would know how they ought to behave themselves in the House of God, which is the Church of the Living God*. There was a small, yet comprehensive treatise of this kind published about the beginning of the last century by Mr. John Williams, a Minister of our connection, entitled the *Divine Institution, Order, and Government of a visible church of Christ, &c.* If a new edition of this were printed, and either given or sold cheap, so that all might be furnished with a copy, it might promote love and harmony, and consequently prevent confusion and many evil works.

But with respect to the Query which gave rise to these remarks, I will give his answer as a specimen of the work. He speaks thus, page 55. "*Quest. 6. Whether the Sisters be a voting part of the Church or not? I answer in the affirmative, they are. For*

1. The Sisters are an essential *part of the Church* as well as the Brethren; the one hundred and twenty disciples to which the three thousand were added, *Acts ii, 41.* were *the Church*, the same Church to which the Lord daily added, *verse 47.* and *this Church* consisted of *Sisters* as well as *Brethren*. *Acts. i, 14.*

2. They are equally concerned, as to the welfare of their Souls, with the Brethren, in the choice of Elders, and many other Church acts that things may be so managed as that they may be free from relative guilt.

3. The rule *Matt. xviii.* If thy brother trespass against thee, tell him his fault between thee and him alone, &c. is not expressly restricted to the *Brethren*; but is to be taken indefinitely, of *Members*, whether Brothers or Sisters; and if so, the Sister who is offended, must proceed till she bring it to the Church.

4. The Sisters are not to be put out, or withdrawn from, when a case is brought to the Church: if they should, it would be brought but to a *part* of the Church and not to the whole.

5. The Apostle did not exclude the Sisters when he wrote to the Church of Corinth to cast out the incestuous person. *1 Cor. v, 4.*

6. We do not find the Sisters were excluded when the Churches ordained them Elders, *Acts xiv, 23.* They ordained them Elders by election in all the Churches, no mention is made that the Sisters were denied their vote. Nor have we any reason to conclude, when the acts of the Church are mentioned (of which Church or Churches the Sisters cannot be denied to be an *essential part*) that the Church is but the Brethren, not the Sisters.

Objection. The Apostle forbids Women to speak in the Church 1 Cor. xiv. 34. *Let your Women keep silence in the Church, for it is not permitted unto them to speak.* If they may not speak, they may not vote.

I answer, this prohibition is *not* to be extended to *all* cases; and if so, then it seems to be restricted to the subject that was then in hand, which will come under two heads. First, they were not permitted to speak in a way of *prophecy*, but the Brethren might. *They might all prophesy one by one.* Secondly, they must not enquire (in the Church) into what was delivered in a way of prophecy; *if they would learn any thing, they must ask their Husbands at home.* But the Brethren might enquire into it. That this prohibition is *not* to be extended to *all* cases is evident; for, first, a Sister having discharged her Duty in private, if it take not, she must *tell* it unto the Church, and lay open the circumstances of the matter, and be a witness in the case; this *cannot* be done unless she be allowed to *speak in the Church.* Secondly, a Sister may be brought under dealing by the Church, and must she not *speak* in her own defence? Must she be silent whether she be accused right or wrong, and so fall under the censure of the Church, not being permitted to speak for herself? Is there any law in the Church of Christ that judgeth a member before a hearing? It is possible a Sister may be accused of Heresy for differing from others in principles, though the points held by her may be sound doctrine? and must she not be suffered to plead her own cause, which, it may be, is the cause of Christ? Must the truth suffer, and the Sister suffer, rather than she be permitted to speak in the Church? This I think would be accounted a hard measure by judicious men, and if so, then those judicious men that so accounted it, *must restrict* the prohibition to some *particular* case; and if so, what more likely to be the case or cases, than those that were handled when the prohibition was given out?"

The above quotation is I think, a full answer to the *whole* of the Query, and proves that *all* Church Members have an *equal* right to vote in the transaction of *all* their concerns, without any regard to sex. I earnestly wish our Querist would procure the above work, as I am fully persuaded the *whole* of it would be highly gratifying and instructive.

J. M.

—○○○—  
**Obituary.**  
 —○○○—

REV. T. FEREBEE.

The stroke of death is under every circumstance an event of the  
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most serious nature. It is a solemn intimation from the invisible world, that every one must shortly follow his relative, his friend, or his ac-  
 O

quittance to appear before God, and to reside in the world of Spirits. In Mr. Ferebee's departure from mortality there were two circumstances which added to its solemnity. He was a Minister of the gospel, an overseer of a flock purchased by the blood of Jesus: and the stroke was sudden, without any previous illness.

Mr. F. was born at Uley, in Gloucestershire, in 1733, and was blessed with the instructions and example of a very pious mother, who for some time attended the ministry of Mr. Birt, at Kingstanley. He afterwards attended the Meeting at Horsley, and by the gospel of Jesus Christ was made wise unto salvation. It does not appear that he could ever state the precise time of his conversion: divine grace operated on his mind in a gradual, effectual manner, and was rendered evident to those who knew him by his deportment. He was baptized at Horsley, before Mr. Francis came among them, and sometime after entered the Academy at Bristol, then under the care of Mr. Foskett and Mr. Hugh Evans. His amiable and pious demeanour while there procured him the affectionate esteem of the latter, whose attachment to him was as permanent as his life. By his death Mr. F. lost a valuable friend who had constantly manifested the kindest solicitude for his welfare.

Some time after he had completed his studies preparatory to the ministry, he accepted an invitation from the Baptist Church at Sodbury, and was ordained there on the 10th of December, 1766. The Baptist Interest at that time was very low in every respect. But Mr. F. made it manifest that he sought not theirs but them. His own hands ministered to his necessities: he kept a school, and several

who are now ornaments to their christian profession, received their first religious impressions in his house and under his prayers.

The inhabitants of the town and its neighbourhood, indeed all who knew him, highly respected him, the ungodly and profane could not but speak well of him. His whole conduct dared even the tongue of slander to calumniate his character. Humility, love, peace, meekness, and all the softer graces of religion especially shone in him. Flaming zeal, irresistible energy, and inflexible determination, were not the distinguishing traits of his character. He was the modest, humble Christian, and the affectionate Minister of Jesus Christ. Success equal to his wishes did not attend his ministry, yet upon a review of his work, he could perceive that his labour had not been in vain in the Lord.

His own family witnessed the poignant exercises of his mind, when the ways of zion were forsaken, or any of his flock walked disorderly. In the last year of his life, the Western Baptist Association was held at Sodbury, to which he for some time looked forward with great desire, nor was he disappointed, for it was to him, emphatically, *a time of refreshing from the presence of the Most High.*

Some time before his death, he expressed, with submission, a wish to depart suddenly, remarking that he felt no tie to this world, but his wife and daughter. For about a month before the fulfilment of his desire, they remarked that every Night he engaged in family worship, he constantly suggested the probability of one of the family being called into eternity before morning; altho' for some months he had himself enjoyed a better state of health than usual.

On the Lord's day preceding his death (August 14, 1808) he heard Mr. Williams, of London, with much enjoyment, and in the afternoon preached for the last time from *Ezek. xxxvii, 3.* and gave out the 102d hymn of Dr. Watts's second Book, "No I'll repine at Death no more," &c. which evidently expressed his feelings. He greatly enjoyed the evening service, and on the Thursday evening walked 4 miles to attend a lecture, in which he found much satisfaction. At the prayer-meeting on Friday evening he was very comfortable, came home quite cheerful, and was unusually elevated in family prayer. He retired to rest apparently in good health: but about midnight Mrs. F. heard him groan, and enquiring the cause, he replied, putting his hand upon his breast, that there he felt pain, but refused her offer to rise to get something for his relief. After a short interval, he uttered another groan, when, finding his hand lifeless, Mrs. F. arose and called her daughter: he groaned softly once or twice more, and expired before his daughter reached the room. Thus sudden was his transition from earth to heaven! Our continuance here how uncertain! Eternity how near!

On the following Wednesday he was interred in the Baptist's burying-ground at Sodbury; Dr. Ryland delivered an oration at the grave—and the following Lord's day improved the event by an impressive discourse from *Phil. i, 23.* *For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better.*



### MASTER J. HARVEY.

Joseph Harvey was about 13

years of age, the son of Mr. Harvey, a respectable member of a Baptist church in Liverpool. At an early period of life, he was deprived of a worthy mother, and was thereby cast on the augmented solicitude of a tender father. By him, he was much loved, not unwarrantably indulged. Favoured with a liberal education, and ruled by the steady, tho' affectionate arm of a christian parent, he made rapid advances in useful and polite literature, and promised to enter into active life with every amiable qualification. His teacher was partial to the talents, his friends to the prudence, the steadiness, the application, which he displayed. Yet, tho' accustomed from his infancy to hear the gospel preached, and tho' brought up in the nurture of the Lord, tho' thus constantly favoured with every private and public means of divine instruction, he discovered, previous to his last illness, no evidences of a renewed nature. We must not confound sedateness with piety, nor amiable tempers with the love and meekness and humility produced by the holy Spirit. The *one* thing needful was wanting.

A few weeks ago, God was pleased to visit him with a slight indisposition. He was threatened with symptoms of a rheumatic fever, or with an inflammation in the chest. No real danger was apprehended. It was generally thought, that in a short time his health would be fully restored. God however, whose thoughts and ways are higher than ours, soon revealed his purposes relative to his residence here. On wednesday morning, the 11th of Dec. fatal symptoms appeared. The general circulation grew languid, and breathing became exceedingly painful. The harbingers of death seized on his frame, and after a hard struggle of some

hours, the king of terror took his unerring aim. At 3 o'clock in the afternoon he departed from the body, and repaired to Abraham's bosom. The writer of this account was with him the greater part of the momentous time, and witnessed a scene at once most distressing and most consoling. That God, who is rich in mercy, and wonderful in working, had chosen to make the day of his death better than the day of his birth.

At the commencement of the attack, he was heard by his father, to cry out in prayer, "Lord Jesus receive my spirit." The earnestness, fervour, and serenity with which this petition was offered up, surprized and delighted his afflicted parent. In the intervals of his succeeding agony, he was addressed by several persons on his eternal concerns, and spoke in such a manner as overwhelmed us all with grief and joy.

"I am a great sinner; I have been a great sinner; but Jesus is the friend of sinners, and Jesus is my friend too." Joseph, said his father, what think you of Jesus? "He is my hope and my trust, my peace and my all." While dwelling on his past sins, and mourning over them, his father reminded him, that Christ had loved sinners and given himself for them. "Yes, he loved me, and I love him too!—How I long to be gone! I shall not be long. I am going to see Jesus. What a wicked world; oh how I long to be gone! I shall soon be with angels and with happy spirits!"

"Joseph," he was asked, "are you afraid to die? No Sir, I'm not afraid to die. I have no desire to get better—I would not on any account recover—What an unworthy sinner I am, and yet Jesus died for me! What love that he should die for me!" Occasionally,

he exclaimed with all the triumph of assured hope, "I shall soon sing the song of Moses and the Lamb." Repeatedly he melted the heart of his parent by addressing him thus: Father, I am going. Don't fret. You grieve me, father. I know that you'll repine when I am gone. Oh don't repine. I am going to my heavenly Father, to a better Father. I shall see there my heavenly Father, and my own father too. Don't grieve, we shall meet again.

Except when agonized with pain, he was calm and collected. He knew the friends that surrounded his bed, and addressed them in the most affectionate terms. He was burdened with any attention, and expressed a lively gratitude for every kindness. The most melting part of the scene, was, when with expressive looks and bended neck, he threw his arms round the neck of his weeping father, and repeatedly took farewell of him in this world. He expired without a sigh, a groan, or a struggle. A few minutes before his departure, he again repeated with emphasis these favourite words "I am a great Sinner, but Jesus is a great Saviour."

Permit me to express with all brevity the language of this event.

1. Sovereign Grace. Our God has mercy on whom he will have mercy. Can we assign a better reason why God fixed his love on this young sinner, than the Apostolic reason, *that he might show the exceeding riches of his Grace in his kindness towards him thro' Christ Jesus.*

2. Divine Origin of the Gospel. Young persons, in general, are not marked with guile and hypocrisy. They cannot be taught, easily, to express sentiments which they do not entertain. In divine matters particularly, they are not qua-

lified to impose on their fellow creatures. Above all, on a death bed, in agonies of pain, and in prospect of eternity, they will not, they cannot express a hope, a joy, a love, a resignation, foreign to their minds. Such a conversion, such a death as Joseph Harvey's is a bright evidence that Jesus is living, that the Spirit is given to sinners, and that the gospel is not a cunningly devised fable, but God's power to salvation. *Out of the mouths of babes and sucklings, thou hast ordained strength, because of thy enemies.*

3. Mysteriousness of God's purposes and ways. In such a Death, we see the commencement and termination of the christian race in one point. The pilgrim, with his first step enters the Jordan of Death, and with another reaches the heavenly shore. The sinner is called, with his dying breath to witness the love and grace and worth of that Saviour who has just snatched him from the brink of destruction. Here, the spiritual warrior is furnished with celestial panoply, by the great Captain of Salvation, to encounter, conquer, and more than conquer, *first of all, the last enemy.*

Liverpool.

J. L.



J. S. WHITCHURCH.

John Simpson Whitchurch, Son of Samuel Whitchurch of the City of Bath, died on the 30th November last, having nearly completed his 18th year—He was naturally of an impetuous and enterprising disposition. After he had attained the age of 8 years, he had frequent convictions, and often besought the Lord to pardon him when he had committed an act

that he deemed to be sinful. When eleven years of age, he was placed under the care of the Rev. Mr. Hinton, Pastor of the Baptist Church at Oxford, whose spiritual instructions were made very beneficial to him, and produced on his mind a deep and abiding sense of the evil of sin, which he has since acknowledged to his Parents, and which had, no doubt, thro' the blessing of God, a considerable influence on his future life, so that he was kept from those follies and vices which are the besetting sins of youth. He was a lad of great firmness of mind; prompt and indefatigable in the acquirement of knowledge, and did not leave his worthy and respectable Tutor without considerable commendation.

When only 16 years of age his attachment to the Truth as it is in Jesus was abundantly testified, and he would most ably and strenuously advocate its cause, and repel the assaults of its enemies. At this period of his life it pleased the Lord in his providence most grievously to afflict him with the measles; he then began to be in earnest for the salvation of his soul, and although he never afterwards recovered his former health and strength, yet when he grew better, he became less in earnest for the things which made for his everlasting peace, and has frequently lamented it, and expressed his fears that the affliction was not sanctified to his soul. He continued in a declining state ever afterwards; although change of residence, Journies by land and by water, and various other means were resorted to for the benefit of his health, the sovereign disposer of all events was pleased to frustrate every attempt to check the power of that inveterate disorder which by slow degrees, but

with steady pace, made inroads on his constitution, and finally complicated the work of death. He was brought, however, to acquiesce with the will of his heavenly Father respecting the progress of that fatal disease which terminated his earthly existence, and would often say—"I believe this affliction is sent in love to my soul, and I hope I shall at all times view it so."

It was within 3 months of his death, but more particularly during the last fortnight, that the Lord was pleased by his Spirit to convince him more deeply of sin; he was led to feel the corruption of his heart, and to lament his ignorance and darkness; and what lay most heavy on his mind, was his neglect of God, and his ingratitude to that dear Saviour who had done and suffered so much to redeem lost sinners. He said to a friend, "I do not love the Saviour for that he will save me from hell only, but I love him for his great love towards lost sinners. He found great delight in meditating on the 53rd chap. of Isaiah, and the 17th ch. of John's Gospel. He was much attached to the simple and plaintive Muse of Susannah Harrison, and much delighted with some of the Olney Hymns, particularly with that which begins with,

My Soul is beset with grief and dismay,  
I owe a vast debt and nothing can pay.

he would frequently exclaim in the concluding language of another,

"Tho' painful at present,  
'Twill cease before long;  
And then, Oh! how pleasant  
The Conqueror's Song."

He dwelt much on the union subsisting between Christ and his people, which he was convinced was indissoluble. His desire to be with the Saviour, to praise him in greater perfection was intense, and

for that purpose he would frequently say "I long to be gone," and he would sometimes ask his medical friend who attended him, and to whom he had been apprenticed a short time before his illness, "How long do you think I have to stay in this lingering state?" His friend would reply, "it is uncertain, but the Lord will give you patience to bear your afflictions, and strength equal to the day, and this was evidently granted him.

His sufferings were very great, and his resignation to the will of God under them was manifested to be the spirit's work. Frequently when conversing with his dear Parents about the love of Christ to sinners, and the riches of that grace which he had been made the partaker of, he would break out in great fervency, and say, O my dear Saviour, I long to love thee more, and to be with thee to praise thee, thou hast not, thou wilt not break a bruised reed, nor quench the smoking flax. I am that poor miserable sinner; O have mercy on me! The Rev. Mr. Jay one time when conversing freely with him on the plan of Salvation and the love of Christ to his people, asked him what he would wish him to pray for, to which he replied—Sir you know; what can a poor sinner desire but an interest in Christ? At another visit, Mr. Jay asked him what were his views of heaven, and what he desired to go there for, He said, "To praise the Lamb." At another time, in conversation with his Mother, he said "I long to be with the Saviour, to unite with the four and twenty elders, saints, and angels in singing the song of Moses and the Lamb." On it being said to him, If we had used other means perhaps you might have recovered, he instantly replied, "If a sparrow cannot fall to the ground without our



heavenly Father's permission, and if the very hairs of our head are all numbered, surely these things which are of much greater importance are all appointed by him."

The day before his death a particular friend said to him "You will be with Jesus soon:" to which he replied, "Yes, and I shall see your departed Wife, and I trust shall meet you and all your family around the throne. I know that my Redeemer liveth." The same day he said to his sorrowing Parents, "I believe in God the Father, and in his Son Jesus Christ, and that whosoever cometh to him, he will in no wise cast out." In the after part of the same day he said to one of his Brothers, "My dear Father and Mother can do nothing for me now, but I have a precious Saviour; do not you neglect seeking the Saviour, for you will stand in need of him in health, but much more in death. Be sure to read your Bible, if I had read it more instead of the trash which I have read, I should now have many more precious promises for the support of my poor Soul." To his elder Sister he said, "I am younger than you are, but permit me to tell you that my time is short, and perhaps yours will not be long; I would exhort you to seek that blessed Saviour who has been so good to me."

His Father and Mother were both with him when he died; indeed one or the other of them had constantly watched with him every night for a week before, but

they now supposed his end to be at hand, although they did not think it to be so near as it really was. About 3 o'clock in the Morning his Father said to him as well as his feelings allowed him to articulate the words—"You are now going, my dear John, to leave us your earthly parents, and will soon be with your heavenly Father in those mansions which your blessed Saviour has prepared for you." He said, "I hope so Father," and in a few minutes after his hopes were realized. But so gently did he breathe his Soul away, that his Father, although close by him, would not have suspected it, had he not perceived that his labouring breast had ceased to heave.

His lifeless remains were deposited the Sunday after in that silent vault which contained the ashes of four children of the same family, and in the Evening the melancholy event was improved by the Rev. Mr. Jay in an appropriate and solemn address to youth from *Ecles. xi, 10. For Childhood and Youth are vanity.* His sorrowing Parents, although they wish to bow with meek submission to the will of their heavenly Father under this most afflictive providence, and to adore and magnify his rich grace and mercy that softened down the temper of their beloved child, and enabled him to bear his sufferings with so much patience and pious resignation, yet they cannot cease to feel their loss, and to weep over the memory of such a Son.

Yet would they fain to heaven uplift their eyes;  
There brighter scenes, and lovelier prospects rise;  
There earth's frail flow'rets shall anon assume  
Immortal beauty, and unfading bloom.  
Thro' happier climes there kindred Spirits rove,  
Lasting their intercourse, and pure their love;  
No parting pang is felt, no sickness there,  
Nor hopeless grief, nor misery, nor despair.  
There friendship burns its unabating fire;  
Love's holy flame shall never there expire!

Bath, 12th. Jun. 1809.

S. W.

The Subject of the following lines was the daughter of respectable religious Parents, from whose paternal care she had been unhappily seduced. She afterwards sought an Asylum in the Bath Penitentiary, where she had been domesticated about 16 months, and gave pleasing evidence of a work of grace upon her heart. She died in the exercise of penitence and hope.



Restor'd ELIZA! Error's wand'ring Child,  
 Most happy once, when Innocency smil'd,  
 Ere rebel passions led her heart astray,  
 And turn'd her feet from Virtue's narrow way;  
 Ere she had fallen, and heedless of fair fame,  
 Brought foul dishonour on her Father's name—  
 Long strove her sire, but strove alas! in vain,  
 To bring her back to duty's path again;  
 And oft he bade the sinful wanderer come,  
 Beneath his shelt'ring roof to find a home;  
 For his lost Child his heart with anguish burn'd;  
 He waited long—No prodigal return'd.  
 O grief too great for life's declining years;  
 Unlook'd for Sorrow in this vale of tears!  
 Yet she return'd, though not to him she came,  
 To wail past follies, and confess her shame;  
 These eyes beheld her seek the open door,  
 And free admittance tremblingly implore;  
 These eyes beheld her deep contrition there,  
 In the bless'd house for penitence and prayer;  
 Her time to God where she resolved to give,  
 To seek her Saviour, and repent, and live;  
 There from the World's vain pleasures to retire,  
 And beg forgiveness of her injur'd sire.  
 Sorrowing she came, she gave to God her heart,  
 And he was pleas'd his mercy to impart;  
 She pray'd to God, her follies he forgave,  
 And bless'd her soul with hopes beyond the grave.  
 Dead to the World, she bade its charms adieu,  
 And left its cares, with happiness in view;  
 Into her Saviour's hands resign'd her breath,  
 And pass'd with joy the gloomy gate of death!  
 Hark! Angel voices raise the gladsome sound,  
 "This child that once was lost—behold is found!"

*Bath.*

*S. W.*

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*A Companion to the Holy Bible;* the Subject SACRED GEOGRAPHY; being a geographical and historical account of places mentioned in the holy Scripture—augmented by geographical excursions, in which the Geography of Scripture is confirmed by evidence intirely new in its application, &c. By the Editor of Calmet's Dictionary of the Holy Bible; with maps and plates. 4to. in six parts, 5s each. Taylor, London. 1808.

This volume is the last of a series which have been several years in publication, the object of which is to illustrate Scripture by means of the testimony of travelers who have visited Palestine. The first division was an attempt to elucidate the manners, costume, domestic habits, &c. of the east, and appeared in short discussions called *Fragments*, annexed to Calmet's Dictionary. The second division treated chiefly on the Natural History of Scripture; the third and last is the Sacred Geography above mentioned.

There are 44 plates attached to this volume: the maps are ingeniously contrived, and peculiarly interesting. The whole is a very valuable accession to the stores of biblical learning; especially in the present troubled state of the Nations, which has prevented the exertions of a Society formed to obtain accurate information respecting the antiquities and present condition of the Holy Land.



*A Discourse on Trouble of Mind, and the Disease of Melancholy;* with a Preface, containing several Advices to the Relations and Friends of Melancholy People. By Timothy Rogers, M. A. 3rd edit. To which is prefixed the Life of the Author. bds. 5s

*choly;* with a Preface, containing several Advices to the Relations and Friends of Melancholy People. By Timothy Rogers, M. A. 3rd edit. To which is prefixed the Life of the Author. bds. 5s

We agree with the Editor of this publication, that "the Circumstances in which the pious Author was placed previous to his writing it, rendered him a very fit person to write upon such a subject. He had nothing to do but to detail his own experience, and in so doing he has recorded the experience of many thousands of pious persons, who in all periods of the church have been afflicted, more or less, with a dejection of spirits, which has very properly been termed "Religious Melancholy." In this respect it is a very excellent performance, and will doubtless continue to administer considerable relief to such persons, as in similar circumstances, obtain a sight of it. And we especially recommend the "Advices" contained in the Preface to the particular attention of all those who are about persons labouring under this affliction.

But it has been our lot to be acquainted with many cases of Melancholy, where, altho' the terror and distress expressed by the unhappy subjects, seemed to have more or less relation to religion, yet there was a radical difference in the nature of their feelings: and on their recovery they no longer regarded Religion as a matter of any importance. Some of these are yet living, and notwithstanding all their amazing terrors, confession of guilt, and prayers, tears, and vows, they love and live in sin

as formerly, to the great astonishment of their religious acquaintance, who had confounded their cases with others of a very different class.

Mr. Rogers's work contains almost every thing we could wish to put into the hands of religious people under depression of spirits. But we think it highly desirable that a line of distinction should be clearly drawn between these and various other classes of melancholy people. Whoever would do this with perspicuous precision, drawn from personal observation, would perform an acceptable service to Ministers in particular, and to the religious public at large.



*Believer's Baptism from heaven, and of divine institution; Infant Baptism from earth, and of human invention: proved from the commission of Christ, the great law-giver of the Christian Church.* By Hercules Collins, a servant of the servants of Christ. First published in the year 1691. Revised and republished by John Bailey, S. J. C. Pastor of the Baptist Church, Great Alie Street, Goodman's Fields, and Author of Comfort for the feeble minded, &c. 8vo. pp. 75. Button, 2s.

The Editor says, "If the question of believer's baptism was freely and dispassionately entered into, surely the arguments would be found much in favour of baptism by immersion, both from the word of God, and the history of the Church.

"To enable sincere enquirers to understand the subject, as a gospel ordinance, I have undertaken to reprint this excellent book, which will be found to answer all the cavilling arguments of those who are wise above that which is writ-

ten.—To furnish [the weak of the flock] with arguments, such as, I think, cannot be overcome; and to enable them to put to silence the ignorance of foolish men, this little treatise is put into their hands: and it contains the doctrine of baptism, it proves that baptism is immersion; it most clearly sets forth that believers only are the proper subjects of it.

"The varied objections are answered in a scriptural, conclusive, and masterly manner. The parallel is run between Believer's Baptism and Infant Sprinkling, in so plain and easy a manner, that none can plead ignorance, for they will now be left without excuse."

This is a very proper account of Hercules Collins's Book, which is well calculated to effect the Editor's design.



*Social Religion exemplified, in an Account of the first settlement of Christianity in the city of Caerludd, in several Dialogues.* Written originally by the Rev. Matthias Maurice. The fifth edition. Revised, corrected and abridged, with occasional Notes, a Copious Index, and a Preface containing some account of the Author, by Edward Williams, D. D. Burditt, 5s. bds.

Social Religion, in the most extensive sense of the terms, is Religion applied to the circumstances of a people collected by the ministry of the Gospel, and adopting its Principles for the regulation of their conduct towards each other. Rules adapted to such Societies, with exemplars of their proceedings, are found scattered in various portions of the historical and preceptive parts of the New Testament. The worthy Author of this work, intended to exhibit the

bearings of Christian Principles, directed by New Testament precepts, upon a variety of such cases of sin and error, penitence and obduracy, as may be expected to occur in the formation and establishment of religious communities; and thus to exemplify in a connected view, the conduct proper to be maintained by Societies professing obedience to Christ. The work is rendered interesting by assuming an historical form. The characters are drawn with a masterly hand. Some of them command our reverence, our esteem, our affection. It would be a happy circumstance for the Religious world, if Christian Societies of the present day would act under the Spirit displayed by the principal persons whose history is briefly narrated in these dialogues. They are represented as not only taking the letter of the scripture for their rule, but they exhibit the lovely temper it inculcates in their conduct.

There is, however, one circumstance of which we feel it our duty to apprise our readers. The author considers the Infants of believing Parents as Members of the Church to which the Parents belong! A relation of proceedings adapted to such a state of things, is given in the eighth dialogue; but here the Author evidently talks *without book*, and introduces us to a course of discipline, of which we can find no traces in the sacred volume. With this exception, we recommend the work to our readers, believing that all would be gratified, and most of them benefited by its perusal.

The proper names which designate the several Characters, being in the British tongue, will render the work additionally acceptable to our Welsh brethren.

*Scripture Dialogues; or Dialogues between a Pilgrim and Adam, Noah, and Simeon Cleophas; containing the History of the Bible, and of the Jews, to their Dispersion at the Destruction of Jerusalem: with which are connected some of the most remarkable events in Prophane History, extracted from the best and most ancient Authors. Originally translated from the Dutch. A new edition, carefully revised and corrected 8vo. pp. 460. price 8s 6ds. Burditt, Hatchard, Williams and Smith. 1808.*

The plan of this work is to exhibit a body of sacred history to the end of the first century of the Christian era. For this purpose, Adam, Noah, and Cleophas, are each made to furnish his portion of information. The history of the Church of God is the great subject of the dialogues; but they are enriched with incidental notices of human affairs in the principal nations of the heathen world.

The anonymous Author displays a sound judgment, accompanied with a considerable stock of general knowledge, and a taste for simple elegance, happily (tho' now so rarely) combined with much devotional feeling, and a steady faith in the divine oracles.

Without any parade of learning, the simple tale of Adam or Noah communicates to us the result of much reading and study; for where the Sacred Scriptures are silent, the author has had recourse to Josephus and other historians, to form a complete history of the Church. The embellishments furnished by a fertile imagination, are disposed in such a method as to convey a large portion of instruction as well as entertainment.

The present editor very properly

remarks that "the style is simple and pathetic, and partakes of a degree of antiquity suited to the venerable characters who conduct the narrative in each dialogue." And he adds "In the corrections which have been made, attention has not only been paid to the language, so as to render it acceptable, but also to the detail of circumstances and events; in which accuracy has been invariably aimed at, and that, upon the whole, in as great a degree as a nice and diligent search into history could give it, or the brevity required in a work of this kind would admit of: and these particulars, it is trusted, will shew themselves to have been generally accomplished."

For the information of some of our readers, we add, that the Simeon Cleophas here mentioned "was son to the Cleophas mentioned in the New Testament, (who was the brother of Joseph, the husband of Mary) and it is also thought probable that he was one of the Seventy disciples. On the martyrdom of his brother, St. James the less, he was chosen Bishop of Jerusalem in his stead; and after governing that church with fidelity and diligence for forty four years, was himself likewise brought to witness, his love to Christ by a similar testimony. He was put to death in the reign of Trajan (*A. D.* 107) at the advanced age of one hundred and twenty years, being first tortured upon the rack, and then crucified; and at the same time giving a bright evidence of a well-grounded faith, in the composure and unwearied patience with which he endured his exquisite torments."

As the Religion taught by the Scriptures consists of facts and their uses, we always regret to see any event recorded in sacred his-

tory separated from its obvious and declared design. We refer to the death of the Redeemer; which tho' made the most prominent and highly coloured picture in the volume before us, is unaccompanied by any account of the grand purpose for which it took place!

Nevertheless, the volume is well calculated to interest young people, and to convey to them, in pleasing and indelible impressions that knowledge of sacred history which they may not be disposed to receive from other modes of instruction. We therefore have no hesitation in adding, that those Parents and Guardians who wish to furnish the minds of the rising generation with knowledge of this kind, will find this work a very useful and acceptable present to their charge.



#### Religious Books lately published.

1. An Essay on the equity of divine government and the sovereignty of divine grace: Wherein particularly the latitudinarian hypothesis of indeterminate Redemption, and the antinomian notion of the divine decrees being the Rule of ministerial conduct, are carefully examined. by Edward Williams, D. D. 8vo. Burditt, 9s bds.

2. Letters and Conversational Remarks, by the late Rev. John Newton, Rector of St. Mary Woolnoth, Lombard Street, London: during the last 18 years of his life. 12mo. Burditt, 3s 6d

3. A Letter addressed to the Bishop of Peterborough in answer to an Appeal made to the Society for defending the Civil Rights of Dissenters relative to the important Question of Church Burial by the established Clergy. 2s

4. Sunday Papers, addressed to Youth, on the Importance of practical religion. 3s



### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Head.

The Rev. W. Bennett intends immediately to put to press his proposed "Essay on the Gospel Dispensation, considered in connection with God's moral Government of Men." in 2 parts, price, 5s in boards.

Mr. B. wishes it to be under-

stood that his proposed *Essay* has no connection with the present controversy respecting the "Passive-Power Hypothesis."

A new and complete edition of Dr. Gill's Exposition of the Old and New Testament, in nine-quarter volumes is in the press. It will be published in 18 monthly parts; the first of which will be ready this day. To be had of Dr. Rippon, and of the Booksellers. See the Advertisement on the 4th page of our covers.

A new edition of Lardner's works, carefully revised, is in great forwardness. It is calculated, they will be comprised in 32 parts, at 4s each, to subscribers, Part I. will appear this day.



### RELIGIOUS INTELLIGENCE.



#### TRANSLATION OF THE SCRIPTURES.

The Baptist Mission, as disinterested in design, and as strenuous in exertion, as any that the Christian world ever did or ever can employ for the conversion of idolaters, surpasses, beyond all comparison, all former missions, and all other undertakings, in the grand Article of translating the Bible into the language of the heathen. By a Memoir transmitted by the Missionaries at Serampore to their friends in England, in which they lay before them the "present state" of the translations, it appears that the Scriptures are in a course of translating and printing in 12 different languages, the most extensively used in the vast continent of India.

1. In the *Bengalee*, 2000 New Testaments have been distributed, 1000 copies of the Pentateuch, the Books of Job, Psalms, Ecclesiastes, and Canti-

cles; another volume of all the Prophets is nearly ready, and the remaining historical Books, from Joshua to Nehemiah will soon be put to press.

2. In the *Orissa*, nearly the whole New Testament, and part of the Old is translated, and as far as the middle of Luke printed.

3. In the *Telinga* and *Kernata*, the translation is advanced thro' the first three Books of the New Testament.

4. In the *Guzzerattee*, the same progress has been made, and the first sheet of Matthew is printed off.

5. In the *Mahratta*, the New Testament is almost finished, with several Books of the Old; and the Gospel by Matthew is nearly printed.

6. 7. In *Hindoosthane*, 2 versions were found necessary; in one of which the Books of Job, Psalms, and the Proverbs, and almost all the New Testament wait for revision: and in the other, the Gospel by Matthew is nearly printed.

8. In the language of the *Seels*, the translation has advanced to the Gospel by John.

9. The *Sungskrit* version has proceeded so far that the four Gospels are already printed, in the *Deva Nagree*, the proper *Sungskrit* character.

10. In the *Persian*, they have been singularly favoured by retaining a person

peculiarly qualified for the work: of which a great part of the New Testament, the Psalms, and some other parts of the Old are completed.

11. The *Chinese*, which once appeared to present insuperable difficulties, has been providentially brought into a course, which seems to render it as certain of accomplishment as any of the others. Already has Mr. Lassar, the translator, advanced to the middle of Luke, and *Printing* in that language is found far from being impracticable at Serampore.

12. Nearly the whole of Matthew has been translated into the *Burman* language, a font of types for which is now preparing.

The labour attending this progress must have been immense, and the application almost incessant: and as these have been engaged in, with unparalleled perseverance, by men whom certain Gentlemen from India and a *learned* Barrister at home, have designated as illiterate fanatics! we are gratified in laying before our readers the following indubitable testimony that in the opinion of a person of rank and erudition, these despised missionaries sustain a very different kind of character.

Extract from a Discourse of the Right honourable Lord Minto, Governor General of Bengal, &c. addressed to the Students of the College of Fort William, Feb. 27, 1808.

"I am in truth strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and I hope not unsuccessful effort, making, I may say, at the door of our College, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language.

The means, we all know, that, in the present circumstances, can be employed in that difficult undertaking, are very inconsiderable.

The honour is so much the greater to those, whose enterprise seems already to have opened at least a prospect of success. Three young

men, I ought, indeed, to say, boys, have not only acquired a ready use of the Chinese language for the purpose of oral communication, which I understand, is neither difficult nor rare, amongst Europeans connected with China; but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written language of China, I will not detail the particulars of the Examination which took place on the 10th of this month at Serampore, in the Chinese language, the Report of which, however, I have read with great interest, and recommend to the liberal notice of those whom I have the honour to address. It is enough for my present purpose to say, that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press too is established, and in actual use. In a word, if the founders and supporters of this little College have not yet dispelled, they have at least sent and admitted, a dawn of day through that thick impenetrable cloud, they have passed that *oceanum dissociabilem*, which for so many ages has insulated that vast Empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this or similar attempts may let in at length upon those multitudes, the contraband and long forbidden blessings of human intercourse and social improvement.

"I must not omit to commend the zealous and persevering labours of *Mr. Lassar*, and of those learned and pious persons associated with him, who have accom-



plished, for the future benefit, we may hope, of that immense and populous region. *Chinese versions*, in the *Chinese character*, of the Gospel of *Matthew, Mark, and Luke*, throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world."

By the Report alluded to we learn that the boys were, Mr. Carey's son Jabez, and Mr. Marshman's two sons (the younger only 8 years of age.) Jabez Carey, aged 15,

Repeated the five Books of Conversations of Confucius, held a disputation in the Chinese language, produced 20 sentences in Chinese, his own composition and writing, and wrote in that character and language 20 sentences dictated to him, and explained their meaning, &c.

Our readers will probably think that this "encouraging word" confirms the assertion of the missionaries that they "were not laying before the friends of Religion a chimerical scheme, but a plan which required only a continuance of the same Divine blessing which had marked its commencement, in order to bring it to a happy conclusion." They add, "We cannot but feel thankful to our gracious God, that this work has been so far succeeded by him, as to require only the sum of £4000 annually for about four years, to complete the translations of the New Testament in twelve languages, and to print 1000 copies in each of them."

We have not inserted this account of the labours of our Brethren, in order to add our recommendation of their undertaking. IT RECOMMENDS ITSELF. The Secretary of the Mission lately collected £2000 in a Northern excursion, and we have no doubt but this will be followed by an ade-

quate portion of the gold and silver of the Southern part of our Island. We are happy in being acquainted with many persons who find their pleasure in devoting their property to the furtherance of a cause involving the honour of God and the happiness of millions of mankind. Such persons will assemble together for this purpose, and sing for joy of heart when they hear of its progress. We therefore subjoin a hymn for their use. See next page.

To the Editor of the Baptist Magazine.

A Circular Letter addressed and distributed to a considerable number of Churches in the Country, from the Baptist Church at Ilford, in Essex, was inserted in the *Biblical Magazine*, Dec. 1805, containing a promise that whatever might be the issue of that plan, an account thereof should be laid before the Public at some future period. But as this cannot now be done through the same channel, that Magazine being discontinued, we shall feel ourselves obliged by your inserting the following in your very acceptable Miscellany. The number of printed Letters circulated were near 300, which have produced us by remittances from about 80 Churches, £107, which deducted from £240 (stated in the Circular Letter) leaves a balance of £123 uncollected; but by a further effort among ourselves, the debt is reduced to about £64. It should be observed that by the above plan the afore mentioned sum of £107 was obtained at 17s 6d expense.

We take this opportunity of returning our grateful acknowledgments to those Churches who have kindly contributed to our case.

S. Downes. T. Pratt.

## H Y M N

On 2 Corinthians viii, 9. Adapted to Missions.

He came from the mansions, the mansions on high,  
From the throne, from the bosom of God;  
The realms of adversity heard his first sigh,  
In infancy's fragile abode.

Oh Bethlehem! thy manger once cradled that head,  
Whence wisdom eternally sprung;  
And pity assigned Him her lowliest bed,  
On whom the vast universe hung.

Yes, moved by the grace of his infinite heart,  
Alone in affliction he stood;  
And deigned from the wealth of the God-head to part,  
To pour it in treasures of blood.

Then haste, let the sons of calamity know,  
We take from his mercies our plan;  
And feel how Divinity stooped to the woe,  
And banished the sorrows of man.

Hail, kindred Immortals! in regions of night,  
We'll visit your desolate shore,  
We'll send you his gospel, his gospel of light,  
O take it—and perish no more!

S—

List of Lectures, &c. in and near London, for March.

- |   |   |
|---|---|
| 5. <i>Lord's day Ev.</i> Broad St. Mr. Brooksbank. Shakespear's Walk, Charity Sermon.   | tist) at Dr. Rippon's, Mr. Dore to preach. <i>The seven Churches compared to seven golden candlesticks.</i> |
| 6. <i>Mon. Ev.</i> Missionary Prayer Meeting, Paul Street.  |   |
| 9. <i>Thurs. M.</i> Monthly Meeting (Indep) at Mr. Barber's, Mr. Wall to preach. <i>The inseparable connection between true faith and good works.</i> | 19. <i>Lord's day Ev.</i> Broad St. Mr. Hutchings. Shakespear's Walk, Charity Sermon by Mr. Button.         |
| 12. <i>Lord's day Ev.</i> Broad St. Mr. Collyer. Shakespear's Walk, Charity Sermon by Mr. Timothy Thomas.   | 23. <i>Fri. Ev.</i> Sermon to Young Persons at Barbican, by Mr. Dunn. <i>The character of Obadiah.</i>      |
| 17. <i>Thu. M.</i> Monthly Meeting (Bap-  | 26. <i>Lord's day Ev.</i> Broad St. Mr. Newman. Shakespear's Walk, Charity Sermon by Mr. Ford.              |

Erratum, Page 88, add to the last line, *in our con-*

THE  
BAPTIST MAGAZINE.

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APRIL, 1809.

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“Whatever is designed to fit *every thing* will fit nothing *well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

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*Sketches of Baptist History.*

SECTION III. NEW TESTAMENT BAPTISM.

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THERE are two modes of conveying Instruction, plain precept, and recorded example. Both have been adopted by the Father of mercies, in making the revelation of his will to mankind. This tends greatly to the security of the believer, as he is thus put in possession of the original law, and further made acquainted with the sense in which it was understood by persons taught of God. In all cases where the Precept (plain, beyond doubt, when delivered) has become obscured by the change of place or circumstance, or the lapse of time, Example stands recorded for our guidance.

The state of baptism during the lives of the Apostles may be learned from the Book of their Acts written by Luke, the first ecclesiastical historian of the Christian dispensation. His history extends from the ascension of our Lord to the time of Paul’s residence at Rome, a space of above thirty years. It is a very interesting book, and the more so, as we are assured of the integrity of the writer. Having no party purposes to serve, he puts us in possession of the *whole truth*, and makes us alike acquainted with the evil and the good attendant on the first promulgation of a Religion designed to reform and bless mankind. His narrative instructs us in its bearings and its effects upon various classes of persons, and the conduct of its ministers adapted to the respective circumstances of Jews and Gentiles, in short of Men and Women in all stations, and of every shade of character.

He often relates the baptism of men and women, and of several proselytes, as Cornelius, the Ethiopian eunuch, and others; by which it is plain that if such a custom as proselyte washing did then exist, the primitive Christians did **not regard** it either in the light of a pattern or a substitute for the baptism appointed by Jesus Christ.

In the history of the tribes of Israel in the Old Testament, the Apostle remarks that of the tribe of Judah Moses spake nothing concerning the Priesthood; inferring that, before our Lord, there was no priest in that tribe. We are warranted to draw the same conclusion respecting the baptism of Infants, relative to which, as Luke wrote nothing, we infer, that, notwithstanding the existence of many children of Christian converts cannot be doubted, and many believers must have married and had young families in the course of thirty years, yet concerning their baptism Luke had nothing to write: that is, he had never heard of one instance of the kind.

The same remarks apply to the other writers of the New Testament; of whose fidelity we can have no suspicion, and who assert the sufficiency of their communications, with the former inspired Scriptures, *thoroughly to furnish the man of God unto all good works.* Their narrations and directions are remarkably simple and concise, but they are sufficiently comprehensive for every valuable purpose, *commanding all men every where to repent,* and teaching believers *how to behave themselves, not only in the house of God, but, in all the relations of civil society, how to adorn the doctrine of God their Saviour.*

With respect to baptism, the commission of Jesus Christ ran *teach all nations, baptizing them.* If we have any doubt respecting its meaning, let us enquire what New Testament Christians did under this authority. Did they baptize any whole nation, or city, or village? yet the baptism of individuals is described in a style similar to that of the commission. We are informed that *Philip went down to the city of Samaria and preached Christ unto them,* and such as *believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women.* Soon after, it is said, *The Apostles which were at Jerusalem heard that Samaria had received the word of God;* when not the whole country called Samaria, nor the whole city of the same name, but only such as *believed Philip,* had received the word of God, and were baptized. The relation of the event of Cornelius and his friends becoming Christians is given in the same popular general terms; *the Apostles and brethren that were in Judea heard that the Gentiles also had received the word of God,* though only a few proselytes of one city had received it.

We read also that Philip baptized the eunuch, but not his servants; for Christianity is a personal, not a family, or national affair. Some families were baptized, but it was only when each person of each

family was a believer, and not always then. Crispus, the chief ruler of the synagogue at Corinth, *believed on the Lord with all his house*, yet Paul *baptized none but Crispus*; the baptism of the other believers in his family might be deferred for very good reasons. The Jailor at Philippi *believed in God with all his house*, therefore *he was baptized, and all his straightway*. The household of Lydia were *brethren* who were *comforted* by the Apostles. The family of Stephanus at Corinth, which Paul baptized, were the *first fruits of Achaia*, and *addicted themselves to the ministry of the saints*, that is, they personally assisted in supplying the wants of the poor.

Thus in the sole standard of Christian practice, we find the ordinance of baptism appearing along with the persons of believing men and women. On this subject, one verse, already mentioned, is full and express, and may serve as a specimen of all the rest. *When the Samaritans believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and Women*. This was exactly conformable to the command, and the example of Jesus, whose disciples they were: to his command, *teach all Nations baptizing them*: and to his example, for he was at man's estate when he went to be baptized, being about *thirty* years of age. This is a plain path, the light of heaven shines upon it, and the blessing of the Father of mercies is found in it.

As we are now arrived at the close of the inspired history, a transient retrospect may not be unseasonable. On which we offer a few remarks.

1. The Old Testament Church was *National*, consisting of the *natural* seed of Abraham; therefore *INFANTS* were added to it by the ordinance of Circumcision. They had a worldly sanctuary, carnal ordinances, a temporary priesthood, and a multitude of ceremonies, the attention to which did not necessarily involve any *character* in the worshippers. But the New Testament Church is a *separate people*, taken out of all nations, comprizing only the *spiritual* seed of Abraham; and therefore *BELIEVERS* were added to it by Baptism. And they have spiritual ordinances in communion with spiritual Members, and an unchangeable High Priest, thro' whom they offer spiritual sacrifices. Under this dispensation *character* is every thing, for God seeketh *such* as shall *worship him in spirit and in truth*. Upon this change taking place, John plainly told the descendants of Abraham, that now in Gospel days, it availed nothing to *plead, we have Abraham to our father*, for only *fruits* meet for repentance could give right to the baptism of repentance, and nothing short of being born of the Spirit can give orderly admittance to be born (or baptized) of Water.

2. In the commission given by Jesus Christ, we perceive, not merely an incidental mention of the subject, but the law of his house respecting baptism. The nature of things, as well as the order of

the words, leads us to understand that the disciples to whom Jesus gave these directions, were sent forth, first, to make other disciples, whom Mark distinguishes as believers; secondly, to baptize them, and to such there is a promise of salvation; and thirdly, to teach them all things commanded by Jesus Christ; by which the lovely purity of his Religion would be made apparent.

3. The doctrine and practice of the Apostles harmonize with this mode of proceeding. Peter exhorted those who were pricked to the heart, to *repent* and be *baptized*—Philip decided the case put by the Eunuch, *What doth hinder me to be baptized?* by replying, *If thou believest with all thine heart, thou mayest*—When the Holy Ghost fell on all those who heard Peter's words, he said *can any man forbid Water? and commanded them to be baptized*—Many of the Corinthians *hearing, believed, and were baptized*—Ananias knew that Paul was chosen of God to *know his will, and see the just one, and hear the word of his mouth*, and therefore said to him, *and now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.*

Similar cases might be greatly multiplied, but Infants no where appear connected with baptism in the New Testament. It would indeed be wonderful if they did, for they can neither have the answer of a good conscience towards God in it, or enter into any of the ends which it is designed to promote; nor are they qualified to discharge any of the duties involved in the very constitution of the society of the faithful, into which baptism is intended to introduce a believer. Christian Churches, if constituted under the authority of the New Testament, cannot be formed of uninstructed babes, but of believing men and women, who upon baptism are united together to observe all the ordinances of Jesus Christ. Z.

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### *On the moral and religious Advantages of reading History.*

There is a strong bias in the human mind which induces some to search the records of ancient times, and to acquaint themselves with the transactions of past ages. Some, indeed, find delight in examining the sacred history comprized in the Old and New Testaments. Others read the pages of history, both sacred and profane, for the sake of amusement, and in order to pass away the time which hangs heavy on their hands, for the want of some other employment. A few, however, read for the sake of information and with a view to their improvement. By perusing the historical records of past times they acquire the knowledge of mankind, and learn how to conduct their affairs with discretion; and some from this source have taken

lessons which have enabled them to manage the concerns of Nations to the advantage of their fellow men. But after all, there are very few who derive any *Religious* improvement through this medium. That Religious advantages may be attained in attending to the history of former times, especially that recorded in the sacred volume, appears evident from the saying of Moses, *Remember the days of old and the years of many generations*. If that great Prophet was persuaded that the Israelites might have derived important benefits from a survey of the affairs of their ancestors, and of the dealings of the Divine Being towards them, surely we may acquire greater instructions, as we have a wider field in which we may range, including not only the ages preceding the time of that great servant of God, but even all subsequent generations.

1. *In the records of ancient times, we see some of the leading perfections of Deity displayed.* Omnipotence is exhibited in the Destruction of the old World—in the confusion of languages—in the overthrow of the cities of the plain—in the perdition of Pharaoh and his host in the mighty waters—in the sublime spectacle Sinai exhibited when it was touched by the Lord, as well as in many other wonders which he wrought for his chosen people. *He stood and measured the Earth: he beheld and drove asunder the Nations, the everlasting mountains were scattered, the perpetual hills did bow.* Divine Wisdom is also unfolded in over-ruling the efforts of mortals, so as to bring about events, of which they entertained no idea, or which it was their determination to oppose, and that without offering any violence to their free agency. As we see illustrated in the emancipation of the sacred tribes from the iron bondage of Egypt, and in the death and resurrection of our adorable Saviour. *He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong. He maketh the wrath of man to praise him and the remainder of that wrath he doth restrain.* What Infinite Goodness do we discover in all the conduct of God towards his creatures; and especially in his forbearance with Jews and Gentiles, in their idolatry and disobedience; while the light of Revelation was slighted by the former, and the light of nature was neglected by the latter. *Rom. i, 20 24. The time of this ignorance God winked at. Acts xviii, 30.* But let not this divine attribute embolden the sinner, (when he reads the history of ancient times) to presume upon the mercy of God too much. *Our God is a consuming fire!* The impenitent shall not be able to escape his Justice. History informs us that the Amorites were destroyed after *they had filled up the measure of their Sins.* Pharaoh did not survive the crisis of his rebellion! *The rod of God's anger was cast into the fire after it had performed its task!* Sinner, after God has used for thy Reformation, all the means which his mercy suggests, if thou wilt yet continue impenitent, thy destruction will be inevitable, *For the earth, which drinketh in the rain that*

*cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.*

II. *In perusing the History of past ages, we see the depravity of Human Nature in the most awful manner exemplified.* In almost all the transactions of mortals, we see the most melancholy instances of the total degeneracy of our race! How awfully have the children of men in all ages debased their intellectual powers *in worshipping the creature more than the Creator, who is blessed for ever?* History informs us that some nations worshipped the orb of day; others rendered religious homage to the stars. Some adored the souls of their departed heroes, whilst others worshipped the figures of constellations in which they fancied their souls resided. Hence not only several beasts, but the meanest reptiles were deemed sacred, even by some of the most polished Nations in former ages! The system of morality or rather immorality adopted by the Heathen world, clearly demonstrates, how prone to the worst of crimes is human nature, when left to itself. Self-murder, was considered as an instance of courage and magnanimity, and revenge was classed amongst their virtues! The worship of their gods was accompanied with the grossest vices. The rites of Bacchus were celebrated with drunkenness and dissipation, and those of Venus with obscenity and licentiousness. What enormous cruelties did they exercise towards their slaves and prisoners of war? And what barbarous punishments did they inflict on criminals? But above all, the worship of Moloch or Saturn was celebrated with the most horrible of sacrifices; Mothers, with frantic joy, threw their tender infants into the burning cavity of the grim idol!! The Carthagenians were frequently guilty of this enormity; and what is still more astonishing, even the Jewish Women committed the same outrages on humanity; which was one cause of the terrible calamities described in the Lamentations of Jeremiah. *see Jeremiah, vii, 31.* After contemplating scenes like these, where is the man that can lay his hand on his breast, and declare that the human heart is naturally good? No, *It is deceitful above all things, and desperately wicked.*

III. *In Sacred History there is exhibited a glorious contrast to these Abominations; declared to be the work of the holy Spirit renovating the character of man.* In the midst of this gross darkness, thro' his influence we see some rays of light; surrounded with the deepest depravity, we perceive some celestial virtues, shedding lustre through the horrid gloom! We behold Abraham and the Patriarchs, Moses and the Prophets, Paul and the Apostles, shining as stars in a benighted world. *Of whom the world was not worthy.* By which nevertheless they were considered as the *offscouring of all things*, but by heaven they were viewed as the *Light of the World*, the Glory of



the Universe. Whilst the world bowed to idols, we behold these rendering homage to the majesty of heaven alone! If many exerted themselves to keep the world in darkness, (as many still do) these and their companions were employed in diffusing divine light far and wide, and in promoting the best interests of Men. If the wicked by their cruelty anticipated the work of hell; these worthies by their benevolence exhibited the temper of Heaven.

IV. *In introducing our Minds to the days of old, and the years of ancient times, we see the vanity of this world exposed. The world and the fashion thereof passeth away.* Where are all the Generations of men who have existed at different times from the days of Adam down to the present period? They are mingled with the dust. *The places which knew them shall know them no more.* How many successions of labourers have toiled in our fields? How many generations have crossed our hills and have drank of our streams. In a little time as many generations may succeed us, to whom we shall be as unknown, as those who lived centuries past are unknown to us. What is become of the Nations once renowned for science? They are now plunged in the depth of ignorance! Where are the people who were once renowned for military deeds, so as to keep the world in subjection? They are now bound in chains, such as they once forged for others. Where are Persons who once made a great parade in the world and were the leaders of fashion? They are in the earth, and their dust is mingled with that of the most obscure! Where are the Heroes of Antiquity, who in their days filled the world with their fame, and inspired its remotest inhabitants with dread? They cannot now even defend their own dust, or prohibit the approach of the weakest of their species! *Vanity of Vanities, all is Vanity!* Let us seek a new heaven and a new earth wherein dwelleth righteousness!

V. *In the pages of History we clearly perceive the necessity of several important transactions which the Scriptures positively assure us will at last take place.* How indispensable is a future Judgment? The righteous often turn to this as a refuge from the imperfection attendant on human decisions in the present state. Men, even the best of men, are liable to mistake in a variety of important affairs. The innocent may be condemned and the guilty may be acquitted, either thro' want of evidence, or in consequence of false witness. No doubt but in the long course of ages, such circumstances have repeatedly taken place. History has frequently recorded such lamentable events. From the same source we learn the propriety of a future state of retribution. Many of the excellent of the earth have received no Reward for the most important services, in the present state. What Reward had the holy prophets for their disinterested Benevolence, and fidelity to God and Man? What Reward was conferred on the Apostles of our Lord for their indefatigable efforts to

promote the glory of God, and the welfare of Mankind? What Reward do many of the pious Ministers of the Gospel yet obtain for their most unremitting exertions in the same cause? Some have experienced nothing, but contempt and reproach from those whose eternal happiness they most diligently sought to promote! On the other hand, some of the worst characters, in all ages of the world, have not only escaped punishment, but have been put into the possession of accumulated riches and honours! This was a source of great grief to the pious Psalmist, and many others of congenial dispositions, till entering into the sanctuary, Religion discovered to them the punishment reserved for the ungodly, as well as the Rest that remaineth for the righteous, beyond the grave. Thus religion and reason join to demonstrate the absolute necessity of a future Judgment and a final state of retribution. *Verily, there is a reward for the righteous; verily, there is a God that judgeth in the Earth.*

Thus, History is well calculated to furnish the considerate mind with many profitable reflections. The information we derive from it should lead us to look well to our goings. There is no good man but stands in need of being better; there is no good man but is in danger of being made worse; (for though he cannot fall from grace, yet he is liable to fall into sin) there is no real christian who does not lament the awful bias of his mind to that which is evil; and there is no lover of Christ, but wishes to be made more and more holy and useful. *Let us be followers of them who through Faith and Patience inherit the promises.* But above all, let us imitate the perfect example exhibited in the conduct of the Son of God, and *run with patience the race that is set before us, looking to him who is the author and finisher of our Faith.* R.



### *On the application of the term sensible.*

The worldly part of mankind appear to have arrogated to themselves the epithet of "sensible;" and in general take upon them to consider religious characters as deficient in the necessary and excellent quality described by this term. This has led us to a few considerations on the subject, the result of which it will be the object of this paper to detail.

It is universally admitted that a fair definition of terms is of the greatest use in preventing misunderstanding; we therefore open with an explanation of the meaning we annex to the word sense. We distinguish by it, the faculty by which we receive impressions, deliberate upon them, and afterwards decide from them. This, which appears to be the true meaning of the word, leads to the question; what character possesses this faculty in the most eminent degree?

First, we ask, Is the man who denies the being of God, a man of sense? Surely if a sensible man feels keenly, judges clearly, and decides with precision, we cannot with propriety allow such a distinction to one who denies the existence of his Creator. For to what must we impute the idea which he pretends to entertain that the wonderful beauties of nature and the awful grandeur of creation are the productions of mere chance? To what shall we impute the ridiculous and insane jargon of "the perpetual whirling of atoms," and "the fortuitous concurrence of events," but to the absence of even common sense? We might enlarge greatly upon this head, but it appears unnecessary, for we almost doubt the existence of so depraved a being, and with the elegant and forcible Cowper, question, ——"If earth bears so base a slave."

Secondly, Does the man who disbelieves revealed religion, shew signs of being favoured with a large portion of sense? We must declare that if refusing (at the risk of his eternal welfare) to accredit a religion, whose external and internal evidences are so strong and convincing as those of the Christian faith, and depending upon the obstinate opinions formed by self-will and supported by perverseness in preference to it, be sensible conduct, then one who rejects the sacred Scriptures, is indeed a sensible man.

Thirdly, Is the man of pleasure a man of sense? It is incontrovertible that he prefers—a few years of pleasures which only pall the appetites and cloy and satiate even the most ungovernable lusts, before the cool and sober exertion and enjoyment of his rational faculties, with suitable relaxations, in time, and the perfection of mental and moral happiness in eternity. Herein we cannot perceive that he discovers any sign of possessing a superior degree of sense.

Fourthly, We refer to such as prefer the business, the distinctions, the honors, or the possessions of time, to the concerns of eternity. We do not pretend to say that these characters are totally destitute of sense. Some of them, and particularly those who seek distinctions and possessions, discover much of it, when circumstances which relate only to temporal matters are concerned; *for the children of this world are wiser in their generation than the children of light.* But as we reckon that man to possess most knowledge, whose mental acquisitions are most valuable; so also we must regard that man as the most sensible, whose faculties are engaged by the most important objects and pursuits. We are therefore irresistibly led to declare that none are intitled to the term *sensible* in so eminent a degree as the real Christian; for his sentiments and conduct are regulated by wisdom from above.

The great author of our faith has said, *unless a man be BORN AGAIN he cannot see the kingdom of God:* but he never intimated that unless a man were a philosopher, a voluptuary, or possessed of wealth, he

could not be happy in eternity. Most sensible, then is that man, who now applies himself with *all diligence to make his calling and election sure*, and he will stand in that day when knowledge shall be perfected in all, though *the unrighteous shall receive his reward, according to the deeds done in the body*.

But our antagonists not unfrequently appear to glory in the brilliancy of the talents sometimes connected with unbelief. We do not perceive the reasonableness of their boasting on this account: some of the followers of the meek and lowly Jesus have possessed abilities by no means inferior to the most splendid of their opponents. A glance at the few last centuries will shew, that if such names as Voltaire, Hume, Rousseau and Bolingbroke, are to be ranked amongst the champions of infidelity; religion has on its side, added dignity and importance to the far greater learning and abilities of a Luther, a Calvin, a Milton, Sir Isaac Newton, a Cowper and multitudes of others, whose memory will be handed down to posterity with blessings and honor.

On this interesting subject, let the Christian hearken to the divine suggestion, *Who made thee to differ?* When thou wert posting the downward road, who stopt thy mad career, impressed upon thy mind reflections on *righteousness, temperance and a judgement to come*, and taught thee to *flee for refuge to the hope set before us?* Whose almighty power converted thy soul, and constrained thee, though once *enmity against God*, to love him, to choose his service, to prefer the strait and narrow path that leads to life to the far more flowery, but fatal one, which leads to destruction? Even the holy Spirit, whose office it is to *take of the things of Christ, and shew them unto men*. To him art thou indebted for all thy faculties, and all thy talents, and in particular for the proper exercise of them. To him, then be all the glory, for ever and ever.

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W. D.

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### *On the goodness of God.*

By the term *goodness*, we sometimes mean, a *benevolence of disposition*, which leads to the communication of happiness. The divine nature is benevolence, and a disposition to communicate happiness is inseparable from God. There is as much impossibility of his being defective in this disposition, as there is of his wanting power, or knowledge, or even existence.

The sacred writings invariably represent goodness as essential to the divine nature. GOD IS LOVE. It is this perfection which engages human confidence, and renders every part of the divine character amiable in the view of intelligent creatures. The display of almighty power, universal dominion, and infinite wisdom, unaccompanied with goodness, would only generate awe, and leave the mind

without confidence and complacency in the divine character. When Moses requested to see the glory of God, he said, *I will make all my goodness to pass before thee.* Consolatory thought, the goodness of God is his glory. Nothing can be of more importance to creatures situated as we are, bearing about with us the painful conviction of guilt, than to possess correct views of his goodness. If we have defective notions of it, we shall lose some of the chief comforts of our existence. Our religious services, instead of being enlivened with confidence and hope, will degenerate into slavish fear and superstition. On the other hand, if we conceive of goodness without rectitude, it is most likely we shall indulge presumption, and sit down secure, amidst our imperfections and our sins, unmindful of impending ruin. God in the exercise of his love, is as much the friend of order, as of happiness; in the government of God these are inseparable. Though the disposition to communicate happiness is essential to the divine nature; yet the exercise of it is perfectly free. God was under no obligation to create intelligent creatures; their existence was not necessary to increase his happiness or augment his glory. A being of infinite understanding and goodness, can have no interest, and of course can be under no temptation, to do wrong, or to be otherwise than benevolent. Men are often led from the paths of rectitude and goodness, because of their limited, partial views; but Jehovah sees the end from the beginning, and therefore is not subject to the consequences of partial views. Human conduct is often influenced by the impulse of things without, but God is self-existent, and therefore at a great remove from the possibility of being so acted upon by his creatures. Defect of power and private interest, induce men to violate the laws of benevolence; but God is almighty, and therefore incapable of being disappointed or controlled; he is independent and self-sufficient, and can have no interest separate from the good of the universe.

By the term goodness, we also understand the exercise of this principle, in the actual communication of happiness.

The state of creation actually corresponds with what we have said of the divine goodness. Wherever we see power and skill displayed, we perceive the manifestation attended with benevolence and love. Wherever we see design, we see it to be not only wise design, but replete with kindness. The primary tendency of all the laws of nature with which we are acquainted, is in favour of happiness and enjoyment. The fruits of benevolence are profusely scattered throughout the world; it is therefore reasonable to conclude the divine Author is benevolent. A system so magnificent, so harmonious, and so beautiful as ours, peopled with numberless varieties of living beings all rejoicing in existence, all liberally provided for, and all enjoying blessings suitable to their natures and situations, must be the work of a good as well as almighty agent.

But it will be said, Is there not evil in the world, as well as good; and how does this accord with perfect goodness? If God had been perfectly good, would he not have excluded from the creation every sigh and every groan? To which it may be replied; the evil that is in the world bears no proportion to the good. We must judge of the divine character by what *prevails* in his works, and this without doubt is happiness. Many individuals suffer pain, and groan under heavy calamities; but this is by no means the general state of Creation. Pain and distress are out of the common course of nature; and this causes them to be over-rated and magnified. Happiness is the rule, misery is the exception. Were the order of things otherwise; our attention would be called to examples of health and competence instead of disease and want. One fit of severe indisposition is remembered and talked of during the whole of life, while many years of health and comfort are regarded as common place mercies. Supposing that misery had been the design of God in creation, the state of the world would have been the reverse of what we see. The common state of being would have been dejection and anguish, not ease and enjoyment. The lower parts of creation instead of ministering to our comfort, would have been made to harass and distress us. The fields instead of being objects of cheerfulness and beauty, would have presented nothing but gloom and deformity. Every taste would have been bitter, every sound a scream. The great luminary of the day, instead of cheering as with light and genial warmth, would have dazzled and confounded our sight, and scorched us whenever exposed to his rays. Our imagination would have been filled with pictures exciting perpetual alarm and terror and affright. Our minds would have been the seat of dejection and melancholy, and our reason would have served only to convince us of our wretchedness. Such had been the state of the world, had it been made for misery, but its real state is totally different, and hence we conclude the Maker of it is good. *Verily God is good.*

This is the dictate of reason, the language of nature, the testimony of experience, and the voice of revelation.

A prospect here offers itself to our view the most extensive and delightful. All nature is replenished with the effects of uncreated and everlasting goodness. Countless myriads of living beings, brought forth by one munificent parent to participate his bounty; all dependant on his power, and provided for by his care. The sea and rivers are stored with numberless creatures, whose capacities are suited to their situation. The air likewise, has its various tribes of birds and insects, blest with animation, activity, and enjoyment. The earth is appropriated to other orders of beings, who have suitable and abundant provision made for them. He makes the sun to shine upon them; his bounty supplies and his power protects them.

*O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.*

Man is a wonderful instance of the goodness of the Creator. He has sources of superior enjoyment, he is delighted with the perception of order, harmony, and beauty. His memory recalls past scenes of pleasure, and history make the transactions of remote ages move in succession before the eye of his mind. He can look forwards into futurity, guard against the evils to which he is exposed, or alleviate present inconveniences by the anticipation of future bliss. His language makes known his thoughts to another and opens to him the benefits of social intercourse. He is endued with benevolence by which he is prompted to the good of his fellow men, and by mitigating their sufferings he augments his felicity. His faculties are enriched with reason by which he can compare ideas, draw inferences, and ascertain truth.

It is true, our privileges may, through our imprudence and sin, become the cause of evil to us. But we must not charge this on the goodness of our Maker. What is base and sinful belongs to ourselves; but what is wise and good is from above, from the father of light. Liberty, language, and reason are some of the greatest blessings we can enjoy; though often, through our perverseness, productive of innumerable distresses. Fire, air, and water, are unspeakable benefits, though they sometimes are the occasion of great calamities. We should judge of every gift by its tendency and general effects, and not by any accidental consequence. If you look to the bad effects of reason abused and passions ungoverned, you ought not to censure the Creator on that account. Would you have had the world made in such a manner, as that wickedness should go unrestrained and unpunished? Had this been the case, you might then have had reason to doubt the goodness of its Maker.

A great part of the evil in the world appears to be the necessary means of good. Hunger is necessary to put us upon taking food. The pain arising from a wound or disease is necessary to engage us to take proper care of our health. Without such sensations, we should be in danger of neglecting ourselves, and of perishing by every malady and every accident. In like manner, the pains of conscience, self reproach, and remorse, are necessary to restrain us from evil. These are to be viewed in the light of remedies for evil, preservation from danger and moral misery. Instead of forming an argument against the divine goodness, they are directly in its favour.

The divine goodness, like all other attributes of Deity, must in many respects, be incomprehensible to us. There is no subject from which we are apt to argue more unreasonably than from the goodness of God. It would be strange indeed, if we could conceive how the affairs of the world ought to be administered; or if creatures, with our narrow powers, were to meet with no difficulties in contem-

plating the measures taken by infinite wisdom to bring about the good of the universe. We should guard against expecting that the divine goodness in every instance, should produce the greatest possible effect. If goodness is the general character of the divine operations, we should be satisfied. We are not less unqualified for governing worlds than we are for making them; yet this is what, in our efforts to be wise, we are continually aiming at! Let us seek an acquaintance with our vanity and nothingness, that we may adore the operations of infinite intelligence. *O the depth of the riches, both of the wisdom and knowledge of God!*

It is of particular importance that we should consider the goodness of God, as invariably under the direction of rectitude; otherwise we shall be in danger of entertaining very groundless expectations from it. Divine goodness, when intelligent creatures are the objects of it, is not a disposition to make all happy, indiscriminately; at any rate and by all means. Were this true, it would cease to be an excellence becoming a being perfectly wise and holy. In the whole of the divine conduct, we shall perceive that it is directed by a regard to rectitude, an aversion to moral evil. "It maintains the strictest regard to the rights of immutable truth, to the claims of penal justice, and to the honour of Jehovah's government."

But the goodness of God shines transcendently glorious in the gospel of his grace. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. This was an instance of goodness beyond all comprehension and praise. No figure can fully illustrate, no language can fully express, the most capacious mind cannot comprehend, the magnitude and the freeness of the love of God in the gift of his dear Son to save ungrateful, rebellious man.

When mankind had corrupted their ways and lost the knowledge of God, Jesus descended from heaven, to be their light and to redeem them from all iniquity. Thus he pardons the guilty, liberates the captive mind, supports the afflicted, gives hope to the dying, delivers from hell, and exalts to glory. O that the goodness of God may suitably affect our minds and influence our conduct. O Christian, let the benignity of God engage your confidence, and tranquilize your mind amidst the painful vicissitudes of human life. The government of the world is not left to an unwise, or an unkind, ruler, but the LORD reigneth, let the earth rejoice. Infinite goodness is at the head of the universe. He directs all events in the best manner and for the best purposes. He makes *all things work together for good to them that love him*. What have you to fear from the dispensations of a providence in which essential goodness reigns. Is there not every thing in the perfections of God, his promises, and the œconomy of his covenant, to engage your confidence? *O taste and see that the lord is gracious; blessed are all they that trust in him.*



How base and deformed does sin appear in the light of Jehovah's goodness! What is sin but an abuse of his benevolence? It is ingratitude to a Being who is always doing you good. It is slighting and offending your best friend and constant benefactor. The thought of your numerous offences against him should humble and abase you all the days of your life.

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### On the Value of the Soul.

Matthew xvi, 26.

*What is a man profited if he gain the whole world and lose his own Soul? or what shall a man give in exchange for his Soul?*

Such was the solemn language by which our Lord supported his disciples under the afflictions they endured for his sake, and for an attachment to his cause; for he it observed, he never made converts without putting them in full possession of all they must expect to endure. Before they enlisted, he acquainted them with the terms of discipleship, and always placed the Cross as the foundation for the Crown. *Then said Jesus unto his disciples, if any Man will come after me, let him deny himself, and take up his cross and follow me, for whoso will save his life shall lose it, and whosoever will lose his life for my sake, shall find it; for what is a man profited if he gain the whole world and lose his own Soul? or what shall a man give in exchange for his Soul?* By this language we are instructed,

I. To consider the value of the soul. We may learn its worth by referring to four objects, Its own intrinsic excellence—The means employed for its redemption—The exertions made by both worlds to possess it—and the eternity of its duration.

1. Its own intrinsic excellence. The Soul is of a noble descent, from the father of Spirits; it is the breath of the Deity, for *God breathed into his nostrils the breath of life, and man became a living Soul*; it is a spiritual immaterial principle, it is that by which we reason, compare, decide, it is that which distinguishes us from the brutes that perish, and renders us accountable at last. Attend likewise to the several properties of the Soul. The Understanding crowned with radiance, and encompassed with light. The Will sitting like a queen upon her throne, swaying the sceptre, with all the Affections attending upon her. How capacious its powers; how extensive its comprehension. The operations of the Soul are undiscoverable, *for no man knoweth the things of a man, save the spirit of man which is within him*. It is capable of bearing the Image of God, of enjoying him forever. It is the excellence of the soul that gives value to the promises, to ordinances, and to the Gospel Ministry. The thought that leads us to rise superior to our difficulties is, *he*

that winneth SOULS is wise, and they that turn many to righteousness shall shine as the Stars forever.

2. Consider the means employed for its redemption. *The Redemption of the Soul is precious, because it ceaseth forever, no man can redeem his friend, or give a ransom for the life of his brother.*—Look to heaven and there behold the adoration that is paid to the once suffering Redeemer, from the glory of the person judge of the dignity of the offering. Look at the types and shadows that introduced him, the ceremonies that depicted his sufferings, and from the grandeur of the preparations, learn the value of the sacrifice. See him on Calvary, estimate the agonies of the Saviour in the hour of his crucifixion, and from the cup put into his hands, judge of infinite value of those Souls it was designed to redeem. That misery must indeed be great to which they were exposed, when God saw fit to require the sacrifice of his own Son for their redemption; and that glory must be indeed great to which he means to exalt them, when this alone could purchase it.

3. Both worlds are engaged in the pursuit of it. *Satan goeth about as a roaring lion seeking whom he may devour*; he is in quest of the soul, all his plans and schemes are formed for the destruction of this object. And every inhabitant of heaven is interested in its salvation. *There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance; Christ came to seek and to save them that were lost.* This animated all his exertions, this was his grand support thro' all the difficulties he endured; this led him to weep over Jerusalem when he approached it—*for it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect thro' sufferings.*

4. Consider the eternity of its duration. It is a point that runs parallel with eternity. It is a spark kindled from the divine altar which can never be quenched. The time will shortly arrive in which the body must return to the earth from whence it was taken, and every member cease its respective operation. *Our fathers, where are they? and the prophets do they live forever?* We have the seeds of death in our veins, that we should not trust in ourselves, but in him that raiseth the dead. Empires and Kingdoms will soon decline, and time itself shall be no more, but never will there come a period in which this immortal principle shall cease to exist. We might mention many proofs of the immortality of the soul: such as its nature, particularly its immateriality, its passions and appetites, especially its love of existence, how it recoils at the thought of dissolution, shrinks back and startles at destruction.

'Tis the Divinity that stirs within us,

'Tis heaven itself that points out un hereafter,

And intimates Eternity to Man—

We might prove it from the goodness and wisdom of the supreme Being, whose character is concerned in its duration—but the greatest proof appears to arise from the *progress* of the soul towards perfection without a possibility of enjoying it. Brutes are soon satisfied; and were there ever to come a period in which the soul had no object after which to grasp, we might conceive a possibility of its annihilation. But can it be supposed that a thinking being, that is in perpetual progress of improvement, and travelling from perfection to perfection, after having just looked upon the works of his Creator, and made a few discoveries of infinite goodness, must perish at the first setting out, and in the very beginning of his enquiries?

II. *The soul is in danger.* And the loss of it will be peculiarly dreadful, for it will consist in banishment from God.

'Tis to be banished from our God,  
And yet forbid to die;  
To languish in eternal pain,  
Yet death for ever fly.

God is the only portion of the soul, it can only be satisfied from his fulness. Man has endeavoured to obtain happiness from other sources, and by habit he has acquired a capacity to receive momentary gratifications from them, but his true portion is God, and he never answers the grand end of his creation till under the influence of Grace, he says, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* How great must be his loss, who is everlastingly banished from the grand source of all good!

The loss of the soul is dreadful, for it is the loss of every thing which is capable of *receiving or imparting enjoyment*, and the most important consideration to affect us is, the loss is irrecoverable. The soul once lost is lost forever. For altho' Salvation is now preached, and Christ is exalted to bestow it, and God is *not willing that any should perish, but that all should come to repentance*, yet, when this accepted time is lost, 'tis lost forever, and the welfare of the Soul is gone, beyond redemption.

III. Therefore could we gain the whole world, it would not prove an equivalent for the loss of one Soul. *For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?* The Question has already received its solution, and the impossibility of finding an equivalent appears upon the very face of it. So far from being a gainer by the exchange of a soul for a world, a man would be an infinite loser. This will appear if you consider the World in its utmost extent. Alexander was called the conqueror of the world, tho' his conquests extended over but a few countries, and a *very few*, when you take into the account those vast and superior regions since discovered; but suppose ALL its pleasures and conveniences were at our command, on what

an uncertain tenure should we hold them, we should not be Lords and Possessors, but servants, accountable to another both for their continuance and their use, and farther, how little of it we could possibly enjoy. Our enjoyment of what we *now* possess is very circumscribed, *When goods increase, they are increased that eat them; and what good is there to the owners thereof, save the beholding of them with their eyes?* Having food and raiment is not only proper ground for contentment, but often injures it, and those generally enjoy more who have only a supply for their use, and conveniences of life, than those who have fulness of bread, and to necessities have added superfluities.

One of the greatest sources of pleasure is the pursuit of something valuable, but he who should have obtained the whole world, like the conqueror before mentioned, would sigh for another. What a fatal purchase then are such characters making, who sacrifice their Souls for the World! Thus we have taken the subject upon the largest scale, but how *small a portion* of the world can possibly fall to the lot of any individual. Among the numerous troops that throng the way to hell, there is not one that ever made so *good* a bargain. The generality of mankind damn their Souls for much less than a world: for the gratification of some lust, or the pursuit of some foolish pleasure. If the whole world is not an equivalent for the Soul, surely to sacrifice its welfare for a trifling part of it, manifests the most egregious madness.

The subject suggests many serious Reflections.— It admonishes Ministers of the solemn and important engagements into which they have entered, *We watch for souls as those who must give Account*, our wisdom consists in winning Souls to God.

We watch for Souls, for whom the Lord

Did heavenly bliss forego;

For Souls who must forever live,

In rapture or in woe.

How this should stimulate us to place their salvation always before our eyes; to make *that* the grand object of our labours and prayers, night and day; sacrificing every other concern for this, remembering, *they that turn many to righteousness shall shine as the Stars for ever and ever.*—The Value of the Soul should stimulate Christians likewise to use every mean for its salvation, both in those who are more immediately connected with them, and the world at large; for those who feel the worth of their own Souls, never can be insensible to the Souls of others. This subject also urges the sinner to flee from the wrath to come. What a foolish risk is he running, who is pursuing the world to the neglect of his eternal welfare! He is purchasing vanity and vexation at an infinite price.

*Plymouth.*



*A hint to Preachers.*

Extract of a letter from a friend.

Remember, we do not mount the pulpit to say fine things, or eloquent things, we have there to proclaim the good tidings of salvation to fallen man; to point out the way of eternal life; to exhort, to cheer, and to support the suffering sinner; these are the glorious topics upon which we have to enlarge. And will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let every eloquent preacher beware lest he fill any man's ear with sounding words, when he should be feeding his soul with the bread of life!—Let him fear, lest instead of honoring God he should honor himself! If any man ascend the pulpit with the intention of uttering a *fine thing*, he is sinning against God and the Souls of Men. Recollect, however, that there is a medium, and that vulgarity and meanness are cautiously to be avoided, but while we speak with propriety and chastity, we cannot be too familiar or too plain.

OBSERVATOR.

*Extract from Dr. Gill.*

Mr. Editor.

I was highly gratified in seeing announced in your work, a new edition of the Exposition of the Old and New Testament, by the late learned and pious Dr. Gill. I have heard it remarked that there is a great sameness in the different parts of his Commentary, and that he makes History, Poetry, Prophecy, Moses and Samuel, as well as Matthew and Paul give illustrations of the Covenant of Grace. In short, that he saw this Covenant in every thing. Perhaps this (so far from being a defect) was a happy attainment. I read of one who, referring to the same subject, late in life, exclaimed, *It is all my salvation, and all my desire*. I can wish no greater happiness to your readers than that they may see the hand of a Covenant God in all that passes around and within them. But I am aware that some admirers of Dr. Gill have not entered into his Scriptural Views respecting the practical holiness of the Christian dispensation. Connected with this subject, you will greatly oblige me by inserting the following extract from his works; the perspicuity, precision, and justness of his remarks are past all commendation. Wishing they may be attended with a divine blessing,

I am your's respectfully,

Feb. 19, 1809.

JUVENIS.

On 1 *Timothy*, i, 8. *The law is good, if a man use it lawfully*: The Dr. says "There is a lawful, and an unlawful use of the Law.

it is used unlawfully when men seek to obtain life and righteousness by it; for the Law cannot give life, nor is righteousness by it; nor can men be justified by the works of it, in the sight of God; for no man can perfectly keep it; there is not a just man that does good and sins not: but it is lawfully used when obeyed in faith, from a principle of love, with a view to the glory of God, without any selfish and sinister ends, Which leads me to consider more particularly, The uses of the Law both to Saints and Sinners. 1. To Sinners, (1) To convince of sin, sin is a transgression of the Law, by which it is known that it is sin, being forbidden by the Law. By the Law is the knowledge of sin; not only of gross actual sins; but of the inward lusts of the mind; I had not known lust, says the Apostle, except the Law had said, Thou shalt not covet, Rom, iii, 20, and vii, 7, Yet only as it is used by the Spirit of God, who holds it up to a mind enlightened by him, whereby it sees the sinfulness of it; for it is the Spirit's work savingly to convince of sin; which he does by means of the Law. (2) To restrain from sin. Of this use are the laws of men; hence civil magistrates are terrors to evil doers; so the Law, by its meapaces, deters men from sin, when they are not truly convinced of the evil of it, nor humbled for it; though by such restraints it does but rise and swell and rage the more within, like a flood of water stopped in its course. (3) To condemn and punish for sin; for sinners it is made, and against them it lies, to their condemnation unless justified in Christ. 1 Tim, i, 9, 10. It accuses of sin, charges with it; brings evidence of it; stops the sinner's mouth from pleading in his own cause; pronounces guilty before God; and curses and condemns; it is the ministration of condemnation and death; and its sentence takes place where the righteousness of Christ is not imputed. 2. It is of use to *Saints* and *true believers* in Christ (1) To point out the will of God unto them; what is to be done by them, and what to be avoided; to inform them of, and urge them to their duty, both towards God and man; for in that the whole of it lies. (2) To be a Rule of Life and Conversation to them; *not a Rule to obtain Life by, but to live according to; to guide their feet, to direct their steps, and to preserve them from going into bye and crooked paths.* The wise man says, *The commandment is a lamp, and the law is light,* Prov. vi, 23, And the wise man's father says, *Thy word is a lamp unto my feet and a light unto my path,* Ps, cxix, 105, (3) It is a glass, in which a believer, by the light of the Spirit of God, may see his own face, what manner of man he is; how deformed, how carnal and corrupt, when compared with this Law; and how far short of perfection he is in himself; *I have seen an end of all perfection,* says David, *Thy commandment is exceeding broad;* to which the imperfect works of man are not commensurate; hence good men are sensible that their own righteousness is insufficient to justify them before God, it being but as rags, and those filthy ones.

Hence, (4) They are led to prize and value the righteousness of Christ, since that is perfectly agreeable to the holy and righteous Law of God; yea, by it the Law is magnified and made honourable, wherefore they desire to be found in Christ, not having on their own righteousness, but (his; who is the end of the Law for righteousness, to every one that believes.)'

### *A recent Instance of the Intolerance of a Spanish Court of Inquisition.*

*(An extract from a german publication.)*

Mr. Weise was a literary but an unfortunate German, who after having suffered extreme hardships in different parts of Germany and Switzerland was prevailed on by several respectable friends to retire to Barcelona in Spain, where he was immediately employed as a private Tutor in the English and German languages. He had scarcely time to tranquilize his mind, agitated by the difficulties he had recently experienced in Germany, and to cherish the pleasing anticipations his present circumstances seemed to sanction, when he was surprised by the appearance of a servant of the Inquisition, who commanded him to appear immediately before the Holy Court. "No words," says Weise, "can describe the horror that came over me on receiving this tremendous summons. I accompanied the Servitor. On approaching the Court, there was every thing in the exterior appearance of the building calculated to increase my fears. It stood alone, and tho' the cathedral church and the episcopal palace were in the vicinity, the only entrance to the Inquisition was by narrow and irregular passages, on each side of which were houses inhabited by the people of the Court. On my arrival I was conducted thro' several passages and chambers before I came to the one in which the court was assembled. My arrival was announced and I was commanded to make my appearance immediately. The room was spacious and elegant; the state of my mind however prevented my making any particular observations, as on my entrance I recognised the Inquisitors, three in number, all secular Priests. The first Inquisitor sat on a chair hung with red velvet, and elevated above the others, who sat, one on each side of him. An officer of justice, a secretary, and a registrar were also present. The principal Inquisitor addressed me in the Latin language, and demanded who I was? my name? the place of my birth? he then enquired how long I had been at Barcelona? and what was my object in coming thither? On my answers to these he proposed another question in which my liberty was deeply interested, *Of what religion I was?* I paused,—

and endeavoured to wave a direct reply, by observing that I felt surpris'd on being now asked the question for the first time, having already resided several weeks in Barcelona. This produced the following conversation.

*Inq.* This is not to the point, I demand a categorical reply.

*Weise.* I was born and educated by honest parents in the Lutheran religion, but in the year 1782 at Prague, in Bohemia, I united with the catholic church with many reservations.

*Inq.* With many reservations! Pray what were those?

*Weise.* That I would neither abjure nor espouse any sentiment but on the conviction of my understanding.

*Inq.* And what were those opinions which did not produce the conviction of your understanding?

*Weise.* Those which did not appear to me to be founded on the Bible, on reason, or church-history.

I was desired to state these, upon which I mentioned the infallibility of the Pope; the right of the church to decide in matters of faith; the impossibility of being saved out of the church, &c. it was then demanded whether I ever had embraced and avowed these dogmas, and whether I would now embrace them? To the first question I replied in the negative; to the latter I said I would embrace them as soon as I was convinced of their truth, for the reception of any opinion can only follow my perception of its truth.

*Inq.* Very good! But has no one yet convinced you of the truth of these doctrines of our church?

*Weise.* No.

*Inq.* Have you ever seriously considered them?—Have you ever availed yourself of an opportunity to seek instruction from any learned man of our church?

*Weise.* I have read frequently and thought much on these subjects; I have also often conversed on them with catholics and other learned men, but I have not hitherto been able to discover the truth of these doctrines.

*Inq.* If nothing more prevents your being convinced of the truth, we shall not despair of your conversion, provided you do not resist the influence of the Holy Ghost."

Upon this a canon was appointed to effect the conversion of poor Weise, and he was dismissed for the present. He hastened to his friends who waited the result with great anxiety, most of whom urged him to confess himself a catholic, as the only preventative of his ruin. On the appointed day, a long dispute took place between Weise and the Dean, the result was Mr. Weise remained an unbeliever still. Eight days, however, were allowed him to decide on the question; whether or not he would embrace the holy catholic religion? at the expiration of this term he was again obliged to make his appearance before the Holy Court. The inquisitor



received him with politeness, and desired to know if he were prepared to embrace and confess the doctrines of the Church. "To this question," says Weise "I made no reply. I turned pale and my countenance sufficiently indicated the unconvinced state of my mind."

Presuming, however, on the success of the Dean, one of the Inquisitors endeavoured to encourage him to avow his conviction. "Be not ashamed," said he, "of a confession which reflects the highest honor on your head and your heart, as well as insures you peace in the present, and felicity in the future world. The grand virtue our Church demands, is a renunciation of your former errors, in order to a reception of the blessed doctrines of the holy Church, taught by the holy Spirit himself. Tho' the humility requisite to such a renunciation of your former prejudices be painful to exercise, yet for your encouragement, remember the only begotten Son of God denied himself, in order to produce a pattern of humility and subjection worthy your imitation."

By this time, however, poor Weise had rallied his spirits and to the surprise of his judges addressed them to the following effect.—"Venerable Fathers, pardon an honest searcher after truth, who is compelled to confess that notwithstanding every effort, much close reflection, and fervent prayer, he still remains unconvinced of the truth of the doctrine of your Church. Do not condemn me. I prostrate myself at your feet. I beseech you to leave me to my conviction. God, who according to the doctrine of his word, is the Father of the Spirits of all flesh, loves his creatures, even those without the pale of your Church, otherwise he would extirpate the men whom you deem heretics. Why should we not be imitators of God, and grant to each other the same toleration he allows to his creatures?"

This address, however, did not succeed. The principal Inquisitor commenced an angry dispute with Weise, and the only favour the unfortunate man could obtain was, leave to hold another conversation with a secular Priest, appointed as Commissary on the occasion. When it terminated, he reported that Weise remained an obstinate heretic. The Servitors were dispatched, and Weise was hurried into the presence of the Court. He was commanded to give a peremptory reply to the question, "Will you embrace the Roman Apostolic Catholic religion?" On his stating the impossibility of his doing it without hypocrisy, "Away with him to yonder prison," said the Inquisitor to the servants of the Court. "Venerable Father," exclaimed Weise, "do not imprison me, suffer me to leave the Country, I will sojourn elsewhere. But if you are determined to exert your power, I am in your hands. The Inquisitor continued his directions to the servant. Let him have no communication with his friends, provide him with a coverlid, let him be allowed 12 quartos for his daily maintenance, but no wine." On this he was hurried away

to a gloomy prison, with a mind brooding on his melancholy prospects. Their efforts however for his conversion did not cease. A Priest visited him almost daily for that purpose. After remaining some time in this situation, the influence of his friends, who were some of the most respectable inhabitants of the city, procured his release, on condition that he would immediately embark on board a vessel bound for Genoa. A Guard accompanied him on board, the wind was favourable and thus opportunely conveyed this inoffensive man as from the fangs of a merciless beast of prey.

The readers of this and similar instances of the intolerance of a Spanish Court of Inquisition will mark the war now carrying on in that unhappy country with fervent prayer, that he who is *the head over all things to the Church* will so control the unjust and sanguinary invasion of the Emperor of the French, as to make it subservient to the demolition of an institution unparalleled in disgrace, superstition and cruelty. A Paragraph in the tenth Bulletin, issued by Buonaparte from the army in Spain, is so remarkable as to deserve insertion. "The reign of the Inquisition is at an end. Its revolutionary tribunals will no longer disturb any country in Europe. In Spain, as well as at Rome, the Inquisition shall be abolished, and the horrid spectacle of the auto-da-fes\* shall be repeated no more."

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### *Address to Believers.*

A venerable Father in Christ having sent us the following Address, its peculiar suitableness to the present state of things induced us to give it an immediate insertion.

To all who are beloved of God, and called to be Saints.

Dearly beloved,

The time is come when men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Fearing lest your minds should faint in this day of adversity, I write to you the following thoughts.—It is written by Paul to the Hebrews, xiii, 5, 6. *Let your conversation be without covetousness, and be content with such things as you have, for he (God) hath said, I will never leave thee nor forsake thee.* Resting upon this promise you may holdly say, *the Lord is my helper, I will not fear what man shall do unto me.* Herein you and I are called to Paul's humble conduct, *in every state therewith be content.* This is our duty as men, being the subjects of God's moral and providential government. For the kingdom is the Lord's, he governs among

\* Burning of Heretics out of zeal for the faith.

the nations; and he is righteous in all his ways, and holy in all his works. None of us ought to complain, for it is of the Lord's mercy we are not consumed. But much more is it your duty, whom the Lord hath translated out of the kingdom of darkness into the Kingdom of his dear Son. Contemplate your relation to God; you are his chosen generation, his royal priesthood, his holy nation, and peculiar people to shew forth his praise. You are his sons and daughters, redeemed by his blood from all your sin and all its consequences, and being called by the Grace of God, you are evidently the heirs of God through Christ. The promise is therefore to you, *I will never leave thee nor forsake thee.* In this promise all others are contained, and all are ratified by the blood of Christ, which is the blood of the everlasting covenant; and God for their fulfilment hath confirmed them with an oath, that by these two immutable things in which it is impossible for him to lie, ye, who have fled for refuge to the hope set before you, might have strong consolation. With you, therefore, God will abide in floods and in flames, and will strengthen you, help you, and uphold you with the right hand of his righteousness. No evil can touch you, neither can plague come near your dwellings, for all things work together for good, to you and all who love God and are the called according to his purpose.

Now therefore, ye lambs of the Lord's flock, remember he is your Shepherd, *you shall not want.* Altho' the Lord may take away the whole stay of bread, and the whole stay of water; altho' he may take away the mighty man, the man of war, the judge and the prophet, the prudent and the ancient, yet it shall be well with the righteous. Make your boast in the Lord, face the enemy who would persuade you to despair, boldly say God is on my side, I will not fear. Men and Devils are all under the control of him who hath loved me and given himself for me; and will he leave me in distress? No, I am a branch of his inheritance, and he is to me a wall of fire round about. Be careful for nothing, but in every thing by prayer, supplication, and thanksgiving, let your request be made known to God, and your minds in all storms shall be kept in the peace of God that passeth all understanding. As lovers of God, of peace and truth you have long prayed that the Kingdom of God might come, that his will may be done on earth as in heaven. God is now answering your prayers. He has taken unto him his great power and is removing his enemies from their high places, and dashing them to pieces. He will shortly be on his throne and set the mountain of his house on the top of every mountain, and there shall be none to hurt or destroy in all his holy place. Now will he reign gloriously amongst his ancients. Rejoice in the Lord, and let patience have her perfect work, that you may be perfect and entire, lacking nothing.—And now

Brethren, I commend you to God, and to the word of his grace,  
which is able to build you up and to give you an inheritance among  
them that are sanctified. I am,

Yours in the kingdom and patience of Christ,  
MAYSON.

*The Times, or Prophecy and its Fulfilment.*

Hark! Through the skies huge thunders trembling roll,  
And clashing arms resound from pole to pole:  
The sword unsheath'd boasts her ten thousands slain;  
And war's fierce engines howl across the plain.  
Woe to the earth, the hour of woe is nigh;  
And groaning nature heaves th' oppressed sigh.

The Dragon late in papal power arrayed,  
Did in his wrath the Church of Christ invade;  
But he that reigns omnipotent on high,  
Now sends his Gabriel from the upper sky,  
With heavenly power to save it from the foe,  
And on themselves to hurl the fatal blow.

"Rise, take thy rod, and stretch it far around,  
"Measure the altar, and the temple bound;  
"Preserve the saints within the arms of love,  
"Till I shall pour my fury from above!  
"Behold! I come in anger to explore,  
"To sweep my garner, and to purge my floor,  
"To tread the outer court beneath my feet,  
"And drive from earth, in wrath, the papal seat,  
"Down to the dark abodes where Satau reigns,  
"With all his legions, bound in fiery chains,  
"To share their woes, and wait for fiercer pains:  
"Zion shall then in songs of triumph sing,  
"And Israel shout the victories of her King."

Lord haste the day, cut short the gloomy hour,  
And give thy gospel universal power.  
Say to the sword, "it is enough! Be still!  
I have avenged my saints, and done my will."  
Then peace shall o'er the world her sceptre sway,  
And Judah hail the great sabbatic day.  
Angelic hosts, with golden harps shall join  
The Jew and Gentile's anthem so divine.

J. S. A—

## Obituary.

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### CAPTAIN BROAD.

To the Editor of the Baptist  
Magazine.

My dear Sir,

A few days ago the great head of the church in infinite wisdom diminished the number of my friends, by taking to himself a worthy man, with whose conversion and death some circumstances are connected, that have considerably interested my own feelings, and I am ready to hope a communication of them will not be unacceptable to your readers. I therefore send you the following brief sketch of his life for insertion in your miscellany.

The name of my deceased friend was **BROAD**, he was born in the year 1772, in the parish of Kenwyn, Cornwall. His earlier years were employed in the neighbouring copper mines. He was remarkable for a fine musical ear, his voice was admirably adapted to the bass part, and his skill as a player on instruments introduced him into the miner's regiment of militia as an assistant in the band; he was also a serjeant in the same corps.

It was during his military avocations that his religious convictions commenced. Exposed to the temptations incident to a soldier's life, and daily witnessing the dissipations of the mess-room, he turned a wishful eye to his native country, and sighed for his original humble occupation of a cornish miner. He who is head over all things at length granted him the desire of his heart. Disgusted with the vanities he had witnessed, he resigned the weapons of war, and reassumed the implements of a miner, to labour for the

support of an increasing family. He also resolved to perform the vows he had made to be the Lord's. Original prejudices led him among, the wesleyan methodists, whose societies in this neighbourhood are very numerous. His unimpeachable morals and concern of heart on religious accounts, easily procured him admission into one of their classes. He remained in this connection till a painful occurrence excited his disgust, and induced him to have his name erased from the class list.

About this time a volunteer corps was raised in the town, and his skill in the training service induced a gentleman who held a commission in the regiment to persuade him to wear the sword again, in order to assist in training the volunteers. By the liberal exertions of the same gentleman he was at the same time appointed a captain in Dolcoath, one of the largest copper mines in the county. His retiring from the methodist society and attending on the parade (unhappily fixed on the day which God has commanded to be kept holy, and at an hour which interfered with the service of the sanctuary) appear to have stifled those convictions he had before felt.

He attended occasionally at the baptist chapel, and his skill in singing and as a composer of music rendered him a valuable acquisition to our infant cause. A circumstance, however, occurred which soon prevented our deriving farther advantages from his voice as a singer. On a certain occasion, in the discharge of his duty as a captain in the mine, he came in the middle of the night from ex-

aining its parts, nearly 1200 feet perpendicular beneath the surface; and being extremely weary, after changing his wet clothes, he imprudently made a pillow of them, and fell down overpowered with sleep. The consequence was a cold which settled on his lungs, and eighteen months afterwards brought him to the grave.

Alarming symptoms of incipient consumption rekindled his former spiritual concern. It was at this time my intimacy with him commenced. He first disclosed the distress he felt at an experience meeting; the anxiety he manifested, the simplicity with which he told us all his heart, and the obscurity of his views of the way in which a sinner can be just with God, excited a strong interest in his case. It was soon apparent that the cruel disorder had taken too fast a hold to be eradicated by the hand of medicine. I visited him, and was concerned on perceiving the tenacity with which he retained the notion of his own integrity, and the little interest he appeared to feel in the righteousness of God our Saviour. I put into his hands the well known book called "the refuge" by Mr. Serle, which I did with some apprehension that a work in which the doctrines of grace are so strongly asserted might produce disgust in a mind apparently not enough aware of its need of the Saviour's merits. In this, however, I was happily mistaken, as about this time, and principally, I suppose, by this book, the divine Spirit so clearly enlightened his mind, that the sudden change in his views of the gospel surprised me. He spoke with the precision of an apostle on those doctrines, in which before, like all unenlightened men, he discovered the ignorance of an idiot. My duty in visiting my sick

friend, now became an interesting privilege. His mind, naturally vigorous and strong, yielding implicitly to the glorious gospel of the blessed God, was kept in perfect peace. His faith in the promises and the divine government enabled him to resign his large and helpless family, without any fluttering prospects before them, into the hands of his covenant God; and he cheerfully submitted his own person to the disposal of his heavenly father, willing either to live or to die. He was sometimes favoured with an ecstasy of joy, and then he would sing as long as he had strength to modulate his voice.

On one occasion the peace of his mind was awfully disturbed. A person had proposed a question to him, and tho' of no particular consequence, in the confusion of the moment he said, *no*, when he should have replied, *yes*. The consequent distress of his mind was inexpressible. To use his own expression, it was as if "all hell were let loose on his conscience." He continued inconsolable for nearly a fortnight, wishing he could recal the expression that, in an unguarded moment, had passed his lips. Ruminating one day on the guilt of his sin, he fancied he saw before him a person of an aspect more lovely than he could describe, who with a countenance and attitude expressive of the greatest tenderness, received him to his arms. The distress of his heart vanished in a moment. All this was doubtless imaginary: such, my friend, who was by no means prone to enthusiasm, considered it. But then he thought, and so do I, that it was the work of an imagination under the kind influence of his heavenly father, who mercifully adopted this method to remove sorrow from the

heart of his penitent dying servant. He retained as keen a conviction of the coil of the sin as ever, but he never after had the least doubt of his forgiveness.

As the hour of his departure drew nigh he seemed to dread nothing but an impatient spirit. He longed to depart—the moment at length arrived—possessing an athletic constitution, tho' severely ravaged by consumption, he suffered much in the breaking up of nature. In the last struggles he once or twice exclaimed, "sharp, sharp—the conflict is sharp." His countenance and his broken expressions, however, declared the happy state of his soul. He made one or two efforts to open his eyes, whilst closing in death, and succeeded in throwing a momentary vigour into them while he cried out in a tone of triumph, "Away, begone," (probably alluding to the enemy of souls) "he is come, he is come; my heart's delight—come Lord Jesus, come quickly." In this manner my dear friend died in the Lord.

Competent judges are of opinion that the musical compositions of Capt. B. possess an original cast, and a melody that would render them very popular in our Congregations. It is therefore in contemplation to publish a collection of them for the benefit of his widow and seven young children.

I remain, my dear sir,

Yours sincerely,

Redruth, W. H. ROWE.

Jan. 28, 1809.

#### MR. JELLYMAN.

Mr. Joseph Jellyman (many years a deacon of the particular Baptist Church at Downton Wilts,) died Nov. 26, 1808. in the fifty ninth year of his age.

He was a man of no ordinary character—the various incidents of his life were of a very prominent kind. His father dying, left a widow and a large family unprovided for, but he early and laboriously exerted himself, being never better pleased than when by the fruit of his industry, he could relieve a mother's woe, or supply a brother's need.

Compassion for the poor and a desire to relieve the distressed appear very early to have been manifested, as the prevailing dispositions of his heart. A variety of little circumstances which occurred in his younger days, shew that he possessed that generosity of disposition which, afterward increasing with his means and improved by grace, formed that noble and unobscured lustre, shone so conspicuously in the sphere in which he moved. After coming to this town he attended public worship with the dissenters, but it does not appear that he was savingly acquainted with the doctrine of Christ, till some time after. He informed me that a very near relative, with the greatest tenderness and concern, frequently spoke to him on the welfare of his soul, and as she beheld him building on a sandy foundation, kindly endeavoured to point out to him the insufficiency of his morality and alms-deeds to carry him to heaven, directing him to the righteousness of Christ, as the only meritorious cause of justification. These arrows of remonstrance at length penetrated the armour of self-righteous pride in which he said he trusted, and he felt what it was impossible to describe.—Conviction entered and awakened all the dormant corruptions of his heart—he was full of

rage and opposition to those truths which were entering to destroy his esteem for his beloved idol, *self*.

These convictions and commotions of mind continued, more or less, till the death of his kind adviser, and then her words, which before had entered his mind, were driven home, and fastened as nails in sure places by the master of assemblies. He was then constrained to seek shelter in Christ alone, where he found a complete salvation, and obtained a good hope through grace. Then, said he, the glories of redemption opened to my view, and the rage that I felt before gave place to wonder, love, and joy.

Having had this experience of the loving-kindness of God, it is no wonder he should feel his soul expand in good will to men, and desire, more than ever, *to do good unto all men, especially unto them that are of the household of faith.*

It is impossible for me to do justice to his benevolence, or recount his numerous acts of generosity and charity, nor is it necessary—they are known far and wide, they are deeply engraven on the hearts of many; his memory will be perpetuated in their grateful recollections, and the acts of kindness they received will be related to their children, and committed to posterity. Often have the rays of his benevolence, enlivened the gloomy abodes of poverty—Often has he made provision for the orphan, and caused the widow's heart to sing for joy. This he did without parade or shew: it was not to be seen of men, but from a motive which made it a luxury to him to do good. Many, no doubt, abused his kindness, but that, he said, he could not help; *they, not he* would be accountable for it another day. Some, he said, to whom he had

shewn kindness, had manifested much ingratitude, which sometimes almost led him to a determination not to give any more; but he recollected, how Christ continued his benevolence, notwithstanding the base ingratitude of the world. While his charity to the poor was abundant, his contributions to the cause of Christ, in various ways and places, were more abundant.

Perhaps some might think him imprudent, and the reader of this narrative may be ready to inquire, what became of his family? I answer, he took the most effectual method of providing for them, by *lending to the Lord*. His conduct had the sanction of the bible,—the approbation of God: and he found that as he sowed abundantly, he reaped also abundantly. What his family now possess is the fruit of industry, and the reward of benevolence; which may be inherited with much more satisfaction, than the miser's hoard, or gains of oppression.

That he had his imperfections, is readily admitted. These, viewed by themselves, may appear great, but they are lost to the eye of charity in the pre-eminent excellencies of his character; and they are, no doubt, banished from the remembrance of Jehovah, by the grace and work of Christ.

Frequently, have I heard him speak of his depravity; and, with tears, mourn his departures from God; and at the same time with diffidence, gratitude, and joy, tell of his good hope through grace.

He often used to speak of sin, in terms expressive of the greatest abhorrence: and dwell more particularly on the conflict between flesh and spirit, sin and holiness, in the soul. I cannot do justice to his conversation with me—could I relate the substance of it, it would



be a rich fund of christian experience, as he manifested a prevailing disposition for converse on spiritual things.

I saw him about a fortnight before his final change. He appeared to possess a humbling view of his failings. With much apparent concern he said, "I have neglected my duty." But though he had no hope arising from himself, he still possessed a *good hope through grace*. He was asked if he felt in general comfortable in his mind? he said, "very comfortable, I have no doubt concerning my state." It was said, *godliness is profitable to all things*; and at all times: and more especially so in affliction, and in the prospect of eternity. "yes," said he, "there is nothing like it." It was added, *our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory*. He said, "I should be glad of a good night's rest; but if affliction leads to such an end, I have no reason to grudge restless nights. O! how great will be the change! I cannot fathom it." While he uttered these words, and thought on approaching glory, he seemed to feel a degree of ecstasy.

But this hope of glory was blended with a becoming diffidence: hence he said, "I hope I shall not be disappointed at last—and I hope satan will be kept at a distance—I was afraid, I should have been distressed with his temptations: but the Lord hath hitherto kept him at a distance." It was

observed to him, satan can go no further than permitted. He said, "I hope he will not be suffered to throw his poisonous darts to distract my mind." In this he appears to have had his wish, but it pleased his heavenly father to exercise him with very severe bodily pains a few days before his death. This was quite contrary to his expectation, "he did not think it had been the intention of his God thus to have afflicted him," on the contrary he had indulged the hope, that as by gradual decay, without any violent pains, he had been brought near the gate of death, he should not have suffered much in his last hours.

It appears, however, that he continued to the last, happy in his mind, supported by a hope full of immortality. As long as he was capable of making any thing known, he intimated that he was comfortable in his mind, and desirous to depart.

And now he has bid a long, an everlasting farewell to all the toils, cares, and pains of life, let those who knew his worth and mourn his loss, indulge the pleasing thought, that he is now mingling his voice with the happy throng around the throne, singing, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Downton.

J. C.

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Query, addressed to O. B.

A constant reader wishes O. B. to favour us with his reasons for blending the Oratorio with the Ball-room, &c. (see page 103 of our last Number) and to point out the precise nature of the *evil* of attending such an amusement.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

A Preservative against Unitarianism: in a Letter to Lant Carpenter, LL. D. occasioned by his discourse, delivered at Bristol, before the Society of Unitarian Christians, established in the west of England, entitled "Errors respecting Unitarianism considered; and motives and means for the dissemination of it stated." By Daniel Veysie, B. D. Rector of Plymtree, Devon. *Rivingtons.*

This well written pamphlet fully answers its title. If the poison of Dr. Carpenter's discourse should infect any mind seriously disposed, here is an admirable antidote at hand.

After remarking the want of precision among unitarian writers, respecting what they do believe to be essential to christian faith; the author denies their right to boast of "standing on high ground," in regard to the free investigation of the meaning of scripture terms, &c. assuring Dr. C. that unitarians are not a step above the level of their opponents in this particular. He then replies particularly and in point; and on the pre-existence of Christ, his office of mediator, and especially on the atonement; he effectually opposes a strong phalanx of Scripture Witnesses against the unfounded assertions in Dr. C's sermon. The temper and candour manifested in this reply, is as lovely as the reasoning is perspicuous and conclusive.



Letter from Dr. Carpenter,  
To the Managers of the Baptist  
Magazine.  
Gentlemen,  
In the last number of your Maga-

zine, you have inserted, and thereby sanctioned, a critique upon one of my publications and containing remarks on my character, respecting which critique I should have been disposed to offer several observations, had it appeared probable that they would be admitted. Perhaps however it would be useless. You have already given your verdict; and those who, without reading for themselves, would be influenced by it, would not feel much disposition to listen to my defence.

There is however one passage in my Sermon, (*see Sermon, p. 37; or Magazine, p. 72,*) which I lately found had been understood in a sense widely different from what I meant to express; and which, previously to the publication of your critique, I felt desirous of explaining in some Magazine which circulates among that class of christians against whose opinions on this point, the remark there made was principally directed. I perceived from the judgment of candid persons, that the passage was ambiguous, and I wished to remove the ambiguity. It would have better conveyed my meaning, if it had stood as follows.

"In the New Testament, faith, when made the condition of final salvation, must be considered as a practical, not as a speculative principle; as the faith of the heart, moulding it to Christian obedience, not as the faith of the head, which may be unattended with such obedience. I do not say, for I do not believe that those who most widely differ from us in religious opinions lay no stress upon Gospel practice; nor do I venture to assert that it is a prevailing error among them to lay an insufficient stress upon it: but I maintain that they lay an inordinate, because utscriptural, stress upon faith in certain opinions or doctrines distinct from obedience to the will of God, making such faith essen-

tial to salvation. For instance, they would say, that faith in the atoning merits of the Redeemer is essential to salvation; which assertion we of course deny, believing that it has no sufficient foundation in the words of our Saviour or of the Apostles. I fear it is no uncommon error to dwell upon the necessity of such faith, till its importance is placed above that of repentance and obedience, till the unwary are led to believe that it will save them without the habitual endeavour to obey the whole will of God. But without supposing this fatal extreme, I cannot but consider the inordinate stress laid upon faith in certain doctrines, distinct from the obedience without being productive of which that faith can have no value, as one of the most destructive, and most prevalent, of those opinions which our views of Christianity reject. Observe its effects, &c.

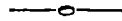
In the rest of the paragraph I have no alteration to make. I would have added it for insertion; but in order to be understood, not by your Critic, (for he has shown that he will not or can not understand me,) but by your readers and my own, I have enlarged so much, that I shall conclude with sincerely wishing success to your public and to your more private labours, so far as they tend to spread the spirit and practice of the Gospel.

LANT CARPENTER.

Exeter, Feb. 17, 1809.

On this letter we offer two remarks, 1. That the passage referred to was considered as a fair specimen of the *candour* of Socinians towards their opponents: whether this new edition of it will improve upon the feelings of our readers, we cannot pretend to determine. 2. When Dr. C. declared, he does not "venture to assert" that our regard to practice is insufficient, but that we lay an inordinate stress upon faith; it sounded to us as if he had said, These men walk well enough, I do not venture to assert the contrary, but they lay an inordinate

stress upon their feet. But by the phrase "faith in certain opinions," &c. we are led to think that Dr. C. "will not, or can not understand" our sentiments. We think the doctrine of atonement as essential to Christianity as colours are to the rain-bow; but we do not identify a simple belief of that doctrine with Christian principle. It is the application of it to the conscience, the influence of it upon the heart, and the *inseparable* holy result in the life and conversation, that, in our view, constitute a Christian.



Some remarkable Passages in the Life of Mr. William Howard, who died at North Ferriby, in the County of York, March 2, 1784. By Joseph Milner, M. A. late Master of the Grammar School of Kingston upon Hull, and Vicar of Trinity Church. fourth edition. Price 1s 6d bds. 1809.

This is a very impressive narrative of one of those astonishing changes in the moral character, produced by the divine blessing upon an evangelical ministry. While the Barrister and his associates are pouring forth their calumnies upon the doctrines of the gospel, it is gratifying to possess evidences, new and old, that they are doctrines according to godliness. This narrative must be greatly interesting to every religious reader, as it serves to exemplify in a strong case, the power of that faith which is of the operation of the holy Ghost, in purifying the heart and life: or, as the compiler would say, the superior efficacy of the *believing* way of subduing sin, over that of the *resolving* way, in which so many spend all their days and accomplish nothing.

Letters and Conversational Remarks, by the late Rev. John Newton, Rector of St. Mary Woolnoth, Lombard Street, London: during the last 18 years of his life. *Burditt, 3s 6d*

If any of our readers are unacquainted with Mr. Newton's Letters under the name of Omicron, and a volume intitled Cardiphonia, or the utterance of the heart, there is an untasted source of edifying gratification, which, if they obtain a sight of, they will thank us for pointing it out to them. To Mr. N's friends, or those who admired the grace of God in him, it is unnecessary to say more in recommendation of the present volume, than that the correspondence it contains breathes the same spirit with the letters above mentioned. In giving it to the public Mr. Campbell has conferred what we acknowledge as a favour. The conversational pieces (in which there is *salt* enough) are the sallies of a mind replete with divine knowledge, and intent upon *one* great object. We spare farther remarks to treat our readers with a specimen.

A friend told me of a good old man, who said to Mr. N. he could not recollect sermons now, as he used to do when younger. Mr. N. took no notice, at the time, of what the old man had said; but a little after, he asked him if he recollected what he had for dinner that day month. He answered, No, he did not. "Do you think that dinner helped to support you in life?" He replied, Yes he did. "Well," said Mr. N. "it is in that way you enjoy the word now." p. 169.

Speaking of people who had met with losses, he said "When we lived at Olney, we had a low fence before the house, within which we used to bring up fowls. While they were very young, the fence prevented them from straying; but when they grew a little old, they used to fly over. To prevent this Mrs. Newton clipped their wings, and that effectually prevented them from straying. God's sending losses to many

of his friends, is like clipping their wings to prevent their straying." p. 172.

"When trials are seven years old, they appear very well; but often not so today: like a man standing upon an eminence; admiring all the ground around him, but not the spot on which he stands." p. 176.

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The London Review: conducted by R. Cumberland, Esq. Feb. 1, 1809. published quarterly, price, 5s

We notice this performance for the sake of guarding our readers against the specious pretence of fair criticism, said to be secured by attaching the names of the reviewers to the several articles. Names indeed there are, but they stand in such a crowd it is impossible to distinguish them. One article is *said* to be by a "Mr. Clarke," another by a "J. Smith." Such signatures are full as responsible as John a Nokes and Thomas Styles. The present number exhibits a farrago of low ribaldry intended for wit, accompanied by scurrilous abuse of real Christians of all denominations, whom "Mr. Clarke" sets forth as a mass of "old maids soured by disappointment; petty shop-keepers fretted by continual waiting without business; and weavers and other sedentary labourers worn down by perpetual exertion; *all* of them, *without exception*, in the constant habit of using stimulants, either tobacco, snuff, or opium, or almost universally gin."

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Religious Books lately published.

1. Youth admonished to submit to the guidance of God. A Sermon preached at the Chapel in Fish Street, Kingston-upon-Hull, Jan. 8, 1809. By George Payne, M. A. Published at the Request of the church. Price 1s.

2. Pious Remains of the late Rev. James Moody, of Warwick. 5s

3. Remarks on the Nature and Design of the sufferings of Christ. By the Rev. J. Harris.

4. Intolerance the disgrace of Christians, not the fault of Religion. By the Rev. Christopher Wyvill. 2s 6d

says addressed to the Jews, on the authority, the scope, and the consummation of the Law and the Prophets; written at the request of the London Missionary Society, by the Rev. Mr. Ewing of Glasgow. One vol. 12mo.

The Rev. C. Wellbeloved, of York, will soon publish Memoirs of the life and writings of the late Rev. W. Wood, minister of the chapel at Mill-hill, in Leeds; with the address delivered at his interment, and a sermon on occasion of his death.

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## THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Early in May will appear Es-

In the Press, a Sequel to the antidote to the Miseries of human life; containing farther intelligence respecting Mrs. Placid, &c. by the Author of the Antidote.

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## RELIGIOUS INTELLIGENCE.

### REMARKABLE EFFECTS OF A NEW TESTAMENT.

The circulation of the sacred scriptures in the language of the heathen has been held among the best means to be used for their conversion. The following extracts from the Brief Narrative of the Baptist Mission will illustrate and confirm that idea.

"Aug. 14, 1805. About four years ago, Mr. Ward, being on a visit at Calcutta, went with Kristno to a village, called *Ramkreesnopore*, on the other side the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring, it seems, that "the Testament was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it." Till now the effects were unknown. Kristno

revisiting the village meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, *Petumber Shingo* died. "A little before his departure, (says Mr. More) he called the brethren who were at hand, and desired them to sing Kristno's hymn, *Salvation by the blood and righteousness of Christ*. And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!" "He has been (says Mr. Carey) a very honourable member of the church. His conversation on his death bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles."— Kristno, who visits *Ram-*

*Kreeshnapore*, or as they call it by contraction, *Kreeshnapore*, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or twelve persons at and in the vicinity of Calcutta, who are enquiring "how they may obtain the fruits of Christ's death?" He is surprised at the knowledge they have obtained.

In the month of October and the two following months *twenty-one* persons were baptised, seven of whom came from *Kristnapore*, and were the fruits of the New Testament and tracts which were left at that village. One of them, named *Kristnoo Dass*, referring to Mr. Ward's having declared concerning the Testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said, "he had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The Testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptized on November 3rd. A solemn seriousness, (says Mr. Biss), pervaded the company. Some who seemed to know nothing of the power of religion, nevertheless shed tears." At the Lord's supper there was great joy through the whole church, singing, and making melody in their hearts to the Lord!"

"In the first six months of 1806, The converts at *Kristnapore* suffer much from their heathen neighbours; but bear all with patience and fortitude. During this period there appear to have been *fourteen* persons baptised; among whom were *three more* from *Kristnapore*. the village where the New Testament was left and read."

*The Law of the Lord is perfect, converting the Soul.*

## PUBLIC MEETINGS,

PLACES OPENED, &c.

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June 29, 1808. A new Baptist Meeting-house was opened in the Village of Husband-bosworth, in Leicestershire. Mr. Cox, of Clipstone, preached from Isaiah lx, 7; and Mr. Franklin, of Coventry, from Hebrews iii, 6. And in the evening Mr. Hartley, an independent Minister of Lutterworth, preached from Luke xxiv. 50, 51. The Meeting-house is a neat building, without galleries, measures 38 feet by 32, and cost something more than four hundred pounds. The principal part of the congregation being in very moderate circumstances, the assistance of other Churches towards defraying the expense of erecting their place of worship is earnestly requested.

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August 10, 1808. A new Baptist Meeting-house was opened in the Village of Bugbrook, about six miles from Northampton. Mr. Sutcliff, of Olney, and Mr. Fuller, of Kettering, preached on the occasion, in the morning, and Mr. Griffiths, the independent Minister of Long-buckby, in the evening. The gospel has been preached in the village of Bugbrook for some years, and in the year 1805, several members of the Church, meeting in College-lane, Northampton, who resided there, were dismissed from the Church at Northampton, to form a new Church at Bugbrook, and Mr. Wheeler, their Pastor (who was also a member at Northampton) was ordained over them at the same time.

They considerably increased, and being likely to lose their place of worship, which was part of a dwelling house rented on a lease,

the lense being near expiring, they determined to build a Meeting-house. Their new place is a neat substantial building about 40 feet by 30, without galleries, it cost about six hundred pounds, and such has been the liberality of the congregation, that they have defrayed the whole expense themselves, except what was collected at the opening of it.

A few months since a baptist minister in Cornwall was induced to preach in a populous Church town, a few miles from his pastoral charge. It was on the afternoon of the Lord's day; the fineness of the weather and the singularity of the circumstance in that neighbourhood, had collected a multitude of people round a horse-block from which the sermon was delivered. After a suitable address from, *what think ye of Christ?* they were singing a hymn, when the vicar of the parish appeared, and with much vociferation dispersed the people. The minister retired to his house, and instantly approaching the mercy seat, humbly intreated divine blessings on the head of the persecutor.\* In the evening his mind was strongly impressed with the hope that some lasting good would ultimately arise from this opposition. Time has since discovered that his hope was not in vain. A few days after, a person waited on him from that place, and stated that he regarded the service of that Lord's day as a peculiar blessing, especially as it had introduced him to a people he had long wished to know, and had determined his mind on a matter of great importance. He

added, "About four months since I was seized with great depression of spirits, my soul was bowed to the ground, I loathed my necessary food; and refused all comfort, my situation was deplorable and awful. I remained about three days in a state of inconceivable distress, weeping, moaning, and agonizing with God in secret. One night I retired to bed affected beyond measure both in body and soul, my couch was literally wet with tears. After some hours of disturbed sleep, I awoke early in the morning to life and liberty: for I had no sooner opened my eyes than light broke in upon my mind, the Lord spoke peace to my soul and my heart was filled with joy, when these words seemed to sound in my ears, "All thy sins are forgiven thee. Go in peace and sin no more. He that is born of God sinneth not. Go and be baptized." My happiness now was inexpressible; I broke out into praises and hallelujahs, and continued thus for several days, while those words incessantly rung in my ears, always closing with, "Go and be baptized." My joy was more than I could contain, and I wished to let every one know what the Lord had done for me, this I did frequently at the class meeting which I soon joined.

Some persons observed the change and said, Poor S. has lost his senses, but I blessed God that I had just found them. My experience was well received by religious persons in general, but when I spoke of the powerful impression from the word "Go and be baptized," I was treated but indifferently. Some laughed and jeered at me: to them I said, "I am not

\* Nevertheless it was thought advisable to establish stated preaching in that town. A place has been licenced accordingly, and is supplied by the baptists and methodists every week.

ashamed, I will obey Christ in any thing." Others told me the baptism of the Holy Ghost was sufficient: to these I replied, "the Scriptures mention water-baptism. The one is a promise of God, and what his grace has bestowed on me already; but the other is a command of Christ and it is my duty to obey it." Others told me I had been baptized when an infant: to them I answered, "the Scriptures promise salvation to him that believeth and is baptized. I could not believe when a child, therefore was not a subject of Christ's baptism; but now I bless God, I have faith, and I know I am commanded to prove it by my works, therefore it is my duty to be baptized." The more candid said, if I saw it my duty, I ought to perform it,

I was thus situated when you came to preach at M—, the sermon made a deep impression on my heart, and the opposition you met with interested me much in your ministry. I attended your meeting in the evening, with several others who were driven in by the persecution of the afternoon. This introduced me to an acquaintance with the baptists and now affords me an opportunity of gratifying the longing desire of my heart to act in obedience to my dear Lord. And now Sir, it is my wish, if you please, to be baptized in the name of the Father, Son, and Holy Ghost."

The minister was much affected with this brief detail, delivered with unaffected humility and artless simplicity; and questioned him closely on the subject of the impression on his mind respecting baptism: when, to his surprise, the poor man repeatedly declared, that he had never read any books about baptism besides the testament and prayer-book—he never

saw it administered but in the church by sprinkling infants—he never had any acquaintance with the baptists till within a few days—and he never had any conversation on the subject till the Lord commanded him to "go and be baptized." After a few minutes spent in prayer, he retired, with great hope, as he said; that his wife was brought to the feet of Jesus.

It was nearly three months after this before the holy ordinance was administered; during which he was most powerfully assailed, from almost all quarters, upon the subject of baptism. Every effort was made by his friends and neighbours to deter him from his purpose, but he was not to be moved; the command was imperious, and he would obey it. His contests at this time, quite unsupported by any advocates for baptism (except what he felt internally) were truly honourable to the grace by which he was influenced, and glorious to the cause of truth which God enabled him holdly to espouse. On his baptizing day, previous to his descent into the water, he addressed a numerous and respectable audience relative to his views of holy baptism, with firmness, humility, and such honest pathos, as drew tears from almost every eye. His walk since that time has been consistent and exemplary.

"Thus Lord thy waiting servants bless,  
And crown thy gospel with success."

S.

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The baptists have lately opened a place of worship on St. Michael's Mount (twice a day made an island by the sea). This place, famous for superstition, to which many pilgrimages were anciently made from very distant places, has long



been neglected by Ministers of the Gospel, and the inhabitants, having no place of worship to attend, were sunk into the greatest apathy and indifference as to spiritual concerns; but recently the attention of the baptists has been turned to this place, and by a blessing on their exertions, crowds attend the ministry of the word. The methodists have established regular preaching there, and appearances promise a favourable harvest to our dear Shiloh, *for to him must the gathering of the people be.*

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A new place of worship in the particular baptist denomination, was opened on Sunday the 22nd of January, 1809, at Southsea Common, near Portsmouth; which is a large and increasing neighbourhood; and where the inhabitants appear disposed to attend the preaching of the Gospel. This place has been erected by some persons belonging to the church and congregation, under the care of the Rev. D. Miall; by whom, and some of the brethren, it is to be supplied.

It is a little remarkable, that Southsea Castle, which is not far from the meeting house, was the solitary residence of the Rev. Vavasor Powell, a very useful baptist minister in Wales. He was sent there for his adherence to the principles of nonconformity, in the memorable year 1662\*; and remained a prisoner there for five years: at this period the Island of Portsea was threatened with a deprivation of the word of life, as there were three eminently learned and godly men, ejected from the parish churches of Portsmouth and Kingston: and the ministers of the baptist church in Portsmouth, Mr. Richard Drink-

water and Mr. Thomas Bowes, suffered exceedingly from fines and imprisonment.

There can be no doubt but Mr. Powell often presented fervent petitions, that *the word of God might not be bound*, but he still continued amongst the inhabitants of the neighbouring Towns, and having *free course, run and be glorified.* Those who are acquainted with the present state of the gospel in this Island, will rejoice that while the walls of the Castle are gradually sinking into the sea, and its very foundations will in a few years be undermined by the rude attacks of the waves, *the kingdom which cannot be shaken*, still remains; and tho' some churches, once flourishing, have been ruined by the introduction of principles subversive of christianity, yet in no fewer than ten places in this populous Island, the Doctrines of the Gospel are constantly and successfully preached. *This is the Lord's doing and marvellous in our eyes.*

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Rather more than three years ago the Gospel was introduced into Swanton Morley, a large and populous Village near East Dereham, Norfolk. And tho' the powers of the mighty opposed it by various measures demonstrative of the enmity of the carnal heart against God; yet the word was made effectual to bring sinners to Jesus Christ. Numbers attended, and the house hired for the purpose became too small for the congregation.

At this time a small barn standing in a central part of the Village was to be sold. Advice was taken, the barn was bought, and soon converted into a place of worship. This was accomplished just

\* Crosby's Hist. of English Baptists, Vol. 2. p. 228.

in time, for had it been deferred a little longer, the enemies would have prevented, tho' it had been by giving a greater price for the barn. But God disappointeth the devices of the crafty, turneth wise men backward, and maketh their knowledge foolish. This place will hold about 120 people, it is well attended, and there is a good prospect of usefulness. The place is put in trust for the purpose of Divine worship. The Lord also has been very kind in enabling the manager of this business to collect all the money wanted on the occasion.

Some members of the baptist church at East Dereham impressed with a sense of the goodness of God towards the inhabitants of this Village, met on Monday evening the 30th of January in the new place to offer solemn prayer and praise to God, when a great number of people attended; three of them engaged in this service with singing at intervals, and their Pastor delivered a short address and concluded with prayer. Much of the Divine presence was enjoyed. May the Lord send prosperity.

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#### ORDINATIONS, &c.

April 25, 1808. MR. JAMES SMITH, sent out by the baptist church at Ipswich, to preach the everlasting gospel, was ordained over the particular baptist church of Christ at Ilford, in Essex. This Interest is an increasing one, and the Pastor is a young man of very promising abilities. Mr. Newnan, of *Old Ford*, (Bow) engaged in prayer and read a part of the sacred Scriptures; Mr. Shenston, of *London* opened the work of the day, delineated the nature of a Gospel Church, and

asked the usual questions, relative to the leadings of divine providence, and received Mr. Smith's confession of faith; Mr. Upton, of *Green-walk* prayed the Ordination prayer; Mr. G. Hall, of *Ipswich* preached to the minister, from *Psalm cxxxiii*, 3, *The Lord that made heaven and earth bless thee out of Zion*; and Mr. Keeble, of *Blandford Street* addressed the church from *Ephes. v*, 2. *And walk in love*. Mr. Parker of *Barking* concluded the services of the day, which were found truly pleasing and profitable.

— ooo —

May, 1808, MR. THOMAS COLES was ordained Pastor of the Baptist Church at Gretton, in Northamptonshire. Mr. Coles was called to the work of the ministry by the Church meeting in Collegelane, Northampton, and he afterwards spent two years with Mr. Sutcliff of Olney, for instruction, under the patronage of the London Education Society. The Church at the time he was settled over them was in rather a low state, and had not had a Pastor for several years, but had been supplied by different Ministers; it is hoped his labours will be blessed to their increase and prosperity.

— ooo —

Some particulars relative to the Baptist Church at *Walton*, in Suffolk, mentioned p. 77 of this Magazine.

This place, with other villages around, being in a very benighted state as to the gospel, it was considered a desirable object to introduce the glad tidings among them. This was at length effected by the efforts of some friends at Ipswich, especially Mr. Abra-

ham Kersey Cowell, (who had been called to the ministry by Mr. Hall's Church.) A piece of ground was bought, and a place for divine worship erected, which was opened for the service of God July 30, 1802; when several ministers engaged in prayer, and Mr. G. Hall preached on the occasion, from *Acts* viii, 25. Many people afterwards attended, Mr. Cowell went, and gratuitously preached to them for a considerable time. His labours of love were crowned with a blessing, for many were called of God under his ministry, and added to the church at Ipswich. Thus was he made the honored instrument of raising an interest for Christ there. At length, Mr. Cowell's kind assistance being requested and needed at Ipswich, by reason of Mr. Hall's frequent illness, (whom he affectionately, usefully, and freely assists to this day,) it was necessary to obtain a Minister for the people at Walton. Arrangements were made, and Mr. Meakens, called to the ministry by the Church of Christ at Wattisham, in Suffolk, came amongst them. His preaching was acceptable and made useful to the people, and he afterwards accepted the call they gave him, and they were formed into a distinct Society, 38 in number, and the ordination took place, June 27, 1808. Mr. G. Hall opened the day, Mr. Cuddy of Wattisham preached to the minister, and Mr. Cowell to the people. Other ministers engaged in prayer during the respective services. This infant interest continues to increase, and it is hoped the little one will become a thousand.

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 On Wednesday Feb 8, 1809, Mr. THOMAS THOMPSON, of Newcastle, in Staffordshire, was set

apart to the pastoral office over the Baptist Church, lately formed at Burslem, a very populous village, about three miles from Newcastle. The service began at ten o'clock in the forenoon. Brother Palmer of *Shrewsbury* read *Psalms* lxxii, and 1 *Timothy* iii, and prayed; brother Morgan of Cannon Street, *Birmingham*, delivered the introductory discourse, and asked the usual questions. In reply to one of them, a paper was read by one of the senior members of the church relating the steps taken previous to the present service, the substance of which we shall transcribe.

“As a church we have abundant reason for gratitude. God in his all-wise providence, having been pleased to unite a few of us together in christian fellowship in this place, where before no regular baptist church existed, and now in giving us a prospect of the more full enjoyment of gospel privileges, under the pastoral care of one who has laboured amongst us from the beginning, with much acceptance and success. Our beloved brother and minister, Thomas Thompson was amongst the first who constituted the baptist church at Burton upon Trent, by whom he was called to the work of the ministry in the year 1798. In that year he was in the course of divine providence called to reside at Newcastle under Line, where he sometimes preached as a supply to our independent brethren, and also occasionally at Hanley and Burslem. At the latter of these places, there appeared a considerable spirit for hearing the gospel. This circumstance, together with the want of gospel privileges for himself and his family, led him to think it his duty to make some efforts towards establishing a regular ministry there among his own denomination

He communicated his thoughts on the subject to a worthy friend who resided in that place, who appeared well disposed to the cause of God and Truth, though not then baptized. Having considered the subject, they were induced to erect the place of worship in which we now meet, our dear brother and minister engaging to supply it for 12 months without any expense, hoping that in due time the Lord would dispose some others to become fellow helpers to the truth. These small beginnings were soon crowned with some pleasing fruits. Several were baptized upon a profession of faith; they, together with some others, previously baptized, and a few belonging to a baptist church at a distance, were formed into a christian society about two months after the house was opened, and immediately gave our dear brother an invitation to continue his labours amongst us. To this he cheerfully agreed, and we rejoice to say, That since then his labours have been succeeded beyond our expectations. But as we were desirous as a church of the full enjoyment of gospel privileges, as well as the continuance of our beloved brother's labours amongst us, we have sometime since given him an unanimous call to take the pastoral care of us, which call we now publickly recognize, accompanying it with our prayers and hopes that God will yet continue to bless his ministry to our edi-

fication and comfort, and the enlargement of the Redeemer's kingdom in this place."

Our Brother Thompson was then requested to signify his acceptance of the church's call, and to deliver a confession of his faith; with both which requests he complied. The ordination prayer was offered up by our Brother Littlewood of *Rochdale*, accompanied with laying on of hands. Brother Steadman of *Bradford* addressed the charge to the pastor from *Isai. vi, 8. Also I heard the voice of the Lord, saying, Whom shall I send? and, who will go for us? Then said I, here am I; send me.* Brother Littlewood delivered the sermon to the church from *1. Thes. v, 12, 13. And we beseech you, Brethren, to know them: which labour amongst you, and are over you in the Lord; and to esteem them very highly in Love for their works sake and be at peace among yourselves.* Brother Fletcher of *Burton* upon *Trent* concluded the service in prayer. At 6 in the Evening our Brethren *Morgan* and *Palmer* preached: the former from *2 Cor. iii, 2, 3. Ye are our Epistles written in our hearts, &c.* and the latter from *Col. iii, 2. Set your affections on things above.* The day was spent with a considerable degree of sacred pleasure, the friends of religion rejoicing in the fair prospect of increase to the Redeemer's Kingdom, which the Church at *Burslem*, (constituted within less than 3 years) exhibited.

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## MISSIONARY INTELLIGENCE.

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SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE.

EAST INDIES.

At *Trichinapally* a jubilee was celebrated July 13, 1806, with

thanksgivings and praises to God; and a suitable sermon from *Matt. xxviii, 19.* in commemoration of the arrival of the two first protestant missionaries at *Tranquebar*, on July 9, 1706.

In the year preceding Feb. 16, 1807. there had been in the Mission at *Trichinapally* and *Dindegal*, 21 baptisms, amongst which were 5 adult heathens and 3 converts from popery. They had about 159 communicants, 30 Malabar Scholars, and 50 English.

Mr. Pohle is assisted in this mission (which he "considers on the whole to be on a promising footing") by two English school masters, three catechists, and three Malabar school masters, who were in training to be made catechists. The Christians at *Dindegal* and *Madura* had been frequently visited by the catechists, who also frequently announce the Gospel of Christ to the natives.

At Vepery, Mr. Pœzold states that in the Malabar congregation, they had baptized 9 adults: and Easterday had 102 communicants: the English and Portuguese congregation, 96 communicants. At *Negapatam* 2 Malabar adults baptized; 65 Portuguese and 19 Malabar communicants. At *Sadras*, &c. 7 communicants. The Danish Missionaries at *Tranquebar* had laboured under very heavy afflictions for two years past, but Mr. John had made a kind of visitation circuit to *Tanjore*, *Trichinapally*, and other congregations in the country, in order to confer with the brethren, to promote the objects of the mission, and encourage civilization and industry among the Christians, and particularly in the mission school; and had much pleasure in finding the Maha Rajah, the English resident Capt. Blackburn, and at Madras Lord William Bentinck, cordially inclined to aid the good designs of the society. The increase in the Malabar and Portuguese congregations, was 249 in two years, amongst whom were 30 Heathens and 4 Roman Catholics. Communicants, 2,240.

*They would not cease to shew and testify to the Public, that the Mission and Christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and promoted.*

*They observe, that if the Indian nations were to be blessed with the holy Scriptures, or at least with the New Testament, and some part of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the Book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and Heathens applied for copies.*

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## SCILLY ISLANDS.

Mr. Charles Bridge Selby has been ordained at the recommendation of the Society, and is now in the zealous discharge of his duty, as a missionary to the inhabitants of St. Agnes Island, "and there is a great reason to hope and believe that thro' the blessing of God, without which all our efforts in the vineyard of his church must be ineffectual, Mr. Selby will conciliate the affection of the Islanders, and be instrumental in doing much good among them."

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### *Proceedings of the Society.*

The subscribing and corresponding Members of the Society in Great Britain and foreign parts, are now upwards of 3174; of which number, 194 subscribing members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have

amounted to 13,923*l.* 9*s.* 5*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.* has been expended in Bibles and other books for distribution: about 2,000*l.* in stores, salaries, and gratuities for the East India Missionaries; and about 1,200*l.* in printing an edition of the Welsh Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding members, consisting of 8,476 Bibles, 12,930 New Testaments and Psalters, 17,867 Common Prayers, 19,572 other bound books, and 120,157 small Tracts, some in half binding, others stitched.

## CAPE OF GOOD HOPE.

Extract from the Journal of the United Brethren at Gnadenthal (*Bavianskloof*.)

The congregation of believing Hottentots at Gnadenthal; at the end of 1807, consists of 108 communicants, 35 candidates, 169 baptized, not yet communicants; 89 candidates; 145 baptized children. In all of 547 persons: 24 more than last year. The number of inhabitants at Gnadenthal, amounts to 167 men, 191 women, and 387 children. In all 747 persons: 53 less than last year, whom, with ourselves, we commend to the kind remembrance and prayers of all our Brethren.

### List of Lectures, &c. in and near London, for April.

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|---|--|--|
| 2. <i>Lord's day</i> Ev. Shakespeare's Walk, Charity Sermon, Union St. ----   | Cha. Sermon. Union St. Mr. Shenston  |  |
| 3. <i>Mon. Ev.</i> Missionary Prayer Meeting, Swallow-Street.   | 19. <i>Tues. M.</i> Broad St. Mr. Burder, <i>The first intimation of recovering mercy.</i>   |  |
| 4. <i>Thu. M.</i> Broad St. Mr. Burder, <i>Fall of Man.</i>   | Ev. Crown Court, Mr. Austin, <i>The Christian's obligation to constant joy.</i>  |  |
| Ev. Crown Court, Mr. Dunn, <i>The danger and security of the Saints.</i>  | 19. <i>Wed. Ev.</i> Prayer Meeting for the Nation, Wild-Street.  |  |
| 5. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Wall's.   | 20. <i>Thurs. M.</i> Monthly Meet. (Bapt) Mr. Stephens's, Dr. Rippon to preach <i>The Ministers of the seven churches compared to stars and to Angels.</i> |  |
| 6. <i>Thurs. M.</i> Monthly Meet (Indep) at Mr. Thomas's Mr. Barber to preach <i>The nature of the Apostolic Ministry as opposed to the wisdom of this world.</i> | Ev. Fetter Lane, Mr. J. Clayton, <i>The singular ways in which God answers the prayers of his people.</i>  |  |
| <hr/>   |  |  |
| 9. <i>Lord's day</i> Ev. Shakespeare's Walk, Char. Ser. Union St. Mr. Stevens.  | 23. <i>Lord's day</i> Ev. Shakespeare's Walk, Charity Sermon, Union St. Mr. G. Clayton.  |  |
| 11. <i>Tues. M.</i> Broad St. Mr. Humphrey, <i>Imperfection of the Saints.</i>  | 25. <i>Tues. M.</i> Broad St. Mr. Barber, <i>Poverty of Spirit.</i>  |  |
| Ev. Crown Court, Mr. Greig <i>The love of the world incompatible with the love of God.</i>  | Ev. Crown Court, Mr. Waugh; <i>The Gospel feast.</i>   |  |
| 12. <i>Wed. Ev.</i> Prayer Meeting for the Nation, Mr. Townsend's   | 26. <i>Wed. Ev.</i> Prayer Meeting for the Nation, Mr. Knight's.   |  |
| 13. <i>Thurs. Ev.</i> Fetter-Lane, Mr. Ford, <i>Grace received from Christ.</i>   | 27. <i>Thurs. Ev.</i> Fetter Lane, Mr. Hughes, <i>Neutrality in the cause of Christ impossible.</i>  |  |
| 14. <i>Fri. Ev.</i> Sermon to Young People, at Shepherd's-Market, Mr. Harper, <i>Naaman's little maid.</i>  | <hr/>  |  |
| 16. <i>Lord's day</i> Ev. Shakespeare's Walk,   | 30. <i>Lord's day</i> Ev. Shakespeare's Walk, Charity Sermon, Union St. Dr. Rippon.  |  |

THE  
BAPTIST MAGAZINE.

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M A Y, 1809.

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“Whatever is designed to fit *every thing* will fit nothing *well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

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*Sketches of Baptist History.*

SECTION IV. ANCIENT BAPTISM. CENTURY I. AND II.

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IT may be necessary to remind our readers that in closing the history of Baptism recorded in the sacred volume, we arrived at the end of ALL that has authority to bind the consciences of believers. Whatever may have been since done, by the best men upon earth, has been done right, only as it was in obedience to the precept of our Lord and Law-giver, or agreeable to the practice of his inspired servants. Nevertheless, uninspired history, relating the actions of uninspired men, has its advantages; and the nearer we can trace the practice of true believers to the first source from whence they derived both doctrine and example, we may warrantably feel assured of the increased probability that they *then* kept the ordinances *as they were delivered*. In the infancy of the Christian dispensation it may be reasonably assumed that however the mystery of iniquity might begin to work, the standing ordinances of the gospel would not be perverted or misapplied without the severest reprehension. They were designed to be a sign of separation, a line of distinction between the disciples of Jesus and the world at large; and until these began to blend together, at least in appearance, his ordinances would be safe.

On the subject of baptism we therefore propose to examine the history of the earliest ages of the christian church, as far as it hath arrived at our hands. We do not adduce it as *authority*, but only as *illustration*. The precept of Christ, and the practice of his Apostles are our authority, and the pages of history will serve to illustrate our views, for they establish the fact that the earliest disciples

of Christ, and the immediate followers of the Apostles baptized men and women, and continued to do so for several hundred years; but no infants were baptized till the teachers in the church of Christ, departing from the simplicity of his gospel, brought in doctrines subversive of the first principles of his religion, and destructive to the beauty and order of his spiritual kingdom.

We shall find frequent mention of the baptism of adult persons, but for several generations no baptized infants are heard of. On the contrary, the baptism of many, who were born of believing parents, is recorded to have taken place when they were *twenty or thirty* years of age: circumstances which happen very often in almost every baptist church, where faith is required *before* baptism. When we arrive at the baptism of infants, their introduction to this ordinance will be noticed, but as it has only human authority for its support, we shall chiefly seek out and follow those who, having heard the gospel, were baptized on a profession of faith. This we purpose to do by the aid of the most ancient and best accredited historians who have written on ecclesiastical affairs.

As to the *Subjects* of baptism in the two first centuries of the christian era, they say, "they baptized only the adult or aged, whether Jews or Gentiles, whereof we have instances in the ii, viii, x, xvi, and xix chapters of the *Acts*, but as to the baptizing of infants we read of no example." \* "As to the *manner* of baptizing. It was by dipping or plunging in the water, into the name of the Father, Son, and Holy Ghost, which was so agreeable not only to the sense of the word, which signifies immersion in water; but to the allegory of death, burial, and resurrection, to which the Apostle so properly alludes, *Rom. vi, Col. ii.* as also to the many places where it is used for the washing away of sin, as 1 *Pet. iii, Heb. ii, 10, Eph. v, Titus iii,* and in the xxii of the *Acts*, where Annanias commands Paul to *be baptized and wash away his sins.*" \*

*Clemens Alexandrinus*, describing the proper subjects of baptism, and in what order they ought, after due instructions and examinations to be baptized, says that "the baptized ought to be children, viz. in malice, but not in understanding; even such children, who, as the children of God, have put off the old man, and the garment of wickedness, and have put on the new man." †

*Ignatius*, in his discourses concerning baptism, declares that "it ought to be accompanied with faith, love, and patience, after preaching." See his letters to Polycarp. Tralienses, and to them of Philadelphia. ‡

*Auxibius* was baptized upon confession of faith, by the Apostle Mark. ||

\* *Magdeburg Centuriators*, Cent. I, lib. 2, p 496.

† *Clem. Alex. Epist.* iii, in *Jac. Merlingus Hist. Bap.* part 2, p. 200, 214.

‡ *H. Montanus*, p. 45. *Du Bois*, p. 16. and the *Dutch Martyrology*, cent. 1.

|| *Jac. Merlingus*, p. 578, from *Metaphrastes* by *D. Nicocenes*, lib. 1, cap 4. in the life of Auxibius.



“The *Waldenses* and *Albigenses* did in this age profess and practice the baptizing of believers.” \*

“The ancient *Britains*, who practiced baptizing of believers, did by Evangelists, sent by the Apostles themselves, receive the Gospel, under Tiberius the Emperor.” †

*Justin Martyr* is believed to have been converted to Christ within thirty years after the Apostle *John*. He wrote an Apology for the christians addressed to the Emperor, a part of which is thus translated by Mr. Baxter in his Saint's rest. “I will declare unto you how we offer up ourselves to God after that we are renewed thro' Christ. Those amongst us that are *instructed in the faith, and believe* that which we teach them is true, being willing to live according to the same, we do admonish to fast and pray for the forgiveness of sins, and we also fast and pray with them: and then they are brought by us into the water, and there as we were *new born*, are they also by birth renewed; and then, in calling upon God the Father, the Lord Jesus Christ, and the Holy Spirit, they are washed in water. Then we bring the person thus washed and instructed to the Brethren (as they are called) where the Assemblies are, that we may pray both for our- and the new illuminated person, that we may be found by true doctrine and by good works worthy observers and keepers of the commandments, and that we may attain eternal life and salvation. Then bread and wine being brought to the chief Brother (so they call the Minister) he taketh it and offereth praise and thanksgiving to the Father by the name of the Son and Holy Spirit, and so awhile he celebrateth thanksgiving: after prayers and thanksgiving, the whole assembly saith, Amen. Thanksgiving being ended by the President (or chief guide) and the consent of the whole people, the Deacons, as we call them, do give to every one present part of the bread and wine over which thanks were given, and they also suffer them to bring it to the absent. This food we call the Eucharist, to which no man is *admitted*, but only *he that believeth* the truth of the doctrine, being *washed in the laver of regeneration* for the remission of sins, and that so liveth as Christ has taught.” This description of christian baptism and the admission of the baptized into the church of Christ, needs no comment. A modern apologist for the Baptists might describe *their* practice in nearly the same terms.

*Dionysius Alexandrinus*, writing to *Sextus*, Bishop of Rome, testifies that “it was their custom to baptize upon a profession of faith; and one who had been baptized by heretics, not upon profession of faith, did desire to be so baptized, accounting the former for no baptism.” §

\* *D. Belthazar Lidius*, in his Treatise of the Church, p. 2, col 2. from *Renarius*.

† *Gildas*, De *Victoria Aurelii Ambrosii*.

§ *Eusebius Pamphilus*. *Eccl. Hist. lib. 7, cap. 8*, from *Dionysius* also *Dutch Mart. cent. 2*.

*Walafrid Strabo* testifies that "no children, but aged, understanding persons were baptized in this period." \*

If *Antiquity* has any claim to consideration, the Baptists are certainly the oldest denomination of Christians now existing, or that ever did exist: and those who pretend to date their rise at the time of the Reformation from Popery, are either very ignorant, or prejudice has strangely misled them. Hereafter we may have occasion to shew that the Reformation only drew forth to public notice a people who had in every age kept the ordinances as they were delivered, and for so doing were persecuted by those who hated *the right way of the Lord.*



### *The Fruits of Evangelical Preaching.*

*Is there any thing whereof it may be said, see, this is new? it has been already of old time, which was before us. Eccl. i, 10.*

The attempts of a certain *Barrister* have roused several friends of Christ to stand forth in defence of the gospel. There were *Barristers* in the early ages of the church, against two of them in particular, *Lactantius* very eloquently pleaded the Christian cause. *Collier* in his *Historical Dictionary*, informs us that "he lived in the third Century, and at the beginning of the fourth. Some will have him an African, though others say he was born at Fermo, a city of the Marquisate of Ancona; and that from the place of his birth he was called *Firminus*. *Arnobius* taught him Rhetoric; and he made so good use of the instructions of so excellent a master, that himself afterwards was professor at Nicomedia. His reputation was so considerable that the Emperor Constantine made him preceptor to his son *Crispus Cæsar*. He was looked upon as one of the most eloquent persons of his time, and therefore called *The Christian Cicero*. He wrote his books of *Institutions*, in answer to two philosophers—enemies of the Christian religion."

The following Excerpt shews the closeness of his reasoning, and is equally applicable to the present times.

"That which many have discovered, by the assistance of natural religion, to be their indispensable duty, but which they have never been able either to practice themselves, or to see exemplified in the conduct of philosophers; all this the sacred doctrine of the Gospel assist us to perform, because that Gospel is wisdom in its highest excellence. How shall philosophers persuade others, while they themselves continue in a state of perplexity? Or how shall they repress the passions of others, while, by giving way to their own, they tacitly confess that nature, in spite of all their efforts, is still triumphant. But daily experience testifies, how great an influence the ordinances of God have on the heart.—Give me a passionate, slander-

\* In *Eccl. Hist.* cap. 26. *Vicecom. lib. 1, cap. 30.*

ous, implacable man; and, through the power of our Gospel, I will return him to you gentle as a lamb. Give me an avaricious man, whose greediness of gain will suffer him to part with nothing; and I will return him to you so liberal, that he will give away his money by handfuls. Bring me a man, who trembles at the approach of pain and death: ere long, he shall look with contempt upon crosses, fires, and even the bull of Phalaris itself. Present me with a debauchee, an adulterer, a man wholly lost to good manners: you shall shortly behold him an example of sobriety, uprightness and continence. Give me a cruel and bloodthirsty man: his ferocious disposition shall suddenly be succeeded by real clemency. Give me an unjust man, a stupid person, an extravagant sinner: you shall shortly behold him scrupulously just, truly wise, and leading a life of innocence.—Such is the power of heavenly wisdom, that it is no sooner shed abroad in the heart, but, by a single effort, it chases away folly, the mother of sin. To compass these invaluable ends, a man is under no necessity of paying salaries to masters of philosophy, and passing whole nights in meditating upon their works. Every necessary assistance is imparted without delay, with ease, and free from cost, if there be not wanting an attentive ear, and a heart desirous of wisdom. The sacred source to which we point, is plenteous, overflowing, and open to all men: the celestial light, we announce, indiscriminately arises upon all, who open their eyes to behold it.”

“What Philosopher has ever done so much? Who among them is able to perform such wonders? After having passed their lives in the study of philosophy, it appears that they have neither bettered themselves nor others, when nature causes them any great resistance. Their wisdom serves rather to cover, than to eradicate, their vices. Whereas our divine instructions, that is, the doctrines of the Gospel, so totally change a man, that you would no longer know him for the same person.” Lact. Lib. III. Cap. 26. In Fletcher’s Portrait of St. Paul, translated by Gilpin, p. 344.



### *Parable of the Talents: Part I.*

Matt. xxv, 14—18. *The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to everyman according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents: and likewise he that had received two, he also gained other two: but he that had received one, went and digged in the earth, and hid his lord’s money.*

Under this easy similitude of a person's leaving his property in the hands of his stewards, while he himself is going a distant journey, is represented the conduct of our Saviour towards his servants. He is Lord of this world as well as of that which is to come; and being gone to glory, he has committed the concerns of his kingdom into the hands of men whom he will call to account when he returns to judge the earth. Each is supposed to have received a portion of his goods, though in different degrees, and all are required to occupy with fidelity until their Lord shall come.

*Property* is one of those talents for the use of which men must be accountable. Such are required, according to their several ability, to contribute to the support of God's cause, and the furtherance of the gospel; to minister to the relief of poor saints, and act with that liberality towards mankind as shall make it manifest that they love their neighbours as themselves. Some may think of laying up their riches, and to quiet their consciences by imagining that they have a right to do what they will with their own, or that they make no profession of religion, and God has not given them a heart to be liberal, and that therefore they may be excused; but when the Lord shall require an account of their stewardship, he will make them to know that the talents were his, and that they have been unfaithful to the trust.

*Authority* is another talent. There is no power but of God, and Christ is the Head of all principality and power. Those who exercise authority, in whatever department it may be, have an influence which they would not otherwise possess, and for the use of which they must be accountable. Whether they be heads of families, the principal men in a town or neighbourhood, or rulers of nations, whether in a religious or civil capacity, the power with which they are intrusted is of God, and must be employed for his glory. If any one pretend to give himself to the Lord, and yet withhold his influence, he only deceives himself, and offers that which cannot be acceptable. There are some indeed who seem to think that the whole of religion consists in seeking their own salvation, and they are willing to let the cause of Christ shift for itself: if they have but an interest in the promises, it is all they desire, and as to any active exertions for the good of others, or the honour of God, they wish to be excused, or remain in a state of neutrality. But he who does not employ his influence for Christ is a traitor to his cause. Be wise now therefore, oh ye parents, ye rulers in Israel! *Be wise now therefore, oh ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*

*Mental capacity* is among the gifts capable of being employed to the honour of Christ, and therefore is a talent to be accounted for.

If superior stations in life afford influence, that influence is doubly increased when those stations are filled by men of ability. God has given to some men such an extent of mind and ascendancy over others, that they are capable of throwing society into confusion, or of hushing it into peace when most convulsed, and of drawing men and things almost universally into their own measures; and when riches, authority, and mental capacity are all combined, the influence may be inconceivable, and its effects unbounded. The responsibility here is great, and for the use or abuse of this talent all orders of men must be accountable. It were better to be a worm or a fly than to be possessed of intellectual abilities which are prostituted to the cause of error and immorality, or rendered subservient to the increase of human misery.

*The possession of divine truth* is an important talent committed to our trust. Christians in common are required to *hold forth the word of truth*. It is their business, according to their several ability, to exhibit it to their children and servants, and all around them, both by precept and example. Every man should teach his neighbour, and every man his brother, saying, Know the Lord. If any man be capable of speaking to public edification and comfort, *let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ.* Let not false shame, nor the fear of man, nor any elevation of circumstances induce him to bury his talent in the earth, and thus to hide his Lord's money. It is as great an offence to neglect the gift that is in us, as to run without being sent. In both cases Satan gains as much as Christ loses. The dark soul of a graceless public teacher is the chosen habitation of the father of lies: from thence he can disseminate error to the greatest advantage, because it may be done without suspicion. A man who wishes to be satisfied of his call to the ministry ought diligently to enquire whether he understand the oracles of God, and whether or not he hath the mind of Christ. No wise prince would send an ambassador to a foreign court who did not understand the nature of his embassy, or was incompetent to enter on the negotiation; much less can it be supposed that the only wise God our Saviour would send any one on an embassy to our world who was ignorant of his will, when eternal life or death depends upon the message. This however should not so much make a person afraid to run without being sent, as not to run when he is sent. Let him not hide his talent, however small, but employ it for the honour of his Lord; and if he do but speak as the oracles of God speak, let no man forbid him: but if otherwise, he had better hold his peace.

*Time* is also to be considered as a talent of no small importance. A person who engages in any profitable employment for a number of years is naturally expected to gain more than another who has

been so occupied for a much shorter term; and those who have possessed riches, power, mental ability, and the truths of the gospel for a considerable length of time, have had the opportunity of accomplishing much more good than others. Time is that to the man of talents which the season for sowing is to the husbandman: the longer it lasts, and the more he sows, the greater is his prospect of a fruitful harvest. It was upon this principle that an apostle made his calculation, when he was in a strait betwixt two, whether to abide in the flesh, or to depart and be with Christ. Time was put into the scale, and weighed against the joys of paradise. He knew not which to choose, whether the opportunity of laying up more treasure in heaven, or hastening thither to enjoy that which was already made secure. To comfort those who mourn in Zion, to beseech sinners to be reconciled to God, to cause ignorance to see, and grief to smile, to lengthen the cords and strengthen the stakes of Jehovah's tabernacle, is work that cannot be performed in the world of glory. *Let us therefore work while it is called to day, for the night cometh when no man can work.* Then shall we hear our divine Master saying, *Well done, good and faithful servant; enter thou into the joy of thy Lord!*

Luton,

T. B.

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*Reflections tending to illustrate the folly and presumption of those, who are forming schemes for futurity, without any solemn reference to the shortness and uncertainty of life.*

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*Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. James iv, 13, 14.*

“All men think all men mortal but themselves.”

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The uncertainty of life, is a theme upon which every one declaims. Amidst all the variety of opinions which prevail among men, in this they must all agree, that life is even as a vapour, which appeareth for a little time and then vanisheth away. We hear the observation made in all places, and from all persons. It sounds from the parlour, and the pulpit. It proceeds from the peasant and the prince. Oh that such speculations produced their proper impressions. But who lays it to heart, and acts and feels as the conviction of such a truth would prompt? How few whilst declaiming on the shortness

of life, look with a stendier eye to those scenes which eternity discloses to our view! What man whilst declaiming on the futility of his projects, moderates his engerness in their pursuit, or lessens the firmness of his grasp? Thus, doubtless, many of our readers are even at this moment acting upon the sentiment reprobated by the apostle James in the language which stands at the head of these reflections.

We judge no man, but appeal to your hearts, whether they have not been saying, "This year we will realize such and such a project; this year shall witness our conclusion of such and such a scheme, this year shall behold us there, or see us here, this year we will buy and sell, and get gain." Whereas ye know not what shall be on the morrow, for what is your life? it is even a vapour that appeareth for a moment, and then vanisheth away. In that passage of the apostle to which we have already alluded, there are three circumstances attending the projects of men, which he reprobates in the most pointed manner. One is, that they are too often *exclusively* of a worldly nature, *we will buy and sell, and get gain.* Look through all the classes of mankind. All seem to be labouring; all have some object in view. Some even appear to be "weary worn with care." But enquire into their object, and it will generally be discovered to be something closely connected with the present world. How few are there comparatively, who are influenced by our Lord's direction, *Seek first the Kingdom of God, and the righteousness thereof.* Another circumstance attending the projects of men, which is highly reprehensible, is, that they are too often formed and indulged without any reference to the will and providence of God. Hence the apostle suggests an amendment in the language of mankind, *Whereas ye ought to say, IF THE LORD WILL, we shall live and do this or that.* But our present remarks, as we have already announced, will be confined to the illustrations of the folly of those who in their schemes leave out all consideration of the most obvious of all truths, —the shortness of human life, and the uncertainty of its events. We observe then,

1. *That there is too frequently in the schemes of men, a miscalculation, with regard to the duration of life.* Ye know not what shall be on the morrow. How absurd then to say, to morrow, I will go into such a city, &c. *I will go.* Then you are sure you shall be able. You have calculated on all the possible accidents that may befall you. You have reflected upon danger, upon sickness, upon death, and the tomb, and yet you say *I will go, and on the morrow!* There is then a night to intervene between you and the commencement of your scheme. There are so many hours to pass away, before you will take a step towards its accomplishment. You are to fall into the image of death. You are to lose all consciousness, and to become totally incapable of perceiving, and much more of warding off any danger that may approach you.

And yet you say, *I will go!* Then some voice from him who holds your life in his hands, and whose alone are the hours and the days, has whispered in your ear, that you are safe! He has told you, that those hours shall pass over your head, and that no fatal influence from their wings shall assail you as they pass! He has assured you that the image of death into which you are to fall, shall not suddenly change to the reality! That the air you inhale shall bear to you no fatal contagion, and that neither danger, nor sickness, nor death, nor the tomb shall be yours. You have heard him speak to you from the whirlwind, as once he did to Job, or, you have received from him a sign like to that which he once gave to Hezekiah, when in intimation of the prolongation of his life, he caused the shadow on the dial to retrace, (if we may so speak) the steps it had already trod! Have you heard this voice? or received this sign? Then indeed you may say with confidence, *I will go,* and you may smile at the so much dreaded uncertainty of life. You may say to time as it passes, "I heed thee not, thy touch, which can crumble to atoms every thing else, will affect me no more than the falling of a leaf would affect the rock, which tempests and billows have assailed in vain. I have made my covenant with death, my bones are more than brass, and my sinews are more than iron."

But if you stand in the situation of common mortals—if you have received no revelation from on high, how awful, how revolting is such language, and yet it must certainly be yours if you are thus forming projects, and are saying, "I am determined to execute them." Nay, perhaps some are saying more, for we have hitherto only supposed that you were calculating on a single day! But perhaps you are building not only on a day but a year! What do we know? In all probability, you are forming schemes the performance of which, even in your own calculation, will require this year, and next, and ten or twenty besides! Melancholy blindness of man. Awful error, fatal miscalculation of mortals! *For what is your life, it is even a vapour, bright, unsubstantial, and vanishing.* Yes, life is not all darkness. It is not altogether gloom. It is not entirely destitute of charms. To change the figure, it is like a landscape, in which there are many bright, beautiful, and enchanting spots, whatever dark, waste, and unfruitful parts intervene between them. Friendship, love, benevolence, flowing in all the social relations and charities of life, are the bright and attractive parts of this meteor. But human life in partaking its brightness, shares also its melancholy brevity. When we have admired one of those brilliant forms which often adorn our atmosphere, we have regarded its almost instantaneous disappearance with a surprise, only equalled by our admiration of its splendour. Scarcely have we had time to glance at it, before it was extinguished forever! Such is life. No sooner do we behold it, than it begins to vary its appearance. No sooner do we enter upon it, than it is finish-



ed. Scarcely do we feel that we live, before we begin to feel that we must die. The very air that gives us life, bears in it the elements of our dissolution; and the very steps that we take in pursuit of health, conduct us to the tomb. There is no language that can sufficiently express the shortness of life, no metaphor that can convey an adequate idea of the rapidity of its flight. The flower which to day is, and to morrow is not, which in the morning flourished in beauty, and in the evening is trodden underfoot; the shadow which flits suddenly by us, the eagle which cuts the air with a swiftness that the eye can scarcely mark, are faint emblems of the rapidity of the flight of our moments. We are equally unable to comprehend the velocity of time, or to arrest its course. It constantly, it incessantly proceeds. Whilst we speak it advances, and even before the sound of our voice can reach the ear, a portion of it is gone. Every thing in the universe may stop, but time will make no pause. The Sun may loiter in his course, the moon may stand still, and there may be a universal stagnation in nature; but, as if in mockery of it all, time, with inexorable step disdains to alter its pace. Man may slumber, and forget to move, but time has no resting place and needs no couch. The pendulum may cease to swing, but the time which it measures, will proceed, there is nothing which can retard, nothing which can tire it. And thus swift, thus resistless, it bears man on its wings, shews him the world and its grandeurs, bears him over a few of its scenes, amuses him with the prospect of mingling a moment amidst them, and then suddenly drops him in the tomb, and passes heedless on. How foolish then to talk and act as though this time were our own; as though it would proceed or tarry at our command; and as though we could calculate with mathematical certainty, on years to come, which probably as they roll by, will witness the grass waving over our graves.

But if their conduct is marked by folly, who in the schemes they form have no reference to the shortness and uncertainty of life, much more is theirs to be reprehended, *who overlooking the precariousness of human events, presume at once on the success of their projects: who are saying we will buy and sell, and get gain.* For, suppose life were not thus uncertain with regard to its continuance. Suppose you knew the measure of your days. Suppose the portion of time allotted you were written on your foreheads, and you knew assuredly that you should live to day, and to morrow, and a year; yet who has told you that in buying and selling you should *get gain.*

These observations particularly apply to the young. In the morning of life, we are alike disposed to form schemes, and to presume on their success. Overleaping in our imagination, every opposing circumstance, the mind fixes at once on the last step which secures the success of the whole; as though that success were exactly and inevitably consequent upon our wishes. But of such we would en-

quire, Who has told you that the events of life, so uncertain to others, to you shall be sure? What voice has revealed to you, the things that shall be? Who has removed from your eyes, the veil that hides futurity from the sight of all beside? Who has taken you by the hand, and led you in anticipation over all the scenes through which you are destined to pass? Who has said to you "Behold thy portion, and the inheritance which the Lord thy God hath given thee?" We know that many form schemes, and construct in their airy visions, fabrics of bliss, whose souls are blasted with disappointment. We know that many spend life in speculations, and at length die, amidst the wrecks of broken and unsuccessful projects. We know that sorrow and poverty are the general lot of mankind. Who has told you that you shall be the favoured individual; that you shall tread the path attained by so few; that you shall gain the summit, in the struggling to attain which, so many have perished. What are you and what is your father's house, that you should be thus distinguished? What are your projects, and what their end, that their very existence should imply the certainty of their ultimate success?

Ah! cease this futile, this absurd, this impious language and conduct, and come at length to the proper conclusion. Appeal to him, whose alone is our life, and who alone can succeed our designs. Ever recollect your dependance on the will and providence of a superior power. Never forget his agency in all that passes before you, and the influence of his determinations over all the events of life. Then will you cheerfully and conscientiously adopt the amendment suggested by the Apostle. *For that ye ought to say, IF THE LORD WILL, we shall live, and do this or that.*

*Eron.*

*T. E.*

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### *The Persecutor silenced.*

As the Rev. Mr. H—— of S—— was lately travelling in company with a few gentlemen who had accidentally joined him on the road, one of whom was excessively given to ridicule ministers of the gospel, and who had been told that Mr. H—— was a preacher, after he had proposed several insulting questions, addressed him thus, "and I suppose that you are a preacher sir." "I am sir," was the reply. "And pray sir," said the persecutor in a sneering manner, "what do you preach to the people?" "Why sir," replied Mr. H——, "I sometimes admonish my auditors to avoid foolish and impertinent questions." The company, who could not refrain from laughing, commended the preacher for his seasonable reply; and Mr. H—— was no more troubled by his unpleasant companion.

*Introduction to a Sermon.*

On 2 Peter iii, 18; *But grow in Grace.*

Al! my hearers—there are many to whom this exhortation is equally inapplicable as unwelcome. Many hearers have no grace. Much sin but no grace. No grace! then no promise; no glory! O my soul, what is the awful alternative? Conscience! hear this old Christian adage; “A prayerless soul is a graceless soul; a graceless soul is a Christless soul; and a Christless soul, so living and so “dying, will be a damned soul.”

And have you, *Young people*, no grace? you are honest, amiable, lovely, virtuous, chaste, and modest: but believe me, you have no *security* that you shall continue to be either, without grace: nor any kind of preparation for another world. Grace first, then all these good things, and then glory. And you, *Aged friends*, are ye destitute of grace? I ask not how you have passed your days: they are all a blank. A *blank*? no, a graceless life is one great *blot* of sin. Oh think, *think* a moment, before you go. See you not yon grave? It gapes for you: and if you enter it without grace, there is none communicated there.

There are no acts of pardon past  
In the cold grave to which we haste;  
But darkness, death, and long despair,  
Reign in eternal silence there.

And how do ye bear up, dear friends and equals, in the *intermediate classes*? You are under the heat and burden of the day. How do you regulate your affairs? how manage your servants? And those dear little ones, how are they brought up? if *you* have no grace. Think a little, turn it on your pillow, once before you sleep. My soul longs for your salvation. O my God; the God of all grace, grant these souls thy blessing and thy favour.

There are also many that have only the appearance of grace. What shall I say to such? But first, who are they?—Let us begin with the pulpit. Preacher, by thine office, thou *appearest* to have grace. But remember, gifts are not grace: even should those gifts be splendid. Thine employment is no proof. Nay, thy *call* to that employment is no certain proof of grace. *Judas*, was called and numbered with the Apostles. Even thy *usefulness* is no positive evidence of thine own grace. Ah, preacher, thou mayest feel some degree of concern for the eternal happiness of thine hearers, and yet have no grace. Thou mayest preach the doctrines of grace clearly and distinctly, and live without any one laying graceless practices to thy charge, even so as to make many think thou *hast* grace; and some may think thou *hast great* grace; and after all, thou mayest have only the appearance. Saul was among the Prophets, Judas among the

Apostles; let the occupiers of pulpits tremble, whilst the inhabitants of the rock sing, for the Lord will say to many who have prophesied in his name, *depart from me, I never knew you.*

From the pulpit we descend to the pews. Ye officers of the church, if ye are men of God, ye have purchased to yourselves a good degree. But there have been deacons who only *appeared* to be gracious. Remember, it is not your being in that official situation, nor your being called to that office, nor your abilities to fill it up, nor your integrity in the discharge of its various duties, that constitute you gracious characters, you may be kind, and punctual in office, and yet have only the appearance of grace.

And you, dear *fellow members*, my joy and crown, (if ye are the Lord's) search and see into this matter. Ye have been solemnly baptized in the awful name of the Father, of the Son, and of the Holy Spirit. But your baptism did not make you members of Christ, children of God, nor inheritors of the kingdom of heaven. Many are no better than baptized infidels. Simon Magus was such an one: and many hypocrites still creep into the churches. Even where there is no designed hypocrisy but strict morality and sobriety are kept up, there may be only the appearance of grace. It is pleasant to see you walk in all the ordinances of his house,

“What sight upon Earth is so fair?”

Ye then appear gracious persons, set apart for God, to shew forth his praise. But take heed lest it be only the appearance. Remember, the foundation is the principal thing. Had you seen the house built upon the sand, and not known on what it was built, perhaps you might have even preferred it for your own dwelling, to that which was built upon the rock. Many professors place more confidence in what they call their Evangelical obedience than in the righteousness of Christ. Many, who have *only* the appearance, may *appear* more fair than some who really possess grace. This leads me to add,

Some have *real* grace, yet bear but little fruit. Scarcely do they come up to the lowest standard, even thirty fold: and grace never produces less. What shall I say to you? You have heard the language of heaven, *Grow in grace.* The husbandman saith, O Lord! O my Master! spare yet another year. Do you not lament your barrenness! Are you not saying, *Awake, Oh north wind, and come thou south, and blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruit?* Will ye not pray, *Lord revive us that we may rejoice in thee?*

There are also many gracious souls, that have great grace, and do grow in grace, and yet fear, yes, have awful fears that they *never had any grace*, and are sometimes distressed with the apprehension that they *never shall have any.* These are tender plants; sensitive, not sensual. Let them be carefully cherished.

Brethren, let us pray to him that giveth grace to help, while I endeavour. 1. To remove the difficulties and correct the errors to which we are exposed in judging of ourselves, 2. To lay down the means and the evidences of growth in grace.

K. L.

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### *DOMITIAN, an Illustration.*

Domitian was the twelfth Emperor of Rome. His imperial robe was stained with the blood of Martyrs, and his soul the habitation of cruelty and crime. Tyranny is usually inconsistent, for whilst by the assumption of a peculiar air of Majesty, it attempts to overawe a prostrate empire, and employs the ægis of government to enforce universal fear and submission, it is commonly associated with the most feeble and pusillanimous mind. This remark is strikingly illustrated in the private history of the terrible Domitian. His retirement was consecrated to the labour of catching flies and sticking them through with a bodkin; so that one of his servants being asked if the Emperor was alone, replied, he had not so much as a fly to bear him company. "Poor, despicable man"! say you, "unimpressed with the important concerns of the state, and forgetful both of the honors of his office and the dignity of his station, he is trifling away the hours of his life in idleness and folly, the eternal contempt of God and Man."

If this were the only monument of human weakness, it would be well! Imagine an Angel of light to be the companion of a man of the world for a week! He attends his public walks, he witnesses his private conduct, he sees the objects of his delight, notices the dispositions of his mind, and observes the occupation of his time. At the close of such a week, if we could suppose angelic patience to be so employed, methinks the celestial visitant would retire with some such reflection as the following, "Poor infatuated sinner! immersed in the pleasures of sense and pursuing the transitory and deceitful trifles of a Moment! Alas! that confidence should be so misplaced, that time, precious time should be so squandered, that God should be so insulted, his holy word so neglected, and an immortal soul so degraded and lost! I have seen, (O pitiable condition!) the vigour of the body and the energy of the soul, intellectual capacities and moral powers, devoted to every subject and every acquisition excepting that alone which requires them all! I have seen the busy thoughts occupied upon every thing but GOD, and all things considered desirable or necessary, but the ONE THING NEEDFUL!"

F. C.

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## *The Friend of Candour.*

“There is indeed a Syren-voice of Candour and Charity amongst us, which has superseded that of Integrity and Truth to so perilous a degree that the latter cannot be heard without disgust and offence!”

*Temple of Truth.*

Candour, as it is a disposition of mind open to conviction with respect to truth, ready to think as favourably of characters as the Bible will admit, and to wish well to all mankind, is truly amiable and excellent. There is a specious kind of candour, however, much in vogue in the present day, which is nothing else than religious indifference. It is a candour that deems error innocent, and forms too favourable ideas both of characters and conduct which the Scriptures condemn.

When the Prophet Elijah wished it to be determined whether Jehovah or Baal were the proper object of adoration, the *Candour* breathing in Pope’s “Universal Prayer” would have settled the dispute at once, by suggesting that the Saint, the Savage, and the Sage, the believer and the infidel all worshipped, and with equal acceptance, the same Divinity. O foolish Christians in the primitive age, to sacrifice your lives rather than bow down to Jupiter! What a pity too that the “Great Teacher” had not a little more candour when he declared *Except a man be born again he cannot see the kingdom of God!* And surely Paul was too much infected with a spirit of bigotry when he made such strong assertions in his writings, and declared so roundly the importance of Christian truth and gospel holiness.

Mr. ——— is the advocate of Candour. The word glitters in his writings and in his conversation. He is so candid, forsooth, as to think “the heart may be altogether right while the head is wrong,” that sincerity is all that God requires, though it may be in the most unchristian sentiments; that the Deist may worship God as acceptably as the believer, and that without the least regard to the *sine qua non* of Scripture, (faith in a Mediator,) most, if not all shall be safe. But behold the man whom he deems a bigot. Mr. ——— is called by this opprobrious name. He is seriously attached to Bible truths, he cannot excuse sentiments or conduct that fall under the censures of Scripture. But does he feel any bitterness towards the mistaken or the wicked? No, his heart yearns over them, he prays for their welfare, and is ready to do them any good.—Which is the candid man?

— 6600 —

### *Anecdote.*

A Person once said “I have heard it remarked that Euclid is hard to understand, but I have read his Elements quite through in the lei-

sure hours of last Week, and I find nothing difficult in them." Indeed! replied his friend, have you comprehended his Theorems, solved his Problems, and discovered the various bearings of his Corollaries? and all in a Week!—What! answered the first, you mean those crooked marks, dots, and lines; Oh no! I skipt over all that,—I care nothing about them, *for my part*, I left all that stuff for People that delight in such things.—We have often heard Persons run on in a similar way respecting God's Providence, the divine purposes and decrees, and the glorious Plan of Redemption it hath pleased him to publish among Men. They evidently think they have comprehended these subjects without much effort of the understanding, merely by leaving out all the bearings and relations of things by which the divine Perfections are displayed in God's Plan of saving his People from their Sins. As a mathematical taste is an indispensable pre-requisite for entering into the Spirit of an Elementary Treatise on that science; much more is a holy relish for spiritual things essentially necessary to our acquiring correct views of the divine proceedings. An unsanctified heart is in this case a disqualification similar to that which said of *all* that was interesting in the Elements of a great Master. "*I care nothing about them.*"—*Unto the wicked God saith, What hast thou to do to declare my statutes or that thou shouldst take my Covenant in thy Mouth?—But The secret of the Lord is with them that fear him, and he will shew them his Covenant in a light that shall constrain their grateful acknowledgement, it comprizes all their Salvation and all their desire.*

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### Prudence.

Prudence has been defined, an ability of judging what is best in the choice both of ends and means. It is certainly applicable to all the business of life, both civil and religious. Culpable and pitiable are those who have taken little or no pains to attain this invaluable improvement of the mind; and I fear, the great majority of mankind are of this description: for to be what the world commonly calls clever, is to be knowing or cunning, or at least only living to the present life.

Prudence is not the most shining quality, but is unquestionably the most useful, for whatever may exist in a person without this, can only make him like the fabled Polyphemus, or the scripture Sampson, viz. strong and blind.

Prudence is the quiet, and unassuming companion of the favoured few; and few as they are, it is no small mercy to mankind that they are wisely mingled amongst society; as they are the means of doing the greatest part of the little good that is done in this world:

as also of preventing incalculable evils. Happy had it been for the Jews, had they taken the prudent counsel of Gamaliel, for it bore the strong features of masculine wisdom matured by years of observation.

A Man may have knowledge of various kinds, and in a very high degree, and yet not have much prudence. The history of the world awfully confirms this remark. Of all our ancient Conquerors, though they knew how to fight and to subdue, yet who amongst them knew how to govern? Indeed, of so much importance to human conduct is prudence, that where it is very remarkably wanting, disgrace, and not unfrequently ruin are the consequences.

As knowledge may exist in a considerable degree with the absence of prudence, so prudence may exist, and prevail where the person has no remarkable extent of general knowledge; distrusting his own ability, he will take counsel, will compare, wait, and watch, and act with caution, or energy, as the occasion may require, or the moment offer.

The best concerns have suffered in imprudent hands, as on the other hand very indifferent beginnings, and inauspicious appearances have improved and prospered in the hands of prudence to a wonderful extent.

*Bedfordshire.*

*EVEILLER.*

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### *Consolatory Hints to bereaved Parents.*

*Addressed to the Rev. G. A. of M— on the death of an only Daughter.*

'Tis done! the scene is closed,—the conflict o'er,  
 The curtain drops, and ANNA is no more!  
 Wearied betimes of this our dark abode,  
 She burst her chains, and spurn'd her mortal clod;  
 Plum'd her light wings, and rose, and tower'd away  
 To realms of purer joy, and brighter day.  
 Or, say we rather, Heaven in tender care,  
 Of some rude storms or chilling damps aware,  
 Caught the sweet Plant in an auspicious hour,  
 And housed it safe, beyond their utmost power.  
 Transplanted now to climes where cloudless skies  
 Still smile, and inexhausted fountains rise;  
 Where vernal breezes ever gently blow;  
 And angel-guards repel each daring foe;  
 Where Saints set free from sorrow, sin and pain,  
 In youth and health immortal ever reign,  
 And lost in extacy the transport prove,  
 Of bliss unmingled, and eternal love.



*She stands before her great Redeemer's throne,*  
*Attunes her harp to strains on earth unknown,*  
*And hymns the praises of the great Three-One ;* }  
*Whose grace peculiar call'd not her to brave*  
*The awful dangers of life's stormy wave :*  
*But, ere her little Bark had well begun*  
*On the rough sea, its devious course to run,*  
*Impell'd it forward with a powerful hand,*  
*And brought it safely to the destin'd land ;*  
*Its anchor in the peaceful haven cast,*  
*And bid it ride secure from every blast :*  
*No more to hear the angry billows roar,*  
*Nor whirlpools, rocks, or foes encounter more.*

And could ye, O ye mourning Parents, say,  
 While your fond tears bedew the lifeless clay,—  
 While faithful mem'ry to the aching breast,  
 Recals a thousand pleasures late possess'd,  
 Each smile and winning action paints anew,  
 The wound still deep'ning by the sad review ;—  
 Yet say, would but one wish avert her doom,  
 And bring her back, sweet smiling from the tomb,  
 Command the vital spark again to glow  
 With a sure promise of long life below :  
 Could ye permit that single wish to rise,  
 And call her from her mansions in the skies ;  
 Bid her again resume her robes of clay,  
 And thro' this vale of tears explore her way ;  
 Press'd by a load of pains, and griefs, and cares,  
 And oft endanger'd by alluring snares :  
 Till,—weary nature, worn at length away,  
 By frequent anguish, or by slow decay,  
 Stretch'd on the couch of languishment, should lie,  
 Again to *agonize !* again to *die ?*

Ah ! no, the Parent's heart, the Parent's voice  
 Reject, indignant, such a selfish choice ;  
 And each fond feeling cries " Sweet Spirit rest,  
 " Securely shelter'd, and forever blest,  
 " Now at thy Jesu's feet, thine anthems raise,  
 " And shout hosannas to Redeeming Grace."

Go then, my friends, and to the grave convey  
 In solemn silence the forsaken clay.  
 To its dark womb and faithful care entrust,  
 " In sure and certain hope," the precious dust ;  
 A flood of sorrow o'er her ashes shed,  
 Nature's last tribute, sacred to the dead.

(Religion was not meant the heart to steel,  
 Indulgent Heaven permits its sons to feel,  
 Tho' not to murmur at its sovereign will.) }  
 Go,—but let faith anticipate the morn,  
 When God shall bid the sleeping *Dust* return,  
 And ANNA'S clay in triumph shall arise,  
 To meet its kindred spirit in the skies,  
 Nor let the infidel suppose *we* rave,  
 Who dare assert a victory o'er the grave.  
 What tho' the worm in lazy folds shall seek,  
 His feast voluptuous, on the pallid cheek?  
 What tho' the putrid flesh consume away,  
 And every bone lie mould'ring in decay!  
 He who those bones at first of nothing made,  
 Does the whole world of matter still pervade,  
 Where'er dispers'd, his eye the parts can find,  
 His hand unite them, howsoe'er disjoin'd,  
 With nerves and sinews fit them up afresh,  
 And spread o'er all the covering of flesh;  
 Thus shall his mighty power the frame restore,  
 And call it forth more lovely than before;  
 All glorious, incorruptible, refin'd,  
 Fit habitation for th' immortal mind.  
 Eternal source of every real bliss,  
 Fountain of consolation, joy and peace!  
 In low abasement, prostrate at thy feet,  
 We to thy care our mourning friends commit.  
 With tender sympathy *we* share their grief,  
 But THOU *alone* canst yield a sure relief.  
 O heal with thy sweet balm the wounded breast,  
 And speak the inward tumult into rest;  
 Thou canst extract by thy unrivall'd skill,  
 Some real good from this apparent ill.  
 Help, then, thy servants to embrace the rod,  
 And bless a *taking* as a *giving* God.  
 Ours faith's and hope's strong wings may they arise,  
 Pierce the dark cloud, and reach the upper skies;  
 And in sweet vision view the blissful plain,  
 Where they shall soon embrace their Child again.  
 Shall see her in celestial glory shine,  
 A radiant Angel clad in robes divine;  
 With her unite, the Saviour to adore,  
 Nor tremble at the thought of parting more.

E. T.

*On the Union between Body and Soul.*

In this world of incessant discord, the abundant harmony and tender sympathy which perpetually subsist between body and soul, may be truly considered as a phenomenon. So sincere is the affection of the soul for its earthly companion, that the spirit of truth has scarcely given a single exhortation in all the volume of inspiration, to stir it up to a greater regard: on the contrary, all that is said is designed to dissuade from too great an indulgence of the body. While we are constantly compelled to hear, that people hate their neighbours,—that husbands hate their wives,—that children hate their parents, and creatures hate their Creator; it may not be altogether unprofitable to enquire, how it comes to pass that *no man ever yet hated his own flesh.*

When the body needs food or raiment, the soul is ever concerned to provide them. If it need sleep, the soul without murmuring, or in the least repining at the loss, sacrifices nearly half its earthly existence, merely to accommodate its companion, who cannot, without much rest and refreshment, prosecute his journey. If illness, or accident occurs, the soul immediately calls up all its powers in counsel to devise means how to diminish or remove the calamity. Nor is there any evil on earth the soul so much dreads as a separation between itself and the body:—and when by death, the soul of a good man is forced to proceed on its journey to the new Jerusalem alone, it enters the city as it were in mourning, though introduced into the most affectionate society and blissful circumstances, yet, like a husband who has left a beloved wife on board a wreck at sea, or one friend that is separated from another, it will, in a degree, refuse to be comforted, till the safe arrival of the beloved object. Such is the undissembled love of the soul to the body.

How can it be accounted for that two so extremely different in their natures, the one nearly allied to Deity, the other raised but a little above the dust of the earth, should form a union which the heaviest calamities tend rather to strengthen than to dissolve?

*The body being the soul's home* is one cause of its singular regard. There is in all men a strong attachment to their native country, city, or place of abode. The same principle operates much more powerfully on the soul with regard to the body. And as those people who have never left the place of their nativity, have less desire to do so, than those who by frequent journeys have acquired a habit of travelling; so it comes to pass that the soul, having never, in the whole course of its existence, for a single hour, left the body, it has the greater antipathy to a separation. It will rather submit to pay the highest rent and heaviest taxes, than leave the house in which it has always lived.

Another cause of the attachment of the soul to the body is, its being the medium through which it receives all its ideas, and makes all its communications. The eyes, the ears, in connection with the other senses, are that to the soul which gates are to a trading-city, or ports to a commercial kingdom. All that comes in and all that goes out, must be by these means. The knowledge of the works, the ways, and the grace of God, must enter the soul by the senses of the body. In this view it becomes a temple in which the divine will is taught and sacrifices are offered, which meet the gracious acceptance of the Deity. Thus the divine Spirit, now, as in the days of old, goes from tent to tent, and from one tabernacle to another, to shine into our hearts, and to give the light of the knowledge of his own glory as seen in the face of Jesus Christ. And as the soul receives all by the bodily senses, by the same means it makes all its communications. As a builder, having perfected his plans, cannot execute them without means; so though the soul can purpose, it cannot execute its purposes without the aid of the body. Neither minister nor people can possibly attend the house of God, or carry on his worship, if the body cannot be there. Thus the body becomes that to the soul which the musician's harp is to him; which, if broken or out of order, his tunes can never be played. The body is to the mind what the carriage is to the Noble-man, for if it be broken down, he cannot proceed on the intended journey, or be at the place appointed in time. If the soul forms extensive plans of virtue or of business, which relate to distant Nations, the body is that to the soul which the ship is to both; that is, the means without which neither the merchant nor the missionary can sail to the distant shore, or arrive at the place of destination.

This absolute dependance of the soul upon the body, for the means to accomplish its various purposes, may lead us to account for the extraordinary attachment of the Lord Jesus to his own body. At the time when he was counting up the glory God had given him in saving souls from ruin; while his thoughts roved amidst the joys of conquered death, captive hell, and a seat at the right hand of power; that of the immediate resurrection of his body seems not among the least that rejoiced his heart—He breaks forth, as in a transport, singing, *Therefore my heart is glad, my FLESH also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life.* Mine shall be the first body that shall find the road from the dead to a state of immortality! It being in the very nature of things utterly impossible that without this body, the Mediator should *bruise the serpent's head—taste death for every man—purchase the church with his own blood—prevail as the lion of the tribe of Judah—or, as our fore-runner, enter into the presence of God;* we need not wonder that when anticipating his incarnation, in the gladness of his

soul he should say, *a body hast thou prepared me!* nor that the immediate resurrection of this body should constitute a part of *the joy that was set before him.*

If the union between body and soul be so exceedingly strong, that the manifold sorrows of life can never once bring it to wish for a divorce, nor even regret that the God of nature has joined them together; what mutual endearments, what joint congratulations will pass between those old friends when they meet at the resurrection to part no more, but in eternal union to enter into the joy of their Lord! But dreadful will be the destiny of all who reject, neglect, or corrupt the gospel of Christ. They, when called to experience the hatred of hell, and the wrath of the Lamb, will find that under such trouble, the ancient concord between soul and body will be broken up! the dissolving of which will be worse to them than the day in which all the fountains of the great deep were broken up, and the windows of heaven all opened, was to the inhabitants of the old world; much worse to them than if every other concord in nature were dissolved forever.

Luton.

T. B.

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### *On the separation of Soul and Body.*

The mere contemplation, and especially the evident near approach of death, independent of either its vast and interminable consequences, or its usual painful attendants—the dying groans and the strife of nature, is in itself, simply considered as the separation of soul and body, peculiarly affecting and impressive.

Immediately after such separation, the soul becomes a disembodied naked spirit. Guilt, and man is a guilty creature, guilt produces fear, and fear always leads the subject of it to hide himself. This was most affectingly exemplified in the conduct of our first parents: being naked and afraid, they hid themselves. There is scarcely any thing that affects us more sensibly, or more painfully, than the fear of bodily exposure. The soul, in the prospect of death, has similar sensibilities for itself. The body is, in some sort, that to the immaterial part, which clothes are to the body. We naturally conceive of the soul as something resident within us, which no human eye can see. Perhaps also we sometimes fondly, though falsely, imagine that the body screens the soul from the eye of Omnipotence, or at least that the soul after its removal will be more emphatically naked and open before him with whom we must have to do. At death it must be turned out of its supposed secret residence, and become the spectacle of gazing spirits, and stand before the bar of God without even a vestige of mortality, behind which to attempt a fancied retirement;—without a knee to bend, a hand to smite on

the breast, or lay on the mouth, or a tongue to make supplication to its judge. Then we shall know that the great Omniscient One has set not only our secret sins, but our naked souls in the "LIGHT OF HIS COUNTENANCE!"

Farther: Fear not only induces the subject of it to seek to hide himself; it makes him long for company. He dreads solitude not less than exposure. In connection with this remark, it should be remembered, that the body has been not only the residence, but the companion of the soul. Our anxiety and dread in the prospect of entering a new world, and commencing a new mode of existence are vastly increased by the certainty, the absolute necessity, of going alone. It has often been said, If we could take a dear friend or two with us, the dark valley would not be so gloomy; true, and if we could take the body with us, the entrance into an unknown state would be less alarming. But this cannot be. At death the soul must be banished from *house and friend*; it must "behold man no more, nor the inhabitants of the world." but must wander, according to its present apprehensions, an exile, and a fugitive, in the world of spirits!

It may be observed, by way of conclusion, that death is that one event which happeneth to all, to the righteous and the wicked. The gospel which brings life and immortality to light, though it alters the moral consequences, does not change the natural aspect of death; it draws its sting, but does not lighten its stroke. There is something in death as repugnant to the feelings of the best man that lives, as to those of the most abandoned, whose consciences and "works go beforehand to judgment." Hence the primitive christians, though they could rejoice in the prospect of dissolution, and triumph in the sufferings of martyrdom, had to say, "not that we would be *unclothed*, but *clothed upon*, with our house which is from heaven."

The righteous and the wicked look forward to death, simply considered as such, with similar feelings; but, oh! with what different sensations will their separate spirits anticipate the morning of the resurrection; when "some shall be raised to eternal life, and some to shame and everlasting contempt." when those words of sacred writ will receive a final, full and everlasting emphasis; *Say ye to the righteous, that it shall be well with them, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him."*

URBANE.

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Query.

Were the Disciples at Ephesus, mentioned *Acis* xix, 1—5, baptized after hearing Paul's instructions? If not, what are we to understand by the fifth verse?

*Cardiff.*

QUERIST.

## Obituary.

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### ELIZABETH MANNERS.

Elizabeth Manners, daughter of a poor widow woman belonging to the establishment, was admitted into the Sunday school supported by the Baptist Church at Calne, Wilts, April 22, 1804. For a considerable time she regularly attended the school exercises, made good progress in reading the scriptures, and behaved well in public worship. After she left the school, she constantly assembled with the congregation for divine service, became a proficient in singing, and commenced a disciple of Christ. Convinced of her lost and helpless state as a sinner, enable to believe on Jesus for salvation, she made him her refuge, and owned him for her master. Satisfied it was her duty to be baptized, partake of the Lord's supper, and walk according to the order of the gospel; if her life and health had been preserved, she would have made a public profession of religion, but providence prevented. It pleased him who holds the keys of life and death, to visit her with a lingering illness, which by slow degrees, brought her to the grave. During her affliction, several Christians visited her, found corporeal adversity was sanctified to her spiritual prosperity; that she was resigned to the will of God, and willing to live or die, as he might see fit. To a female who called to see her, she particularly related her experience. From the time she was received into the school, serious impressions began to be made upon her heart, and by the ministry of the word, the Holy Ghost gradually enlightened her mind, till he brought her to the saving know-

ledge of Christ. Her beginning was weak, and the temptations of her situation (as she worked in a cloth factory) very strong, but the Lord was her keeper, and there she did not forsake him. Under affliction she found Christ peculiarly precious to her soul, and was favoured with a good hope through grace, that if she died she should go to glory. I conversed and prayed with her several times, and always found a savour of religion upon her mind. At seasons she complained of much distress of soul, but consolation never quite left her, and at times she was very comfortable. As her strength failed and death approached, she became more alive to God, expressed her gratitude to him and her Christian friends for their kindness to her, and satisfied of her interest in redeeming grace, longed for the time of her departure out of this world, that she might be with Christ. She died December 5, 1808, in the 18th year of her age. On the following Sabbath, after public notice given, a sermon upon occasion of her death, was preached to a numerous and attentive audience of young people, by the writer of these lines from 2 Tim. iii, 15. *And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*

May this short narrative encourage the patrons of Sunday schools to continue their exertions in favor of them. Go on ye blessed of the Lord in your labor of love, that when the ear heareth you it may bless you, and when the eye seeth you, it may give witness to you: *Because you delivered the*

*poor that cried, and the fatherless, and him that had none to help him. So will the blessing of him that was ready to perish come upon you, and you will cause the widow's heart to shout for joy.*

Let indigent parents be encouraged to send their children to such sabbath-day seminaries, where they may be taught to know him that feeds his poor with wine and milk without money, and gives them that wisdom which is better than rubies.

Let scholars in sunday schools be induced to follow good example. Regularly attend for instruction, and learn to remember their Creator in their youth. Should they live long upon earth, early piety will lead to honor, usefulness and happiness, and when ever they die, it will be in peace, and their souls clad in the garments of salvation, will shine as bright in heaven as those of David and Solomon in their celestial glory.

Let ministers be encouraged to continue to preach the gospel to the offspring of the poor, and by *evangelical instruction*, commit them to him who gathers the lambs with his arm, and carries them in his bosom. They know how many they may be the means of saving from the infernal pit, and bringing to mount zion. And how happy will they feel when they come to stand upon the hill of God, in the fold and presence of the chief shepherd, to see the objects of their charity among his flock, and be able to say to their master "Behold the children of the needy, which God graciously gave his servants!"

*Calne.*

*I. T.*

MR. JOSEPH BOYDEN.

To the Editor of the Baptist Magazine.

Dear Sir,

By the desire of the friend who has written the following Narrative, I send it to you. The Facts related I have several times heard from the mouth of the deceased, whom I esteemed a valuable christian friend: Though a Member of another church, and commendably regular in filling up his place among them, he was for years, a constant attendant on our weekly lecture, and in the habits of strict friendship with myself and brethren.

I am,

yours in christian love,  
*Chatham,* JOHN KNOTT.

Mr. Joseph Boyden was a person well known and well respected by many of your readers in these parts, and to a considerable extent among christians elsewhere. It would have afforded me much pleasure if some abler pen than mine, had given the outlines of his eventful life; but this not having been done, I will endeavour to recollect a few of the most interesting events. Had they been taken from his own lips, as was the desire of many of his friends, they would have far exceeded the present account: but he never could be prevailed upon to admit of this, indeed the recital of them was so painful to him, that it was only at times, when his mind was peculiarly affected with the goodness of God in sparing his life, when so many of his companions in iniquity had been cut off in the midst of their sins, that he would relate some of the providential deliverances he had been favoured with. He was born at Ipswich in Suffolk, his parents were pious persons,



members of the Independent church in that place. The first remarkable interposition of divine providence on his behalf, was when his friends had used all their intreaties to dissuade him from going to sea, but in vain, as he was resolutely bent upon it. His father, therefore, agreed with a captain to take him; the time was fixed for his going on board the ship; his father went with him to the place at the time appointed; but to his great mortification the ship had sailed without him, and he was obliged to return home with his Father. What must their feelings have been, when, very soon after, they heard that the ship was lost, and every one on board perished! No doubt his dear parents viewed the hand of the Lord in this. It did not, however, deter him from his purpose, to sea he was still determined to go, whatever might be the event. In order to this, he ran away from his father's house, not knowing whither he went. After travelling a considerable distance, that he might not be traced by his friends, he entered on board an American ship, went to that Country, and there continued some time. He was permitted to run to great lengths of wickedness: to use his own words, he drank in iniquity as the thirsty ox drinketh in water. He had got from under the notice of his parents, and thought he might sin without controul; regardless of the eye of God which was upon him. Convictions, indeed, sometimes followed him in the midst of his mad career of rebellion, but he strove to stifle them, and to harden his heart against them, that he might sin without restraint. From America he went to the West Indies, where he was exposed to the greatest dangers, and was exercised with sore afflictions. God, against

whom he sinned, appeared to follow him with his judgments; yet in the midst of judgment, he remembered mercy. He was on board a King's ship off the Island of Martinique, at the time it was besieged by the English. He, with some others, was sent on shore to cut some wood; when there, they all agreed not to go on board again; they ran up into the mountains, and hid themselves till the ship sailed. They thought themselves safe, being at the back part of the island, and that no one would see them; but they were mistaken: some French soldiers and Indians saw and pursued them before they knew it; but a thing simple in itself, was the means of apprising him of his danger. One of his companions trod on the hind part of his shoe which occasioned his stopping to put it right, and in so doing he caught sight of the enemy, whose voices he heard, coming down upon them. He was the first that fled, and had time to hide himself in the hollow of a tree, the enemy ran by him in pursuit of the others, the french men calling out to kill them all. Now he thought himself upon the brink of eternity, expecting every moment to be discovered and put to death; and began to reflect on what would become of him, with respect to an eternal state. He used often to relate this circumstance with the greatest emotions of gratitude. While I was in that tree (he said) a bird came and sat upon a twig; Oh how did I wish I was that bird, or any thing so that I had no soul; then did my sins stare me in the face, I expecting every moment to be my last, and thought if the Lord would but spare me then, how good I would be; but, alas! I was no sooner delivered from this danger, than I forgot my promises, and return-

ed to my old evil courses again.

His companions were all killed except two or three, who had hid themselves. An English man of war, at some small distance, hearing the firing, sent its boat to ascertain the cause. The poor fugitives were glad to embrace the opportunity offered of escape; therefore hastened to the boat, which they reached without injury, though several times fired at by the enemy, who were by that time at some distance.

When they came to the Ship, they entered, and soon another scene presented itself, gloomy indeed, and attended with consequences the most distressing to the subject of these lines. It was a very dark, tempestuous night, and the ship struck on some rocks. He was sent aloft to do something to the sails, and whilst upon the mast, it broke, he went overboard with it, still keeping his hold; the dashing of the waves threw him on the side of the ship with his thigh broken; still he kept hold upon the side of the ship, in which situation he continued till one of the guns getting loose, came across his hand and crushed off his two middle fingers, which made him let go his hold and drop; but providentially a boat was just under him into which he fell, and thus was mercifully preserved; but as all was confusion, each one endeavouring to save himself, and he was rendered incapable of helping himself, they threw him on board the ship again, where he was left all night. In the Morning some of the ship's company went on board the wreck to see what could be got out of her, they then brought him ashore and laid him in a wood, there being no other accommodation near. Here they were obliged to kindle a fire round him, to keep the wild

beasts away. In this melancholy situation he lay a considerable time, before he could be moved. What must his feelings have been, in such a situation! under the apprehension of wild beasts, added to the sufferings he endured, from his broken thigh and mangled hand, and no kind friend near to sympathize with him! He had nothing to console his mind under those melancholy circumstances: but on the contrary, the most bitter reflections on his disobedience to his parents, and other evil courses which had been the means of bringing him into all this distress.

When recovered, he went to sea again, and by some means, I cannot now recollect how, broke his thigh again in the same place as before. Being now totally unable to serve as a seaman on board a ship, he was appointed to a station in which that was not requisite, and finally, quitted the service.

Respecting the means by which the Lord was pleased to bring him to the knowledge of himself, I do not remember to have heard him relate any thing very remarkable. I believe it was in a gradual way, he had had the advantage of being brought up under pious parents, consequently had received many pious instructions, and these, no doubt, followed by many fervent prayers to God on his behalf, especially as he was a son who had caused them much grief of heart. Indeed he used with much compunction to say, that he had been the means of bringing his father's grey hairs with sorrow to the grave. His father died before his return to England, and on his death-bed, with almost his last breath, expressed his anxious feelings for his poor son; that son, however was preserved by divine providence, lived to be a monument of

divine grace, and is now, I doubt not, enjoying the fruits of electing and redeeming love in heavenly glory.

After his return to England, the Lord was pleased to bless him indeed, both in temporals and spirituals. How did he stand astonished at the forbearance and goodness of God to him! He was highly favoured at times with the divine presence, especially in seasons of affliction. He would say *It is the Lord, let him do what seemeth good in his sight.* "I know he will not lay on me more than he will enable me to bear. He has been a merciful God to me, a vile wretch! Oh what a mercy he did not cut me off in the midst of my sins and send me to the hell I justly deserved. I must have owned him to be strictly just if he had; but he had mercy on me; and why? but because he would have mercy?" Again, he would say, "I was preserved in Christ Jesus till called." This last sentence he used to repeat with such emotions of gratitude as I can never forget, particularly on the return of that memorable day when his thigh was broken, his hand crushed, and in the midst of sufferings and dangers, he was yet preserved.

He was more than forty years a member, and many years a deacon of the independant church at Chatham. A great part of that time the writer was both eye and ear witness of his piety, being an adopted child in his family at a very early period of life; consequently knew more of his private character than many. I do not presume to say that he was a perfect character, no, he knew and felt the contrary, which made him often cry out with the Apostle, *O wretched Man that I am, who shall deliver me from this body of Death!*

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but then he would add, *thanks be to God which giveth me the Victory.*

There were many things in his life and conduct worthy of imitation. One was, that he was a man of prayer: four times a day was his constant rule, unless something very particular occurred, and it was not a trifle that would keep him from this delightful employ. With great fervour he used to supplicate at the throne of grace for the church of God, the ministers of the gospel; his relatives; the sick and afflicted, all had a share in his petitions. I think he might be called a wrestling Jacob, and in some instances, I trust, he evidently came off a prevailing Israel. Thus he continued to the last. A very intimate Friend happening to go into his house only two days before his death, he found him engaged in family prayer, and never heard him pray more fervently in his life. This was the last day he enjoyed his speech.

This was not the only trait of his character worthy of imitation, he was a benevolent Man; seldom was a case presented to him, but he contributed something, as the Lord had bountifully bestowed the means, and also the heart to do good.

I have frequently seen him, in the near prospect of death, triumphing in him who hath swallowed up death in victory; but it pleased God, when the important time actually arrived, that he should be deprived of opportunity to say any thing. On Lord's day morning April 12th, 1807, he rose as usual and came down stairs, but was soon observed to have lost his speech and in a great measure his intellects. With difficulty he was got up stairs again and into bed, the continued in much the same

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state until the morning of Tuesday the 14th, when it pleased God to take his immortal spirit to himself in the 75th Year of his age. Wishing success to your valuable Magazine, I am Sir, respectfully, yours in the Lord.

S. D.



### MR. WILLIAM GIBBS.

On Thursday Morning March 16, 1809, died Mr. William Gibbs, member of the Baptist Church, Plymouth, over which his Uncle, the late Rev. Philip Gibbs presided with singular diligence and zeal for more than half a century.

The subject of this memoir was naturally amiable, and had not a grain of those discordant passions which preclude friendship, and arm resentment. Grace, when it takes possession of such a mind, shines with a superior lustre, it strengthens its influence in every pleasing disposition, and directs them to their proper objects. At a very early period of life God was pleased savingly to impress his mind with the importance of divine truth, by the instrumentality of an amiable minister who has finished his course; and is now enjoying the fruits of his labours. \* Having tasted that the Lord was gracious, he resolved to make a public dedication of himself to God; and having given himself to the Lord, he gave himself to the Church according to his will; where he continued to enjoy all its privileges till the period of his dissolution.

For the space of eight years the greatest Uniformity marked his Character, averse to all ostentatious display, he exemplified the more private virtues; he was the humble, peaceful, and pious servant of Christ. In his Conduct

amongst men, the strictest integrity marked his dealings, and he knew how to behave himself in the Church of God. In him Religion consisted not in *Abstract Principles* unconnected with holy practices, but the sentiments he embraced became operative and embodied in all his actions. He never made Religion a cover for those sins which in its very nature it discountenances and condemns; but *laying aside all malice, guile, envies, and evil speaking*, he as much as possible, lived peaceably with all men, keeping the Unity of the spirit in the bond of peace; and whilst our fond hopes anticipated many Years of Union and Usefulness, God saw fit, almost in the bloom of life to take away the desire of our Eyes with a stroke.

A Consumptive habit, which for a long time had presented fatal appearances, during the last twelve months was rapidly hastening him to the grave. Nothing is more flattering than a decline, and not until a few weeks before his death, had he relinquished the hope of life. When this hope was destroyed by attendant circumstances, he yielded it up with cheerfulness and serenity. In conversation with his minister, a few days previous to his death, when asked the ground of his confidence, he replied "I come as poor a sinner to the footstool of divine mercy as at the first moment I believed, and have no other foundation but Christ. O that the Lord may be with me when passing thro' the swellings of Jordan; and then he repeated those beautiful lines of the poet.

O if my Lord would come and meet,  
My soul would stretch her wings in haste,  
Fly fearless thro' death's iron gate,  
Nor feel the terrors as she past.

When reminded of his Affliction,

\* The Rev. John Sharp, late Pastor of the Baptist Church in the Fishav, Bristol.

"his strokes," said he, "are fewer than our crimes and lighter than than our guilt." When it was remarked that God had supported thousands before him, and some nearly connected with him, he said, "Yes he has, he is able and will support."

Nature gradually dissolving, on the Saturday preceding his death, he desired his pastor to pray by him. The solemn nature of the circumstances presented suitable matter for prayer, and after having implored the Lord to grant him increasing evidences of his interest in his love—suitable views of the divine character—strength and support when heart and flesh should fail—that the enemy might be kept from distressing him, and the world from intruding—he shook him by the hand, and said, "these blessings are worth worlds to possess, and I now feel their value. When wearied out thro' the excessive weakness which attended his disorder,

he said, "the conflict cannot be long, it must soon end. O how unfit are we, when we come to a death-bed to seek repentance." These were the principal sayings which fell from his lips, and in the enjoyment of the truths he felt and believed, he fell asleep in Christ, in the 28th year of his age.

Though his diffidence was so great as to enjoin almost silence respecting him; saying, he was only a sinner saved by grace, yet all who had the least intimacy with him regarded him as a truly amiable character. His remains were deposited in the Baptist Burial ground on Tuesday, March 23rd, and the following Lord's-day, Rev. W. Ragsdell preached on the occasion to a very numerous and affected audience, from 1 *Thess.* iv. 14, 15.

Now mark the man of righteousness,  
His several Steps attend,  
True pleasure runs thro' all his life,  
And peaceful is his end.

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### ACCOUNT OF RELIGIOUS PUBLICATIONS.

The History and Antiquities of Dissenting Churches, Chapels, and Meeting-Houses, in and about the City of London, from the Rise of Nonconformity to the present time. Including a chronological series of ministers at each place, and Biographical Anecdotes of their lives and characters. By Walter Wilson. Maxwell and Wilson, Skinners Street. Vol. 1 p. p. 536, price 17s.

As every human being is called to act some part upon the great theatre of life, it is essential to his own reputation, and to the happiness of Society, that he should be able to act his part well. This is

attained by surveying the sphere of action in which providence has placed him, and attentively considering the several duties incumbent on that situation. Universal knowledge is not within the grasp of mortals. But though it be not expected of man that he should know every thing, yet there are some things of general importance, from an acquaintance with which no one can plead an exemption. Here self-knowledge, and the knowledge of God in his relation to man, unavoidably force themselves upon the mind. There are parts of knowledge, again, which are adapted to particular situations in life. Thus, the pro-

per study of a statesman is political science; of a soldier military tactics, and so on. It would be of little use for a divine to trouble himself with fortification; a physician with the law; or a lawyer with physic. But while every profession has its proper object of pursuit, the distinctions in Society have marked out other subjects of study, which though not absolutely necessary, are of great use, and give a man consequence in his connexions. It is expected, for instance, that a man should have some knowledge of the history of his own country, and of the religious denomination to which he belongs. Ignorance of these matters, where the means of information are accessible, is disgraceful and unpardonable.

To trace the rise, progress, corruption, and reformation of the church of Christ, is to the christian a very profitable employment. This is of general obligation. As Dissenters from the Church of England, we are bound, in an especial manner, to cultivate the knowledge of our own history and principles; and, happily, the sources of information as to these particulars, are numerous, and accessible to every one. Our former historians, Baxter, Calamy, and Neal, bring down their histories no further than the time when Dissenters obtained a legal settlement. Crosby, though he is somewhat later, is the historian only of a particular denomination. A continuation of these writers, therefore, has long been a desideratum in ecclesiastical history.

It is now upwards of two hundred years since the Puritans first separated from the church. Till the reign of Charles the first, separate assemblies for religious worship were but thinly scattered. The tyrannical proceedings of the

superstitious and blood-thirsty Laud, swelled their numbers prodigiously, and the Independants and Baptists formed numerous congregations in various parts of England. So true is it, that *The blood of the Martyrs is the seed of the church*. The Act of Uniformity, which passed soon after the Restoration, having cast out of their livings many hundred Presbyterian Divines, produced a very large accession to the cause of Nonconformity, insomuch, that this denomination was for many years the most considerable part of the whole body. Through the preaching and exemplary conduct of the ejected ministers, many hundred churches were planted in different parts of England; and though their enemies thought that the cause of Nonconformity would die with them, yet the event gloriously proved their mistake. The principles of these Confessors were built upon a rock, firm as the pillars of heaven; and the gates of hell shall never prevail against them.

To trace the origin, and progressive history of these churches, is the object of the volume before us. In what may very properly be styled the introductory part of the work, the author leads us back to the first ages of Nonconformity. He shows us the rise of separation in the reign of Queen Mary; traces it through that of Elizabeth, whose violent conduct drove the Puritans from the church, and gave her a deadly wound which time has never been able to heal. The æra of the separation was 1572, when the first Presbyterian was erected at Wandsworth in Surry. From the Presbyterians, our author passes to the Brownists, whose principles he details, together with the actions of their founder. Here, also, we are made ac-

quainted with the lives of their principal ministers. That of Henry Ainsworth, who was in many respects one of the most considerable men of his age, is the most remarkable. The rise of the Baptists in England, and the history of their principal leader, are then briefly noticed. We are next introduced to the Independants, who struck out a middle path between the Presbyterians, and Brownists, and derive their origin from John Robinson, whose life is briefly recorded. The first Independent church in England was formed in 1616, by Henry Jacob. His life is also given, as well as those of his successors; one of whom was the famous Henry Jessey. The account of Praise-God-Barebone, a preacher in London during the Inter-regnum, is curious; and closes the first part of the Work.

The author having adopted the topographical order, commences with the city of London; which he divides, apparently, into four parts. The Eastern, and part of the Southern divisions form the present volume. The Eastern division contains the following places. Crutched-Friars; Poor Jewry Lane; Jewry Street; Mark Lane; Turner's-Hall; Weigh-House; Gracechurch Street; Pewterer's-Hall; Lime Street; Berry Street; Crosby Square; Great St. Helens; Little St. Helens; Camomile Street; Houndsditch; Gravel Lane; Bishopsgate Street; Hand Alley; Devonshire Square. The Southern division, as far as it is comprehended in this volume, embraces the following places. Great Eastcheap; Miles's Lane; Dyer's-Hall; Joyner's-Hall; Plumber's-Hall; and Tallow Chandler's Hall. The arrangement here adopted, appears perfectly proper; and the method in which the

several places are treated is very judicious. Where the nature of the case requires, we have usually a brief account of the antiquities of the spot; as at Crutched-Friars, Berry Street, and Crosby Square. The history of the meeting-house is then shortly detailed, in the date of the building, its present appearance, and the different changes it has passed through. We are then led to the society meeting there; its origin, progress, and present state; and the variations it has experienced in numbers, and doctrinal sentiment. Accounts of Lectures, and other remarkable circumstances attending the place, are frequently introduced. An useful table is subjoined, exhibiting at one view the names of all the ministers who have stood related to the society, distinguishing pastors from assistants, with the dates of their settlement, and removal. These several particulars compose the introductory matter to each church; and are followed by the lives of the ministers mentioned in the foregoing table.

Biography has always been esteemed the most important part of History; and in point of utility, ecclesiastical biography claims the decided pre-eminence. The lives of pious and excellent persons have always been acceptable to the more serious part of mankind; and are read with avidity, in proportion to the interest they excite. The character of the work before us, is strictly biographical. As the lives of nearly two hundred persons are recorded in this volume, they must be supposed to differ materially, in extent as well as in interest. The longest, and by far the most valuable articles, are those of Lardner, Benson, Wilton, Owen, Watts, Kiffin, Mathew Clarke, and Adding-

ton, which occupy a considerable portion of the volume, contain much information, and are elaborately written. The lives next in size and importance, are those of Cruso, William Harris, Billingsley, Harvey, Thomas Reynolds, Sanderson, Langford, Trail, Bragge, Savage, Grosvenor, Benjamin Robinson, Godwin, and Timothy Jollie. There are, also, some articles entirely new and curious: As Barbone, Joseph Jacob, Reilly, Kiffin, &c. As the history of our churches reaches back to the early times of Nonconformity, it may be supposed that the work before us comprises the lives of several persons mentioned in the Nonconformist's Memorial. They, however, form but a small part of the volume; and, it is but justice to add, that the author has not slavishly copied his authorities. Every life appears to be written expressly for the occasion; and the accounts of the ejected ministers, are, most of them, very much enlarged. For examples, we refer to the articles Bragge, Harrison, Mallery, Collins, Mather, Caryl, Bearman, Owen, the two Slaters, Annesley, &c.

Having given the reader an outline of the contents of this work, he will naturally expect some account of the manner in which it is executed. The properties of a good historian, are diligence in research, skill in arrangement, fidelity in narration, and impartiality in discussion. In these qualifications, we do not hesitate to say that our author seems by no means deficient. His industry and labour must have been very great; for he has collected together a mass of information that could scarcely be expected at so late a period. The reader is led to places of worship that he never knew to be in existence; and becomes familiar with

the lives and characters of many excellent and useful ministers, whose names have not hitherto appeared in any biographical work. In this respect, the performance before us may be styled, a repository of much valuable neglected biography. The accounts of books, and lists of works annexed to the authors' lives, will prove very convenient for reference. It is with great pleasure we observe that the author does not write under the influence of a party spirit. The worthy, the learned, and the pious of every denomination, here have their just tribute of praise. Against Socinianism, indeed, he sometimes expresses himself with severity, and attributes to the influence of such principles, the decay of some dissenting societies; in this opinion, however, he is by no means singular.

As the Baptists occupy a considerable portion of the work, most of our readers may be desirous to know what kind of reception they have met with from our author. It has been the fate of this denomination, above every other, to suffer the shafts of ridicule and reproach; and Mr. Wilson is almost the first historian who has treated them with civility and justice. Their history he has recorded with candour; and, on all occasions, speaks of them in the language of a friend. Throughout the whole, he appears the firm, and consistent Dissenter; and a hearty friend to civil and religious liberty. It adds considerably to the value of the work, that he always quotes his authorities, these might sometimes have been contracted with advantage. We have noticed a few literal errors, which the reader will correct.

As some of our readers may, very probably, consider the work to be dear, they should be informed that



it is a large volume, and the typographical part executed with more than ordinary neatness. It also, contains seven portraits of Dissenting Ministers, in a very superior style of engraving. Our limits will not allow of any extracts, or we could select many passages that would entertain and instruct the reader. For these gratifications we cheerfully refer to the work itself, and most cordially recommend it to all evangelical Dissenters.

We understand that this work is published monthly in numbers, at 3s 6d each. Also a superior edition, on royal paper, with proof impressions of the portraits, at 5s each; to be completed in about 24 numbers, forming four handsome volumes in octavo.



*The Indagator; or the lawfulness and unlawfulness of defensive and offensive war considered: by which the true Warriours are contradistinguished from Pagan Heroes. Adapted to the present times. By Sparkes Molitor. Button, 5s. boards.*

As this work came into our hands recommended by the author's assertion that "There is nothing on 'the same plan extant," and "He 'presumes, also, no book was ever printed expressly for the same purpose;" we opened the volume with the hope of finding something very interesting on a subject of confessed importance. We are

mortified to add, that after reading some twenty pages or more of this *unique* among books, we are utterly unable to comprehend the meaning of the author. Not but the pages are printed in the usual form, and are made up of lines, having letters, syllables, and words disposed in the common way: but these black marks on fair paper, horizontal, perpendicular, and curvilinear, are unaccountably disposed in such a manner as to impress no positive idea on the mind of the person who looks at them. They resemble fine colours laid on canvas in wild confusion having neither form nor semblance: they dazzle the eye, excite a momentary attention, but depict nothing. We speak from our own experience. Our readers shall judge for themselves.

When the spirit of God moved itself, upon the face of the waters in his willing, he so created the *desiring* which is comprehended by the willing, wherein is the figure of the willing, that it stood in a *being*: of which being, now we have knowledge from the grace of God to write; because it is his manifestation, and other than this very thing we know nothing. page, xii.

Agajo,

Now, the good, which is God in himself, maketh no evil or severance: but the *root*, in the *fiat*, in the centre of the creature. The *desire* to severance in the root by the *fiat* bringeth itself into nature and creature. p. 77.

If any of our readers wish for more, we advise them to buy the book.

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### Query.

If Adam be in heaven, as it is generally supposed, he must have been glorified in consequence of obtaining pardon through the blood of Christ. If his sin has been pardoned, with what propriety can it be said to be imputed to his posterity, since Christ has made satisfaction for it? Are those who never committed that sin, to be rendered obnoxious to punishment for it, whilst the guilty transgressor is pardoned and glorified?

Swansea, March, 1809.

ADELPHOS.

Religious Books lately published. THEOLOGICAL NOTICES.

1. The Life of Mr. John Bunyan, Minister of the Gospel at Bedford; in which is exemplified the power of Evangelical Principles. By Joseph Ivimey.

2. Extracts from the Diary and Letters of Miss Maria Powell, Grand-daughter of the late Rev. Benjamin Francis, A. M. of Horsley, Gloucestershire. By the Rev. T. Ward, Pastor of the Baptist Church at Melksham, Wilts. of which church she was a Member. 1s. ☞ The profits will be given to the Baptist Mission.

3. The Alexandrian School, or a Narrative of the first Christian Professors in Alexandria, with observations on the Influence they still maintain over the established Church; by Mr. Jerningham. 2s

4. Considerations, addressed to a Young Gentleman, on some trials of principle and character which may arise in the course of his ministry. By Stevenson Macgill, D. D. Minister of the Trone Church of Glasgow. 12mo. 4s

5. The connection between the work of Man's Redemption and the Divine Agents engaged in it. A Sermon preached at St. Mary's, Oxford, Nov. 27, 1808. By C. R. Cameron. M. A. 1s 6d.

6. A Gospel Glass representing the miscarriages of English Professors. By the late Rev. Lewis Stuckley. A new edition, recommended by Dr. Ryland. 12mo. 5s

7. Apostolical Directions concerning female education. A Sermon preached at St. Thomas's Square, Hackney, Jan. 8, 1809, to recommend a School of Industry founded in that place. By S. Palmer. 8vo. 1s

☞ Information of works in hand from Theological Writers will be inserted under this Article.

Preparing for the Press, An Essay on the Book of Revelation, particularly on the Seven Vials, supposed to be now pouring out, containing an answer to the Question: "Watchman what of the Night?" By Mr. Blundel, Pastor of the Baptist Church, at Luton, Beds:

Proposals will soon be published for a new edition, by subscription, of Dr. Griesbach's Greek Testament, which will be a faithful reimpression of the last edition, including his Prefaces, Prolegomena, Notes, and Appendix, without omission or abridgement.

In the Press. Sermons, principally designed to illustrate Christian Morality. By the Rev. T. Gisborne, M. A. 1vol. 8vo.

Also, A new interpretation of the celebrated prophecy of the Weeks of Daniel; contained in a Discourse accompanied by Critical Dissertations: together with an Appendix, enumerating the different schemes that have hitherto been proposed for its solution. By the Rev. W. Magee, S. T. P. 1 vol. 8vo.

Also, by the same Author, Discourses and Dissertations on the Scriptural doctrine of atonement and sacrifice, and on the principal Objections urged by the opponents of those Doctrines; as they are held by the established church: with an Appendix containing some strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. Second edition, on an improved plan.

## RELIGIOUS INTELLIGENCE.

WELSH QUARTERLY  
MEETINGS.

The first was held at *Peurhywgoch*, in the County of Carmarthen, the 10th and 11th of January last. The first day L. Lewis of *Waun* prayed, W. Evans of *Cwmvelin* preached from Matt. v. 16. and D. Griffiths of *Cwmsarnddu* from Rom. viii. 3. The following day J. Harries of *Swansea* prayed, Jonathan Davies of *Neath* preached from John i. 47. and Henry Davies of *Llangloffan* from Isa. iv. 5. He likewise concluded by prayer.

Another Quarterly Meeting was held at *Crygymaen*, in Cardiganshire, Feb. 23rd, where R. Williams and L. Lewis prayed, Titus Lewis of *Carmarthen* preached from John iii. 14, 15. John James of *Aberystwith* from Jer. xxxi. 18, 19. and Joshua Watkins of *Carmarthen*, from Eph. ii. 17. D. Phillips of *Blaenyuaun* and B. Davies of *Cilvowir* preached the preceding evening.

The same day, another Quarterly Meeting was held at *Fishguard* Pembrokeshire, where — Reynolds of *Middlemill* prayed, J. Morgan of *Blaenffos* preached from Isa. xii. 3. — Davies of *Haverfordwest* (in English) from John xviii. 36. and — Jones of *Rhyd-wilym* from Psa. xciii. 5.

Another quarterly Meeting was held at *Waun* in Carmarthen-shire, April 4th and 5th. The first day J. Morgans of *Aberduar*, prayed, J. Davies of *Drevach*, preached from Phil. ii. 7. and D. Davies *Velin-voel* from John vii. 37. The following day T. Morris of *Cwmior* prayed. Titus Lew-

is preached from Num. xiv. 24. Dr. Saunders of *Aberduar* from 1 Cor. xiii. 13. and J. Harries from Psa. ci. 1. D. Williams of *Salem* concluded by prayer.

On that evening and the following day a New meeting-house was opened at *Llandyfaen* in the same county. The service was begun by prayer by E. Edmund. J. Davies *Drevach* preached from Rom. viii. 32. and Titus Lewis from Matt. xviii. 20. The following day T. Lewis prayed. J. Harries preached from Mark xvi. 15. and D. Saunders from John v. 28, 29. and Timothy Thomas of *Aberduar* from Isa. xxii. 22. and concluded by prayer. All the above meetings were well attended, and much of the divine presence enjoyed.

On Tuesday Feb. 17, 1807. A new Church of the particular Baptist denomination, was formed at *Wellingborough*, in Northamptonshire. Several Ministers were present, Mr. Rowling of *Earl's Barton* described the nature of a Gospel Church, Mr. Hall of *Irthingborough* preached from 2 Corinthians viii. 5. *But first gave their ownelves to the Lord, and unto us by the will of God.* Mr. Tippie of *Hail Weston* preached to the Deacon. And on Tuesday Aug. 2, 1808, Mr. Samuel Byfield was ordained Pastor of the said Church. Mr. Peacock of *Rushden* opened the work of the day. Mr. Rootham of *Willingham* gave the charge from Col. iv. 17. *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Mr. Varly of *Carlton* addressed the

Church from 1 Corinthians xvi, 10, *See that he may be with you without fear, for he worketh the Work of the Lord as I also do.* Mr. Hall of Irthlingborough preached in the Evening, the newly erected Meeting being too small, Mr. Washburne and friends kindly lent their Meeting on this occasion.



We understand that the Presbyterian Meeting-house at Highgate, near London, has been taken by some persons of the particular Baptist denomination, with the hope of collecting a congregation in that populous neighbourhood, and forming a church in that connexion.



Tuesday, April 4th, was the annual Meeting of Ministers at Arnsby, Leicestershire. Mr. Sutcliff preached from *Neh. xiii, 22.* and Mr. Fuller from *Ps. lxxxv, 9—11.*

On Wednesday April 5th, the Annual Minister's Meeting was held at Clipstone, Northamptonshire. Mr. Barker of *Towcester* and Mr. Fuller preached: the former from *John xv, 9.* the latter from *Rom. viii, 13.* In the evening Mr. Sutcliff preached from *Heb. xi, 1.* Both these meetings were numerously attended.



Lately died Mr. Gill of St. Albans, Herts, who had been about 50 years Pastor of the Baptist Church in that place. He was Nephew of the learned Dr. Gill, and closed a long and honourable life by a rather sudden but peaceful Death.



To the Editor of the Baptist Magazine.

Sir,

I conceive the subject to which the following article refers, to be of the first importance to the interest of Christ both at home and abroad. As such, I persuade myself that the circulation of it among the numerous readers of your very respectable and increasing publication, would be calculated to have such an effect upon their minds, as to induce some of them to form similar societies. Also, to incline many others, as individuals, to become subscribers in aid of the extensive and God-like designs of the *British and Foreign Bible Society*, the grand and simple object of which, is that of encouraging and promoting the universal circulation of the *Holy Scriptures*, without note or comment. In carrying this noble design into effect, I understand that, among many other grants of money to different societies, they have voted 2000 pounds to assist the baptist missionaries, in translating the Sacred Scriptures into the various Eastern languages. It is under the hope, that the following account may serve the Interests of the Society that I transmit it to you. Should you therefore give it a place in your Magazine, it will much gratify your obliged and sincere friend,

J. H.

#### READING.

On Tuesday the 28th of March a meeting was held in the Town Hall, in consequence of an advertisement in the *Reading Mercury*, to consider the propriety of forming an establishment in this town and neighbourhood on the plan, and in aid of the *British and Foreign Bible Society* in London. Thos. Glead, esq. Mayor, being called to the chair: Dr. Valpy

said that, as he had suggested the proposition for the present meeting, it might be expected that he should open the consideration of the subject. He felt the highest gratification, at the sight of gentlemen of various persuasions, whose differences on some speculative points of doctrine, melted before the sacred fire of practical religion, and mingled in one common mass of exertion for the extension of the study of the Scriptures, which was the object of the proposed Institution.

He proved that it was founded on the great principles of the Christian Religion, Faith, Hope and Charity. We must all believe the prophecy of divine inspiration, that a time will come when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea: it was therefore one of the highest privileges with which we could be blest, to be instruments in thus extending the kingdom of God. He pointed out the great necessity of giving comfort to the afflicted, and hope to the desponding, in every part of the world, in these times of unexampled calamity. He would leave the task of laying before the meeting, the rise, the progress, and the beneficial effects of the London Society to the two secretaries, who attended on the present occasion; a circumstance, which proved how highly they valued the good opinion, and how strongly they relied on the assistance of this town and neighbourhood. In that expectation, he hoped, they would not be disappointed.

The Rev. Mr. Hughes, of Battersea, and the Rev. Mr. Owen, of Fulham, in two successive speeches of great clearness, force, and eloquence, described the circumstances, which had made an irresistible appeal to the human-

ity and the piety of the founders of the Institution. Repeated calls had been made from Wales, where the want of the book of salvation was universally felt. Applications had been made to the humanity and the religious feelings of private individuals. The example had been followed with such a spirit, that the charity which had begun at home was soon spread to the Continent.

From Iceland to the Eastern extremity of Asia, and from Siberia to South America, millions have been taught the knowledge of God, and of Christ, by the diffusion of the Scriptures in every language which could admit a translation. All sects and casts have forgotten their mutual animosities, and have been humanized into the feelings of fraternal affection, and of gratitude to the country, from which they derived those blessings. The spirit of the Catholics has assumed a new direction, even their Priests have applied in many places, for the communication of the Scriptures to their congregations.—They shewed the universality of that benevolence which diffused those benefits. At the head of the Society was the good and learned Lord Teignmouth, the Bishops of London, Durham, Salisbury, and Saint Davids, with some distinguished characters of all religious persuasions. They trusted that from the liberality of this town and neighbourhood the Society would receive the most effectual support.

Mr. Ring in an impressive speech mentioned the want of religious knowledge, which in his professional character it had been his frequent lot to witness. To those who might plead the weight of taxes as an objection to join in the contribution, he would say that if the plan of the Society

could succeed in its utmost wish, taxes would cease, for all mankind would be so deeply penetrated with brotherly love, that "Glory to God in the highest, on earth peace and good will to men" would be the happy result.

The Rev. Mr. Marsh drew an animated description of the high privileges which had been conferred on the inhabitants of this country, to whom the oracles of God had been committed; an advantage represented by Saint Paul as the most distinguished in the world. He expressed his hope that the only object of contention in the present case would be, to contribute in the amplest manner to the prosecution of this pious design.

Mr. Arch-deacon Nares declared his full assent to the principle which had been this day inculcated, and his intention to lend his assistance in the most effectual manner to the great work of the Society.

The following resolutions were

then proposed and unanimously agreed to.

1. That the present Meeting do highly approve the plan and objects of the British and Foreign Bible Society in London.

2. That an auxiliary Society be formed in this Town and Neighbourhood to contribute to that laudable undertaking.

3. That this Society adopt as far as possible the rules and regulations of the Parent Society.

4. That a Committee be formed to carry these Resolutions into immediate execution, consisting of sixteen persons, one half members of the Church of England, and the other of the different denominations of Dissenters in the Town.

The donations and subscriptions already amount to upwards of *Two Hundred Pounds*, and as public collections are to be made at all the different churches and meeting houses in the Town, as well as further subscriptions solicited from friends in the Neighbourhood, it is supposed by some, that the *Two* will be augmented to *Four or Five Hundred Pounds*.

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### BAPTIST MISSION.

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We are happy to learn that the Affairs of the Mission wear a very promising aspect. Additions of Natives and Europeans have been made to most of their Societies; *Ram Mohun*, "a Brahman of the highest cast, *completely weaned from every Hindoo Superstition as it is possible for a man to be,*" and another Native, called *Krishna Dasa*, have been solemnly set apart to the work of the Christian Ministry, in which they labour with much acceptance; a new Chapel is almost completed at Calcutta; the Missionaries are proceeding in the translations and printing of the Scriptures, with their accustomed sedulous application; and Brethren F. Carey and Chater are engaged in a new Mission at Rangoon. Several interesting Particulars respecting these events will be detailed in our future numbers.

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## COMMITTEE MEETING AT NORTHAMPTON.

March 9th, 1809.

*The Society wishes to express its grateful acknowledgements to the Friends of the Mission and of the Translations, for the very liberal support which has of late been received; especially to Mr. Burns of Barbican, a friend at Bristol, and another at Edinburgh, for their generous donations in support of Native Preachers; to Daniel Lister, Esq. Hackney, for two liberal donations of books for the use of the mission; to Mr. Jesse of Diss, for the donation of two successive £100, within the last two years; and to the Friends of the mission in the North, whose exertions within the past year have exceeded all former examples.*

## SERAMPORE.

*Extract of a Letter from  
Mr. Carey.*

*April 20th, 1808.*

—“You mention some objections that have been made to our translations, as if they were the work of graceless brahmans. We certainly do employ all the helps we can obtain; brahmans, musselmans, and others, who both translate, and sometimes write out rough copies, and should think it criminal not to do so. But we never *print* any translation till every word has been revised, and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction to pass without examining it, and seeing through it. I read every proof sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the translations, viz. the Bengalee, Hindostanee, and Sungskrit, I translate with my own hand; the two last immediately from the Greek, and the Hebrew

bible is before me while I translate the Bengalee. Whatever helps I use, I commit my judgment to none of them. Brother Marshman does the same with the Chinese, and all that he engages in, and so does brother Ward.

The idea that a translation made \* by a brahman will be unintelligible to the mass of the people, is unfounded. Would you, if you were translating the bible into English, despise the grammatical language and assistance of learned men; and make use of the dialect and orthography of the illiterate? And if you did, would it be better understood than the present English translation, which was the work of learned men?—I feel my ground in all the languages derived from the Sungskrit; but perhaps may not have perfectly understood every passage, nor have always expressed the meaning in the happiest terms. Some mistakes also may have escaped my observation. Indeed I have never yet thought any thing perfect that I have done. I have no scruple however in saying that I believe every translation that we have printed to be a good one.”

\* that is, first drawn out. Ed.

To the Editor of the Baptist Magazine.

Dear Sir,

The well-wishers to Institutions which have been established for the purpose of reforming, and of making useful members of Society, some of the most degraded and forlorn of the human Species, cannot but have witnessed with pleasure the zeal with which the *London Female Penitentiary* at Pentonville has been defended and supported.

A good cause, Mr. Editor, as you well know, need not shrink from the ordeal of rigid investigation. Publicity of discussion, and severity, and frequency of examination, will always befriend it. It may be said of any plan that has the good of souls and the benefit of our fellow creatures for its object—*If this counsel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.* Perhaps the following short account of the *Bath Penitentiary* may not be unacceptable to the numerous readers of the Baptist Magazine. I therefore crave a place for it in that valuable publication, by granting which you will oblige

Yours respectfully,

Bath. S. Whitchurch.  
11th April, 1809.

#### THE BATH PENITENTIARY.

This excellent and increasingly useful Institution, which is supported by annual subscriptions and voluntary contributions, was established in *November, 1805*. The object of it is to receive into close residence, protection, government, and employment, with a view to reformation, and restoration to their *Friends*; or to prepare for placing in suitable *Services*; such *unhappy females*, as

may be induced to apply, and to enter into proper engagements, for at least, *two years*, for such purposes.

The Charity is under the direction of a committee of twenty five Gentlemen, but is more particularly managed by a sub-committee chosen therefrom, and a committee of Ladies, who have engaged an able and discreet Matron with a suitable Assistant, for the instruction of the young women in reading and needle-work, and performing the domestic services of the house.

In the infancy of the Institution the Managers were sometimes disheartened by having to lament over some incorrigible ones who unfortunately returned again to their old wicked courses. Experience however having taught them to be more particular in the examination of Applicants, and more cautious in admitting them, they have been very little imposed on since the first few months, but have had abundant cause for thankfulness for those manifold blessings with which the God of Mercy has been pleased to honor their humble endeavours to do good, by granting refuge to the outcasts of society, and taking pity on some of those unhappy creatures who were ready to perish.

It would occupy too much room in these pages to give a full and particular account of all the good which has been rendered to the Females who have been Inmates of this Asylum during the eventful period of three years. Suffice it therefore to say that *two* young Women, who died in the house, gave proof of a change of heart and of sincere penitence, and were the happy subjects of well-founded hope; and who, there is good reason for believing made a happy exchange of this World for



a better. *Some* have been restored to their friends, from whom, like the prodigal in the Gospel, they had wantonly, and unthinkingly strayed. *One* has been married to a sober and industrious Man in this City, and makes a good Wife. *Many* have been placed out to service, and give great satisfaction to their Employers. And it is no small recommendation of this Charity, that *one* who was domesticated in it about 18 months, now fills a place of trust, with much credit, in a similar Institution at a distance. And of the twelve young women now under the protection of the house, not one behaves with impropriety; of all of them the most pleasing hopes are entertained, and some of them are under real concern for their

Souls. It should have been mentioned in its proper place that a worthy and liberal minded clergyman \* of the established church is chaplain to the Institution, but that Dissenters of different denominations, and Friends in the Westleyan connexion, and that of the late Countess of Huntingdon, occasionally befriend the penitents with religious instruction.—It may not be improper to add that the *Rev. W. Jay* preached a very appropriate and pathetic sermon, and that a handsome and liberal collection was made at *Argyle Chapel* for the benefit of the *Bath Penitentiary* on Sunday the 26th of March last; which laudable example will be followed by other Ministers and Churches as soon as it may suit their convenience.

To the Editor of the Baptist Magazine.

Dear Sir,

The publishers of the New Edition of *Dr. Gill's Exposition*, having, to my great satisfaction, reduced the price from 19l 4s to 14l 8s, and requested me to prepare a *Memoir of Dr. Gill's Life and Writings* for this Edition, and to take a part of the same, which is to be solely at my disposal; I have acceded to their wishes; and beg your permission to avail myself of the extensive circulation of your work among the admirers of *Dr. Gill*, to inform them that I am now prepared to supply them with the halfvolumes regularly as they issue from the press. Two parts are already published.

This Work yields to no Theological Publication whatever, in Decision of Character, and in a manly avowal of the GRAND FUNDAMENTAL DOCTRINES of the Gospel, considered in their native Dignity, and in their Practical influence. It is also the only Exposition which the Baptists can peculiarly claim as their own, either in Great Britain or in America.

Those who take six copies, will be entitled to a seventh gratis: and Ministers of every denomination may be accommodated with the work, for their personal use, at Bookseller's allowance. †

I am, Dear Sir,

Your affectionate friend and brother,

Grange Road, Southwark,

JOHN RIPPON.

April 5, 1809.

\* The Rev. Richard Warner, who in his very entertaining "Tour thro' Cornwall" makes honourable mention, not only of the "Bath Penitentiary" but of the Asylum lately established at Stonchouse for the reception of Penitent Prostitutes.

† Some of the Churches take six copies, and make a present of the seventh to their Minister.

## List of Lectures, &amp;c. in and near London for May.

1. *Monday Ev.* Missionary Prayer Meeting at Founder's Hall.
2. *Tuesday M.* Broad St. Mr. Clayton. *On Professors of Religion mixing with the world.*  
*Ev.* Crown Court, Mr. Upton. *Comfort for the Weary.*
3. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Kello's
4. *Thurs. Ev.* Fetter Lane, Dr. Collyer, *Redemption.*

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7. *Lord's day M.* Camomile St. Mr. Clayton, Artillery St. Mr. Buck.  
*Ev.* Union St. Mr. --- Charity Sermon, Shakespear's Walk, Mr. Hill, Homerton.
9. *Tues. M.* Broad St. Mr. Barber. *Daniel's Fidelity to his God.*  
*Ev.* Crown Court, Mr. Brooksbank *Faith in the Blood of Atonement.*  
Fetter Lane, Mr. Nicol. *Redemption contemplated by Angels.*
10. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Goode's.
11. *Thurs. M.* Monthly Exer. (Indep.) at Mr. Jennings's. Mr. Knight to preach. *The Character of those whom the world applauds and God abhors.*

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14. *Lord's day M.* Camomile Street. Mr. Gore. Artillery St. Mr. Wilks.  
*Ev.* Union St. Mr. J. Clayton. Charity Sermon. Shakespear's Walk, Mr. James Knight.
16. *Tues. M.* Broad St. Mr. Clayton. *Domestic Conversation.*  
*Ev.* Crown Court, Mr. Buck. *Vanity of Human dependance.*

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17. *Wed. Ev.* Prayer Meeting for the Nation, at Dr. Jenkins'
18. *Thurs. Ev.* Fetter Lane, Mr. Austin. *The Church the flock of God.*
19. *Frid. Ev.* Sermon to Young Persons at Mr. Ford's, Stepney, Mr. J. Clayton to preach. *Natural affections subordinate to the love of Jesus Christ.*

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21. *Lord's day M.* Camomile St. Mr. R. Winter. Artillery St. Mr. Ferey.  
*Ev.* Union St. Mr. Hutchings. Charity Sermon. Shakespear's Walk, Mr. W. Shenston.
23. *Tues. M.* Broad St. Mr. Goode. *The Evil of Fretfulness and its cure.*
24. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Gaffee's  
*Ev.* Crown Court, Mr. Stephens. *The Believer's Times in God's hand.*
25. *Thurs. M.* Monthly Meeting (Bapt.) Wild Street. Mr. Tim. Thomas.  
*Sermon to the Education Society.*  
*Ev.* Fetter Lane, Mr. Collison. *Our Lord in the Storm.*

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28. *Lord's day M.* Camomile St. Dr. Rippon. Artillery St. Mr. Button.  
*Ev.* Union St. Mr. Dore. Charity Sermon. Shakespear's Walk, Mr. Goode.
30. *Tues. M.* Broad St. Mr. Forde. *The Witness of the Spirit.*  
*Ev.* Crown Court, Mr. Winter. *The Earnest of the Spirit.*
31. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Gaffee.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at the New London Tavern, Chapside, on Wednesday, the 3rd of May, at Eleven o'clock. The Chair will be taken precisely at Twelve.

## MISSIONARY SOCIETY.

The Annual Meeting of the Society will be held (by divine permission) in London, on Wednesday, the 10th of May and the two following Days.

The REV. MR. MARTYN, of Pertenhull, near Kimbolton; the REV. MR.

PEDDIE, of Edinburgh; the Rev. MR. JOHN CLAYTON, jun. of London; and the Rev. Mr. RICHARDS, late of Hull, are expected to preach.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held on Thursday, May 11, at Seven in the Morning, at the City of London Tavern Bishops-gate Street.

The Second Annual Meeting of the Devon Union, will be held at Mr. Allen's, Exeter, on Wednesday, the 3d of May: Mr. Edmonds, of Exeter, is expected to preach.

THE  
BAPTIST MAGAZINE.

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JUNE, 1809.

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“Whatever is designed to fit *every thing* will fit *nothing well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

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*Sketches of Baptist History.*

SECTION V. ANCIENT BAPTISM. CENTURY III. AND IV.

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EVERY serious person who reads ecclesiastical history with the desire of tracing the progress and exemplification of religious principle through the different periods of the Christian æra, must be greatly chagrined in finding himself soon involved in an almost inextricable labyrinth of ignorancè, superstition, and folly. Our Lord being ascended into heaven, and his Apostles numbered with the dead his professed followers were soon exposed to the influence of divers characters who in various ways became connected with them. Philosophers seized the facts and doctrines of the New Testament and engrafted them with their own conceits; comparing the life of Christ with that of their several sages of antiquity, and blending their instructions together—Ambitious men diverted the forms of christian worship from their original design, and endeavoured to make them subservient to their thirst of power: in doing which they manifested more concern to adapt them to serve secular purposes, than any regard either to the letter or spirit of the divine institutions—In addition to these, there were many, who, seeking to be *wise above what is written*, gave a latitude to their imaginations which deluged the christian churches with the wildest absurdities and most unwarrantable superstitions.

It must be plain to every thinking man that the true followers of Christ are not to be sought for among this mixed multitude of people called christians. Yet this heterogeneous mass has occupied

the page of history, almost to the exclusion of the real disciples of our Lord. The latter, who are generally found among the poor as it respects civil circumstances, and in the middle ranks of mental strength, would as generally retire from the crowd, and worship God in spirit and in truth, according to his word, without interfering with the corruptions or corrupters of christianity, whom they could regard as little less enemies to the cross of Christ than their heathen contemporaries.

Respecting men so situated, little can be expected to descend to remote posterity; and if ever we obtain a glimpse of their principles and practices, as distinct from the general mass of professors, we must be indebted for it, to here and there a man of strong mind and decisive character, raised up of God to testify against prevailing abominations: whose energies, though spent in vain upon the general body, would yet strengthen the hands and establish the hearts of a few, and serve to prove to future ages, that God had never left himself without a remnant to the praise of the glory of his grace, where-soever the word of his salvation came. Or, should this source fail, we may probably hear of true Christians in this and the following ages, under the anathema of the ruling powers; for it is easily proved that those disciples of Christ who observed his institutions according to their primitive simplicity, and kept the ordinances as they were delivered, must be regarded as insufferable heretics; by all the admirers of those forms which philosophers, princes, and an aspiring priesthood had combined to establish.

Our readers are reminded that the foregoing observations directly apply to the state of the christian world in the period standing at the head of this section; though perhaps, increasingly so to several centuries subsequent thereto.

The history of Baptism in the third and fourth centuries embraces three divisions.

1. *The continuance of Adult Baptism on a profession of faith.* Of this we have abundant evidence from divers writers.

*Tertullian*, in his book *De Baptismo*, affirms that "the adult were the only proper subjects of baptism; because fasting, confession of sins, prayer, profession, renouncing the devil and his works, are required from the baptized," and in his book of *Repentance*, cap. 6. he writes "We are not baptized because we should cease from sin, but because we have ceased from sin, and are purified in heart."

*Origen*, says, "they are rightly baptized who are washed unto Salvation;—he that is baptized unto Salvation receives the water and the Holy Ghost." and again "Such Baptism as is accompanied with the crucifying of the flesh and rising again to newness of life, is the approved Baptism.\*

\* *Origen*. Hom. 6. on *Ezek.* xvi, 4. and Comment. on *Rom.* vi. The interpola-

*Eusebius* writes "that *Origen* was appointed by *Demetrius* to be a *Catechist* at *Alexandria*, that is, a teacher of those who were disciples and scholars [learners] in the faith; which Office, before his time, was executed by *Plautius* and *Clement*, whose disciples were *Plutarch*, *Serenus*, *Heracles*, and *Ieron*; and that a Woman, after she was baptized with water, was, as a Martyr put to death, and baptized with fire, for Christ's sake. *Heracles* succeeded *Origen*, and after him *Dionysius* taught in the same school, those who were to be instructed in the faith before Baptism." Also, "There was with us a Brother which believed, who being present among those that were to be baptized, and heard how they were questioned, and how they answered, came weeping to me, and desired of me to be cleansed and washed by Christian Baptism. †

*Cyril* exhorts his Auditors that "they should not go to Baptism as the Guest in the Gospel who had not on the Wedding-Garment; but having their sins first washed away by repentance, they might be found worthy at the marriage of the Lamb. †

*Justinus*, after he had instructed *Virianus*, *Marcalinus*, and *Justinus*, three learned men, in the faith, baptized them. *Pancratius*, after he had been instructed in the faith, was baptized at fifteen years old. *Nemesius*, with many others, that were instructed in the faith, after keeping a fast, were baptized at Rome. †

*Athanasius* asserts, "Our Saviour did not simply command us to baptize: for, first of all, he said, *teach*, and then *baptize*, because true faith cometh by teaching, and Baptism then rightly follows faith." †

*Hilary* prayeth, "O living Lord, preserve my faith, and the testimony of my conscience; so that I may always keep what I have confessed in the sacrament of my regeneration, when I was baptized in the name of the Father, Son, and Holy Spirit." He also adds "All the Eastern Churches baptize only the Adult." †

*Basil* reasons, "Must the *faithful* be sealed with Baptism? Faith must needs precede and go before." And he exhorts that "none

tions made by *Ruffinus*, in the works of *Origen*, respecting *Infant Baptism* are noticed by *Erasmus* in his life of *Origen*, see *Jac. Merling*, p. 283, 291, and *Montanus*, p. 29, 33, 42, 43. Mr. Baxter informs us that "*Tertullian*, *Origen*, and *Cyprian*, who lived in the second and third centuries, do all of them affirm, that in the primitive times none were baptized, without an express covenanting wherein they renounced the world, flesh, and devil, and engaged themselves to Christ, and promised to obey him. *Saint's Rest*, Part 1, c. 8. sect. 5.

† *Euseb. Hist. Eccl. lib. 6. and lib. 7, cap. 8.*

\* *Cyril Catech. 2. Myst. Bap: Hist. p. 318.*

† *Twisk Chron. lib. 3 p 68 to 75. D. Mart. cent. 3.*

† *Athanasius contra Arianos. Serm. 3. "The Book called Questions and Answers out of the holy Scriptures, fathered upon Athanasius, speaking contrary herets, is false and spurious." Merling. p. 360. So also, Montanus, p. 09.*

|| *Hilary de Trinitate, lib. 2.*

should be baptized but the Catechumens, and those that were duly instructed in the faith." \*

*Gregory Nazianzen* asserts, "The baptized used in the first place to confess their sins, and to renounce the devil and all his works before many witnesses." and "none were baptized of old, but they that did so confess their sins." he therefore adviseth that the baptism of Infants be *deferred* till they could give an Account of their faith. †

*Ambrose* testifies, "The baptized not only makes confession of his faith, but is to desire the same." ‡

*Arnobius* teaches, "Thou art not first baptized and then beginnest first to affect and embrace the faith; but when thou art to be baptized, thou signifyest unto the Priest what thy desire is, and makest thy confession with thy mouth." ||

*Jerom* saith, "The Lord commanded his Apostles that they should first *instruct and teach* all nations, and afterwards should baptize those that were instructed in the mysteries of the faith; for it cannot be that the Body should receive that Sacrament of Baptism, till the Soul have before received the true Faith," and further, "In the eastern churches, the Adult only were baptized;" and in another place, "They are to be admitted to Baptism to whom it doth properly belong, viz. those only who have been *instructed in the faith.*" §

*Ephrim Syrus* relates that in his time, "It was the custom, when any one was baptized, to declare they did forsake the devil and all his works, viz. Adultery, Uncleanness, Lying, Stealing, &c. and that the baptized used to confess their sins, and did testify their faith before many witnesses. ¶

"*Epiphanius*, afterwards Bishop of Cyprus, was, with his sister baptized upon profession of faith, by *Stephanus*, and did immediately receive the Lord's Supper with 108 persons of the Church." ()

In this period the council of Carthage ordered that *whoever* was to be baptized, should give in his *Name*, and after due *examinations and preparations*, be admitted to Baptism—That of *Laodicea* directed that the candidate for Baptism, should *rehearse* the *articles* of the creed—and that of *Neocesaria* affirmed that "confession and free choice is necessary to Baptism." []

II. The Baptism of the children of believing Parents, not while they were infants, but after they arrived at years of discretion, and professed Christian Principles. Of these we have numerous instances, among the most eminent characters of that age.

\* *Basil contra Eunomium* lib. 3. and Exhort. to Baptism.

† *Greg. Naz. Orat. 3.*

‡ *Ambrose De Sac. c. 2.*

|| *Arnob. in Psal. 146.*

§ *Jerom on Matt. Epist. ag. John of Jerusalem. Epist. to Pannachius.*

¶ *Eph. Syrus III Orat. of Bapt. and of Repentance.*

() *Metaphrastus, lib. 1, cap. 30, Epiphau.*

[] *Magd. Cent. 4, 417, 418, 616.*

*Basil* "Son of *Basil* Bishop of *Nicene* and his wife *Eumele*, whose Grand-father was a Martyr under the persecution of *Maximinus*, was tenderly educated like a second *Timothy* under his gracious Mother, became a learned man and a great preacher, and was baptized in *Jordan* by *Maximinus* the Bishop."\*

*Gregory Nazianzen* was the son of *Gregory*, Bishop of *Nazianzen*; his Mother *Nonna* was a very pious woman, who instructed this her son as *Hannah* of old did *Samuel*; and in the twentieth year of his age he was baptized. †

*Ambrose*, born of christian parents, remained instructed in the faith, unbaptized, till he was chosen Bishop of *Milan*, at which time he received Baptism. §

*Chrysostome*, of christian parentage, educated by *Miltius*, a Bishop, was not baptized till past 21 years of age. §\*

*Jerom*, born at *Strydon*, of christian parents, and brought up in the christian religion, was baptized at *Rome* in the 30th year of his Age. ‡

"*Austin*, the son of the virtuous *Monica*, being instructed in the faith, was baptized when he was about 30 years of age." §†

To these might be added "very many that were born of *Christian Parents*, besides those that were converted from *Paganism*, who put off their Baptism for a long time, insomuch that many were made Bishops before they were baptized." ||

III. *The Introduction of Infants to Baptism took place in this Period.* The notion that it was lawful to baptize Infants may be traced to the second century, but there is no evidence of the practice till long afterwards. *Tertullian* opposed it, and the reasonings in many of the foregoing quotations go on the supposition that the practice was gaining ground in some circles, though the only men whose character or talents have brought their names to our knowledge, have entered their protest against it. The number of these extracts might be easily multiplied; these suffice to shew how far the men usually called *the Fathers* are from supporting Infant Baptism. |||

\* *Osiander*, Cent. 4. lib. 3. Cap. 42. p. 371. † *ibid* cap. 43. p. 380.

§ *Paulinus* in vita *Ambrosii*. §\* *Hugo Grotius* on *Matt.* 19.

† *Erasmus* in vita *Hieronimi*. †\* *Nauclerus* *Generat.* 14. *Cent.* 391.

|| *Dr. Field* on the Church p. 729. *Dr. Barlow*, formerly of the Chair at *Oxford*, writes "I do believe and know that there is neither precept nor example in Scripture for Pædo-baptism, nor any just evidence for it, for above 200 years after Christ; that *Tertullian* condemns it as an unwarrantable custom, and *Nazianzen* a good while after him, dislikes it too; sure I am, that in the primitive times they were Catechumens, then *Illuminati* or *Baptizati*, and that not only *Pagans*, and Children of *Pagans* converted, but Children of *Christian Parents*."

||| A very worthy modern Author is so sensible of the want of evidence from the Fathers in favour of Pædo-baptism, that he says, "On this, as well as on other subjects, the study of antiquity is an inextricable maze; and to consult what are called the Fathers, is to ask counsel at an Oracle, whose responses usually of ambiguous import." *Bogue's Hist. of Dissenters*, vol. 1. p. 144.

## Parable of the Talents: Part II.

Matt. xxv, 24—27. “Then he which had received the one talent came and said, Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and garnering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

The evident design of this parable is to represent the evil of unfruitfulness in religion, under the character of the wicked and slothful servant. Various talents were committed to the different branches of the household, to occupy till the Lord should come. Some of them were faithful to the trust, and turned it all to a good account, and these were well rewarded: but there was one of an opposite character, and he is reprovèd. The sin of this servant however did not so much consist in any evil he had done, as in the good he had left undone; in refusing to act in the capacity of steward, when he could not possibly act in the capacity of Lord. He declined to cultivate the fields committed to his care, because the proper owner would claim all the increase of the corn, the wine, and the oil. He refused to trade with the talent, because the blame would be his, if it did not prosper, and all the gain would belong to the proprietor, if success attended the undertaking.

In this statement our Lord has summed up the sin of the Talent-trader in two terms—“Thou wicked and slothful servant!” In some cases it is possible that a servant may be slothful, and not wicked. Pharaoh said of the Israelites under their cruel bondage, “Ye are idle, ye are idle,” and in the service of such a master it were no wonder if the charge were true, for they were wearied and grievously afflicted with the burdens which were laid upon them. And when the Prodigal was in a far country, “and no man gave him to eat,” it could not be surprizing if he grew tired of his employment. But in the present instance it is far different, Christ is not “a hard master, reaping where he hath not sown, and gathering where he hath not strawed;” to be slothful therefore in his service is to be truly wicked.

Christ died that he might be Lord both of the dead and of the living, and all must live to him: whoever therefore is not willing to accept a stewardship under him would pervert the design of his death, and rob him of his patrimony. Such must be reckoned as his enemies; and because they would not that he should reign over them, he will call for them another day, and order them to be slain before him—He is not only our Lord by purchase, but he lived and died for our salvation, and now lives in glory for us. He loved not his



life for our sakes, but endured the cross, and despised the shame. Not to serve him therefore, and labour with all our might to promote his kingdom and glory in the world, is the worst of ingratitude, and deserves to be branded with everlasting infamy.—To honour the Lord Jesus, and reward his obedience, God hath sworn that “to him every knee shall bow, and every tongue confess. “Angels gladly submit to his decree, and worship him: and for man to dispute the duty of submission, or withhold his allegiance, is to render the oath of God of none effect. But he must reign until his enemies be made his footstool. All therefore who will not obey him, and act as his stewards, must be accountable to him, and at length be cast into outer darkness.—It is wicked not to accept a stewardship under Christ, because he is kind and gracious to all his servants, and will see to it that they shall not lose their reward. Though he does not allow them to take possession, nor to claim the produce of their labour, yet he exalts them all to greater places of trust and glory. He himself reaps where they have sown, and gathers where they have sowed: the fruit of their labour is his, and not theirs, yet is he not a hard master; he will reward their diligence and fidelity in another way, and will make them rulers over many cities. Oh, thou wicked servant! To refuse to serve so benevolent a Master, leaves thee without excuse. Instead of hiding thy Lord's talent, thou oughtest to have put his money to the exchangers, that at his coming he might have received his own with usury.

The servant is *slothful*, as well as wicked. Such is the nature of the employment which Christ appoints for all his servants that he who declines it is of all men most deserving of the appellation of slothful. If they were sent forth for the purposes of oppression and cruelty, to bind on heavy burdens, or to shed innocent blood; or like the hirelings of antichrist, to blind men's eyes, and put darkness for light, there might be some excuse for inactivity in such a cause. But while the object is to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God, and by the medium of truth to diffuse happiness in a world of misery; that must be a wicked and slothful servant who shall refuse to put his hand to such a work of benevolence. To refuse instruction to the ignorant, by making known to them their true condition, and the character of their Maker; to withhold the glad tidings from the guilty and the miserable, by not declaring to them the grace and mercy of the Redeemer; not to administer timely relief to the creature or the child of God, nor to support his righteous cause in the world—can belong only to a wicked and slothful servant. Such employment as this ought to be our meat and drink every day; and if it be not, it is because we are strangers both to the love of God and man.

Let the reader remember, that it was not for the commission of any positive evil that the unprofitable servant was lost, but for *not*

doing good, and burying his talent in the earth. Providence had given him the means of being useful, but he had no heart to make use of them. Therefore, "cast ye out the unprofitable servant, where there is weeping and gnashing of teeth!" But if such are to be cast into outer darkness, of how much sorer punishment shall those be thought worthy who employ their riches, their talents, and all their influence against Christ, and in support of a false religion! "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and shall perish in the gain-saying of Core!"

Luton.

T. B.

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*The tendency of the Gospel to promote human happiness, illustrated.*

Part III. The Comforts of Religion.

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"The Religion of Christ, not only arms us with fortitude against the approach of evil, but supposing evils to fall upon us with their heaviest pressure, it lightens the load by many consolations to which others are strangers."

BLAIR.

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We have, in former numbers, attempted to shew how highly calculated is the religion of Christ, to promote the happiness of men, when fully believed and embraced. This was argued from the infallible truth of all its principles, and from the precise adaptation of its discoveries to the nature and condition of man. We shall now endeavour to arrive at the same conclusion, by considering the very ample supports with which it furnishes the believer, under the most afflictive and trying circumstances of his life. If any thing had a power to paralyze the infidel system, and to shake the confidence of its advocates, or to impress on the mind of the most volatile and unthinking, that our religion must be worthy of universal acceptance, it must be, one would think, the sovereign potency of that religion in soothing the desolate and afflicted, in communicating peace, and even cheerfulness to the mind, in the darkest and most troubled hour; and that too, when all other resources are found to be exhausted, and all other principles refuse their aid. That such is the influence, and the exclusive influence too, of the Christian system, can admit of no doubt by those who have taken pains to examine its nature, and to consider only the probable effect it is capable of exerting upon human minds, that comprehend its principles, and are fully impressed with their truth. But we may go farther, and assert, that the truth of our position, with regard to the consolatory influence of Christianity, is confirmed by a variety of facts; of facts so attested, that to dispute them for one moment, would argue the most hopeless incredulity, the most inflexible obstinacy, or most

determined effrontery.—In a world like this, in which we are oppressed by so many evils, and exposed to such a variety of woes, which frequently no foresight of ours can prevent, no vigilance elude, no energy subdue, it must surely be anxiously enquired, are there no antidotes to these evils? If they must inevitably be endured, are there no principles to which we can resort, by whose aid we shall at least endure them with fortitude? Nay, are there no possible views that we can take, that shall spread a radiance over the darkest scenes and even give us the power of extracting consolation from our sorrows? To such enquiries, we answer, yes, there are. The principles of our religion can boast of such a power. Thus divine and heavenly are the views we receive from the Gospel of Christ. This is the system, that stands unrivalled in the power it possesses to support and fortify the mind, even in the hour of greatest trial. It is proportional to all the wants of men, and adapted to them under all the possible vicissitudes of their mortal condition. Its consoling efficacy upon the believing mind, in the hour of adversity, is supreme and exclusive. It is impossible to conceive of a man so completely abandoned by the world, or burdened by so enormous a weight of calamity, as to be beyond the sphere of the Gospel's influence. Hence, it is for the disciple of revelation to exult, and say of all who do not acknowledge its principles and authority, *Their rock is not as our rock, our enemies themselves being judges.*

Many are those sources of comfort which the religion of the gospel opens to the believer under his afflictions. They are as various as his sorrows; and have a far mightier influence to cheer, than they can possibly have to depress his spirit. There have been those who have gloried in tribulation; not from an insensibility to pain, nor from a native hardihood of frame, nor from a loftiness of spirit that would not be subdued; no—but as their sufferings have abounded, their consolations by Christ have abounded also.

It may not be improper to enumerate some of those truths of the christian revelation, from which the suffering saint derives the strongest and most abundant consolations; some of which apply to affliction in general, and others to troubles of a particular nature. And it may be observed as applicable to affliction in general, that *while the wicked view all their afflictions, as proceeding from a justly offended sovereign, the christian is taught to trace his, to a merciful father, and to look upon them as chastisements, intended to effect the most salutary purposes.* This must surely very considerably alleviate his sorrows, and enable him to bear them with a tranquility to which the world are strangers. In *their* calamities they see no father's hand. They are at war with the Omnipotent, and therefore if they are not awfully insensible, they are struck with alarm; if they think at all, it is only of judgment. But it is the happy assurance of the believer, that God to whom he is reconciled, and whom he

can address as his father, seeks his highest interest by all those circumstances of affliction in which it may please his providence to place him. To the suffering *saint* thus soothing are the addresses of religion, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? We have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection to the father of spirits and live: for they verily for a few days chastened us after their own pleasure, but he for our profit that we might be partakers of his holiness.* Believing then, from such testimony as this, that his afflictions neither come by chance, nor proceed from caprice, or from wrath, but are wisely and benevolently designed by his all-merciful father, to purify his heart, to elevate his affections, to embitter to him only what would inevitably prove his bane; he cannot but endure them with cheerful submission. He believes that all things are working for his good, that his best interest is the intended result of all the dispensations of providence towards him, that they are metening him for the inheritance of the saints in light, and are working out for him a far more exceeding and eternal weight of glory.

Again. *The Gospel opens to the believer the blessed and holy sanctuary of devotion.* Thither in the most troubled hour, his spirit can resort and find its repose. There the weary are at rest. 'Tis there the tumults of the breast are allayed, and the wounded heart receives a healing balm. 'Tis there the whispers of heavenly love are heard, and a holy light arises on the mind. Oh how powerful are the comforts that flow from communion with God. It is when he can with all confidence approach the mercy-seat of his heavenly father, that the afflictions of the believer lose their weight, and he his anguish. 'Tis then he is blest with the most cheering views of the divine goodness. It is then he sees the King in his beauty, and the Redeemer arrayed in all his glories. It is then that Christ is unspeakably endeared to his heart. It is then, if at any time, that he can say, with all that feeling of rapture, which such language may be supposed to breathe. *Whom having not seen I love, in whom though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory.* It is then that his faith is invigorated, and his hopes brightened, that the world and its vanities fade in his view, and the glories of immortality beam so full upon him, as to take from his sorrows all their bitterness, and even in a measure to suspend the very feeling of pain.

Again. *It is for the believer in all his afflictions, to enjoy the comforts that arise from the divine promises.* These promises, so great and precious, are scattered throughout the scriptures in the grandest profusion, and being at the same time of such endless variety, are

adapted to the encouragement and support of believers, under all the various kinds of distresses, by which it is possible they may be assailed in this vale of woe. Are they at any time anxious about their *temporal concerns*. How calculated to dissipate their fears, are such declarations as the following, *O fear the Lord ye his saints, for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. No good thing will he withhold from them that walk uprightly. Seek first the Kingdom of God, and his righteousness, and all these things shall be added unto you. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.* By such passages as these, the believer is taught to confide in the wisdom and goodness of his heavenly father, calmly to leave to him to decide what is, and what is not good for him, and with the most perfect submission and cheerfulness, to acquiesce in all his appointments, and to resign himself to his sovereign disposal. Or are his afflictions of a *spiritual* nature, the promises of the Gospel speak consolation to his heart. Is he depressed by a sense of the evil, the malignity, and guilt of sin, and by the crowd of imperfections that attach to his character; the gospel assures him, that *the blood of Jesus Christ cleanses from all sin.* He listens to the gracious words of his Redeemer, *Come unto me all ye that labour and are heavy laden,* and with a heart beating high with delightful hope, he yields to the tender invitation, and finds rest to his soul. Does a conviction of the number, the power, the malice, the vigilance, and subtlety of his spiritual adversaries, sometimes hang with depressing weight upon his spirits, and fill him with alarms; this weight is removed, these alarms are dissipated, by the animating promises which the gospel brings to his ear; promises of the divine presence, guidance, and protection; promises of the unchanging friendship, and never dying love of his Redeemer and his God. As the believer knows that God is faithful who has promised, that he is not only supremely powerful to perform his word, but is induced to it by the tender benevolence of his heart, and bound by all the perfections of his nature, how infinitely consoling must be such declarations as these, *Fear not, for I am with thee. be not dismayed, for I am thy god. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou passest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour. I will guide thee with mine eye. No weapon that is formed against thee, shall prosper. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The God of peace shall bruise Satan under your feet shortly. I will never leave thee nor forsake*

*thee. The mountains shall depart and the hills be removed, but my loving-kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that has mercy on thee.*

*The gospel unfolds to the believer the glories of immortality, and assures him of their possession. It points him to the skies. It brings within the immediate view of his faith, that crown whose lustre never shall fade, and those joys at God's right hand, which are forever more. These views have the mightiest influence in charming away his sorrows, in making the period of suffering seem short, and his sufferings themselves, light, and trivial. Thus it was with the Apostles and primitive christians, notwithstanding their trials were far more complicated and oppressive than ours can be supposed to be. They reckoned that the sufferings of this present time, were not worthy to be compared with the glories that should be revealed. They had respect to the recompence of reward. They believed that their sorrows would be but of short duration, and that the storms of life would be succeeded by a heavenly and eternal calm. And it was by frequently contemplating the grandeur of their destiny, it was by looking with faith's piercing eye, within the veil, that they not merely bore their afflictions with unparalleled patience, but exhibited that matchless, that triumphant heroism, by which infidelity herself must have been confounded, and persecuting cruelty appalled. And thus are the servants of God supported and comforted now. They are sustained by a hope full of immortality, and which they are assured will never make them ashamed. They know that eternal ages of grandeur and of glory await them: that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him. They believe that the moment will soon arrive, that shall bear them into the presence of God; and in his presence is fulness of joy. Enabled to look forward to the heavenly inheritance as theirs, the fascinations of the present life allure them not, nor do its terrors make them afraid, but in the anticipation of such bliss, their present sorrows are nearly lost.*

Such then, most unquestionably is the happy tendency of the Gospel; and the truth of the sentiment at the head of this paper is clearly demonstrated. How happy then are we who are in possession of this religion: how infatuated are they who give it none of their regard: and how despicable the character, and awful the condition and prospects of those, who justify their inattention, by attempts equally malignant, impious, and futile, to establish their infidelity on the immutable basis of reason, philosophy, and truth.

*Exter.*

*T. E.*

## *A Thought on the Glory of Christ.*

*Who by searching can find out God? who can know the Almighty to perfection? Jehovah is fearful in praises, glorious in holiness, doing wonders. He clothes himself with light, as with a garment, and walks on the wings of the wind. He touches the mountains, and they smoke; and at his reproof, the pillars of heaven tremble. The heavens are not clean in his sight. Seraphim veil their faces in his presence, and cry out in humble adoration, Holy, Holy, Holy, Lord God Almighty, the whole earth is full of his glory. He weighs the mountains in scales and the hills in a balance. He takes up the isles as a very little thing. All nations before him are less than, nothing and vanity. Before the mountains were brought forth, or ere the higher parts of the dust of the world were formed, even from everlasting to everlasting he is God. He dwells in light which is inaccessible, and surrounds his eternal throne with clouds and darkness. He is the ancient of days, and with him is no variableness nor shadow of turning—To whom can ye liken me, and to whom shall I be equal, saith the Holy One of Israel?*

The works of nature, the dispensations of providence, the œconomy of Grace concur in exalting the peerless majesty of God. In his mode of existence, in his perfections, and in all his ways, he is infinitely removed above all creatures. Every excellence in the creature is a ray of that eternal Sun, a drop from that unfathomable Abyss. The circumference of his Attributes cannot be measured; and the centre of his essence cannot be ascertained.

Between this great Supreme and derived intelligences, no comparison can be instituted. He is GOD ALONE. And let the scale of created existence be carried ever so high, let the distance between the summit and base of the scale be ever so great, the top of it rests, and must ever rest, at an infinite remove from Deity. When God indeed, hides the splendor of his face, the imparted light of other objects, is discovered; and one star surpasses another star in glory. But when he sheds on his creatures, a beam of his effulgence, they are obscured by its brightness and hid as in utter darkness.

Is there then no parallel between God and the creature, no approximation of created magnitude to divine Immensity? Does the philosopher boast, that this earth is but a planet of one system; that this system is only a wheel in the vast machine of the Universe; that every fixed star is a Sun surrounded with planets to us invisible, that this wilderness of Suns is probably innumerable; and that the Divine dignity and glory are inconceivably exalted above the whole? Let the truth of this theory be granted, and let it serve to corroborate the still grander ideas, furnished by the Scriptures, of Jehovah's majesty.

Permit me to employ these hints to illustrate the Deity and Glory

of our Lord Jesus Christ. Jesus Christ and the Father are introduced together by the sacred writers. They represent the Saviour as speaking of the Father with the language of equality, *I and the Father are One*. Is this the style of a prophet? *The father worketh hitherto, and I work. Whatever things the Father doeth, these likewise doeth the Son. I give unto my sheep eternal life; and they shall never perish.* Shall a worm of yesterday mention his works along with those of the Almighty, and dare to lay his hand on that chain of government which is fastened to the throne of God, the weight of which is too great for any finite power?

The apostles consider the Father and Christ, as ONE fountain of plenitude; and without marking any diversity or inferiority, they pray thus, *Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.* They ascribe to Christ a glory, a glory inexpressibly great, even in the presence of that God, who is in all, through all, and *above* all. And Christ himself, the meek and lowly of heart, in his very devotions to his Father, mentions his own glory. *Glorify Thou me, with Thy ownself, with that glory which I had with Thee before the world was.* But is there no inferiority of the Son's glory to that of the Father? And does the splendor of Jesus appear with equal lustre to the Father's? Christ is the *express IMAGE of the Father's person, and the BRIGHTNESS of his glory.* John saw in the MIDST of the throne, a Lamb as it had been slain.

An ambassador in the presence of his Sovereign, gives honor, but receives none. Christ is celebrated, in the presence of his Father, by all the heavenly hosts; and one song of praise is addressed to them both. Permit me to conclude this meditation with a sketch of one chapter, the 5th of the Revelations, which will illustrate the preceding thoughts, and carry them to a height, to which, except on the basis of inspiration, no private thoughts should be raised.

The beloved apostle sees a roll with seven seals in the hand of the Almighty. A strong angel proclaims, *Who is worthy to open the roll, and loose its seals?* A solemn pause ensues. No man is found worthy to open, to read, or even to look upon the roll. At last, the Lion of Judah's tribe, the root of David, advances, and takes the roll from the hand of his Father. Heaven is filled with wonder and praise. The elders and living creatures before the throne begin the song, *THOU art worthy, for thou hast redeemed us to God by thy blood.* The innumerable company of angels catch the divine ardour, and swell the chorus of praise, *Worthy is the Lamb that was slain, to receive power and riches and blessing and strength.* The voice of praise floats through the sounding vault of heaven, passes its furthest boundaries, and reaches every part of the universe; *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing and honour and glory, and power, be UNTO HIM who sitteth on the throne, and UNTO THE LAMB, for ever and ever.*



There is no distance, and there never was any distance, between the Son and the Father. *In the beginning was the Word; and the Word was WITH God. No man hath seen God at any time; the only Begotten Son who is IN the bosom of the Father, He hath declared Him. We beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth.* And to crown our evidence, when our affectionate Master would implore from the Father that Blessedness necessary to fill up our eternal existence, He utters these wonderful words, *Father I will that they whom Thou hast given me, be with me, that they may behold MY GLORY.*

Brethren, having a great High Priest, Jesus the Son of God, passed into the heavens, let us hold fast the profession of our faith; and let us come boldly to a throne of Grace, that we may obtain mercy and find Grace to help in time of Need.

DISCIPULUS.

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*On Growth in Grace.*

Mr. Editor,

Many persons of real piety, who desire to grow in Grace, are in great distress and doubt, principally because they judge improperly respecting themselves; for their sakes I send for insertion in your Miscellany a few thoughts which I have found useful to others.

On this subject I propose at present to suggest some observations tending to correct the errors of pious minds in judging of themselves. Some persons of this character, have seriously observed, "When I first began to enquire after the good old way, my mind was more deeply affected with the truths of the Gospel and religion in general than I fear it is now. My feelings lead to the language of regret, *Oh that I were as in months past.* The words of Paul alarm me, *Where then is the blessedness ye spake of?* And Solomon's words awfully terrify me, *The path of the just is as the shining light, that shineth more and more unto the perfect day.* How then can I be a Christian, who seem more dark, and I fear have less religion? In answer to such an enquiry, let all hypocritical, and what an enemy would term canting phrases be laid aside, and like a rational spiritual minded Christian, my dear reader, judge yourself. Religion is as intelligible as any science whatever. Though its doctrines, some of them, are beyond the powers of our minds fully to comprehend, yet *personal religion* is within the system we occupy; thus the Apostle says, *Examine yourselves, whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you except ye be reprobates? Reprobate silver shall men call you: and no doubt many that speak of the real Christian's feelings are reprobate, are alloyed, not genuine metal, or sterling coin. Many say they are afraid they are hypocrites, and in this their Christian friends*

with them are agreed; but the real Christian also has at times such fears, and those fears arise in his mind from the infelicity or irregularity of his feelings. Let us examine the case above mentioned. The Statement is true or it is false. You, Christian, are less affected with eternal things, or you are not. If you are, there needs no ceremony, no hypocrisy, no delusion, as a man and a professor of religion try your own self, prove your ownself, if you are less affected with eternal things than you once were, you are positively backsliding, or you have been mistaken in your first feelings, and have never yet experienced the real power of religion. But before you pass this judgment *against yourself*, attend to a few remarks.

First, remember, when you were converted to God, you were turned from darkness to light. It was not like the regular increase of the day, but from *darkness to light*, from the power of satan unto God. It was a *new* creation. *Behold I create all things new*. Many ideas you have since received have been progressive, but your conversion or regeneration was a *new* thing upon the earth. You entered *new* company, you chose *new* companions, you had a *new* heart; the affections of your soul were occupied upon *new* objects; your judgment upon *new* subjects. It ought therefore to be considered that such a transition must produce very strong feelings, and make very deep impressions; which impressions were not all of them spiritual, but part of them natural. It is impossible that a creature could turn from being a devotee of sin and the devil, and become a humble adorer of the ever blessed God, as revealed through the affecting sufferings of his own Son, without having deep impressions made upon the mental as well as moral powers and faculties of the soul. The feelings attendant on this transition are now in a great measure lost, and so you may think you have lost religion; but the reverse is probably the case. The Apostles, when they spake different languages, must have been equally astonished with their hearers; but when they preached in those languages afterwards, they understood themselves more exactly than they did at first. The impression such a circumstance would make upon them in the first instance must be very great, but afterwards, the sense of that transition ceasing, they would not be equally affected, and yet to their own understandings they were better linguists. So may also the Christian be; the strength of his feelings may subside, but the language of grace flows more natural from his lips, and gracious affections are more habitual to his heart. So when it is said, *whatever David did pleased the people* (though this must be very gratifying to him) it did not so electrify his soul, as when he was taken from the sheep-fold and the people exclaimed, *Saul has slain his thousands, and David his ten thousands*: yet he was far more established in the kingdom in the former case, than in the latter, and grown more in the hearts of the People. So you also, christian reader, may really grow in

grace, tho' the strong feelings you experienced at your inauguration as a king and priest unto God, may have in some measure subsided.

Secondly, Remark that when you first entered the Christian life all you felt of impressions, of affection, of life and zeal, was not religion; perhaps not half what you felt was religion. No good man would wish to tell the lively young christian that half he feels is not religion, but would nourish and cherish him as the Lord does his Church; but you, christian, can discern betwixt things that differ. As I have said, the work was new, and the passions were strongly excited; mere natural feelings operated on the side of grace, and ungodly feelings were so completely stunned, that you probably thought they were dead, and thus you reckoned that you should not be long ere you arrived at that point at which every good man will ever aim. Thus having taken all for granted as *religious* then, you conceive you have little or none now; but have you not judged erroneously in the former case, and concluded wrong in the latter? You may have less feeling, but not less religion. The young recruit just joining his standard and flushed with his bounty, is more sprightly; but when he *lives on his daily pay*, and *does his daily duty*, he is more of the soldier. So, Christian, if in some things you are not so lively, yet if you can *live upon God, daily*, and *live to God, daily*, you are more of the Christian. Therefore understand,

Thirdly. Strong affections are not so much to be depended upon as evidences of grace, as the exercise of faith and patience under sore trials. Look at the circumstances of Job, observe his conduct. See him in his afflictions, (the only place to ascertain the character.) The Sabbeans slay his servants and carry away the oxen and asses—fire from heaven destroys the shepherd and the sheep—The Chaldeans take away the camels and slay the servants—and the winds bury all his children in a heap of ruins. The progress of his trials, the rapidity of them, the manner in which they are told him, all aggravate his trouble, and give us a fair sample of what Satan would do to God's people if permitted. When his time is short, he has great wrath. But mark this perfect man, and behold this upright one. *Then Job arose and rent his mantle*, as the veil was rent to signify the dispensation finished, all was over, Job, as a father, is no more. *He shaved his head*, to shew him destitute; he then *fell upon the ground, and worshipped*. There prostrate before God, he breathes the language of solemn reflection and devout submission, *Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away, and blessed be the name of the Lord*. Christian, if you can do likewise, under great trials, you may not be so cheerful or so lively as at first, but you are taking root that you may bring forth fruit. Thus rooted and grounded, you will surely grow in grace. Let the Reader duly consider these things, that he may learn to think of himself *as he ought to think*, according as God hath dealt to every man the measure of faith.

K. L.

*Remarks on the Apocalyptical Churches.*

## I. EPHEBUS.

Ephesus was a celebrated City of Ionia in Asia minor, and the Metropolitan City. It lies about 220 miles south of Constantinople. It was particularly famous on account of the Temple built to the honour of Diana, for *great was Diana of the Ephesians*. The Temple was 425 feet in length, and 220 in breadth, supported or ornamented with 127 pillars, erected by so many kings. It was two hundred years in building. Ephesus was considered as the great Emporium of all Asia, and called its glory. It is now called Ajasuluk, or the temple of the moon. John the Apostle principally resided and died here. Mary the Mother of our Lord, and Mary Magdalene lived, died and were buried here. Paul, it is supposed, wrote his first Epistle to the Corinthians from this place. Timothy most probably was the Minister or Angel of the Church whom John addresses. It does not follow that he was charged with losing his first love, but that the church was in that state in general. The Church dedicated to Paul is intirely destroyed. That dedicated to Mark hangs in nodding ruins. The only one standing is that dedicated to John, and that is turned into a Turkish Mosque, or Mahometan Temple. The inhabitants are only a few Greek Peasants, living in extreme wretchednes and insensibility; the successors of an illustrious people, inhabiting the wreck of their greatness. Some living in the substructions of the glorious edifices which they raised. some beneath the vaults of the Stadium, once the crowded scene of their diversions, others residing in the sepulchres that received their ashes. No one resides there that pretends to any thing Christian. *How are the mighty fallen.* Said he not, *I will remove the candlestick out of its place.*

What was the sin that so effectually brought upon them so universal a destruction? They had *left their first love*. Perhaps christian reader, you have heard the cant phrase of some old professors, "Ah, they are in their first love, they will soon cool." There is something diabolical in the sentiment. And is it possible that the reader of these lines is one of that cast? I would say then, if you have any affection for Christ, or any regard for your own soul, *lose cast*; come out from such doctrines, and touch them not, and he will be a father to you. But is it so? have you left your first love? was it ever too much? Did you promise more than the Saviour deserved, when you said, Oh my Saviour! what can I say to thee! how can I shew my gratitude; What shall I present unto thee; Here Lord I make a solemn surrender of my property, my family, my body, my soul. Oh my Lord, had I ten thousand worlds, ten thousand Souls I would give them all to thee? Such feelings you express'd and

other feelings you could not express, but they glowed in your bosom. And did you not *then* think you felt nothing to what you ought to feel? yet (awful consideration) you have never fulfilled what you then thought so small a sacrifice. You have occasionally committed *soul* and *body* to him, but your *property* has never been trusted in his hands. What an awful reflection it is, that many professors will trust God with body, soul and spirit, yet will not trust him with their money. They are afraid of the security. If a *man*, half insolvent; would offer a little larger premium than usual, they would trust him; but though the Lord promises to give double, pressed down, and running over, many are afraid to trust him. Yet be it observed, this is the first offering that is usually made when the heart is properly affected; and perhaps may be as good a criterion whether we are in our first love, as any other. But reader, if thou hast left thy first love, the commandment is gone forth; and except thou repent, the light within thee shall become darkness. Does not the scripture say, *The path of the just is as the shining light, that shineth more and more unto the perfect day?* Are you not afraid that the light you then enjoyed proceeded not from that pure sun, but some strange comet? Are you not afraid your state is wrong? Or are you gone into that prevailing delusion which is conveying its hecatombs to hell: namely, "*Believing* you are right, is all that is requisite." as if the believing a thing constituted the thing itself! Look at the ruins of the church at Ephesus. She was not worn out through age. She bears the marks of him in whose hands were seven stars; and she is a star thrown from its orb. But why so? *Judgment is his strange work.* Was there not a cause? Yes. And that cause was, Not the Debaucheries of Diana's Temple—Not the public prostitutions under her dome—No, Ephesus might have survived such enormities. But this overwhelms her in ruin and disgrace. The Church there formed left her first love, this, sin, thought so lightly of, did more towards its destruction, than all the lewdness of Diana's votaries; and more than counterbalanced all the excellencies of a Timothy or of an Onesimus his successor.

Reader, be not deluded with the popular cry, we have thousands of professing people, neither we, or our Churches are in any danger. Be not deceived, what is sown will grow, and every seed has its own body. Professors are a safeguard or a curse to a Church or a Country, in exact proportion to the real piety of their hearts, and zealous righteousness of their lives. God gave unto *Paul* the lives of all those in the Ship, but *Jonah* endangered all the people with whom he sailed. He that hath an ear, let him hear what THE SPIRIT saith unto the Churches.

K. L.



## On Sanctification.

The Gospel at the same time it confers the most exalted privileges, forms the Character for the everlasting enjoyment of that God, who is glorious in holiness.—According to the constituted order of Salvation, pardon and purity are associated, nor in any instance, as to matter of fact, are they found separated. Indeed the remotest wish to detach them, would be an alarming symptom that the heart was not right in the sight of God. The Bible contains full information on every article of faith and practice, and by its decisions all our enquiries of a religious kind must be determined. On the subject of sanctification what saith the Scriptures? In reference to the Author of it, they state it as the work of the Holy Spirit. In this connexion Paul speaks of it, *But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, THROUGH SANCTIFICATION OF THE SPIRIT.* Conveying the same idea, Peter says, *Elect, according to the foreknowledge of God the Father, THROUGH SANCTIFICATION OF THE SPIRIT.* It is the work of Christ to justify the ungodly, the office of the Spirit to sanctify the unholy, and to this one point all his illuminations, instructions, and operations tend. It is chiefly designed that in his Ministrations, Christ should be glorified, and nothing contributes more to this than the sanctification of the heart and life.

The character and privilege of Adoption are accounted for in the following way. *To as many as received him, to them gave he power to become the Sons of God, even to as many as believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Who maketh thee to differ?* was an enquiry that an Apostle pressed upon the attention of some who were sanctified in Christ Jesus, and the same inspired writer has furnished an answer, *by the grace of God I am what I am.*

Sanctification, in its nature, comprises the exercise of the fruits of the Spirit. *Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.* Religious Principles having their seat in the heart, as to the manner of their operation are concealed, yet in their tendency and effect will be visible. *The water that I shall give him shall be in him a well of water springing up to everlasting life.*

Sanctification has principally to do with the affections and conduct. Is the blessed Jesus the object on which the heart is supremely placed? Is the conscience the subject of that peace and joy which arise from the atonement of Christ? Are the imperfections of fellow christians veiled, and injuries and provocations endured with patience? Do the sight of distress and the tale of woe excite compassion and lead to active benevolence? Is that faith possessed by which the

Divine word is received in all its various branches, without carnal reasoning and curious speculation, by which the world is overcome, and the objects of eternity apprehended in their transcendent importance? Are the things of this life pursued under the controul of sacred authority, and when attained, used with temperance? By the answer returned to these interrogatives, it may be determined what aspect the subject bears to us individually.

Some who would be thought the only friends of the doctrines of grace, have referred the whole of their sanctification to Christ, and have boldly asserted the Believer has no more to do with it than with his justification; this sentiment is anti-scriptural, goes to set aside the use of the means, relaxes the bonds which attach to Christ, by releasing from the obligation of yielding to his requirements and of copying his example, and greatly tends to lull the conscience asleep; and, by not a few of its advocates, has it been carried the whole of its dangerous length. In the days of Paul it was a received axiom, *If any man have not the Spirit of Christ, he is none of his*: and a greater than Paul has assured us, *by their fruits ye shall know them*.

Sanctification is progressive.— Gradation marks all the works of God. It is through the successive stages of infancy, childhood and youth, that man reaches maturity. In the vegetable kingdom, *first the blade, then the ear, after that, the full corn in the ear*. Look at yonder sun; with steady and advancing steps he moves forward, till from the small glimmerings of light, tinging the eastern horizon, he diffuses the full blaze of day. *And the path of the just is as the shining light, which shineth more and more unto the perfect day*. In a gradual manner the mind perceives, and feels, and approves, and enjoys the things of the Spirit of God. From the most confused views of the Gospel, knowledge is increased till Divine Truth is beheld distinctly: Convictions of sin deepen till *Repentance*, which at first was excited from an apprehension of the wrath to come, derives its chief motive from the exceeding sinfulness of sin. Love to Christ, which had its beginning in a kind of selfish principle, by degrees resolves itself into a sense of his commanding excellencies and supreme authority. At no stage of the journey can the Christian be considered as having reached the destined mark; *Not as though I had already attained, or were already perfect*. Perfection of character is here unknown, except in the devout wishes which inhabit the pious bosom. There is, however, no standing still. The motion is either progressive or retrograde. With aspiring desire, we press on in the path to heaven, or with a divided heart the steps already taken are retraced. In the former case, the illustrious example of Paul is imitated, who *forgetting the things which were behind, reached to them that were before*; in the latter is exemplified what Peter declares,

*better not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.*

While the Scriptures testify that *this is the will of God, even our Sanctification*; they are no less express in stating it is *through the belief of the truth*. In questions which involve the interests of eternity, it savours much more of curiosity than seriousness, to ask what is possible with God? Infallible truth informs us that in the plan of Jehovah the means and the end are blended, and it would be presumption to suppose that the Divine Being will alter the established order of things to accommodate himself to the systems that men have devised. The Prayer of Christ, *Sanctify them through thy truth, thy word is truth*, is sufficient to impress the mind with the conviction that the *Gospel* is the principal means of forming the character to holiness. Every part of it has this tendency. Look at its *Doctrines*, though truly sublime, they are *according to Godliness*. View its *Precepts*, they are not lowered down to the vitiated taste, or accommodated to the state of the heart, but are spiritual in their nature and extensive in their requirements; by that authority which cannot be resisted with impunity, the Christian is required to be *holy in all manner of conversation*. Contemplate its *exceeding great and precious Promises*, they are not only given to inspire the soul with hope, and fill the heart with consolation; but that *we might be made partakers of a Divine nature, and escape the corruption that is in the world through lust*. In proportion as the Gospel is spiritually discerned, and cordially embraced, the Individual will be sanctified in body, soul, and spirit.

Sanctification occupies a very distinguished rank in the Christian system. Saints have been *predestinated to be conformed to the image of God's Son*. *Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word*. The title, *Holy*, by which the Divine Spirit is designated, proves his influence to be employed on the side of purity. It is this which has received the commendation of the Saviour, *blessed are the pure in heart, for they shall see God*. This constitutes the strongest evidence of friendship with God, and gives to the Soul its relish for spiritual enjoyment, both in this world and that which is to come; *for without holiness shall no man see the Lord*.

PHILOAGIOS.

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### Query.

How far is it consistent with the right of private judgment and conducive to the ends of Church-fellowship, to insist on subscription to a human creed, in order to communion with a Christian Church?

J. C.



## Obituary.

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### ISAAC SCARLETT.

Isaac Scarlett was born at Bewdley, in the County of Worcester, on the 6th of May, about the year 1769. His parents were pious, and solicitous for the spiritual welfare of their children, and their wishes have been realized (perhaps) beyond their expectations. The Subject of the present Memoir was capable of reading before the usual time in which children learn to read, and at a very early period he manifested a seriousness of disposition and a strength of mind, far beyond what might be expected from a Child. The time having been so long since he died, we cannot relate the particulars of his serious impressions as to their commencement, but there are several little anecdotes we shall mention which truly evinced this strength of understanding and seriousness of heart. Although he was the subject of much affliction, when Lord's day returned, he did not seem happy if any one of the family staid at home on his account, and being often left alone from his own choice, he would employ his time in getting his catechism, and would repeat to his father what he had learned while they had been worshipping God. His fear of doing any thing wrong was very remarkable. When he was walking in the fields for the benefit of the air, if he happened to hear any one make use of profane language he was struck with the utmost horror, and has been known to shriek out on hearing it. He often asked his mother to pray with him and for him. He would sometimes converse with his Father up-

on the depravity of human nature, and would lament that bad thoughts passed through his mind, and wish that he was liberated from them. On one occasion when he and his Father were heavily afflicted, his Mother said to him, Isaac, what are we to do now for support? you and your Father are ill, and you both occupy my whole time and attention: to which he replied, with his usual seriousness, "the Lord will provide, Mother." On another occasion he seemed unusually depressed, and bursting into tears, his Mother asked him the cause of his uneasiness, but wishing to conceal the real cause of it from her, he said, "if you should die what would become of me?" she replied, "that she was left destitute when she was as young as he, and had no doubt but the Lord would raise up some friend who would take care of him." He then asked her to pray with him, but being called from him by something else, she did not. Soon after she returned to him again, and he then burst into tears as before, and upon being interrogated as to the real cause of his sorrow, he replied "I am afraid I shall be lost," and being asked why he was fearful of it, he answered "because I am such a sinner," to which his mother said "that is true enough, we are all sinners, but you know my dear, that the Lord Jesus Christ came into the world to save sinners. "I know he did, mother," he rejoined, "but did he come to me?" this he expressed as tho' he was in an agony. This amiable child died when he was only about eight years of age, leaving his friends to sorrow not as those who

are without hope; as they are happily persuaded, that when the grave shall give up its dead, he shall be among that innumerable multitude who shall sing that song of triumph and joy, *To him that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests to God and his Father, to him be glory, forever. Amen.*

From this little narrative we may learn several useful lessons.

1. That Parents cannot be, too early in their endeavours to impress upon the minds of their children the evil nature of sin, and instruct them in the most essential parts of true and undefiled religion. What may we not expect under the blessing of that God who teaches to profit? 2. That the people of God are all taught the same things, viz. Their wretchedness as sinners, and the necessity of an all-sufficient Saviour: and are anxiously concerned to enjoy peace in believing: in these things they are all united, whether they may be wise or unwise, rich or poor, young or old, for they are all taught of God. 3. From hence let us make the enquiry, have we felt the need of salvation in the same manner as this child did? if we have not, ought we not to blush and be ashamed? Let us no longer trifle, *for now is the accepted time, now is the day of salvation.*

#### ELIZABETH VINEYARD.

Mrs. Elizabeth Vineyard was born Nov. 6, 1782. She had a religious education, was moral and sober. She generally attended the Public means of grace, but they seemed to have made no lasting impressions on her mind.

She was ignorant of the things of God till in the Month of February, 1808, the Lord was pleased to impress her mind that her stay on earth would be very short; which she mentioned to several of her friends, tho' she was then in a good state of health. The next month, March, she was taken ill of the complaint which terminated in death. Her disorder was a rapid decline. Her mother perceiving the nature of her complaint, concluded that her dissolution was fast approaching, and felt an increasing concern for her soul's welfare, and wished her daughter to have some serious person or persons to converse with her; which she readily consented to. Accordingly, a deacon of a neighbouring baptist church was sent for, who came and asked her several questions respecting her soul. She complained of the hardness of her heart, and how unable she was to pray. He told her, prayer did not consist in a multiplicity of words, witness the prayer of the publican, *God be merciful to me, a sinner*; he observed, that the prayer that prevaileth with God, was heart prayer, not merely the words that are uttered with the lips, but the heart going out after God. She thought herself too great a sinner to be saved, but wished to be saved by Christ alone; and said if she knew or had any reason to hope that her sins were pardoned through Christ, she would gladly give up all, even her life and soul into his hands. But it was suggested to her mind, what, if she was not elected, how would it be then? Thus the enemy strove to throw obstacles in the way, to prevent, if possible, her taking hold of Christ. This friend prayed with her, and she was much encouraged and refreshed, and told her

brother that she never felt the power of prayer so much before.

In the beginning of June she was removed to Peckham, to try the change of air, when she was very desirous of the company, conversation and prayers of christians, often repeating

Jesus, lover of my soul,  
Let me to thy bosom fly.

Her mother being anxiously concerned for the benefit of her soul, wished much to see a particular friend whom she had not seen for some months, and to introduce her into her daughter's company, to converse with her about divine things. Returning from Peckham, she met her friend, related the affair to her and invited her to visit her dying daughter; which she did on the next day. After some serious conversation, Mrs. V. requested her visitor to pray with her; which was done, and she expressed her desire of her company again, tho' previous to her illness she was glad to avoid it. But the enemy of souls was still very busy, harassing her mind about the doctrine of election, and she was much distressed, and said, "I know I am a vile sinner, O that Jesus Christ may be my Saviour."

On the next visit paid her by the above mentioned friend and another, who accompanied her, she was much distressed for the safety of her soul. On being told that Jesus Christ came into the world to save sinners, and reading the first chapter of the first epistle of John, her fears subsided, and she seemed to enjoy much serenity. The next day, her disorder rapidly increasing, she was removed home, when being visited by her female friend, she appeared much rejoiced on account of the kindness she had manifested to her, but was in great pain of body. On being asked by her mother

where the pain lay, she put her hand on her stomach, and said, "O my dear mother, were it not for the good hope I have of rest by and by, in the everlasting kingdom of glory, I could not endure it."

Jesus can make a dying bed  
More soft than downy pillows are.

Then, turning to her husband, she said, without a tear, "Good bye, my dear, I am going to leave you, but I am going to glory, to be with Jesus for ever and ever. God grant that you and my dear brother may soon meet me there, never more to part."

By her husband's desire a Physician was sent for, but she with a smile said, "I want the Physician of souls, Jesus is the Physician I want. Turning herself to a young friend, she said, "Sally, I am happy, is my coffin ready? I long to be gone, I am going to spend a long eternity in perfect love and praise."

She asked a friend to pray with her once more: who enquiring, what she should pray for; she said, "only that the Lord would cut short his work and take me to himself." She then added, tomorrow I shall be in heaven. And the next evening, June 22, 1805. about 6 o'clock, without a sigh or a groan, she sweetly fell asleep in Jesus. Her last words, at the moment of expiring, were "Come Lord Jesus, come quickly."

Tuesday, April 4th, died at Llynbyrain, near New Town, Montgomeryshire, Mr. JOHN PRYCE. He was a pious and useful Pastor of the Baptist Church, meeting at Rhydfylan and New Town. During his last illness, his mind was kept in peace, stayed upon God, and his death was triumphant. His loss is much felt and deeply lamented in that neighbourhood.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

A Sermon, *preached at St. Peter's Church, in Twerton, on Wednesday, 9th of February, 1809. Being the day appointed, for a General Fast.* By the Rev. C. Colton, M. A. In the University of Cambridge, and Fellow of King's College.

We have ever regarded the clergy of the establishment as the appointed conservators of public order, and the guardians of the moral decencies of society. Their office insures them access to the minds of the People, and their talents and acquirements (generally speaking) eminently qualify them to give energy and effect to the sentiments they adopt. Notwithstanding the profligacy of the higher orders, and the propensity of every rank to imitate them to the utmost of their ability; our Rulers have not yet relinquished an old-fashioned custom of calling upon their subjects occasionally to devote a day to *humiliation* and prayer. To this authority, the established clergy have sworn subjection, and to them the public have a right to look as the guides of *thought, feeling, and devotion*, on such occasions. How far they act in character, when they spend the hour appointed for instruction "speaking boldly" on political topics, and in a manner by no means calculated to promote the objects for which the people are *avowedly* required to assemble together; may be worth their enquiry.

The Sermon before us, if it must be called a *Sermon*, exhibits a kind of talent, and employed in such a way, as would have deservedly placed the orator in the chair of a debating society. The *point* of the discourse is happily remote enough from the circle of

a provincial town; and having glanced at

One *Metropolis*, which as she most resembles ancient Rome in her luxury, prodigality, and wealth; may also resemble her in her destruction.

He drops the subject, "in perfect despair of producing any good or lasting effect;" and professes his fear that

It is out of the power of modern eloquence, to preach men out of these declining yet overwhelming corruptions; and so depraved are the manners of the present age, that I firmly believe the apostles themselves (could they appear again) would exhort us in vain.

We are sorry to hear a Christian Teacher give way to despondency. Does he forget the *promised* assistance of that SPIRIT by which he was moved to take the office of a Priest; and for whose aid, he daily offers prayer to God; He seems well acquainted with *classic* lore, but surely he has forgotten an ancient *prophetic* axiom referring especially to this subject, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*

However that may be, the harangue from this period, becomes intirely political, till in the 35th page, he brings forward a few observations on our church establishment. Here he deprecates the sale of livings, and writes most unintelligibly, and unaccountably, for a *protestant* divine, about that apostle on whom Christ foretold he would build his church. We learn from the title page that Mr. C. is A. M. *In the University of Cambridge*, or this sentence would have led us to suspect he had graduated at Douay, or at Rome. Next follows some remarks on the deficiency of their salaries who fill the subordinate stations in the church, by which their influence is diminished, and they are prevented

from attending "the bed of sickness and the chamber of want," by considering that the "cold and comfortless exhortation" must be useless to the heart "callous to every thing but misery." Hence Mr. C. laments that

The poor are therefore daily and gradually falling into the hands of itinerant enthusiasts, falsely termed methodists, who often cure one evil, the evil of indifference, by substituting two much more dreadful, madness and despair.

Without staying to enquire whether an "exhortation" given to the sick or the poor by an unbefitted clergyman *must* be "cold and comfortless," we would ask Mr. C. who are these itinerant enthusiasts? Where are the people whom they have "cured of indifference by substituting madness and despair?" Has he ever heard of *one* by name? If he has, let the name be given to the public, and the itinerant avoided by all reasonable men. But if he knows of no such instance, this paragraph will be set down by all rational people as mere rant. Indeed, we have long observed that the terms *methodist, enthusiast*, coupled with *madness and despair*, make a fine figure in the hands of a class of writers who wish to be smart upon a subject they do not quite understand, and therefore cannot designate by appropriate language.

There is another very lucid paragraph, page 37, happily exemplifying the "zeal without knowledge," of which it professes to complain. Here he prints in italics, to draw the attention of his readers to *the whole peninsula of India*, as the price of one proselyte to overbearing fanaticism! We advise Mr. C. to get acquainted with the state of the controversy set on foot by Major Scott Waring and Co. before he writes again.

The Major's assertions, positions, and deductions, have been long since routed from every seat of influence and learning; even Mr. C's Alma Mater has furnished weapons for their discomfiture: and they are now become *itinerant enthusiasts*, picking up an occasional convert in provincial towns. We hope Mr. C. will avoid the degradation that must inevitably attend the coupling his name with that of Waring and Co. after this admonitory information. Before we close, we must express the regret we feel in witnessing genius running wild for want of cultivation; and talent, learning, and mental strength, calculated to adorn and guide the energies of the Christian Revelation "home to men's business and bosoms," thus wasted in empty and useless declamation.

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General Redemption the only proper Basis of General Benevolence; a *Letter, addressed to Robert Hawker, D. D. Vicar of Charles, Plymouth, suggested by his defence of The London Female Penitentiary, recently established in the vicinity of Islington.* By John Evans, A. M. Morning Preacher at Worship Street, and Afternoon Preacher, Leather Lane, Holborn. Sherwood, &c. 1s 6d.

This is a feeble attempt to fix the change of inconsistency on the worthy defender of the Penitentiary, in as much as he does not embrace the General Redemption scheme! To our mind, the character of Dr. Hawker should have had a different effect. All the religious world knows that Dr. H. is *heartily* in his belief and love of Calvinistic Truth. The true nature of principles, of any kind, is never so well

developed, as when we see them directing the actions of one who receives them *con animo*. The lovely spirit of ardent devotion and unlimited philanthropy glowing in the writings and shining in the life of this amiable servant of Christ, should have led a disciple of the Laodicean school, to question his own heart, and to examine the rectitude of his own views.

We fear Mr. E. is going *downwards* in his religious sentiments. He talks of Christ as an **AUGUST** and **DISTINGUISHED PERSONAGE**, (terms of modern contrivance, to lower the glories of the Son of God) and he seems in love with the *Christian* philanthropy of Mr. Fellowes. From all such philanthropy, we doubt not but **Dr. H.** would emphatically say, *Good Lord deliver us!*

There is a remarkable difference in the conduct of these two classes of christian professors. On the one hand, we *read* of nothing but candour, liberality, benevolence, philanthropy, and such sweet pretty words, till we absolutely sicken at the sounds: on the other we *see* the energies of life laid out to serve the best interests of the ignorant and the out of the way. The ear is gladdened by the report of their exertions, and the heart is revived by the prospect of their success.

We counsel Mr. E. to revise his own creed, and recommend him to Mr. Scott's Force of Truth for his assistance.

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The New Testament on its own Ordinance. Or a collection of all scripture, on the Ordinance of Baptism; for the use of inquirers into the primitive purity of this rite, as preached and taught by Christ and

his Apostles. Accompanied with various quotations from the most eminent christian writers, illustrative of the text. By R. Pengilly.

"IN process of time, the best institutions are apt to decline, and by insensible degrees to swerve and depart from the perfection of their first state; and therefore it is a good rule, to preserve things from corruption and degeneracy, often to *look back* to the first institution, and by that to correct those imperfections and errors, which will almost unavoidably creep in with time."

That this observation of Archbishop TILLOTSON, will apply to, and is verified in the ordinance of *Baptism*, is granted by almost all the world; and that his subsequent advice, is the best method of restoring its primitive purity, no one can possibly dispute.

To promote this object, what can be more seasonable than an *impartial collection of all scripture*, where this ordinance is either *commanded, administered, or described*; which are designedly given by the divine **AUTHOR** of it; to be the guide of his followers to the end of the world? This little pamphlet professes to answer this description, and the design of its first appearance, and its present republication, is simply to aid the humble inquirer, who makes the word of God the only standard of religious duties.

The compiler has not introduced a sentence of his own, as a comment on the scriptures; nor does he think that they require any. Nevertheless, in order to preserve their literal force from being evaded or explained away, he has subjoined to the text, in a smaller letter, a considerable number of quotations, from the best, and most learned Writers of dif-

ferent ages, in confirmation of their truth and import. The Reader is requested to remember through the whole, that these extracts are from Divines that practised *Infant Baptism.*" *Preface to the second Edition.*

This compilation is well executed, and will doubtless prove a very acceptable manual to many of our readers.

*Sermons and other Discourses.* By the late Rev. Samuel Lavington, of Bideford. 8vo. pp. 406. price 9s bds. Conder.

This volume comprizes so much excellence that our limits will hardly permit us to give it the recommendation it deserves. Is our reader a student for the sacred office, or just entered upon the work of the ministry; here are the most unexceptionable models for his imitation—Is he a private character; in these pages he will find much to engage his attention, interest his conscience, and affect his heart. The Introductions afford a rich variety, given in a peculiarly original style; while their impressive earnestness, solemnity, and fervour, are well adapted to the grand purposes of the gospel ministry.

The number of the discourses is forty-five, and we heartily commend the cheap form of printing, in which this volume appears, so as to be rendered at little more than half the price it must have cost, had its contents been diffused over the extent of paper usual in the fashionable publications of the day.

It is unnecessary to enumerate the several texts or subjects of this interesting volume. Some were

occasioned by a birth, others by a funeral; some are new-year sermons, of no common merit; there is one ordination charge peculiarly interesting. Four of them are.

Addresses, which were delivered to those who had been lately received as members of the church. On a day preceding the celebration of the Lord's supper, standing up in the midst of the congregation, they were solemnly and affectionately addressed by their minister, on the privileges and duties of their Christian profession.

There are also twelve "Meditations" delivered at the administration of the Lord's Supper; these are sweetly tender and devout, and are rich in that pathetic eloquence suited to the solemn occasion. The subjects in general discussed bear an important relation to the various condition and prospects, duties and feelings, of a mixed congregation. The practical exhortations are especially excellent; and the remarks on the affections, as indicative of personal character, are worthy of universal regard.

That our readers may judge of the merit of the volume, we subjoin the introduction to the first sermon; the text is 2 Cor. viii, 5, *But first gave their own selves to the Lord.*

Religion, serious, vital, practical religion, is the great end of our being. I say *vital, practical* religion, to distinguish it from the form of godliness, that superficial, shewy, shadowy profession, which some weakly mistake, and others wickedly substitute, for this important concern. There are some, strange that it should be so, there are many, who, because they put on airs of seriousness at particular times, and say with much self-approbation, "God I thank thee, I am not as other men are," vainly think that they are religious; and are as easy and confident as if they were really children of God and heirs of the kingdom of heaven. But is this religion? Alas! no more than a picture is a man. Where is thy humiliation before God: on account of the depravity of thy heart,

and the sins of thy life? Where are thy tears of repentance, or thy earnest desires of salvation? Where is the surrender of thyself, and all that thou hast to God, as a thank-offering for thy deliverance from the house of bondage, and thy restoration to the enjoyment of light and liberty? Where is thy faith, zeal, and holiness? Where is thy communicating with thy heart, and making diligent search? Where is thy meditation upon God, thy drawing near to him and delighting in him as thy portion? What! a stranger to all this, and yet a pretender to religion! Ah! man, consult thy bible, consult thy heart; consult those who are Christians indeed, and they will tell thee that religion is something different from this. To be religious, is to be renewed in the spirit of our mind; to be dead indeed to sin, and to be alive to God through Jesus Christ our Lord: and whether we eat or drink, or whatsoever we do, to do all to his glory. It is this reference to the Author of our beings that constitutes religion; and the nicest observances of forms and ceremonies, and the exactest behaviour which terminates in self, have not the least claim to that sacred character. In opposition, therefore, to all such pretensions, it is called *lifting up the soul to God*, honouring, fearing, trusting, and delighting in him, and, in our text, *giving ourselves to the Lord.* p. 2.

We wish our mention of them may give these sermons a circulation as extensive as they deserve, and in that case, few of our readers, who can obtain them, will be without them.

### Religious Books lately published.

1. A Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvements. By Rev. R. Morehead. A. M. 8vo. 9s.

2. Treatises on the Seventy Years Captivity of the Jews, foretold by Jeremias, and particularly on the Seventy Weeks Prophecy of Daniel. By Rev. J. Thord. 2s.

3. Paganism and Christianity

compared, in a Course of Lectures to the King's Scholars at Westminster, in the years 1806, 7, and 8. By J. Ireland, D. D. 8vo. 10s 6d.

4. An Inquiry into the Cause of the Holy Communion being so little attended. By T. Pennington, M. A. 1s 6d.

5. The state of the Established Church, in a Series of Letters to the Right Hon. S. Perceval. 2s 6d.

6. The Star in the East, a Sermon delivered in the Parish Church of St. James, Bristol, Feb. 26, 1809, for the benefit of the Society for Missions to Africa, and the East. By Rev. C. Buchanan, L. L. D. 1s 6d.

7. A Dissertation on the Logos of St. John, comprehending the Substance of Sermons, preached before the University of Oxford. By R. Laurence, L. L. D. 3s.

8. The Village Manual. 6s.

### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Mr. Whitfield is preparing for the Press a New Edition of his Treatise on the form and Order of a Church of Christ.

Mr. Trego, of Exeter, will shortly publish Four Letters to Dr. Carpenter, on the Public Version of the New Testament.

Mr. Edward Popham has nearly ready for publication, Remarks on various Texts of Scriptures in an octavo volume.

Dr. Hawker will shortly publish a Third Letter, in Answer to the Third Part of the Barrister's Hints.

Dr. Carpenter has in the Press Discourses on the genuineness, integrity, and public version of the New Testament.



## RELIGIOUS INTELLIGENCE.

LONDON SOCIETY for promoting Christianity among the JEWS established March 1, 1809.

This Society has lately published under the title of עֵד מְקַלֵּט or CITY of REFUGE, an Address from their Committee, to *Christians of every Denomination*. A copy of this Address having been communicated to us, accompanied by the wish that the objects of the Society may be promoted among our readers; we cheerfully transcribe a portion of it for their information. We think that every effort made to instruct and enlighten the descendants of that honourable patriarch, *the friend of God*, deserves the countenance and demands the prayers of every true believer in Jesus.

The Committee observe, "It is true we cannot point out the exact time when ALL ISRAEL shall be saved, yet it is certain that a remnant is to be called in our day\* ; and who knows how large that remnant may be ?

It is granted that the *preaching* of the Gospel is the first and greatest instrument in the conversion of sinners ; yet those who are best acquainted with the situation of the Jews, will freely acknowledge, that in promoting their conversion, *other means* are (humanly speaking) absolutely necessary. Who can reasonably expect that a Jew will either attend upon the preaching of the Gospel, or send

\* Rom. xi. 5.

a child to a day school, to receive Christian education, whilst the old law † "that if any man did confess that Jesus was the Christ, he should be put out of the synagogue," is more rigidly observed than ever. The word of God assures us that the fear of man, on account of this law, prevented many of the Pharisees, of the rulers, and of the rich, from making an open profession, notwithstanding their conviction of the truth of Christ's Messiahship ‡. The united testimony of history § and experience, since the time of the Apostles, clearly evidences, that the fear of man is still a great snare, especially to the poor and ignorant amongst the Jews, and which class constitute by far the greatest part of that unhappy nation. To remove this apparently insurmountable obstacle, is one great *design* of the *London Society*.

*The means by which they humbly hope to accomplish this most desirable object are such as these: to establish a school, that they may be able to receive children wholly from their parents, and bestow upon them education, board and clothing. To connect with this a day school, out of which, vacancies in the former may be filled up; to put out girls and boys as apprentices: to find employment, if possible, for those who are able to work; to visit and relieve the sick; to distribute Tracts, &c.*

Amongst other ideas which pre-

† John ix. 29.

‡ John iii. 1, 9. xii. 42. and xix. 38.

§ The Committee here make an extract from a very interesting narrative of Solomon Ditch, a learned Rabbi, and teacher of several Synagogues in Germany, who, having travelled for seven years, from place to place, under doubts as to the truth of Christianity, at length openly confessed himself a Disciple of Christ, and lived and died in Holland, as a Minister of the everlasting Gospel.

sent themselves, the London Society cannot but refer to the prejudice of education; which may be considered as the main obstacle opposed to them; it is well known that this exists and operates in the minds of the more respectable and and better informed Jews, to a sufficient extent to prevent them from attending to and embracing the Doctrines of Christianity, although they have discernment enough to ridicule the absurdity of Rabbinical reveries, and are living in the open and daily violation of the law of Moses. The state of this description of persons is truly awful; and the London Society cannot but lament with astonishment, that the advocates of Christianity, in and out of the Established Church, have paid so little attention to the subject, as to leave the Jews in possession of a modern and well-written publication (highly popular amongst the Hebrew nation at large) without the slightest attempt to expose its errors. There is every reason to believe, that amongst the class of individuals above alluded to, there are many whose minds are sufficiently enlightened by education to receive and imbibe the truths of Christianity, were they forcibly and affectionately appealed to.

It is therefore in the contemplation of the London Society to endeavour to excite a spirit of inquiry amongst those who may be considered as the heads of the Jewish people, and by so doing, they have considerable expectation of removing the greatest difficulty they have to encounter with the lower orders; viz. "the fear of mau" above alluded to and illustrated

The field of labour is most extensive, (more than three millions of the lost sheep of the house of Israel are scattered amongst the

nations of the earth without a shepherd, perishing for want of food, whilst in our Father's house there is bread enough and to spare) and the committee trust the harvest will be abundant. The success of the society must depend (under the blessing of God) upon the exertions of the Committee; and those exertions must necessarily be regulated by the state of the funds.

The obligations of Christians of every denomination, to promote the conversion of the Jews by their various gifts and talents, are more than could be mentioned in this short address; nor do the committee think it altogether necessary, to use arguments to recommend the institution. The liberality of the public, to support other institutions, and the fervent prayers of Christians for their success, lead the Committee to hope that they shall meet with similar encouragement. Although the Committee rejoices in every institution that aims to promote the glory of God, and the welfare of men, yet they think themselves justified in saying, that few are of such importance as that which they now submit to the public, through the instrumentality of which they humbly hope many individuals may become useful members of society, and, by the blessing of God, be rescued from eternal misery; who would otherwise have become the subjects of prostitution, or perhaps have forfeited their lives to the offended laws of the country; thus, too, (and which is not of trivial consideration in times like those we live in) the mass of national iniquity may be proportionably diminished; the ignorant will be instructed, immortal souls saved, and the conversion of the Gentiles promoted. The Committee therefore conclude with the

words of the Apostle, "We are great debtors to the children of Israel, for unto them were committed the oracles of God\*, and unto them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom (as concerning the flesh) Christ came, who is over all, God blessed for ever, Amen.†"

The Rules of the Society may be had by application to the Secretary, Mr. JOSEPH FOX, 54, Lombard Street; by whom Subscriptions are received; as also by SAMUEL FEARN, Esq. Spital Square, Treasurer; Rev. W. Gurney, A. B. rector of St. Clement Danes, Cecil Street; Rev. J. Wilcox, minister of Ely Chapel, Charlotte Street; Rev. J. S. C. F. Frey, minister to the Jews, 31, Mount Street, Whitechapel Road; by the Committee, and the several Bankers, whose names are subjoined to the Rules.

#### PUBLIC MEETINGS, ORDINATIONS, &c.

February 17, 1808. A new Baptist Meeting-house was opened in Monkwearmouth-Shore, in the County of Durham. Mr. Arbon, Minister at the new Postern Chapel, Newcastle-upon-Tyne, preached in the morning, from *Psal. lxxxvii*, 3, and Mr. Pen-gilly, Pastor of the Baptist Church, Newcastle, in the afternoon, from *Psal. lxxii*, 19, 20, and in the evening from *Matt. xiii*, 43. The Meeting-house is a neat building, without galleries, measures 32 feet by 34, and 13 feet for a vestry. It cost £410. The congregation being in very moderate circumstances, the benevolent contributions of other churches is

\* Rom. iii 2.      † Rom. ix. 45.

earnestly and affectionately requested, in order to liquidate the remaining debt. The interest is an increasing one, thirty seven persons have been baptized and added to the Church in the space of two years.

Wednesday, March 1, 1809. Mr. THOMAS LEWIS was ordained over the Baptist Church at Cardiff, Glamorganshire, Mr. James Edmonds introduced the exercises of the day by reading and prayer; Mr. Roberts of Bristol delivered the introductory discourse; a member of the society gave a brief account of the rise of the church; Mr. Lewis read his confession of faith, Dr. Ryland offered up the ordination prayer, and delivered a solemn and most affectionate charge from 1 *Tim. iv. 6*, *A good Minister of Jesus Christ*. Mr. Roberts addressed the Church from 2 *Corn. viii*, 24. *Wherefore shew ye to them and before the Churches, the proof of your love and of our boasting on your behalf*; Mr. Evans of Caerleon concluded with Prayer.

The Welsh Brethren met in the afternoon, and Mr. John Jenkins preached from *Rom. viii*, 16, Mr. Roberts preached again at six, from *John xvii*, 1. *Father, the hour is come, glorify thy Son*.

Dr. Ryland preached the evening before from *Matt. vi*, 33. Through the whole of the services there appeared to be diffused a sweet savour of Christ, so that many could say *It is good for us to be here*.

March 29, 1809, Mr. JAMES BERRY was ordained over the particular baptist Church at Croscomb. Mr. Smith of Bath began with prayer and reading the Scriptures, Mr. Page of Bristol deli-

vered the introductory discourse, and Mr. Sotteridge of *Paulton*, with much affection, offered up the ordination prayer. Dr. Ryland gave the charge, and Mr. Porter of *Bath* preached to the people, and Mr. Priestly (independent) of *Shepton* closed with prayer.

Many who attended expressed themselves happy in witnessing the solemnities of the day, and cordially united in wishing prosperity to the work of the Lord in this corner of his vineyard, which for many years has dwelt in obscurity.

The Baptist Ministers in Shropshire held their Quarterly meeting at *Whitchurch*, March 30th and 31st. On the Evening of the 30th, Brother Pryce of *Wrexham*, opened the meeting with singing and prayer; brother Palmer preached from *Psalms* cxliii, 10, *Thy Spirit is Good*. And concluded by prayer.

On the Friday Morning the Presbyterian Congregation and Minister kindly lent us their large Meeting-house, in which we assembled at half past ten. Brother Snow (now supplying at *Sheffield*) gave out the hymus, read, and prayed; brother Thompson of *Newcastle* delivered an introductory discourse and asked the usual questions; Mr. Jno. Bayley, senior, the deacon, gave an interesting account of the dealings of God with this little and new formed church, and their reasons for calling brother James Yeates to the pastoral Office; brother Yeates then delivered extemporé a sound and satisfactory declaration of his faith and reasons for accepting the call of the Church to be their Pastor. Brother Palmer offered up the Ordination prayer, which was accompanied with imposition of hands, and delivered a

charge to the Pastor from *James* v, 10, *Take the Prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience*. Brother Pryce addressed the people from *Jerem.* i, 15, *And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding*, and concluded in prayer.

In the Evening, brother Thompson prayed, and brother Snow preached from *Rom.* iii, 24; *Being justified freely by his grace, through the redemption that is in Christ Jesus*, and concluded in prayer.

The Attendants were numerous, the divine presence enjoyed, the services interesting, and the prospects pleasing. We add a brief account of the rise of this Society.

Brother Bayley went to reside in *Whitchurch* 31 Years since. He and his wife were both members of a baptist church meeting in *Shrewsbury*, under the pastoral care of Mr. John Pine, which church became extinct on Mr. Pine's leaving the town. They regularly attended to the worship of God in their own house with their family, and as many of their neighbours as liked to assemble with them; and when any gospel preachers visited the town, they received, assisted, and encouraged them. This induced J. Palmer, Pastor of the Church at *Shrewsbury*, to visit them and preach in the town, about 14 years since, and to continue so to do unto this time. In June, 1799, brother and sister Bayley were received members of the Church at *Shrewsbury*, on confession of faith. April 7, 1800, he was set apart by the church to assist the pastor in the work of the ministry. Several others from *Whitchurch* and its neighbourhood, were afterwards baptized at *Shrewsbury*. In 1808

they fitted up a neat small meeting house at their own expense, and December 18th, the church at Shrewsbury sent their pastor with an Honourable dismission of 9 of them, to form them into a Church of the same faith and order, which was accordingly done.

Two other now flourishing churches, viz. Oswestry and Wellington, in the same county, have been formed in a similar way by those who were members at Shrewsbury, within 3 years. Whitechurch is 20, Oswestry 18, and Wellington 11, miles from Shrewsbury.

Brother James Yeates was a member of the church at *Princes Risborough* under the pastoral care of Mr. Henry Dawson, and by them called to preach, and with his wife dismissed to the church at Whitechurch previous to his ordination.



#### UNION of the Baptist Churches, LYMINGTON, Hants.

It is now eighteen years since the Baptists at Lymington experienced that description of adversity to which the Church in all ages has been liable, in the divisions of those who are nevertheless bound together by the strongest ties of moral obligations. From that period the original society has existed in two distinct bodies, suffering the reciprocal disadvantages of a divided interest, which either party have alike acknowledged and deplored. Surrounding ministers, who looked on with brotherly regret, made repeated, but unavailing efforts to accomplish a reunion; and such a proof of mercy to this part of Zion, was almost despaired of, when it appeared that the set time to favour her was come. The Rev. Isaac Stradling, pastor of the original church, was six years ago removed by

death, and no stated successor had supplied his place, when the attention of the people was directed to the Rev. William Giles, pastor of the Baptist church at Dartmouth; who on account of his health was desirous of removing. He came at their request as a supply, was cordially approved, received a pressing invitation to become their pastor, and acceded to the proposal.

The second Baptist church under the care of the Rev. William Mursell, alike gratified with the ministry of Mr. Giles, improved the moment so propitious to a reunion with their brethren, and sent him a similar request, encouraged to this proceeding by the disinterested advice of Mr. Mursell, who cheerfully relinquished the pastoral engagements, in which he was very deservedly beloved, to promote the peace of Jerusalem. In consequence of this arrangement, both churches assembled on Lord's day evening, April 2nd, in Mr. Mursell's place of worship, when he preached from *Exodus xxxiii, 15, If thy presence go not with me, carry us not up hence*; and publicly resigned his office.

Tuesday April 4th, was appointed for the union, and ordination of Mr. Giles over the united churches. At that time they met in the old meetinghouse, when after Mr. Cooper of *Romsey* had read suitable scriptures and prayed, Mr. Clare, of *Downton*, introduced the business of the day, by describing the nature of a gospel church. He then requested the representatives of each society to signify their wish to unite; which was immediately attested by Mr. Dore, deacon of the first church, and Mr. Mursell, late pastor of the second. The brethren Giles and Mursell, here gave each other the right hand

of fellowship in behalf of the two societies, and recognized their union. Mr. Dore, then related the proceedings respecting Mr. Giles, the church testified their call by lifting up their hands, which call he publicly accepted, assigning his reasons, and giving a brief confession of his faith. Mr. Saffery of Sarum, prayed the ordination prayer. Mr. Miall of Portsea, preached to minister and people, from *2 Peter iii, 1, This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance.* and Mr. Saffery on the union, from *Ephes. iv, 3, Endeavouring to keep the unity of the spirit in the bonds of peace.* Mr. Mursell concluded the interesting solemnities with prayer.

*When Peace with soft harmonic song,  
The court of Zion fills;  
'Tis like the balm that breathes among  
The everlasting hills.*

*The dews that once on Hermon fell,—  
The consecrated rest,—  
These richer odours far excell,  
With finer fragrance blest.*

*A sweetness copious and refined,  
The priestly raiment bore;  
But love's pure unction — to the mind,  
Is "Life for ever more."* S.

March 8, 1809. Mr. Clark, late of Northampton, was ordained pastor of the baptist Church at Weston by Weedon, in Northamptonshire, Mr. Barker of Towcester, began with reading and prayer; Mr. Sutcliff of Olney, delivered the introductory discourse, asked the usual questions, received Mr. C's confession of faith, and offered the ordination prayer; Mr. Fuller of Kettering, gave the charge, from *2 Tim. iv, 5, 6, But watch thou in all things, endure afflictions, do the work of an evange-*

list, *make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand.* Mr. Heighton of Koad, preached to the people, from *Phil. i, 27, Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;* and Mr. Morgan of Birmingham concluded.

On Wednesday April 19, 1809, was held at Keynsham, Somerset, the Wilts and Somerset particular baptist half yearly meeting, for promoting social intercourse among the different Ministers and Churches, and for the encouragement of Village preaching in the several neighbourhoods where they reside.

Morning, x $\frac{1}{2}$ . Brother W. Murch of *Frome*, prayed, brother J. P. Porter of *Bath* preached from 1. Cor. xii, 31, brother G. Philips of *Westbury Leigh* closed with prayer.

Afternoon, iii o'Clock. Brother I. Taylor of *Catne* prayed, brother S. Saunders of *Frome*, preached from *Eph. v, 25—27*, brother Ward of *Melksham* closed with prayer.

Evening, vi $\frac{1}{2}$ . brother Roberts of *Bristol*, prayed, Dr. Ryland preached from *Eph. iv, 22—24*, brother Page of *Bristol* closed with prayer. The reports made of the preaching in many of the villages were upon the whole encouraging, the services of the day were pleasing, and many found it good to be there. *Our sufficiency is of God.*

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To the Editor.

Weymouth,  
My dear sir, April 21, 1809.  
The following article of religious intelligence is sent for insertion in your next Baptist Magazine.

Yours sincerely,  
B. Cracknell.

On Wednesday, April 19, the associated Ministers of the County of Dorset, held their half-yearly meeting at Bridport. The public service began at 11 o'clock. Messrs. Wheaton, Rogers, and Higgs prayed, and Mr. Keynes preached on the judgement to  
Vbl. I.

come, 2 Cor. v, 10. Met again at 3 o'clock, and while the associated Ministers transacted the business of the County, Mr. Pittard preached a sermon from *Rev. xii, 11*. Mr. Price engaged in prayer.

The Evening service commenced half past six. Mr. Weston prayed, and Mr. Cracknell delivered a discourse intended as an improvement of the deaths of two excellent and useful members of the association, who died since the last meeting, viz. the late Rev. J. M. Gibbon of *Birdbush* and late Rev. G. Bartlett of *Weytown*. The text *Phil. i, 21*. Mr. Allen of Exeter delivered a lecture the preceding evening: 2 *Thess. ii, 16*.

At this meeting much business was transacted, with a view to promote religion at large, and especially in this county. Among other subjects, that of *Petitionary Cases* was brought forward, and the following Resolutions unanimously adopted.

RESOLVED, I. That the Members of this association will discourage all Petitionary Cases for building places of worship, which have not been previously submitted and approved by themselves, at one of their half-yearly meetings; or recommended by the London Committee of the General Congregational Union.

II. That all cases forwarded with a view to obtain the sanction of this association must be vested in Trustees, and sent to the Secretary, the Rev. Mr. Cracknell, of Weymouth, to be by him, or any other Member, laid before the next meeting after its being received.

III. That no Petitionary Case originating in Dorsetshire, shall have the support of this associa-

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tion, if not in their judgment entitled to unequivocal approbation: and that under such circumstances, the case shall be officially recommended to the patronage of the General Congregational Union.

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April 20, 1869. A new Meeting-house was opened at Dorrington, 6 miles from Shrewsbury. Ministers of various denominations have preached here for several years. Mr. Whitefoot of *Ensfeld*, who is a native of this village, has laudably exerted himself to establish gospel preaching there. The services of the day were interesting. Mr. Whitefoot and Mr. Rian prayed, Mr. Weaver (Indep.) of *Shrewsbury*, preached in the Morning from *Acts* x, 21; Mr. Palmer (Bapt.) of *Shrewsbury*, in the afternoon from *Isaiah* xxvii, 13; and Mr. M<sup>r</sup> Donnal of *Drayton*, (late in the Countess's connection) from *Acts* viii, 8.

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Tuesday, April 25th, the Ministers and Gentlemen of the Wellington District held their half-yearly Meeting for the encouragement of Village preaching, at Bridgewater, Somersetshire. Mr. Smith of *Tiverton* begun the services of the day by reading the Scriptures and prayer; Mr Tyso delivered a discourse in favour of Village preaching, from *Luke* xiv, 23, *And the Lord said unto the Servant, Go out into the highways,*

*and hedges, and compel them to come in, that my house may be filled.* In the afternoon Mr. M<sup>r</sup>gor and Mr. Bannister prayed, and Mr. Toms preached on the gradual and irresistible spread of the Gospel, from *Ps.* lxxii, 16, 17. In the Evening Dr. Ryland preached on the Communion of saints, and the universality of Christian love, as distinguished from a sectarian spirit, from *Phil.* iv, 21. *Salute every Saint in Christ Jesus; The brethren which are with me greet you.*

It appeared by the Journals of the Brethren present, that in the course of the last year they had travelled, chiefly on foot, upwards of 4000 miles, preached about 400 sermons, besides their stated labours, and the whole expense incurred was about £10. The Lord has blessed their exertions with some instances of conversion, and in many places the prospects of usefulness are very encouraging.

The following day MR. JAMES VINEY, late Student at the Baptist Academy, at Bradford, Yorkshire, \* was ordained to the Pastoral Office over the Baptist Church at Bridgewater. Mr. Smith of *Bath*, introduced the Service by reading and prayer; Mr. Dawson delivered the introductory address, and asked the usual questions; Mr. Viney then read a very decided and explicit declaration of his religious Sentiments, conceived in a lovely spirit of liberality towards any that might differ from him, and given

\* The Baptist Academy at Bradford, under the direction and support of a Society in the counties of York and Lancashire, called The Northern Education Society, was begun in 1805. The Rev. W. Steadman, the President and Tutor went to Bradford in Sept. that year. Mr. Viney was the first Student. The greatest number of Students that have been there together was 8. Several are expected to finish their studies by the next vacation. It is hoped the Lord will raise up other young men of sterling piety to supply their places. If we are to judge from the solid advantages which Mr. Viney has evidently derived from it, this Infant Seminary is likely to prove extensively serviceable to the churches, and well deserves the attention and support of the religious public.



in terms very creditable to his own application, and to the Academy at Bradford. Mr. Cherry then offered up the Ordination Prayer, in the solemnity and feeling of which the congregation in general joined. Dr. Ryland delivered the charge, in his usual affectionate and discriminating manner, from 2 Cor. iv, 10, *We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* Mr. Porter addressed to the people some important and evangelical counsels from Phil. ii, 16. *Holding forth the word of life,* and Mr. Price concluded the exercise in Prayer.

In the Evening Mr. Page of Bristol delivered an experimental discourse on Justification by faith, from Phil. iii, 9. *That I may be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

The whole of these Services were well attended, and this Church and Pastor enjoy a very pleasing prospect of harmony and usefulness. *Peace be within their walls, and prosperity in all their habitations.*

#### BIBLE SOCIETY.

The fifth Report of the Committee of the British and Foreign Bible Society, which met at the New London Tavern, the 3rd of May, is now before us. We wish it were in our power to convey a portion of the pleasure we have derived from its perusal to each of our readers. We believe there never was devised a plan for improving the moral and religious state of mankind, which could hold any comparison with this, in its tendency to accelerate the ap-

proach of that period for which all christians earnestly pray.

Besides immense numbers of english bibles and testaments distributed in England, Wales, Scotland, and Ireland, to the inhabitants of cottages, prisons, hospitals, and workhouses, and among the defenders of our country, the british army and navy, and sent to the East Indies, the coasts of the Mediterranean, Quebec, Halifax, Pr. Edward's Island, N. America, the West Indies, the Spanish main, Gibraltar, Madeira, the Cape, Stockholm, and almost every part of the globe, where there was an english eye to see them: this Society has assisted the Bible Society in Berlin in completing a Bohemian bible, which is in a rapid course of circulation: and by 3 successive donations encouraged them to engage for 8000 Polish bibles, to be completed by midsummer, 1810. They have also aided a New Association at Stockholm, under the sanction of the King and privy council, with £500 for the purpose of printing a Swedish bible with standing types. At their recommendation the United Brethren have commenced a translation of the new testament into the Kalmuc language. They have also forwarded the object of a similar Society in Philadelphia, by a donation of £200, and a supply of the sacred scriptures in welsh, gaelic, french, and german. They have also published new testaments in spanish, portuguese, and italian; and others in dutch, danish, and moderu greek, are now in the press. The former of these have been received with great avidity by the spanish prisoners and seamen. 500 italian new testaments have been consigned to a zealous correspondent for Malta, Sicily, and Italy. A number of bibles and testaments

have been safely conveyed to the german colonies on the Wolga, who received them with great joy. The types and paper sent to the missionaries at Karass have arrived, and are employed in printing the scriptures in the turkish language. There is also now preparing a set of stereotype plates of a french bible, for the use of a similar Society at Basle, who have furnished the Grison mountaineers with the new testament in their own dialect.

In our last number we recorded the formation of an auxiliary Bible Society at Reading, and by the present report it appears that similar establishments have been formed at Nottingham, at Birmingham, and at Greenock; and the Glasgow and Paisley Presbyteries have appointed collections to be made for the same objects.

The Committee observe that "The field for exertion is still ample, and they are persuaded that the Society will not consider it exhausted, while the inhabitants of any part of the Globe, who are able to read *the things that belong to their peace*, are in want of its assistance.

The Gospel of Salvation was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honoured Instruments of its dispersion. It must be most gratifying to the Members of the Society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-labourers in the same cause, dispersed thro' various parts of the world, but it is still more gratifying, to possess the disposition to comply with them, and the means of im-

dulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting."

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The RELIGIOUS TRACT SOCIETY held their annual Meeting at the London Tavern, on Thursday the 11th of May; Lord Teignmouth in the chair.

Their Report states that the issue of Tracts from the Depository during the last year amounted to 1,153,000, making the total number of the first series 6,861,000. Of Hawker's Tracts in the same period, they have issued 396,000, making the total number of 1,600,000 since August, 1805: of which *half a million* have supplanted tracts of a very different tendency.

A vast number of the tracts (translated into appropriate languages) have been distributed among our prisoners of war, and others consigned to suitable agents at Malta, Messina, Stockholm, the Cape, Burmah, Nova Scotia, Canada, &c.

There is now on sale at the Depository, a selection of Tracts in *French, Dutch, Spanish, Portuguese, Italian, Danish, German, Swedish, Gaelic, Welsh, and Manks.*

The Society's Tracts for Hawkers continue to be sold at the former prices notwithstanding other tracts have considerably advanced. The Committee therefore urge their friends to find out the persons who supply Hawkers, and induce them by moral considerations, as well as by the superior profit allowed on the Society's Tracts, to purchase and vend them.\*

\* They may be supplied with them by Mr. Burditt, at the Depository, No. 60, Paternoster row, or Messrs. Howard and Evans, No. 42, Long-lane, West Smithfield, at 10d. per quire, on sending for them under the denomination of "HAWKERS TRACTS."

*Extract of a Letter from New York, dated Jan. 23, 1809.*

"In these distant regions the Lord is pouring out his Spirit in the conversion of many precious souls. In a former letter I gave you some account of the revival in New York, the work I trust is going on, tho' not so rapidly as when I wrote before. We have to be thankful we have had many comfortable seasons since, and the word and ordinances of the Lord have been blessed to the conviction of many, and yet there is room.

Last year our pastor baptized 31, received by letter 7, dismissed 11, excluded 3, Deceased 2, total number of Members at present, 289. One of our sister churches in New York last year baptized 94, received 19, dismissed 9, excluded 8, Deceased 5, total number 528. We have two other baptist churches in New York; one baptized 20, total 86; the other baptized 5, total number 74.

About two months back a very pleasing and solemn circumstance occurred at our Church. A Scotch independent Minister, of considerable talents was on a visit in the city: being convinced of the Scriptural grounds of believer's baptism, he came forwards, like a bold champion, preached in our pulpit a most appropriate discourse, and leaving the pulpit was baptized in the presence of a very crowded audience, and the next morning went on his way to Philadelphia, with two other Ministers, truly rejoicing.

"The week before last Christmas, a similar event took place. Mr. Mac Clay, pastor of an independent church in New York, a man much beloved by his people, was also convinced he had been in an error in sprinkling infants and calling it baptism; he therefore

determined to do so no more, but take up his cross and follow his Master's steps. Our pastor baptized him in the river, by his own desire, before a large concourse of people, though it was excessively cold, and a heavy snow falling. But the love of Christ constrained him, he was baptized, and came up out of the water, praising God. The Lord's day following Christmas-day our pastor baptized 17 members of Mr. Mac Clay's church, and more are preparing to follow them. About the same time a Mr. Belfare, a Minister in the same connection, at Baltimore, and many members of his church, were baptized.

"In many parts of the country there is still a very great revival; many remarkable conversions, even of such as heretofore had never heard the gospel; many young persons, yea from the grey hairs of 80, to the child of 8 years old. Even among the poor Indians, the word of the Lord is quick and powerful, they rejoice in him, whom they for ages most ignorantly worshipped as the Great Spirit. We have a Missionary society established in New York among ourselves; and two missionaries, in our service, or rather the service of their divine Master; one travels more in the interior of our state, and gives us pleasing accounts of his labours being blessed. He sees many precious souls, even called to the knowledge of the truth, who are asleep without a Shepherd, having none to feed them with the word of life. These dwell in the wilderness afar off, and when occasionally visited by Ministers, their hungry souls eat the word with exquisite sensibility; and when a Minister leaves them, the Macedonian cry, *Come over and help us* bespeaks the value they set upon the word of life.

Our other Missionary has been several years among the Tuscarora Indians, who are attached to him as to a Father, and great hopes are entertained that his labours will not be in vain in the Lord. Thus we see the declaration of John the Baptist fulfilling before our eyes. *He must increase*

“Pleasing accounts have arrived from Nova-Scotia, Upper Canada, and various other parts. Verily, *the kingdom of heaven is like a little leaven, which a Woman hid in two measures of meal till the whole was leavened.* As yet the gospel is but a little leaven amid the great bulk of mankind; but as leaven will affect the whole lump, so the knowledge of Jesus Christ shall advance till the whole earth be filled with his glory.”

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#### RANGOON.

*Extracts of a letter from Mr. F. Carey to his brother William, dated Jan. 23, 1808.*

Our house is a teak one, raised about ten feet from the ground, and almost new; but you may see through the roof in every direction. I know not what we shall do in the rains, for they continue full six months of the year. It is now as hot here as it is in Bengal during the months of May and June: what it will be in the course of two or three months I cannot tell. The nights are cool, but not such as to require a blanket; while in Bengal, at this time of the year, two are scarcely sufficient. The sun is excessively hot in the daytime, and we can scarcely go out without a hand-chatra.

This afternoon a messenger was sent to Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Ro-

gers, the Shaubundar, for my interpreter. As it is customary, I took off my shoes at the outward steps, and went into his inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox; (I had already vaccinated more than fifty persons, which he had heard of) and after asking several questions, he desired that I would vaccinate his children. I vaccinated about nine persons in his house, two women, three of his children, and four others. His wife opposed it at first: however she came and sat by me, and saw the whole process. Upon the whole she seemed very much pleased.

To the king belong thirty-two provinces, something like the United States of America, and over each province a Maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death: no other officer under a Maywoon has power to take away life.

There are very good teak houses, erected by government, for the accommodation of strangers, all over the country, in which you may live as long as you please, until you can provide one for yourself. I have visited many of the most respectable people, as well as those of the poorer sort; and among them all have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them,

and offer me any thing they have. If there be any thing I like to eat, they will join me: but it is quite otherwise in Bengal. This frank and open disposition, and their having no cast, certainly tend to the flourishing of the gospel when once it begins to spread.

I have preached once in English since my arrival, and am to preach again next sabbath. Go on, dear brother: live near to God, and he will be near to you. Let his glory in the salvation of sinners be your chief aim, and then it is no matter where we are, or in what part of the Lord's vineyard we are called to labour.

F. C.

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### SERAMPORE.

We are happy to communicate to our Readers the following Extract of a Letter from Serampore, dated Dec. 17, 1808, as it contains the latest intelligence from our Brethren in India, and affords an encouraging view of their Affairs.

"I have seen the greater part of the pamphlets which have been published in England respecting Missions. We had weathered the same storm in India a few months before. This business has given great publicity to the Mission in this country. Some of the first men in the service have purchased our periodical accounts. The eyes of all men seem to be upon us. Pray that God may give us grace to adorn our profession.

Our Missionary engagements are very extensive; so much so, that if they were to be increased much, our present supplies would not support them. The Rangoon Mission, as it respects the settling in that place, appears to be in a prosperous state; and if God sends his servants thither, we may reasonably expect that he will soon-

er or later, give his blessing. Brother Chater has been there by himself several months. He has purchased some ground and begun to build a house. Several Europeans have subscribed towards the building. Brother Moore has removed to Minjary, the place where our late friend Mr. Grant resided. It is about eighty miles from Goumalty where Brother Mardon is. Sister Moore intends opening a school. Should this plan succeed, it will be a mean of supporting that station.

Brother W. Carey Jun. is at Saddamuh'l. He is very active, and meets with many who hear the word attentively. We have many native brethren in Jessore, but they are like sheep without a shepherd. Our Armenian brother Carapiet is about to settle there. He has bought a piece of ground, and prepared materials for building a Bungalow. Brother Robinson intends taking another journey to the borders of Bootan in about three weeks, and if possible, will fix his residence in the British territories, near that country. The church at Calcutta is in a flourishing state. Several have been added this year, and others are coming forward. The congregation is often so large that there is not room to accommodate them in the place we now use for worship. The new chapel is to be opened on the first day of January. There are two or three country born young men in the church at Calcutta, who promise to be of much service in the cause. Two of our best members, brethren Oakley and Warhurst, have been removed to glory.

Krishnoo resides at Calcutta: We have purchased a small house for him. He is very active, and much respected by most of the heathen who know him."

☞ The Shropshire Association have agreed to hold their yearly meeting at Shrewsbury, on Tuesday and Wednesday the 27th, and 28th of June next, when the Churches in the County are requested to send regular letters and messengers with an account of the number of members in each church.

The particular Baptist Church of Christ at Buckridge Bank, Worcestershire, return thanks to those churches and individuals by whose help they have purchased their Place of Worship, repurchased it and vested it in regular Trustees.

The particular Baptist Churches of Christ meeting at Oswestry and at Wellington, in Shropshire, take this Method of returning thanks to those Churches and Friends who have kindly assisted them—and request that others to whom printed Letters have been sent—and who yet intend to assist them, will forward their donations as soon as convenient, as directed in the Printed Letters.

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List of Lectures, &c. in and near London for June.

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| <p>1. <i>Thurs. Ev.</i> Fetter Lane, Mr. Winter, <i>Meetings for Social Prayer recommended!</i></p> <hr/> <p>4. <i>Lord's day M.</i> Camomile St. Mr. Brooksbank Artillery St. Mr. Platt. <i>Ev.</i> Union St. Mr. --- Broad St. Mr. Brooksbank. Charity Sermon, Shakespear's Walk, Mr. Carter.</p> <p>5. <i>Mon. Ev.</i> Missionary Prayer Meeting at Kensington.</p> <p>6. <i>Tues. M.</i> Broad St. Mr. Goode, <i>On the communication of Christian Experience.</i><br/><i>Ev.</i> Crown Court, Mr. Burdér, <i>God glorified in the Conversion of Paul.</i></p> <p>7. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Clayton's.</p> <p>8. <i>Thurs. M.</i> Monthly Exer. (Indep.) at Mr. Ford's, Mr. Collyer to preach; <i>The Person and Daily of the Holy Spirit.</i><br/><i>Ev.</i> Fetter Lane, Mr. Goode, <i>Steadfast in the faith.</i></p> <hr/> <p>11. <i>Lord's day M.</i> Camomile St. Mr. Upton. Artillery St. Mr. Priestley. <i>Ev.</i> Union St. Mr. Upton. Broad St. Mr. Collyer. Charity Sermon, Shakespear's Walk, Mr. Nicol.</p> <p>13. <i>Tues. M.</i> Broad St. Mr. Ford, <i>Divine Teaching and Guidance.</i><br/><i>Ev.</i> Crown Court, Mr. Harper, <i>The Security for the holiness of the Saints.</i></p> <p>14. <i>Wed. Ev.</i> Prayer Meeting for the Nation, at Mr. Tho. Thomns's.</p> <p>15. <i>Thurs. Ev.</i> Fetter Lane, Mr. Wough. <i>The salvation of Man: prospering under Messiah.</i></p> | <p>16. <i>Frid. Ev.</i> Sermon to Young Persons at Rotherhithe, Mr. Humphreys, <i>David's Lamentation on the Death of Absalom!</i></p> <hr/> <p>18. <i>Lord's day M.</i> Camomile St. Mr. Hutchings. Artillery Street Mr. Holmes.<br/><i>Ev.</i> Union St. Dr. Collyer. Broad St. Mr. Hutchings. Charity Sermon Shakespear's Walk, Mr. J. Clayton.</p> <p>20. <i>Tues. Ev.</i> Crown Court, Mr. J. Hyatt, <i>The Compassion of Christ to weak believers.</i></p> <p>21. <i>Wed. Ev.</i> Prayer Meeting for the Nation, at Mr. Humphrey's.</p> <p>22. <i>Thurs. M.</i> Monthly Meeting (Bapt.) at Mr. Newman's; Mr. Bradley to preach; <i>The Letter to the Church of Ephesus.</i><br/><i>Ev.</i> Fetter Lane, Dr. Rippon, <i>Paul's Shipwreck.</i></p> <hr/> <p>25. <i>Lord's day M.</i> Camomile St. Mr. Wough. Artillery St. Mr. Shens-ton.<br/><i>Ev.</i> Union St. Mr. Humphreys. Broad St. Mr. Newman. Charity Sermon, Shakespear's Walk, Mr. Winter.</p> <p>27. <i>Tues. Ev.</i> Crown Court, Mr. Iviny, <i>The Divine Influence: essential to the performance of evangelical duties.</i></p> <p>28. <i>Wed. Ev.</i> Prayer Meeting for the Nation, at Mr. J. Clayton's.</p> <p>29. <i>Thurs. Ev.</i> Fetter Lane, Mr. Towns- end, <i>Samson's Riddle!</i></p> |
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THE  
BAPTIST MAGAZINE.

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JULY, 1809.

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“Whatever is designed to fit *every thing* will fit nothing *well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

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*Sketches of Baptist History.*

SECTION VI. ANCIENT BAPTISM. CENTURY V. AND VI.

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THE writers of ecclesiastical history have sometimes amused themselves by classifying the events relative to the church under the heads of prosperous and adverse; among the former of which are usually ranked the acquisition of whole nations of professors, which commonly followed the conversion of individuals possessed of wealth, power, and influence. If Religion were considered as a *political* œconomy, this classification may be generally correct; but if the Church of Christ should be regarded as a *spiritual* kingdom, nothing can be farther from the truth. A slight inspection of the history of the period immediately following that in which the Emperor Constantine professed himself a christian will sufficiently illustrate this remark. Tertullian had, long before this, thought that professors multiplied too fast, and had endeavoured to check the growing corruption by enforcing greater strictness in the examination of candidates for baptism. But when the nominal church obtained princes for its patrons, and provinces for its endowments, it lost at once its pristine simplicity and purity. It was no longer a congregation of faithful men, united for no other end than to assist each other in yielding obedience to the laws of Christ. Its *teachers* became worldly dignitaries, and called in the civil sword to enforce whatever doctrines they chose to advance; and the *people* having, for the most, changed the name of their religion without the least alteration in their principles or modes of reasoning and feeling, were

in a state ready enough to espouse the cause of various parties, concerning whose pretensions they judged as men usually do in other political commotions. It were the height of folly to expect Christian principle among such people as these.\* Their admirers have been able to collect no more than a few shreds and patches of opinions, not absolutely anti-scriptural, enveloped in a cloud of scholastic nonsense and miserable absurdity.

In this period, a man possessed of any eminence would be insecure if he could not strike out some new and specious mode of departing from the plain way in which Christ had taught his disciples to think and act; and not a few advanced by such steps to the highest stations in what was miscalled *THE church*. But every daring reasoner or curious casuist could not be a metropolitan bishop. Many sons of ambition were disappointed who yet had numerous followers. Hence originated most of the ancient heresies. And, as these were, in a manner, driven out of the church, and the few who were not beguiled from the simplicity of Gospel principles, were unknown in it, they are usually so confounded together by their common adversaries, that it is a matter of no small difficulty, at this distance of time, to distinguish between them. We may however be allowed the remark, that baptist churches, constituted according to the order of the New Testament, could never become national hierarchies. The personal repentance and faith required previous to admission into their communion being an insuperable barrier against that absurdity.

In the limits allotted to these sketches we can do no more than give a few strong outlines of the principal features of the professing world in the different periods to which our sections refer. Respecting the state of baptism during the fifth and sixth centuries, we have three remarks to suggest.

1. The baptism of professed believers continued to be practised by almost all parties. *Chrysostom* asserted that "the time of *grace* or *conversion* was the only fit time for baptism, which was the season in which the three thousand in *Acts* ii, and others afterwards were baptized."† Even *Austin* declares that "none without due examination both as to doctrine and conduct, ought to be admitted to bap-

\* An eye witness writes concerning some of these Christians, "In spite of their vain boasts of an orthodox faith, they were Pagans and blasphemers, who worshipped idols in secret, and dedicated their children in their infancy to demons. They were more wicked in their morals than the pagan Romans had ever been. They resembled the frantic followers of Bacchus. There was no crime that they did not practice; perjury, debauchery of every species, oppression, tyranny, madness and wickedness of every kind, so that the people groaned for a revolution. When in the time of Augustine, the Vandals surrounded Carthage to besiege it, the members of the church were lying along in luxury at the play, or at some public amusement, and the poor were more wretched and more wicked than they had ever been under the Romans." *Salviani De gubenat. Dci. lib. viii.*

*Magd. cent. 5, p. 36J.*



tism."\* And each of them wrote a creed calculated for the *Catechamēni* for their instruction before baptism. In the next age *Gregory* affirms that "a sermon was used to be preached to those that were to be baptized, and that the pomps of the devil were used to be renounced before baptism."† Spacious and splendid buildings were now erected in various places for the use of the christians; and that they might be in no want of accommodations for every part of their worship, a baptistery was a common appendage to them. That of *St. Sophia*, at *Constantinople* was something in the style of a convocation-room in a Cathedral. It was very large; Councils were afterwards held in it, and it was called *Μεγα φωτιστήριον*, the great illuminatory. In the middle was the bath, in which baptism was administered, it was supplied with water by pipes, and there were outer rooms for all concerned in the baptism of immersion,‡ the only baptism of the place; for though they had disfigured the institution of Christ by a multitude of foolish and ridiculous ceremonies, they had not as yet substituted sprinkling in its stead.

2. In one of those churches whose character is described in a note in a former page, the baptism of babes was first introduced. Having begun the practice, its contrivers were under the necessity of inventing a reason for its support; and they asserted that the baptism of infants washed away their original sin! It would be misery to pursue this assertion through all the egregious absurdities of its several ramifications. It was, however, adapted to the age, and washing away original sin by baptism gained ground daily. *Austin* zealously preached its necessity, and the *Milevitan* Council of 92 Bishops, assembled in the year 402, enjoined it under the sanction of their Anathemas, § in which they were followed by that of *Carthage* in 416. || These decrees were confirmed by pope *Innocent* I, who at the same time directed the Lord's Supper to be given to the baptized infants; ¶ a custom which continued for many centuries in that community. A few needy bishops in *Catalonia* are said to have copied after this example in 517, and thus introduced the african doctrine into the spanish churches, but of this the evidence is very doubtful.

3. Notwithstanding the general corruption, and the afore-mentioned decrees, there was yet found a remnant who adhered to the doctrine of the Apostles, and who kept the ordinances as they were delivered.

\* *Austin* De fide et bon. oper. cap. 6.

† *Magd.* cent. 6. p. 226.

‡ *Du Fresnoe* Descript S. Soph. notæ lxxxii Baptisterium.

§ "It is our Will, that all who affirm that young children receive everlasting life albeit they be not by the Sacrament of Grace or Baptism renewed; and that will not that young children, which are new born from their mother's womb, shall be baptized, to the taking away original sin, That they be anathematized." *Canon of Mil. Coun.*

|| "We will, that whoever denies that little children by Baptism are freed from perdition, and eternally saved, That they be accursed." *Coun. v. Carth*

¶ *Magd.* cent. 5. p. 1228.

Of course they baptized those who appeared to the living subjects of the grace of God, notwithstanding their former baptism in infancy, and hence were called *Anabaptists*, or re-baptizers. This also drew upon them the most virulent persecution. In the fourth Lateran Council, Canons were made to banish them for heretics; *Felix* bishop of Rome, ordained that "those that were baptized by the heretics, should not be received into any spiritual office; and that they should be handled with all severity that were re-baptized.\* *Theodosius* and *Honorius* made an edict in 413, "That the person re-baptized as well as the administrator should be punished with death."† And, accordingly, *Albanus*, a zealous minister, was put to death, with others, for baptizing.‡

Thus banished from cities and the seats of opulence and power, the Christians of that day gladly sought a retreat in the country; and the vallies of Piedmont became at first their hiding place, and afterwards the field on which they were martyred by thousands, but never wholly subdued. Already they begun to be called the *Waldensian* sect, and so early as the sixth century, king *Theodoricus* in a synod held at *Ilerdon* in Spain, decreed "That those who have fallen by Anabaptism, the orders of the *Nicene* Synod should be imposed upon them, they should pray seven years among the catechumens, and after that two years among the catholics, before they be admitted to the Eucharist," and, "That none should so much as eat with the Anabaptists."§

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## WATERING-PLACES:

*With hints to those that frequent them.*

The island in which we live has long been famed for its medicinal springs. The *Bath* waters are celebrated by writers of great antiquity, and every succeeding age has added many to the catalogue of former times. To these springs multitudes resort every year. They who are afflicted, and they who fancy they are, eagerly hasten to their favourite sport. *Bath* and *Buxton*, and *Harrowgate*, and *Cheltenham* present you with a long list of Paralytics who have recovered their strength, of gouty rheumatic patients relieved of their pains, of consumptive and bilious and nervous sufferers restored to their friends. Every year London sends out its thousands, who visit the bold cliffs of *Margate*, the beautiful downs of *Brighton*, or the fine sands of *Worthing*, "Even the minor streams which surround the metropolis, such as *Streatham* and *Islington* and *Bagnigge*, and *Hampstead* attract multitudes by their healing virtues."

\* *Twisk Chron.* p. 164.

† *Sebast. Frank* fol. 136.

‡ *Twisk Chron.* lib. 5. p. 149.

§ *Magd cent.* 6. p. 462.

Is the reader now lying an invalid at one of our watering-places? — the writer of this paper affectionately intreats him to acknowledge the hand of God. Consider, (1.) You are taken out of business by the great disposer of all events, and, perhaps you may never return to it again. *In the day of adversity consider. Eccl. vii, 14.* (2.) You have leisure now, when free from pain, to reflect on those things which most of all deserve attention. A time of affliction should be a time of reflection. (3.) The chastising hand of affliction is no other than the kind hand of your heavenly father. “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked.” *Heb. xii, 5.* (4.) The great blessings of the favour of God, and the salvation that is in Christ Jesus are displayed under the figure of waters. Your local circumstances, at present, make this representation peculiarly interesting. *They are refreshing and invigorating waters.* “Therefore with joy shall ye draw water out of the wells of salvation.” *Isa. xii, 3.* See also *Jer. ii, 13 18, 19. Isai. xxxii, 2. Ps. xlvi, 4. Prov. xxv, 25. Jer. xvii, 13. Matt. v, 6. Ps. xlii, 1, 2. John vii, 37—39. Rev. xxii, 17. xxii, 1. vii, 16, 17.* It may be useful to examine all these passages separately at your leisure. *They are purifying and healing waters.* “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.” *Ezek. xxxvi, 25.* See also *Ezek. xlvi, 1—12. Zech. xiii, 1. xiv, 8. i Jo. i, 8 v, 6. John xix, 34. iii, 5. Eph. v, 25—27.*

See that poor *Hindoo*, standing on the bank of the Ganges. He worships the holy river. He has been taught by the Brahman that the water will cleanse him from sin. Alas! He has not yet learned Christ. “God be merciful to us, and bless us, and cause his face to shine upon us. That thy way may be known on earth, thy saving health [the healing waters of thy salvation] among all nations.” *Ps. lxvii, 1, 2.* Permit me to conduct you to

#### *Jacob's Well.*

Jesus, being wearied with his journey, about the middle of the day, sat upon the well. He descended to discourse with a Samaritan woman who had come to draw water. “If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water.” Further “Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.” *John iv.* Several things are worthy of notice here. The heart and life and worship of this woman were impure. She lived with a man who was not her husband. She worshipped she knew not what.—This im-

purity could not be cleansed but by the water of life.—This water of life is the free gift of Christ. It is repeatedly mentioned by himself as his own gracious bounty.—This gift of Christ is immensely valuable. It lasts for ever. It is “a well of water springing up unto everlasting life.”—This gift is bestowed in answer to prayer. If this Samaritan woman had known the character, and the grace of Christ, she would have asked of him, and he would have given her living water.—The Lord prevented her with the blessings of his goodness. Thus that ancient oracle was fulfilled: “I am made known to those that asked not for me: I am found of those that sought me not. *Isa. lxxv. 1.* (Lowth.) *Rom. x, 30.*

*The Pool of Bethesda.*

“Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the waters.” See the whole of this wonderful story in *John iv.* Reader, sinfulness is the cause of all thy bodily infirmities, and is itself the deplorable malady of thy soul. Jesus knows how many years thou hast been afflicted with it. He pities thee. He kindly asks, “Wilt thou be made whole?” Expect not a miraculous interference to heal thy body or thy soul. Use the means of grace for the cure of thy soul, according to the prescription of the heavenly Physician, and he will make them effectual. Then will you be prepared to sing, “Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities: who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies. Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagles.” *Ps. ciii, 1—5.*

Is the reader a professed disciple of Jesus, who is come to the watering-place for a few weeks, to indulge in relaxation and recreation. To such a one the following hints are suggested.

1. Be careful not to expect too much from the change of scene. It is not place, but grace that makes us happy. “Every place is alike (said the late amiable *Cornelius Winter*) to him who goes nowhere without God.” “Where ever I go, (said he, on another occasion) I find they are the happiest, who make much of their Saviour.” See *Mr. Jay's memoirs of Mr. Winter*, p. 349. 437.

2. Resolutely secure leisure for prayer and reading the scriptures. If this be neglected, your soul will soon begin to languish. How can a Christian be happy in any place without communion with God? When at home, your time is more regularly divided; now, perhaps, you are hurried through a succession of engagements with various parties, and, if you be not watchful and prayerful, you will enter into temptation. Our Saviour was often pressed and incommoded with thronging multitudes about him, but he secured leisure for

secret devotion both morning and evening; and he hath left us an example that we should follow his steps. Thus we read, *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* Mark i, 35. On another occasion we are informed that *when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.* Matt. xiv, 23.

3. Be exemplary in observing the sabbath. You would keep the day holy to the Lord, if you were at home, why not also when absent from home? There is one bible for town and country, and the fourth commandment is binding in both. Most justly was it remarked by Mr. Matthew Henry, that "the streams of religion run deeper or shallower, as the sabbath-banks are kept up or neglected."

4. If God has given you abundance, be liberal. Particularly, enquire how the ministry of the gospel is maintained in the town and neighbourhood, and what benevolent institutions deserve your assistance. *Freely ye have received, freely give.* Matt. x, 8.

5. Be not less circumspect, because you are not at present under your Pastor's eye. Beware of imbibing the spirit of dissipation that prevails in the place where you sojourn. Avoid places of public amusement which would give scandal. Make no engagements on which you cannot implore the divine blessing. It has been remarked that some professors of religion will assume a style of gaiety and dissipation at Margate, at Ramsgate, at Brighton &c. which they never think of in London, when they are at home. O Man of God! what pleasure can *you* expect to enjoy at the play-house, at the ball-room, or at the race-ground? Think how many profane and thoughtless visitors there are in all such places. Would it not grieve you to see occasion to fear that you had contributed to the hardening of any in their infidelity? Would it not become you more to devise means to pluck them as brands from the burning? If your Saviour were now on earth, and in the same town in which you dwell for a season, what would be his conduct in circumstances like your's? Many of the native inhabitants of our fashionable watering-places make shrewd remarks on the vast variety of persons, whom it is their business to accommodate, during the summer-months. Into the same house they often receive, at the same time, the pious and the profane — him that feareth God, and him that feareth him not. They see many imperfections among the disciples of Christ, but, when comparing them with the men of this world, shall they not be compelled to acknowledge a *marked difference*?

Christian Reader, study to adorn the doctrine of God your saviour in all things, that so it may appear, *the righteous is more excellent than his neighbour.* Prov. xii, 26.

Bromley near Bow.

W. N.

May 9, 1809.

*On the truth of Christianity.*

The disciples of the Lord Jesus Christ, and first propagators of Christianity, are considered by some as deceivers; and the Credulity of the people, who embraced as truth the cunning plot of twelve men, is spoken of with derision. To contrive and propagate a lie, men must be impelled by some powerful motive, for without this, truth is naturally preferred to falsehood; and if the Apostles were thus influenced, it becomes us to point out the motives by which they were actuated. If then the enemies of Christianity cannot prove that they were moved by one or more of the following motives, it only remains that their pretensions were just and laudable. Imposers must be stimulated either by *Ambition*, or *Lust*, or *Avarice*, or by the *love* of human *Applause*; for it cannot be conceived that they should invent and promulgate a system of falsehood without any motive or end whatever; nor do we know of any other motive that can instigate men to such a line of conduct. But that neither the *Apostles*, nor their *Master* were actuated by these, will appear very plainly by examining what they preached, what they taught others to expect, and what they themselves actually suffered.

Christ taught his disciples such lessons as must mortify and annihilate every ambitious thought. Instead of presenting bright prospects in this world, he warned them that they should meet with tribulation, and that of the most painful kind, *A man's enemies shall be those of his own house*; and not confined to them, *Ye shall be hated of all men for my sake*; *Yea, the time will come when whosoever killeth you will think he doeth God service*. His lessons of purity were of the strictest kind. Not only did he command to abstain from the outward gratification of divers lusts, but declared, *whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*. Murder, by his teaching, is hatred in the heart; and all the forms of Religion are abominable without purity of Soul. He admonished his followers to quit their avaricious pursuits, and lay up treasure in heaven, *If thou wilt be perfect, sell all that thou hast, and give to the poor. My kingdom is not of this world*. The poor were his followers, and he received the despised among men, to the offence of the mighty and noble, to whom he made no application for sanction or protection. Nor did he encourage his followers to suppose a profession of his name would be attended with applause. *If any man will be my disciple, let him take up his cross, and follow me*, thro' evil as well as good report. *He that exalteth himself shall be abased. Except ye [humble yourselves and] become as little children, ye shall not enter the kingdom of heaven*. He commanded all their deeds to be done without ostentation, and therefore the greater duties were to be performed in secret. Such was the language of the great founder of Christianity, and the precepts of each Apostle

exactly correspond therewith; and the same prospects, with the additional force of example, were faithfully placed in the view of every convert to Christianity, by the first propagators of the system:

The forementioned precepts, and indeed the whole tenor of the Gospel, free the Apostles of every suspicion of being actuated by any worldly or sinister motive. This indeed has been thought so self-evident, by some of the most inveterate enemies of Christianity, that they have been constrained to confess the Gospel, "one continued lesson of benevolence, humility, and self denial."\* But we have more than the precepts of the Gospel, we have more than the confession of enemies, in support of this position; the whole History of the Christian Church, whether detailed by believers, or cursorily mentioned by pagan writers, proves to us that Christ and his apostles, as well as their converts, practised self-denial, humility, temperance, charity, contempt of the pleasures and pomps, the vanities and allurements of the world. Let us hear the language of the well known persecutor of Tarsus, now the ardent Paul an Apostle of Jesus Christ, *Thrice was I beaten with rods, once was I stoned, thrice I have suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in danger of robbers; in weariness and painfulness, in watchings often, in hunger, in thirst, in fastings, in cold and in nakedness often. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, for Christ's sake.* Paul, Peter, and James suffered death for the cause of Christianity. John was banished to waste his days in exile, and the other Apostles had their share of persecution and suffering. Multitudes of Christians were slain for adhering to this system in the reign of Nero, and other Emperors. "Their sufferings at their execution were aggravated by insult and mockery; some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified; others were wrapt in pitched sheets, and set on fire at the close of day, as lights to illuminate the night." These generally had it in their power, and were often allured by promises, to avoid death, only by casting a few grains of incense on the altars of Pagan Deities; yet few instances occurred of their complying to save their lives. If it be true that *all a man hath he will give for his life*, would not a deceiver give up a lie, for life and splendour?

In a calm and attentive consideration of the foregoing facts, we cannot discover any symptoms of imposture in the first teachers of this religion. If they had given the prospect of numerous wives, and large estates; of plunder and conquest in this world, and sensual bliss in another, we might conclude, without difficulty, that they intended to deceive their followers, as the means of raising themselves to empire. But when we see that every precept they deliver, every promise they make, every expectation they present to others, is calculated to render men indifferent to the pursuits most

\* Lord Bolingbroke.

congenial to the sensual and ambitious, the proud and avaricious; when we reflect also that they enforced these precepts by example, and after passing lives of self-denial and difficulty, sealed the truth of their doctrines with their own blood; when we remember that "to suffer for Christ was their glory and their joy; that stripes, chains and death were considered as the highest honours of his kingdom who himself died on a cross." we must be convinced of the integrity of these men, and confess that such conduct is quite inconsistent with imposture.

We have heard of crafty, political, and deep designing men, availing themselves of reigning superstitions, laws and customs, to gratify their ambition and indulge the cravings of lust; but that twelve illiterate persons should, in defiance of laws and manners, and in contempt of rulers, combine to forge and propagate a miraculous story, by which they were to change the religion of the world: that for propagating this falsehood they should undergo every species of cruelty and death, and yet persist in supporting it: and that, tho' their doctrines were not favourable to any corrupt passion, nay in every respect contrary to human inclinations, so much so, that to the present day every christian must suffer a species of persecution, yet that these doctrines should prevail, to so wide an extent, and have imposed on the wisest of men; extorted praise from their adversaries, and should even in this enlightened age, more than keep their ground; these things would be greater miracles than any recorded in the Gospel itself, and require greater credulity to believe them: yet these things must be so, if the Apostles were deceivers.—We must therefore conclude that Christianity was founded neither on delusion nor deceit, but is from God, and in it we may recognize objects worthy the stupendous chain of prophecies and miracles by which it was introduced; and worthy also the magnanimity of its first preachers, which only solicits our investigation to shew itself the Truth of God, and not the cunningly devised fables of man.

*Bristol.*

EYMHENH;

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### *On the Eternity of God.*

Eternity is perpetual duration, which has neither beginning nor end. Time has both, and supposes something before it; but Eternity is just the reverse of time, and is exprest better by negative than positive terms. It is the property of God, and is one of His negative attributes: it is the denying Him any measure of time as immensity is the denying him any bounds of space. Immensity is the diffusion of His essence, Eternity the duration of it. As it is His immensity to be every where, so it is His eternity to *be always*.



God was *without Beginning*, Gen. i, 1. *In the beginning God created the World, &c.* God was then before the beginning of it, and if he were before the beginning of created things, he was without beginning. If there were purposes before the foundation of the world, there must also have been one with whom those purposes existed. The Gospel is preached by command of the same God that was before all ages. Though the manifestation of it be in *Time*, the purpose and resolve of it was from *Eternity*. Before the foundation of the world God loved Christ as Mediator, *John xvii, 34.* *Time* began with the Creation consequently the Creator could have no beginning in it. If God had a beginning, he must have derived it either from another or from himself. If from another, then that from which he received his being must be more God than he. Nor could he give himself a beginning, for if so, he was *once* nothing, and if he *was not*, how could he be the cause of himself? It is impossible for any thing to act before it exists. If then God does exist, he must have existed from Eternity, as he could not derive his being from another.

God is *without end*. He always was, always is, and ever will be, what he is. That which had no beginning of duration can never have an end or any interruptions in it. As God never depended on any thing, there is nothing that should make him cease to be what eternally he has been; nor is there any thing that can put a stop to the continuance of his perfections. The reason that any thing decays is either its own native weakness, or the superior power of something that is contrary to it. But there is no weakness in the nature of God that can introduce any corruption, nor can he be overpowered by any. A weaker being cannot hurt him, and there is none mightier than He. Whatsoever perfection any being hath, if it is *not eternal*, it is *not divine*. God *only* is immortal by a necessity of nature. Angels, Souls, and Bodies too, after the resurrection, are immortal, not by nature, but because God has granted it to them. It is only for that word that raised them from nothing, to speak them into nothing, and they must return again to nothing. But God is immoveably fixed in his own Being, that as none gave Him his life, so none can deprive him of it. God is the *first* and the *last*. That which is the first cannot *begin* to be, it were not then the first: it cannot cease to be; for whatever is dissolved returns to that of which it previously consisted, and then it were not the last.

Reader, the eternal God will measure thy future existence by his own. Art thou renewed in spirit by his grace, thou shalt be filled with His fulness, and dwell forever in the light of His countenance; art thou His enemy by wicked works, His omnipresence will be thy torment where the worm dieth not and the fire is not quenched.

J. C.

## *Evidences of Growth in Grace.*

When Rahab had received the Israelitish spies into her house, and guarded them from their pursuers, she said unto them; *Now therefore I pray you, swear unto me before the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a TRUE TOKEN.* To a person nearly insolvent, and dishonest in his heart, there is nothing more disagreeable than a through investigation of his affairs. He hates the idea of taking stock; if he begin, he hurries through a part of his duty, observes, "every one is subject to losses, some years are better than others," and declares "it is all well." The superficial professor resembles this man in making up his account. He says, "I am not quite what I ought to be, but I hope things will be better soon, I will venture on; many are worse than I, and if I am lost, wo be to thousands." But the honest and industrious tradesman very frequently and carefully examines his books, his trade, stock, income, and expenditure. His enquiry is, "Can I pay every one his due; am I providing for my own as an honest man in the sight of God?" So the sincere christian enquires, "*Lord search me and try me, and take away all iniquity, let me be really thine, O Lord, if ever so weak, ever so little in thy cause.*" Such are anxious, like Rahab, to have a true token, and to them we suggest the following remarks.

1. We grow in grace when we successfully oppose sin in its different workings in the heart, in its most secret operations there. This work peculiarly belongs to the christian, and principally to you who are of some standing in the christian life. Your first encounters were with notable sins, with outward enormities, and these were easily removed: but you now engage with more secret and powerful enemies. Perhaps you thought these adversaries in a great measure subdued, and, *pressing towards the prize of your high calling*, you hoped they would soon be all destroyed. But lo! you now find a number rising up in the heart that you never thought of! Yet your enemies are not multiplied, only your sight is more clear; you mistook some of these for friends before. Your first light was as the light of a fire, by which you could only see to sweep the room and set the furniture in order; but you now have the light of the sun, and you perceive that the room, however neatly furnished or cleanly swept, is yet full of floating atoms; and therefore your heart is, to your thoughts and feelings, now *deceitful above all things and desperately wicked*. Some professors are like Pharaoh, they are willing to let a part go, or all go a little way, but are by no means willing to take a final leave of all their sins. (Such are in the way to perish like Pharaoh.) But when the wickedness of the heart is the principal object of prayer and watchfulness; when you determine to make no peace with heart sins; the contest may be painful,

but the victory is sure. You may lose much, but nothing worth keeping; rejoice, it is grace conquering. When Mr. Prywell was upon the alert, and Mr. Godly-fear kept the castle, then things went on well in Man-soul.

2. We grow in grace, when the heart is prompt and ready to engage in every known duty, and we venture every thing in obedience to the revealed will of God. What miserable creatures are some professors of religion! They have just enough religion to make them suspected by the world, and unhappy in themselves. They must ask their customers leave to keep holy the Sabbath-day: they must ask their friends or relations leave to follow Christ in his ordinances. No wonder their faith is weak, their hope low, their love cool, their zeal languid, and their souls bowed down with fear and doubt and distress. These feelings are in fact the best evidence of their being in a gracious state, for if they were confident and happy we should be alarmed for them. The active, obedient, zealous christian may have confidence towards God; but it becomes the idle professor to be afraid. The activity, obedience and zeal of the former by no means lay the foundation of his salvation, but they are the natural effects, and therefore rational evidences of his being laid on Christ as a foundation; and we generally find that those who boldly venture in all the paths of duty, in dependance upon divine grace for help and acceptance, do enjoy a lively hope of eternal life through Jesus Christ our Lord. See the blessed examples of this spirit in the records of good men. God tried Abram in commanding him to offer his son Isaac. What did the good man do? he might have found many *rational* excuses. But he was up early in the morning, and called Isaac and the servants; such was his ready obedience to so difficult a duty. See in Paul another of the same stamp; he saith, *But when it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the gentiles; IMMEDIATELY I conferred not with flesh and blood.* So, christian reader, be thou a follower of those who inherit the promises; and GROW in grace. *They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.* The greater their exertion the less shall be their fatigue.

Many minor evidences might be added; such as, Rising superior to former temptations, so that what once formed a great snare, loses its power to tempt—Living upon the divine word, feeling and loving the holy tendency of its doctrines, and thirsting after more conformity to its precepts—Deeper impressions of the divine purity and glory, leading the soul to abhor its own vileness, &c. On these we forbear to enlarge, and hasten to that grand evidence, without which all others are liable to suspicion.

3. We grow in grace, when the habit of our hearts involuntarily makes the Saviour's cause our own. Mary's language near the sepulchre will illustrate our meaning. She was seeking Jesus, and her mind was so absorbed in that object, that she says to one whom she took for the gardener, "If you have borne *him* hence, shew *me* where." A gardener might have reasonably asked, "What *him*?" "Who do you mean?" but she thought of no other than Jesus that was crucified. So we mean, that when a believer's mind is absorbed in the cause of Christ, and he habitually, and, as we said, involuntarily considers it as his own cause, then he grows in grace. This can only arise from thinking much of Christ; Indeed, the increase of divine principle may be resolved into this one thing, *increasing thought of Christ*. It is delightful to see the number of public subscriptions in which some names appear. So much for the Missionary Society, so much for the Bible Society, and so much for every case that appears worthy. This is lovely. Surely such persons think much of Christ. But where the circumstances do not admit of *extensive* exertions, a gracious soul cannot be wholly idle; the heart will ebullate its offerings, and the character will be identified with his, the zeal of whose house consumed him. The more we feel our relation to Christ, the more will every grace of the Spirit thrive in our hearts, until *whether we eat or drink, or whatsoever we do, we do ALL in the name of the Lord Jesus*. K. L.



*Original Letter of the late Rev. George Whitfield,*

To ——— Esq. written in the 24th year of his age, the third after he began to preach in the fields, and the year before he was excluded the Church, for having more Religion than his brethren.

Tullow Bridge, Nov. 20. 1738.

Dear Sir,

Though I know you not by name, yet as you were so kind as to come and fetch me to your house, and providence called me so soon away; I think a line will not be unacceptable. But what shall I say, dear Sir? why I thank you with all my soul, for your great kindness, and heartily beseech God it may not lose its reward. But dear Sir, give me leave to chide you, for you and many others think more highly of me than you ought to think, for alas! I am nothing, have nothing, and can do nothing without God. What although I may, like a polished sepulchre appear a little beautiful without, yet within I am full of pride, self-love and all manner of corruption. However, by the grace of God I am what I am, and if it should please God to make me instrumental to do the least good, not unto me, but unto him, be all the glory.

So poor, so frail an instrument  
 If thou my God vouchsafe to use,  
 It's praise enough to be employ'd,  
 Reward enough, if thou excuse.  
 If thou excuse, then work thy will  
 By so unfit an instrument,  
 It will at once thy goodness shew,  
 And prove thy power omnipotent.

Oh! dear Sir, my heart is so full of a sense of the divine goodness, that I could wish that I could persuade all men to love God; for however this or that pleasure or profit may promise, yet God alone can procure true happiness to the soul. Therefore, dear Sir, make God the alpha and omega, the beginning and end of all your actions. Study to know him more and more, for the more you know, the more you will love him. Study to know him as he has revealed himself in Christ Jesus, and labour every day to copy after that exemplar. In short, renounce the world in affection, deny yourself and give your heart to God, and he in return will give you himself.

Oh! that this may be the practice of, dear Sir,

Your most obliged humble Servant,

*GEORGE WHITFIELD.*

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*Mr. Booth's Address to the Missionaries.*

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To the Rev. J. Upton.

Dear Sir,

Having understood your friendly wish to encourage the Baptist Magazine, I herewith present you with the address, in Manuscript, of my late venerable Pastor, Mr. Booth, to the Missionaries, Ward, Brunson, Grant, and Marshman, previous to their going to India. It was taken in short-hand, at the time of delivery from his own Pulpit, by my son, and some time afterwards transcribed by himself, from his own notes, at the request of a friend; and I have no doubt of its being a true and faithful copy, verbatim as delivered by him. Indeed it breathes so much his very spirit and language, that those who knew him best and heard him most, I think must consider it as a specimen of the genuine effusion of his pious soul expressed in his usual and natural Pulpit stile of address. If you send it to the Editors of the Baptist Magazine, I think it will contribute a little to the growing reputation and usefulness of that Periodical Work. I remain, Dear Sir,

Your affectionate brother,

*St. Martins Le Grand.*

*DAVID BLIGH.*

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“My dear young Brethren;

It is at your request, and at the request of some respected friends of my own church, and of other churches, that I now stand up to address a word of exhortation to you.— You have already been solemnly designated to that important service, which has again and again, I trust, not only in a serious, but in a devotional way, been mentioned in prayer, since we came together. You have had, I doubt not, very seasonable exhortation and advice given by my fellow ministers, and my honoured brethren, settled as pastors in country churches.

It is not, that either I or any of my brethren present, suspect that you have wanted seasonable advice under those to whose voice ye attended; but it is, as has been already expressed by our brother Fuller, to show our cordial concurrence in the important design, and to unite in our prayers and devotional services at the throne of divine grace on your behalf, on behalf of the cause of Christ in general, and that we may manifest that we are not ashamed of adopting *this measure*, which, though so commonly laid aside, and for so long a time, has been happily revived of late, according to the command of our Lord Jesus Christ.

I don't intend that my exhortation should be long: I don't intend that it should be considered in the light of a sermon; but *I do intend* to speak with a *friendly freedom*: and O! that the Lord, that he who searches the hearts, and who has our final destiny in his hands, may be present with us for good.

That work then my brethren, to which you have deliberately, solemnly, and after much prayer for divine direction, given up yourselves; that undertaking in which you have embarked, I would recommend to your serious consideration under three points of light, namely, as **INTERESTING**; as **HONOURABLE**; and **ARDUOUS**.

I. I would recommend it to your daily consideration as **INTERESTING**. And in the first place it is manifestly interesting with regard to *yourselves*. You have, after having tasted that the Lord is gracious, after having had some experience of the ways of God; of a holy intercourse with God; after much deliberation, solemn prayer, and without being influenced by mere *human* persuasion, concluded, that it is your *duty* to give up yourselves to the service of the Lord Jesus Christ as **MISSIONARIES**: to give up your persons, your time, your talents, to the service of him in whom ye believe. The peace of your own consciences, the tranquillity of your own breasts are *interested* in this affair. It has appeared to you to be your *duty* so to give up yourselves; it appears to be agreeable to the will of Christ that you *should* do so. Keep this in mind. You make a sacrifice, a very considerable sacrifice; but it is in the performance of what in your own consciences, and in your own understandings you consider in the light of obedience to the will and law of Christ;

the law of Christ I mean in a *limited* sense, with reference to the spread of the Gospel among the Heathen. Your own peace of conscience, the tranquility of your own breasts, are therefore deeply interested in your undertaking.

Your *Parents*, such of you as have godly parents yet living; your *other* family connections, if they be experienced in the Christian life, and are deliberate, and prudent; *they* feel interested in your going on in the way of the Lord, as made plain to your own consciences in this affair. Your *religious* connections also, are interested with regard to your happiness.

Again, your *christian friends*, and the poor benighted *Heathen* on whom you have your eye, are interested in your undertaking.

Your *christian Friends*; especially those that are personally acquainted with you, feel, when they are meditating on the subject, and especially when they are bending the knee at the throne of divine grace, they *feel* themselves interested in your engagement. When they are in audience with the Deity, when they are in prayer for the prosperity of the Gospel, when they are meditating on the state of the heathen world; when they are considering the force of that saying, *The harvest is great, and the labourers very few*; when they are in such an exercise, they feel interested in your undertaking. And I trust, that all of us who are now here, and know any thing of the Grace of God, feel an interest in your having devoted yourselves to the service of Christ as Missionaries to the Heathen.

Were our *brethren*, already in Hindostan, among the poor Heathen; were they acquainted, not only with your persons, as perhaps they may, some of you at least: were *they* acquainted with the present solemnity; what an interest would *they feel* in the affair: how would they be pouring out their hearts before the Lord for each of you: their hearts would rejoice, as well as ardently pray in the thought of your having so done under a dictate of conscience with regard to its being the will of Christ; how would they rejoice in the thought of your embarking in the *same work* and for the *same place*.

The poor *Heathen*, though they know not God, are insensible of the nature and design of a christian mission; though intirely unacquainted with these things: yet, if the Lord be with you, and I trust he will; if you go in his name, in his strength; with his *grace* in your hearts, and his *truth* in your mouths; if you go in among them as men of God; *their interest* in your engagement will be very great:

My brethren; if we were to stop here, we should stop short of the *extent* of this interest. For if you go forth in the name of the Lord, be owned of the Lord, if you magnify your office in any measure: we may conclude that the time will come, we hope it will not be a long time, when *Angels themselves* shall feel their Interest in your engagement. For ye know who it is that said, *There is joy among*

*the Angels of God over one sinner that repenteth.* Angels are benevolent creatures. They rejoice when instruments are raised up, and owned of their blessed Lord, when they are rendered useful: they feel if we may dare to say, they *feel* their own *happiness* enhanced by the communications of divine grace, and of happiness to poor sinners.

II. The work in which you have engaged is **HONOURABLE**; I say it is honourable. You have formed a determination, by the assistance of providence, to embark for a very distant part of the world. You have embarked in a cause which has integrity, benevolence, christian charity, veneration for God, and love to man; which has the happiness of your species, private and public happiness; which has eternal felicity for its object.

You are not going to leave your native country, to leave your family connections, and to reside in a foreign land, for the lawful purposes of studying and pursuing a regular commerce. Much less are ye going to gratify pride and secular ambition, to gratify covetousness, by sacrificing rectitude, benevolence, and humanity at the shrine of mammon; to amass wealth in order to raise yourselves and your families to a conspicuous situation by and by in your own country. But you are going to diffuse divine Truth, to propagate the doctrine of divine Grace; and, to open, if I may adopt the language of Christ to the apostle Paul, *To open blind eyes; to turn them from darkness to light, and from the power of Satan to God.* Ye are going to spread the triumphs of a crucified Jesus; to make it manifest that ye love your God, that ye love your own species, and that you are willing to spend and be spent in order that ye may promote the great ends of your christian calling, and the great purposes of a Christian Ministry.

The cause in which you have embarked is *honourable*. Its *remote foundation* was laid in the everlasting counsels, and in the eternal decrees of Father, Son and Holy Spirit. It is *that*, if I may so speak, which the eternal God had *nearest at heart* when he created the world.—The cause in which you are embarking, is *that* which our Mediator had at heart, when he laid the foundation of it in the blood of his cross; when he fell a victim to divine Justice—It is *that* in the consummation of which the eternal God will forever manifest his excellencies; and in the consummation of which the happiness of all the redeemed will be absolutely complete.

A cause this for which confessors have been imprisoned, have suffered the greatest hardships; for which Martyrs have bled, under the sacrificing knife, or been consumed to ashes in the flames. A cause therefore so great, supremely great, supremely good, and supremely *honourable*, that an upright, deliberate, and prudent embarking in it, though it should fail with regard to appearances, *in our own times*, gives honour to the character who is concerned.



No man can ascertain to your minds and consciences that either of you shall be the Instruments of really converting *one* soul. We trust that you will be the instruments of converting *many*. But supposing Providence should order it otherwise, supposing divine energy should be withheld from *your* labours and endeavours, so that you are not made the instruments of turning a single soul to Christ; yet, there will be no reason to regret. To regard the recorded law of Christ, to regard a dictate of the understanding and conscience with reference to the sense of that law; and to act in practical obedience to its spirit and design, are of no small importance. The testimony of your own consciences, that in godly sincerity, according to the best of your understandings, after deliberate enquiry, ye have been obedient to the will of God, to the revealed will of Christ; will not be lost, supposing the Lord should not honour his own cause in any thing like the measure that we hope he will. But

III. it is an ARDUOUS engagement. It is an arduous undertaking. Yes my brethren, I do not mean to discourage you, any more than our Lord did, when he said various things to his apostles, a little before his last sufferings, relative to their difficulties and dangers, and so on. Yet I say, I will venture to affirm, that it is a *more* arduous task, that ye have any of you yet thoroughly understood.

I consider myself as knowing but little of it, partly, because I have never been engaged in it; and partly, because I have too much reason to suspect, and even conclude, that notwithstanding the length of time in which I trust I have known something of Jesus Christ, and the course of years in which I have borne the pastoral character, that I have entered but little into the real spirit, if I may be allowed the expression, that I have entered but little into the *heart* and *soul* of real Godliness. This is clear, however, clear to my own understanding, that little of the power and spirit of religion as I have had; and extremely imperfect as my knowledge is; yet that I know something more of *myself*, and something more of the *religion* of *Jesus* than I did forty years ago: yet perhaps I had a *better opinion* of my own knowledge and of my own attainments in religion *then* than I have now.

Ye are comparatively young in years; ye are comparatively young in the knowledge of Christ. Ye have a thousand things to learn my brethren as Christians as well as Missionaries, which nothing but observation and experience can teach you; nothing else, except God was in a very *extraordinary* manner to endow you with divine influence; which extraordinary manner of endowment you have no reason to expect. It is clear, however, that it is an arduous undertaking, little as I know of the particulars of it, it is a great undertaking, it is a laborious undertaking, it is a difficult undertaking, it requires much of the Christian, it requires much of the real qualifications

of a Missionary. You have many, many labours to perform, much self denial to exercise: and multitudes of sacrifices to make."

(to be concluded in our next.)

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### *Remarks on the Apocalyptical Churches.*

#### II. SMYRNA.

Smyrna is situated north of Ephesus, at about 45 miles distance, and 183 miles west by south of Constantinople. The Town extends along the shore about half a mile on a gentle declivity. One whole street not very well built is occupied by Europeans, and called by the Turks, "Frank Street," because occupied by Christians. The Port is considered one of the finest in the Levant, and is capable of containing a large fleet. In the upper part of the city are ruins of an old castle, a mile in circumference, probably built by the Empress Helena, consort of the Emperor Constantius Cholorus, and mother of Constantine the Great. She was a native of South Britain, was eminent for her virtue and piety, and died in a good old age. Near it is an ancient structure where the Greek Council was held when Smyrna was the Metropolis of Asia Minor. Here also are the ruins of the amphitheatre where Polycarp, the Angel of the Church at Smyrna, fought with Lions. There are about 30,000 inhabitants, but not above half Turks. The Greeks have two churches, The Armenians one, (these have something of religion.) The Dutch have one chapel, and the English one; the Clergyman that officiates in the latter is generally esteemed a regular moral character. The Jews have eight synagogues, where the law is read, and the Catholics have three chapels. They had a succession of Ministers in the original church till the latter end of the sixth century, probably some little time after. The Christians enjoy every privilege.

This Church, in the address to the Angel thereof, is charged with no sin, but recognized as poor, afflicted, and yet rich in good works: a very exact description of God's people. *Hath not God chosen the poor of this world! In the world ye shall have tribulation. A peculiar people zealous of good works. I know thy works and tribulation, and poverty, but thou art rich: fear none of those things which thou shalt suffer, behold the devil shall cast some of you into prison, that ye may be tried.* Polycarp, the Angel addressed, was burnt in the year 167, in the 7th year of M. A. Antoninus; Justin Martyr and many others, eminent for their piety and learning, suffered about that time. They were faithful unto death and he gave them a crown of life.

Religion prospered many years in this city, nor has it ever intirely lost it; The germ is still preserved. Would it not be a desirable station for a Missionary? We eat of the fruit of their vines, cannot

the fruit of the heavenly vine be returned unto them? Many may be the changes of Christ's Church, it may wax and wane, but nothing but sin can remove the candlestick out of its place. What an encouragement here is to the Angels and Ministers of other Churches. *Be ye faithful unto death.* The good old Polycarp said, when they pleaded with him to renounce his religion, "four score and six years I have served him, and he never did me any injury, how then shall I now blaspheme my King and my Saviour?"

What a mercy is it that the reward is given to the *faithful*. Many Ministers mourn over their want of success, sabbath after sabbath, and year after year. They seem to labour in vain, and sometimes doubt if they are not occupied in an Office to which they have no authority. But let them go on in the strength of the Lord, if they love his word, his work, and the souls of their fellow creatures. Let them continue *faithful* unto death, and remember that the reward is given not so much to the *useful* servant as to the *faithful* one. *Many will say in that day, We have cast out devils in thy name,* (they may have been useful) *but he will say, I never knew you.* But the *faithful* servant, how ever humble his lot, while looking after a few sheep upon the tops of the mountains or in the solitary vale, to him belongs the reward; *I will give thee a crown of life.* The Master has made it our duty to be faithful, and we desire to be useful to souls, but the Lord has not made *that* our duty. A good man in the faithful discharge of his duty, may feel *grief* because so little success attends his labour, but he never feels *guilt* on that account. Success is in the sovereign hand of the great Head of the Church. The great inquiry at the awful period when he calleth his servants to account, will be, not, how many were converted under our Ministry; but were we faithful to our Master; were we faithful to the souls of men: did we neither starve them nor poison them. But no man can be *faithful* without being *useful*, he may not know it now, and that is but of very little consequence. (there are many things the knowledge of which we are unable to bear.) No faithful servant, however humble his abilities or mean his station, ever labours in vain. The arrow discharged from such a bow always has its commission and never returns void. Their labours are always acceptable to the Lord, and as a sweet smelling savour before him, whatever may be the effects produced upon the minds of men; *Know ye not, brethren, that ye are unto God a sweet savour of Christ, in them that are saved and in them that perish.* Nor are the promises of acceptance and of reward confined to the Ministers of the Churches, but extend to all the *faithful*, even to all that love his appearance. Let every one therefore help his neighbour and every one say to his brother, Be of good courage.

K. L.

*Sin viewed in the sufferings of Christ.*

The law gives the *first* knowledge of sin; this knowledge, however, not only becomes more extensive, but also more salutary, when we rightly contemplate, and lay to heart the sufferings of the Son of God; for the law itself, in the extent of its requisition and the severity of its curse, is most expressively elucidated in the atonement he made. The law discovers sin, and *denounces* the wrath of God on transgressing man. But we not only see the wrath of God *denounced* but also *executed* on the person of God's dear Son! the victim is not a peccable man, but the holy Son of God, who had taken upon himself his people's transgressions of the law.

*Cursed is every one that continueth not in all things written in the book of the law to do them.* In that expression, the law appears in all the extent of its requisitions, and the severity of its threatenings; and how clearly are these presented to our attention in Christ crucified! We are *eye*witnesses to the greatness and the turpitude of sin, which could not be expiated but in the bitter agonies, the ignominious death of God our Saviour. Could we but stand for a moment on the brink of the abyss of hell, and distinctly view the punishment eternally inflicting on damned sinners, we should be inexpressibly convinced, that sin is no imaginary phantom originating in the unsanctioned reveries of weak and credulous minds, but an evil of unutterable magnitude; but when we contemplate our sins punished in the Lord Jesus, we have an argument superior to every other to prove the unspeakable evil of sin in the sight of God, seeing *he spared not his own Son*, but gave HIM up a sacrifice for us men and our salvation.

W. H. R.

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QUERY.

Maria has been brought up under pious parents and an evangelical ministry; her disposition is amiable, and her character unstained. Nature and education have vied with each other to make her lovely: but Maria is a stranger to personal religion.

Theodosius, of the same village, was blest with equal advantages, and his character was equally fair. At an early period Theodosius and Maria formed an attachment to each other, which their ripening years have fully matured. Similar dispositions, unbounded affection, and affluent circumstances led them to conclude that a large portion of happiness would be theirs, and they soon expected to unite their destinies for life.

But God, whose ways are above our ways, a short time since called Theodosius by his grace, and taught him the sublime happiness found beneath the cross. Maria, who before was the centre of his

affections and the soul of his joys, has now become his greatest grief: her happiness, perhaps her life, and I might add his too, depend upon their union; yet marry her he dares not, lest he should then be unequally yoked with an alien from the commonwealth of Israel.

Perhaps obedience and inclination never had a severer struggle, and it is with a desire to have the path of duty pointed out by some of your valuable correspondents that these lines are written.

W. M.

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Obituary.

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REV. W. WRAITHALL.

Mr. William Wraithall, Baptist Minister, Wigan, Lancashire, died April 3, 1809: aged 61 years. This aged servant of Christ was not distinguished by eminent gifts, but he evidently possessed what are of infinitely greater importance, the saving and sanctifying influence of divine grace.

From a variety of circumstances it was thro' much tribulation he passed to the kingdom of heaven. He was manifestly chosen in the furnace of affliction: therein he chiefly received the instructions of heavenly wisdom, but therein he also enjoyed the consolation which is in Christ. During his last illness, and in the prospect of death, he experienced nothing of triumphant or transporting joy, but he was enabled to maintain to the last, with little or no interruption, a steady dependance on the finished work of Christ, for that complete salvation which is to be found in him and in him alone.

The following remark, which he made to his now bereaved and afflicted widow, was expressive of the state of his mind in general: "The great captain of salvation," said he, "has fought all my battles for me, I shall therefore be more than conqueror thro' him who

loveth me." With this confidence and calmness he was favoured till he fell asleep in Jesus.

The righteous hath hope in his death.

He left for his funeral text the venerable patriarch's dying language, *I have waited for thy salvation, O Lord. Gen. xlix, 18.*

On the evening of the same day in which he was interred the funeral sermon was preached in the independent place of worship in the same town. To the christian kindness of that church and congregation, the bereaved family are greatly indebted for a collection after the funeral discourse, and for very liberal assistance before and since the decease of their late affectionate husband and father.

He has left a widow and 3 young children wholly unprovided for.

Liverpool.

R. D.

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WILLIAM TUNSTALL.

(communicated to a friend by his Father.)

William Tunstall, of Rainsford, Lancashire, died April 21, 1809; aged 23 years.

In recording the death of our beloved friends and relatives who have enjoyed and given evidences of a divine change being wrought

in their hearts by the power of the Holy Ghost, there is something afflicting and at the same time consolatory. Afflicting, because we are deprived of their company, their endearing friendship, their profitable discourse, and salutary example: consolatory, when we reflect that they are for ever freed from all the sickness, sorrow, anxiety and cares of this life; from the corruptions of nature, the deceitfulness of sin, and all the temptations of satan; and that they are gone to inherit the rest which remaineth for the people of God.

My dear son was early taught the principles of religion. I made it a rule, when my children were yet young, to make them repeat the Assembly's catechism, and as they advanced in years, I examined them at convenient times in the repetition of it, and explained to them the doctrinal parts of that excellent compendium of divinity; and I believe the minds of children are much sooner capable of retaining instruction in divine truth than we generally imagine.

The subject of this memoir blessed God that he had been taught the principles of the Gospel in childhood; and though he for many years knew nothing of the power of religion, yet when the Lord was pleased to give him to see and feel his lost undone state by nature and practice, he declared it was of great benefit to him, that his ideas were so clear, and his judgment so well informed in the grand and leading truths of the Bible. I never had any well grounded assurance that the Lord had begun a work of grace in his soul till he returned from an excursion to the Isle of Man for the benefit of his health. After that we had frequent conferences together on divine subjects, and he seemed to be conscious of his

approaching dissolution and resigned to it. After his disorder had taken an unfavourable turn, I had been one day assisting him up into his room, when feeling great debility, he said, "Father, I shall not often come down stairs again," I replied, (fearful of buoying him up with false hopes) I think so myself, but you must resign yourself up to God's disposal whether for life or death. He said, "I am quite content to die, I would not change situations with any about me, were I perfectly satisfied of my future happiness: but, Father, I do not know that I shall be saved." I then laid before him the willingness and sufficiency of Jesus Christ, to save to the uttermost, all who come unto God by him. He was as clear from a legal principle as any I ever met with, but laboured under great depression of spirit, thro' strong convictions of sin; bitterly bewailing his past sins, and often crying out, "can God, or rather will he pardon such a heinous sinner as I am?" You may be sure I administered to him all the encouragement in my power, by holding out Christ to him as he really is, a willing, all-sufficient and suitable Saviour: All this he was satisfied of in the theory, but earnestly panted after more gracious assurances of God's pardoning love; and to know for himself that his soul was washed in the blood of the Lamb. Oh with what earnest cries and groans did he day and night when alone, wrestle by prayer for more clear manifestations of divine favour to his soul; yet the Lord, for wise reasons, was pleased to try his faith and hope for a long season: but blessed be his name, he who so remarkably tried his graces, at the same time supported him, enabling him to say, "Tho' he slay me yet will I trust in him." In this state of mind he continued

(except in some short intervals he appeared to have some foretastes of heavenly joy) until a few days before his death; when the Lord was pleased graciously to lift the light of his countenance on him and give him peace.

The day before his decease, some friends being in the room with him, he had a very agonizing conflict with the king of terrors. His friends thought him expiring, and called me up; soon after I came to him, recovering the use of his speech, he then took me by the hand; grasped it most earnestly, and called for his brother and sister; his brother came immediately—when dropping my hand, and taking hold of his, he said, with the greatest vivacity, John, thou seest thy only brother delivering up his soul into the hands of Jesus, take notice, particular notice of what I say; Flee unto Jesus Christ, rely wholly on him for a finished salvation; he will never deceive thee, I have wholly trusted him and he has never failed me. He, blessed be his name, has sustained me through all my sickness, and I now commit my all into his hand. Then stretching out his hands, he cried out, "Come Lord Jesus, receive my departing spirit;" when we expected his immediate departure. But it pleased the Lord to grant a short respite, and he continued in the same happy frame of mind till about the same time next day, when Mr. Toothill, our minister, came about two hours before his departure, and prayed with him. During the time of prayer he cried out "God be merciful (then stopping for want of breath, he afterwards added) to me a miserable sinner." Mr. Toothill asking him how he felt his mind; he said, "relying upon Jesus," and added, "I could tell you such a tale," (re-

ferring to his present confidence and joy) but recollecting himself, as though fearful of appearing to boast, "I must not boast." He continued calling on the Lord Jesus to receive his spirit, till about an hour before his departure, when his speech failed him, he then lay with the utmost composure till he fell asleep in Jesus. Thus terminated a tedious and painful sickness which he endured to the end without a murmur.

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### Mr. JOHN PADDON.

Mr. John Paddon, having being 5 or 6 years greatly afflicted, died the 21st of April, 1809; aged 28. He had been a member of the church twelve years; and so eminently adorned his christian profession, as to secure the esteem and veneration of all that knew him; and to become an example worthy of imitation, by all who profess to love and serve the adorable Redeemer. His mind was influenced by his divine grace when he was about 14 years of age; at that time he thought on his ways, prayed to God, and turned his feet unto his testimonies. At the age of 16 he openly professed his heart felt attachment to Christ by being baptized and uniting with his people, according to the scriptures. His profession occasioned no small stir among his relatives and friends, and subjected him to some of those trials which are to be expected by all who will live godly in Christ Jesus. They, being warmly attached to the established church, could not approve of the young man's becoming a dissenter; but his Religion was that of the heart, and his sentiments and profession were the result of consideration and

conviction. He knew Religion to be a personal concern, and that he must be accountable to God for himself; therefore, however he might be obliged to differ from his friends, in matters of religion; he saw Christ to be his only master, and that it was his duty and honour to be obedient to his commands. In keeping them he found a great reward: for the God whom he served was with him, and taught him, that *It is good for a man to bear the yoke in his youth.* He evidently grew in grace and in the knowledge of his blessed Lord, was enabled so to conduct himself as to recommend religion to all that knew him, and to compel even those who did not like his profession, to say of him, "He is a good Man." He was greatly beloved by his christian friends, and with pleasure do they recollect, his fervent piety, and his zeal and steadfastness in the cause of God. Having tasted that the Lord is gracious; and believing that true happiness consists in likeness to Christ and communion with him; he earnestly sought the enjoyment of God, in the use of the means of grace. He was a Man of prayer, and greatly delighted in that essential part of personal religion. He loved the house of God; and was glad at every opportunity to meet his brethren there: and when detained by affliction from waiting upon God, he was ready to say, *As the hart panteth for the water brooks so panteth my soul after thee, O God, when shall I come and appear before thee ?*

His fervent piety is evidently expressed in the following letter, which he sent to his pastor in the commencement of his affliction.

Dear Sir, I have felt my mind very much impressed with a sense of God's goodness towards me, and my

ungratefulness towards him: but he does not forget me nor forsake me. What a covenant God and Father is he to his children: He chose them before the world was made: he sent his Son from his own bosom to redeem them from hell; and he sendeth his Holy Spirit to begin his Work upon their hearts, and prepare them for the inheritance of the saints in light. Though the Lord has been pleased to afflict me yet he hath not left me without some gracious promise for my encouragement. I sometimes think, God sees some particular sin in me, and therefore he sends affliction to purge it from me; to remind me of my mortality; and to keep me near himself. When I consider the way in which I am called to go, it brings to my mind the way in which he led Israel of old: it is said, *And he led them forth by the right way, that they might go to a city of habitableness.* It is near seven weeks since I heard the sweet voice of the gospel in the house of God: O how I long to join the prayers and praises of the children of God in his house; for I can say with David, I had rather be a Door-keeper in the house of God than to dwell in the place of ungodliness. There is one thing that encourageth me in all the trials I meet with: which is, that here we have no continuing city, but we seek one to come: yea it is a city which hath foundations whose builder and maker is the Lord. I sometimes realize the glories of heaven (when Faith is in lively exercise) and think what a happy meeting we shall have when I, and you, and the rest of the church, and those who are gone before shall meet around the throne of God, and unite in the delightful song of *Worthy is the Lamb that was slain: Unto him that loved us and washed us from our sins in his own blood, to him be all the praise.* Therefore, with hopes like these, may we be encouraged to go on in the christian course, rejoicing; having our loins girt with the girdle of truth, and our lights burning; that we may be as the bride waiting for the bridegroom, and be received in to the marriage-supper of the Lamb.

The spirituality of his mind appeared in his general conversation, and his letters to his friends conveyed a sweet savour of Christ. In one addressed to his sister, who is a member of the same church, he thus expressed his affectionate



concern for the prosperity of Zion.

I suppose at times you almost conclude that I have quite forgotten you and the friends, and cause at Bovey; but my closet can witness that I scarcely ever bow my knee before the Lord, but I bear you on my heart before him; desiring him to replenish your soul with his grace, and to keep your mind fixed on Jesus; that you may rejoice in the Lord as your portion. I cannot forget to pray for the church and people to which I belong; but I beg of the Lord to bless every believer, and make you all grow in grace, and keep you in peace and love among yourselves, that you may be as a garden, which the Lord's right hand hath planted.

This fervent piety produced a proportionate zeal for the glory of God and the enlargement of the Redeemer's kingdom. He rejoiced in every account which he heard of the prosperity of Zion at home or abroad; and in the earliest days of his profession he was instrumental in bringing the gospel into the parish where he lived, which has been continued to the present time, with promising appearances of success. Our dear Brother embraced every opportunity to be useful, and would frequently pray and converse to the edification of the sick and dying.—As his disorder increased, he was advised by the faculty to visit Teignmouth and bathe in the salt-water, which afforded him some relief, and induced him to think of settling there. While in that situation, he sought an acquaintance with the few religious people there, and became so useful among them, as to obtain a good report from both minister and people: in all their meetings he was with them to assist, as far as his health would admit. But his strength decayed, and he was soon confined to his habitation, where he remained till about six Months before his death, when he returned to his father's house.—While at home,

his christian friends had frequent opportunities to visit him and found his conversation truly edifying. The Lord favored him with a pleasing frame of mind, and enabled him to rest on the promises and faithfulness of his heavenly Father: and to rejoice that his *heavy* affliction was *light* when compared with the glory to be revealed in him. He had many temptations, and would often lament the weakness and wickedness of his heart, in wandering from Christ the foundation of all his hope, and the object of his supreme affection. Such was his love to Christ, and confidence in the wisdom and power and grace of his heavenly Father, that he was scarcely ever heard to complain: but when speaking of his affliction, would say, "It is the Lord who must do all things well."

It soon became evident, that the earthly house of his tabernacle must soon be taken down; and that the skill of able physicians, with the sedulous attention of his very affectionate parents and family, could not possibly prevent its dissolution. In this trying time, it pleased God to keep him near himself, and to favor him with that holy serenity which is peculiar to those whose minds are staid on him. He would talk in the most pleasing manner of the things of God, and speak of the heavenly inheritance as being reserved for him; and of the indescribable glories of that state. A few days before his death, on being asked respecting the frame of his mind, he replied; "I experience nothing rapturous, nor have I any anxiety; I am in the Lord's hand. If he should lengthen my life a little, I should be pleased; if not, his will be done." He talked of dying as going home, and rejoiced in expectation of seeing Christ and

being made like unto him; and of meeting christian friends, with all the redeemed to unite in the blessed song of *Worthy is the Lamb*.

The second day preceding his death, he was extremely weak and said "If I am to die, I hope the Lord will affect my mind with a sense of it." To which his sister said, you are not afraid to die, are you? "No," he replied,

"His love in times past,  
Forbids me to think  
He'll leave me at last,  
In trouble to sink."

She said perhaps you would be alarmed if you were to know it. To which he answered, "I should not, for tho' it is a gloomy way of itself, the Lord is able to smooth the passage." His parents and sister standing around his bed, his sister said, When you are in heaven John, you will be glad to see us, if we should arrive there? "yes, my dear," said he, "I shall say, welcome dear sister, welcome dear mother, and welcome dear father. O 'tis a perfect place: there we shall be free from pain and sorrow, and serve the dear Redeemer without any interruption. His mother exclaimed, O John, I wish I could see you well! he replied, "we must have patience: if it is for death, it must be death, and if it is for life it must be life. I hope the Lord will be glorified in it;" and added, "The Lord will not leave me."

After that he said but little, being soon favoured with a gentle dismission from earth to heaven. A Sermon was preached at his funeral from *2 Corinth. v, 1—5*. to a very large congregation, who appeared to be deeply affected on the solemn and interesting occasion.

*Bovey Tracy. J. L. Sprague.*

## REV. JOSEPH GREEN.

In the last day, *Jesus will come to be glorified in his saints, and to be admired in all them that believe.*

When the graces which the Saviour wrought in the souls of his people, are brought into public view, as they will be in the day of judgment, inconceivable glory will be reflected on him from whom all their excellencies were derived.

The greater part of the holy adornings of divine grace will remain unknown till that day, yet much is seen in the present world, on account of which we give glory to our Lord; and whenever we become acquainted with any subject in whom the graces of the spirit eminently shone, it is desirable to give publicity to such cases, that others may glorify Christ in them.——For this purpose the following account is sent to your Miscellany. Mr. Joseph Green, pastor of the general baptist church in Deritend, Birmingham, was born September 19, 1752, near the town of Sutton Coldfield, Warwickshire. As those who are most eminently useful in the church of Christ, are sometimes trained up in the school of afflictions, so was this excellent man; for they commenced very early, in the loss of an affectionate father. Till he was put out as an apprentice he lived under the care of his mother, and after he left her roof, he is said to have conducted himself much to the satisfaction of his master. Having had but few opportunities for learning, as he began to rise up into life, he felt the importance of snatching his leisure hours, at evenings, from idleness, and devoting them to the improvement of his mind. Thus without the advantage which ma-

ny other youths enjoy, of any education in their father's house, he became qualified for the station which providence had designed him to occupy.

During the early part of his life, he was sober, industrious and reputable, in his general conduct, and at times, had some serious thoughts about religion; but nothing genuine and abiding was implanted in him, till he was about 23 years old. Previously to that period, he had gone, regularly to his parish church, on the the Lord's day, but was then induced to go to hear the Rev. Mr. Austin, the present respectable pastor of the baptist church in Fetter Lane, London, who at that time, preached in a room in Sutton, and soon after in a little meeting house, which was erected in that neighbourhood. Under the ministry of Mr. Austin, his mind was informed, and his heart affected, in a way he had never before experienced. Till then, he was utterly unacquainted with the depravity of his nature, and his perishing condition as a sinner in the sight of God. He now saw the suitableness and all-sufficiency of the blood and righteousness of Jesus to meet his case, and committed his soul into his hands for salvation. The whole of his future conduct leaves no room to doubt but he then really experienced that important change of which our Lord spake to Nicodemus, without which no man can enter the Kingdom of God.

Educated in the doctrines and discipline of the church of England, Mr. Green's mind was strongly prejudiced, as the minds of the great majority of our fellow-countrymen are, against the instructive and useful doctrine of Believer's Baptism. In the company

of some christian friends, on certain day, he warmly opposed this scriptural practice; but not succeeding in his opposition to the satisfaction of his own mind, he formed a very wise resolution, which was, to search the scriptures on the subject; tho' it must be recollected he did not apply to the fountain of truth impartially, but for the professed purpose of finding materials to confute his opponents, and support infant-sprinkling. However, he sought, but sought in vain; no friendly text rose to his help; but different passages of a contrary import, so that finally his researches closed in a firm conviction, in opposition to the wishes of his heart when he commenced, that the practice of immersion on a profession of faith is an ordinance of the Lord Jesus Christ.

Unlike to many who know their Master's will and do it not: this pious youth was no sooner fully satisfied of the divine authority of this neglected rite, than he determined not to consult with flesh and blood, but yield obedience to the will of God. Reproached he must expect to be, in a neighbourhood where so few professed their subjection to Jesus in this institution, and where contrary prejudices ran so high; yet, to the surprize and joy of the little society there, he proposed himself as a candidate for baptism and church fellowship. Fully satisfied respecting his moral and religious character, in the autumn of 1776 he was baptized and added to the church of which he remained so lovely an ornament.

His introduction into the ministry was rather singular. Their Minister at Sutton going from home one Lord's-day, pressed it upon him and two other friends

to keep open the doors of the little place of worship, by reading, singing, and praying, which they consented to do. When the time came, Mr. Green went, but owing to some unexpected circumstances, his two friends did not come. Having begun the service, he attempted to carry it on by giving a word of exhortation, in which exercise he found considerable liberty and pleasure, which encouraged him occasionally to assist afterwards as necessity required.

In the year 1784, providence removed him and a small rising family to Birmingham. Soon after his removal he was very heavily afflicted with a fever and ague, which laid him aside from following his worldly affairs for many months. But while in his low estate, Zion dwelt upon his heart, and his mind was forming plans for its enlargement. Here it must be observed, that a few Christians of the general baptist denomination, had resided at Birmingham, for a great number of years, probably as far back as the time of the commonwealth, but the cause was low. Ministers from Coventry and other places had used to preach to them in passing through the town. At the time Mr. Green came to Birmingham he found a society of about 17 persons of this persuasion, tho' not in connection with the original society of that denomination, who met in a room for worship. In the affliction referred to, he formed the design of building a house for God, in hopes that the ministrations of his brethren might be more extensively useful to his ignorant neighbours. This design was shortly after executed, and a neat commodious little place was opened in Lombard Street, Deritend. But God's thoughts are not as our thoughts.

Soon after the house was finished, Mr. Austin, who was expected to preach in it stately, removed his residence to London; so that while they had a comfortable place for worship, they had no minister to instruct and guide them. In this difficulty the eyes of all were turned to him, who had occasionally supplied them, and been their most active friend, and he, conceiving himself called upon, in the providence of God, engaged, in connection with one or two neighbouring ministers, stately to supply them.

Amidst very frequent and heavy afflictions, both personal and domestic, and still severer trials, from some members of the little flock, to which he had been as a father, he continued his ministerial labours, devoting to them as much of his time as could be spared from his secular affairs. And the great Head of the Church was graciously pleased to smile upon the attempts of his servant; for sinners were converted to God, and saints were built up on their most holy faith, by his instrumentality. For the last six years the society was particularly favored with peace and prosperity. It became necessary about 2 years back, to enlarge their Meeting-house which was subsequently well filled, and as his last days were his best days, so there was good reason to expect that if God had spared his life, the flock would have still increased with the increase of God. When he died the church consisted of 105 members.

It may be truly said of this departed saint, as it is of one whose memory is sacred in the church, "He was a good man." Indeed this was the general sentiment expressed at his death, not by his immediate connexions only, but also by his neighbours and ac-

quaintances generally. This sentiment was begotten,

*By his uprightness in the conduct of his worldly affairs.* Deriving no emolument from his flock, as they were a poor, tho' pious people, he found it necessary to attend to his worldly avocation, but he attended to it like a christian, with *truth*, and *punctuality*, and *honesty*. Those who knew him could place *confidence* in him.

*By his benevolence.* Possessed of but a narrow income, he found means, nevertheless, to relieve the distressed; so that the blessing of many who were ready to perish came upon him.

*By his meekness and humility.* His conduct was unassuming, gentle, and lowly, eminently so; so that those who knew him best, could not help observing that he had drank into the spirit of him who said, *learn of me, for I am meek and lowly in heart.*

*By his affection.* "He that loveth is born of God." His affection was not confined to his own people; but extended to the friends of Jesus of other denominations. When an Union Prayer meeting for the spread of the gospel, was established in the town by some of the independents and particular baptist churches, Mr. Green cheerfully united with them, and by his lovely carriage, on those occasions, for a number of years, greatly increased that affection for him, which his friends before entertained, and caused his death to be very sincerely regretted.

But as this good man was becoming more generally known in the town, and prospects of usefulness were opening upon him, the period of his mortal existence was drawing to a close. On Lord's day 2nd of October, 1808, he preached a very suitable discourse from *Heb. iv, 9. There remaineth*

*therefore a rest to the people of God.*

Probably, he little expected, at the time, he was so near to that rest himself, which he then so feelingly described. On the friday evening after this, a blood vessel broke, it is supposed in his lungs, and excited considerable apprehensions in the minds of his friends, who recollected with much interest the sermon he preached on the wednesday evening, from *Psalm xciv, 12, 13. Blessed is the man whom thou chastenest O Lord, &c.*—This was the last discourse delivered by this man of affliction and piety. A second discharge of blood reduced him low. However, in the course of a few weeks, his strength was considerably restored. Having so far recovered as to be able to enjoy the domestic circle, he retired to his bed early on the evening of the 2nd of Nov. 1808, without any painful symptoms. But about 10 o'clock the vessel opened again, and the blood ran very copiously, and threatened immediate death.—He said to his dear partner, "I did not expect it would come to this when I came up stairs." To one of his friends, who was called in, he said, "It is hard work." And two or three times he was heard to address that *friend who sticketh closer than a brother.* "Dear Lord receive me." No conversation could be had with the departing Christian, for in 20 minutes time he breathed his last, and forgot his sorrows in the joy of his Lord. Thus the family was deprived of an affectionate husband and father, the church of a faithful pastor, and the neighbourhood of a lovely example of Christian excellence.

Concerning this servant of the Lord it may be proper to remark, that he had long entertained a fear of death. Not a dread of the con-

sequences of death, which too many have reason to dread. No, on this head his mind was happily at rest. For nearly 30 years he entertained no doubt as to the safety of his soul, when it should please God to call him away. The promise of God, *He that believeth shall be saved*, was a solid rock on which his confidence was built, so that he could say, *I know whom I have believed, and that he is able to keep what I have committed to him till that day*. But he feared the article of dying; the pangs of dissolution, especially a lingering death, such as a consumption.

Hence when he heard of a good man's dying suddenly, his language was "sudden death, sudden glory," and his desire, that he might die in a similar manner.— His desire was granted; *he was heard in that he feared*. His memory will long be revered. May his virtues be imitated. May God provide pastors for his destitute churches. May all his friends meet with him at last, and join with the spirits of the just made perfect, to ascribe glory to the Lamb, whose name deserves all the praise for every excellence.

AMICUS.

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### ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Life of Mr. John Banyan, Minister of the Gospel at Bedford: in which is exemplified The Power of Evangelical Principles. By Joseph Ivimey. Button and Burditt, 4s 6d boards.

When any person by his works gains the attention of the public, they naturally desire particular information respecting his personal history. Of late biographical writers have in many instances brought forth so much of the minutie of an author's private life, that we see him, not merely as a literary or pious man, in the course of acquiring knowledge, and in the act of multiplying and arranging his ideas for our advantage—we are made acquainted with the man himself—with the feelings of his heart and the habit of his life, exhibited in the domestic circle, without restraint and without disguise.

Who has not read and admired the Pilgrim's Progress? and who that reads does not wish to be better acquainted with the author?

The little book before us will gratify hundreds who have accompanied poor Christian in his adventurous pilgrimage. They will here realize a living character, passing thro' a variety of those interesting circumstances which his own pen threw into an allegory, delightful to every reader, and profitable to such as happily partake of his spirit.

The christian, and especially the tried christian, will here rejoice to meet with a companion in tribulation; the book contains a good degree of heart religion, delineated by one experimentally acquainted with the subject: the editor having made free use of the Author's *Grace abounding*; adding the account of his imprisonment, and correcting the continuation of his life, written a few years after his death. The whole is divided into chapters, enriched with a variety of appropriate, interesting and useful remarks; and enlivened with such a portion of anecdote as a work of the kind may be reasonably expected to contain

As the character of this extraordinary man has been traduced in a most extraordinary manner, by a Barrister, not worthy to have carried his shoes, Mr. Ivirley has accomplished this acceptable service to the religious public at a very seasonable period. We transcribe a note, a good counter-balance to the Barrister's slander.

As a proof of the high estimation in which his memory is held at Bedford, we mention the following fact. The late Samuel Whitbread Esq. who was certainly likely to know Mr. Bunyan's character; left by will to the dissenting church at Bedford, of which he was pastor; 500l. bank stock, the interest of which is annually distributed in bread to the poor of the meeting, between michaelmas and christmas; assigning as the reason for his liberality, the respect he had for the memory of Mr. Bunyan.

A well-executed portrait of Mr. Bunyan, and a curious autograph and fac simile of his writing appear in the volume.

An Account of the latter days of Richard Vickris Pryor: to which is prefixed a brief Sketch of his Life and Character. second edition, Williams and Smith 1s

This elegant little book contains a very interesting account of the rise and progress of genuine piety in the character of a young gentleman of classical taste and respectable mental attainments. It is drawn up in a style remarkably simple and well adapted to the purpose; and calculated to attract the attention of a class of readers who do not usually dwell on bituary subjects. The writer justly remarks,

"It is animating and instructive to have before our eyes the pious breathings of a soul aspiring to the highest degrees of sanctity and virtue, and from a deep conviction that a devotion of the

heart to God, is at once the duty and the happiness of man, striving to break asunder the bonds of innate corruption and raise itself to the enjoyment of the greatest and most excellent objects. But it is still more animating and instructive when we can follow it to the verge of eternity, and behold it shaking off its earthly fetters, with hopes full of immortality. Among all the objects that surround us, where shall we find one of so edifying a nature as this? When we reflect on the awful scenes about to be unfolded to the departing soul, and that its eternal condition is on the point of being finally decreed, the consideration is full of solemnity; and it becomes doubly so, when to this we unite the idea, that ere long, and we shall be actors in a similar scene, and be surrounded by the same prospects."

The profits of the publication will be appropriated to the Bristol Asylum for the blind.

The Power of God; preached at Lymington before the Associated Ministers and Churches of Hampshire, Sep. 28, 1808, and published at their request. Williams and Smith, Ogle, Burditt, &c. price 1s

This Sermon is pious and evangelical, eloquent and ingenious, and we doubt not was greatly admired from the pulpit. We think it our duty, however, to recommend to the Author, in his future publications, a greater attention to classical simplicity of language, to correctness of ideas, and to precision in the use of words.

A Confession of Faith, put forth by the Elders and Brethren of many Congregations of Christians, (Baptized upon Profession of their faith) in London and the Country. First printed in 1689. Burditt and Button, 1809. 12mo 1s. 8vo. 1s 6d.

The Ministers and Messengers of upwards of one hundred baptized Congregations, who put forth and owned this confession, as containing the doctrine of their faith and practice, did "desire the "Members of our churches respectively to furnish themselves "therewith."

This recommendation is worthy the attention of the members of our present churches, as we assure them "The work will be found to contain, in thirty-two articles, a concise and comprehensive view both of the doctrines and practice inculcated in the word of God, with numerous references to the scriptures, in support of each article; furnishing those who wish to defend the truth, with the strongest arguments in support of evangelical doctrine and practice, while it will greatly assist the serious enquirer after the paths of holiness, and establish the weak and wavering Christian in the great and glorious doctrines of the everlasting gospel."

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#### Religious Books lately published.

1. The Fountain of living Waters, a Sermon preached before the University of Cambridge, May 14, 1809.

2. The Life of Joseph Samuel C. F. Frey, Minister of the Gospel to the Jews, written by himself. price 4s in boards.

3. Essays addressed to the Jews. By the Rev. Gr. Ewing, of Glasgow. 12mo. 3s.

4. Periodical Accounts of the Baptist Missionary Society, No. 18, price 1s 6d.

5. Missionary Transactions, No. 20, 1s.

6. Memoirs of the Life and Character of the late Rev. James Hervey, compiled by the Rev.

John Brown, Whitburn. Second edition, with large additions. Burditt, London. Oliphant and Brown, Edinburgh.

7. Sequel to the Antidote to the Miseries of human life. 3s 6d

8. Address to Christians of every denomination, on the Education of the Poor.

9. The Life and Death of a Christian: a Funeral Sermon for Mr. T. Hayton, By D. Bogue. 1s

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#### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers, will be inserted under this Article.

Zeal without Bigotry, in answer to Zeal without Innovation, will appear shortly.

Bishop Reynolds on Ecclesiastes, &c. revised by the Rev. D. Washbourn, will be published in a few months.

The Rev. Melville Horne will shortly publish an Investigation of the Definition of Justifying Faith, the damnatory clause under which it is enforced, and the Doctrine of a direct Witness of the Spirit, held by Dr. Coke, and other Methodist Preachers.

A new edition of Griesbach's Greek Testament handsomely printed in 2 8vo. vols. is nearly ready for publication.

Mr. Mackenzie's Memoirs of the Life and Writings of Calvin are in the Press.

A new edition of THE REFORMER'S BIBLE is announced for publication, in 40 weekly numbers, price 1s 3d or 10 monthly parts, price 5s each.

Speedily will be published, a new edition of A Collection of Original Hymns, with considerable Additions. By John Kent, Plymouth Dock.



## RELIGIOUS INTELLIGENCE.

ENGLISH  
BAPTIST ASSOCIATIONS.

THE YORK and LANCASHIRE Association, including 28 churches, held their Annual Meeting in the Byrom Street Meeting-house at Liverpool, on the 24th and 25th of May last.

*Wednesday*, the Brethren met at 2 o'clock; brother Davies, pastor of the church there, introduced the service by singing and prayer; brother Littlewood was chosen Moderator; the letters from the several churches were then read, the contents of which afford matter both of prayer and praise. Some of the churches are going on well, apparently growing in grace and increasing in numbers. Some however are mourning under the hidings of God's face. In the course of the last year many have been taken away by death, but under circumstances that leave us not to sorrow as those without hope. A number have been excluded; some for *immoral* conduct, others for a *derection of sentiment*. Many complain of embarrassed circumstances on account of the badness of trade and the dearth of provisions. On the whole, however, the accounts from the respective churches were rather encouraging than otherwise. We still have to regret, that several of the associated churches are not sufficiently careful to send letters to the association. We have had to complain on this head before. We shall be highly gratified if our sister churches will be more attentive to this in future, that we may have no further reason to complain. The circular letter, drawn up by brother Little-

wood, was then read, and brother Lister, pastor of the baptist church in Lyme street, concluded by prayer. Met again at 7 o'clock in the evening, when brother Thompson of *Burslem*, in Staffordshire, prayed; brother Steadman preached from *Rev. i, 18, Behold I am alive for evermore, amen*; and brother Price of *Wrexham* concluded in prayer.

*Thursday Morning*, met at 6 o'clock, when brethren Shepherd, Dyer, Edminson, and Hyde engaged in prayer. Met again at half past ten, brother Littlewood prayed; brother Langdon preached from *Eph. iii, 8. The unsearchable riches of Christ*; brother Fawcett from *Acts xvi, 17. These men are the Servants of the most high God, which shew unto us the way of Salvation*; and brother Harris, an independent Minister, concluded the public service by prayer. After which the ministers and messengers met and passed the following resolutions, 1. That in future those ministers only be appointed to preach who are members of the association. 2. That the next circular letter be *On the certainty and proper use of the doctrine of Election*, and that brother Langdon be requested to draw it up. 3. That a Subscription be immediately opened for the support of an itinerancy to be under the direction of the association, and for other purposes; to accomplish which a subscription was opened immediately, and £53 .. 19 .. 4 subscribed. That the ministers of the several associated churches be requested to use their influence in their respective neighbourhoods to promote this institution both by obtaining subscrip-

tions, and where convenient, making annual collections in aid of it.

State of the churches the preceding year. Added by baptism 137, Received by letter 4, Restored 4, Died 32, Dismissed 4, Excluded 21. Clear increase 88.

The next Association to be held at Bradford, on *Tuesday* and *Wednesday* in Whitsun Week. Brethren Langdon, Hirst, and Fawcett to preach; in case of failure, brethren Hyde, Simmonds, and Littlewood.

The **SUFFOLK** and **NORFOLK** Association (comprising 9 churches) held their annual Meeting at Horham, in Suffolk, the 23rd and 24th of May last.

*Tuesday*, assembled at 2 o'clock, after singing and prayer, brother Hupton of *Claxton*, was chosen deputy moderator, brother Manser on whom it devolved in course, being indisposed. The articles of the Association were then read, and an address delivered on the purposes of the meeting. The letters from the several churches were read, the contents of which, on the whole left a very pleasing impression on the assembly. Brother Manser read the circular letter, on *The duty and privileges of Christians*, which was ordered to be printed: and brother Ward of *Diss* was desired to draw up the letter for next year on *Church Discipline*. The churches at Tunstall, Charsefield, Beccles, and Walton, were then received into the Association agreeable to their request.

*Wednesday*, met at half-past 10, brother Ward prayed, brother Cole of *Bury* preached from *Malachi* i, 11, and brother Thompson concluded with prayer. Afternoon,

brother Cowell of *Ipswich* prayed, brother Hupton preached from *Rom.* viii, 1. and brother Manser, concluded with prayer. After which a collection was made at the doors on behalf of a fund to assist poor ministers and churches in this association; which amounted to £12 .. 0 .. 2½.

State of the Churches the year preceding. Added, by baptism 43, by letter 21, restored 8. Diminished by dismissal 127, by death 22, by exclusion 29. The occasion of so many Dismissions, which have produced a decrease of 106 in these 9 churches, is very pleasing: most of them being made in order to form three new and distinct societies at Walton, Charsefield, and Laxfield, \* in Suffolk; which are branches from those at Ipswich, Grundisburgh, and Horham respectively.

The next Association to be held at Diss, Norfolk; Brethren Thompson and Hupton to preach, in case of failure, the Minister at Beccles.

The Association of Baptist Congregational Churches in **OXFORDSHIRE** and the adjacent Counties, (which includes 10 Churches) assembled at Witney, on the 23rd and 24th of May last.

*Tuesday evening*, vi. Mr. Claypole prayed; Mr. E. Smith introduced the business of the Association; The letters were read; Mr. Hinton gave an exhortation founded on their contents; and Mr. Coles concluded in prayer.

*Wednesday Morning*: half past vi. Assembled for prayer. Messrs. Kent, Wheeler, Stennett, and Hinton were engaged.

At ix. the Circular letter, *On hindrances to secret devotion with the*

\* The Church at Laxfield was formed Nov. 3, 1808, and Mr. Jones Smith, late of Kenninghall, ordained their Pastor.

means of their removal, drawn up by Mr. Coles, was read, approved, and ordered to be printed.

xi.—Met for public worship. —Mr. Stennett began the service; Mr. E. Smith prayed; Mr. James Smith preached from *Ps. xxii, 28. The kingdom is the Lord's; and he is the governor among the nations:* and Mr. Hughes of *Battersea* from *1 Thess. iii, 11. Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you;* and Mr. Hinton concluded with prayer. After dinner, Mr. Hughes, in a very impressive address, recommended the support of the Eclectic Review, the Protestant Dissenters Grammar School, the Religious Tract Society, and the British and Foreign Bible Society: each of which objects we consider as possessing a strong claim to the patronage of the religious public.

*Wednesday, Evening vi.* Assembled again for public worship. Mr. James Smith prayed; Mr. Wilkins of *Abingdon* preached from *2 Cor. v, 14. The love of Christ constraineth us.* and Mr. Hughes closed the service in prayer.

The ministers and messengers met again. Resolved, That the present state of the associate churches is such as calls for deep humiliation before God; and, that it be earnestly recommended to our respective congregations to set apart the 29th of September for the purpose of solemn prayer, for the revival of religion amongst us, and for the general interests of our country, and of mankind.

The next Circular Letter to be drawn up by Mr. James Smith. The Subject, *Religious Declension;*

*Thursday Morning, x.* The Ministers assembled for serious conversation as usual. The engagements of the association, which,

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tho' on some accounts attended with a considerable degree of sorrow, had yet been highly interesting, were then closed with prayer by Mr. Taylor.

State of the churches the year preceding. Added, On a profession of faith 22. Diminished by death 13, by dismission 3, by exclusion 7, Decrease 1.

The next Association to be held at Blockley and Campden on Tuesday and Wednesday in the Whitsun-week. The services will commence at Blockley on Tuesday at 3 o'clock, when the letters from the churches will be read. Public service at Campden on Wednesday forenoon. Mr. Hinton to preach: in case of failure, Mr. Coles. A second preacher is chosen by the church where the association is held.

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The MIDLAND Association, including 24 Churches, met at Birmingham, the 23rd and 24th of May last.

*Tuesday,* the brethren met at 3 o'clock; brother Morgan opened the association with prayer, and was chosen moderator; the letters from the churches were read, and their contents minuted. At  $\frac{1}{2}$  past 6, brother Mason prayed, brother Finch preached from *John i, 14,* and brother John Hall concluded in prayer. At 9, the ministers and messengers heard the circular letter drawn up by brother Morgan, which was approved and ordered to be printed.

*Wednesday, 6 o'clock,* assembled in the meeting house for prayer. Brethren Draper, Griffin, Franklin, Wilkes, Skidmore, and Price, were engaged. Half past 10, met for public worship. The service was opened by brother

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Davies of *Middleton Cheney*, with reading the scriptures and prayer; brother Trotman preached from 1 *Peter* iii, 18. brother James of *Birmingham* prayed, brother But-terworth preached from 2 *Cor.* iii, 18, and brother Edmonds concluded. Afterwards it was agreed that in future, the letters should be read only to the Ministers and Messengers belonging to the Association. At half past 6, brother Palmer prayed, brother Belsher preached from *Heb.* xi, 16. and brother Scroton concluded the pleasing solemnities of the day. After this, the money collected for the Association fund was paid into the hands of the moderator, and distributed according to the

original design of the Institution.

*The importance of social prayer meetings*, is to be the subject of the next circular Letter.

State of the churches the year preceding. Added, by baptism 89, by letter 11, restored 1. Died 24, dismissed 7, excluded 30. Clear increase 40.

The next Association to be at Tewkesbury, Wednesday and Thursday in Whitsun-week. Brethren Morgan, Kilpin, and Edmonds to preach, in case of failure, brethren Cave and Draper.

Quarterly Meetings. The first Tuesday in July at Dudley, the first Tuesday in October at Worcester, and the Tuesday in Easter week at Evesham.

☞ Other English Associations in our next.

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## BAPTIST MISSION.

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### MISSIONARY CONVERSATION.

The following was sent by Mr. Ward, one of the missionaries at Serampore, to a friend in England, as a specimen of their manner of introducing the gospel to the Hindoos.

*Missionary.* O Brother! where are you going?

*Hindoo.* To bathe.

*Missionary.* What will you get by bathing so often?

*Hindoo.* This is Gunga: (pointing to the River Ganges) he who *thinks* of Gunga, tho' distant from her hundreds of miles, has all his sins washed away; but he who looks at her, performs the greatest act of holiness. Yet he who bathes in Gunga!—the merit which *he* obtains is unutterable.

*Missionary.* But if all this should not be true

*Hindoo.* What! the Shastra not true! Admit this, and then how will you account for the succession of day and night?

*Missionary.* But are all Shastras true?

*Hindoo.* Undoubtedly. God has given to the different Casts different Shastras. Whatever the Shastras says, that must be true.

*Missionary.* But hear Brother, the Mussulman Shastra orders that all those who refuse to become Mussulmans shall have their throats cut; and you know all the Mussulmans now in Bengal were formerly Hindoos, and that they became Mussulmans to prevent their throats from being cut.

*Hindoo.* Yes, that's true.

*Missionary.* Well, is this a good Shastra then?

*Hindoo.* ————— [is silent.]

*Missionary.* But who is this

Gunga, that she is able to wash away your sins so easily?

*Hindoo.* Bhugirutu, a Moonee, by performing religious austerities brought her down from heaven to deliver his 60,000 sons, who had been reduced to ashes by \*\*\*\*\* the Moonee.

*Missionary.* But do not the Pooranus tell us that Gunga lived in adultery with king \*\*\*\*\* and killed her 7 sons which she had by her connection with this king?

*Hindoo.* There was a particular reason for this. It was to fulfil a curse.

*Missionary.* Be it so; but Adultery can never be right.

*Hindoo.* When men do these things they are sins; but the gods can do as they like. The gods cannot sin.

*Missionary.* But how can you depend upon a goddess for salvation who could not deliver herself from adultery?

*Hindoo.* But have you never heard what Gunga did for \*\*\*\*\* a man who was a thief, a murderer, &c. This man remained unburied, and one day a crow was carrying one of his bones across the river Gunga; when a kite darted upon the crow for the sake of the bone, in the scuffle the bone fell into Gunga—when immediately this man ascended from the region of torment to heaven. Such is the power of Gunga to save.

*Missionary.* It is easy to write stories like these. Yet how can a man have his sins pardoned who has never repented, and for whose sins no atonement was ever made? And now give me leave to ask you another question, during the time of bathing does your mind ever get soft? do you ever see the evil of sin, and resolve to sin no more?

*Hindoo.* The benefits we derive from Gunga all relate to the after

state; and cannot be seen now.

*Missionary.* But that which will do us good hereafter will be accompanied with some present effects and signs. We christians, when we are worshipping God, have our hearts affected; sometimes the tears run down our cheeks, and we have our hearts raised to heavenly things. But you, Hindoos, you come from home in the morning; you wash in the river and go home, and there lie, and quarrel, and steal, and do all manner of wickedness all day, and then in the evening you come and bathe again, and imagine that you will thus wash away the sins of the day.

*Hindoo.* We do not think that Gunga will wash away sins of knowledge, only sins of ignorance.

*Missionary.* What then will become of your sins of knowledge, of your wilful sins?

*Hindoo.* Every sin has its appointed sacrifice.

*Missionary.* But how can a man find time or money to perform as many sacrifices as the sins he commits?

*Hindoo.* If he omit to perform the proper sacrifice, then he must remove these sins by sufferings.

*Missionary.* Where?

*Hindoo.* Either in this, or in the next state?

*Missionary.* But your Shastras say, that the sacrifice must be proportioned to the sin. Now how shall I obtain a sacrifice as large as my sins? What is there on earth so great as my sins? If the Ganges were all ghee [clarified butter] for a burnt-offering, what would this do in atonement for my sin?

*Hindoo.* But whatever I do, it is God that does it in me. Whatever is written on my forehead, that will be. Who am I? God does

every thing. I only go where he leads, and do the things to which he influences me.

*Missionary.* Think for a moment what a horrid sentiment you are uttering! When you go to a bad house, does God lead you thither? When you tell lies, does God order or influence you to do so?

*Hindoo.* Who then is it that speaks now? Who am I? Is it not God that speaks in me? what power have I?

*Missionary.* [Taking out his watch and putting it to the ear of the Hindoo] A watch-maker made this, and you hear that it speaks. [opens the watch] See, is the watch-maker within side?

*Hindoo.* [smiling] No.

*Missionary.* Then you see man makes a thing capable of speaking without being in the inside of it himself. But you say that God does every thing, both bad and good: \* now suppose I say of your father that he is a thief, a murderer, a liar, that he eats cow's flesh, drinks spirits, eats with soodrus, Musselmans, &c. what would you say to all this abuse? You know that the Hindoos can bear any thing except the abuse of their parents. How then can you thus abuse the God and Parent of all, by putting all the evil in the world upon him, and making him the criminal in order to clear yourself. [speaking in an indignant tone] No—Brother—you are the sinner, and so you will find it in the day of judgment. God does all the good. He is infinitely good, man does all the evil, he is altogether sinful. I love God, and I cannot bear that you should abuse my heavenly Father in this manner. Take the fault of your sin on yourself—repent—and ask God to give

you his Holy Spirit, that you may serve him in truth and righteousness.

*Hindoo.* [A number of voices together] What Sahaib says is very good, but what can we do? If we hear these words our cast will go. Nobody will eat or sit with us, and we must go out of this world.

*Missionary.* Oh! Brothers—remember that neither cast, nor friends, nor riches will go with you out of this world, nor answer for you in the day of judgment. What are all the things of this world if we sink into an everlasting hell?

*Hindoo.* Our fore-fathers have done as we do from generation to generation, and we will take our chance with them.

*Missionary.* You may; but remember out of Jesus Christ there is no salvation.

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Extract of a letter from Mr. Moore to a friend in England; dated *MINIARY in Hindostan*, Nov. 30, 1808.

“A few days since we were highly gratified by the reception of your affectionate letter. If you value the correspondence of distant friends, in our dear native country, where you are surrounded by friends and relatives: form an idea, if you can, with what sensations *we*, who are strangers in a strange land, open a letter from England. Yours was the more valuable as it found me in a more lonely situation than either my brethren or myself have hitherto been in. This place is 350 miles from Serampore, and no friend nearer than a day and half's journey, the nearest being 60 miles distant. Ah! my

\* This sentiment arises out of the universally received notion among the Hindoos, that God, or *Brumhu*, is the universal soul or active principle of the world.

dear brother,

How pleased and blest was I

To hear the people cry,

"Come let us seek our God to-day."

whether I shall ever again enjoy such seasons, *one* only knows. However, thanks to our *heavenly friend*, I trust we are not *alone* nor forsaken. We are in a delightful part of the country; we abound in temporal mercies: and are blest with a few very dear friends, whose occasional visits are not a little refreshing. There are european brethren now at four out-stations, at three of which churches are formed. 1. *Dinagepore*, a place you have often heard of, where poor brother Biss was to have been. Brother Fernandez is pastor of that church, and W. Carey, second son of Mr. Carey, is lately gone there to assist Mr. F. they have no addition lately at that place. 2. *Goamalty*, where brother Mardon resides. He has been there about 10 months, baptized 4, and seen two die unbaptized, who afforded a good evidence that they were partakers of grace; and there are at present some enquirers at that station. 3. Brother Chamberlain's station at *Cutwa* is the third: he has had no addition for some time. Brother C. informed me, when I called on

him on my way to this place, about 3 months since, that he had enjoyed many refreshing opportunities with some european soldiers at a military station above 40 miles distance. I enjoyed a meeting with those soldiers very much, in my way hither. More than 100 of them constantly attend the preaching of the gospel at that place, and I believe more than 20 are truly serious, almost all of whom have lately declared for believer's baptism.

At Serampore the brethren have baptized 12 persons in the course of this year. 4 Europeans, 5 persons of the race called *half cast*, (they are the descendents of european fathers and native mothers) 2 Portuguese, and one Hindoo! One native brother and W. Carey have been set apart to the ministry, this makes four native preachers that have been set apart to the work. Two europeans, pious and exemplary members of the church, have very lately been taken off by death; also two native brethren, they were all highly favoured in their last moments, and have left a blessed testimony to the power of divine grace behind them. *The end of the upright is peace!*"

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### ORDINATIONS, &c.

On the 30th of March last Mr. CHINEY was ordained pastor of the baptist church at Charsefield, Suffolk, which had the day before been constituted of 16 persons dismissed with Mr. Chiny from the church at Otley, and 23 others from the church at Grundisburgh. The service commenced with singing, Mr. Manser read 1 *Tim.* iii, and prayed; Mr. Cowell discoursed upon the nature of a gospel

church, asked the usual questions, and received Mr. Chiny's confession of faith; Mr. Keeble closed with prayer. In the afternoon Mr. Squirrel of *Sutton* prayed the ordination prayer; Mr. Keeble gave the charge from 2 *Tim.* iv, 5. Mr. Thompson preached to the people from 1 *Thess.* v, 12, and concluded with prayer.

Since the ordination several persons have come forward to de-

clare what the Lord has done for their souls, and we rejoice to hear that others are enquiring after the good old way.

tended and the labours of Mr. W. Perkins, their minister are acceptable and useful.

On Wednesday May 17th, MR. MILLER was publicly set apart to the pastoral charge of the Baptist Church at Oakham, Rutlandshire. Mr. Coles of Gretton began by reading and prayer; Mr. Fuller of Kettering introduced the business, asked the questions, and delivered the charge from 1 Tim. iv, 15. *Meditate upon these things &c.* Mr. Cox of Clipstone offered the ordination prayer and preached the sermon to the church from *Philipp. i. 9, 10, 11. This I pray that your love may abound yet more and more in knowledge and in all Judgment, &c.* Mr. Morrison of Oakham closed in prayer.

In the Evening Mr. Cox again preached by particular request. The subject was taken from *Numb. x. 29. We are journeying to the place of which the Lord said, I will give it you. &c.* Mr. Green of Uppingham concluded.

April 3, 1809, a new place of worship was opened at Huncoate, near Ackrington, Lancashire. Mr. Howride prayed; Mr. Simmons delivered an animated and interesting discourse from *John iii, 30, He must increase, and Mr. Dyer, late Student at Bradford, concluded in prayer. In the afternoon Mr. M'farlen, Student at Bradford, prayed, Mr. Pilling preached from Acts x, 33; and our venerable friend Mr. Hirst preached from Heb. xii, 25. See that ye refuse not him that speaketh, and dismissed the congregation. We understand the place is well at-*

*Thursday, May 4th, Brethren Mosely, Burchell, Opie Smith, White, Hawkins, Godwin, Dean, Dobney, Eskins and Drayton, taking into consideration the deplorable state of many towns and villages in their neighbourhood, met at Malmesbury, Wilts, in order to form a District Meeting for the purpose of uniting their exertions in carrying the light of the gospel to those places.*

*In the Morning* Brother Hawkins of *Eastcombs* prayed, and brother White of *Cirencester* preached from *Psalms xiv, 7. Oh! that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.* Brother Dean of *Chalford* concluded by prayer.

*In the Afternoon,* brother Garllick of *Painswick* prayed, and brother Godwin of *Sodbury* preached from *Erod. xiv, 15. Go forwards.* brother Bidmead of *Lea* closed in prayer. *Evening.* Brother Mosely of *Grittleton* prayed, and brother Burchell of *Tetbury* preached from *Acts iv, 12. Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Brother Opie Smith concluded in prayer.

A collection was made at the close of each service for defraying the expenses that may be incurred in licensing and supplying places for preaching the gospel. *We beseech thee, O Lord send now prosperity.*

The next meeting to be held at Horsely, on the first Thursday in October. Brother Mosely to preach.



A Correspondent informs us that the American hymn with the attendant narrative, printed in our second Number, excited so great an interest in some of our readers, that 1500 copies have been printed and circulated in Cornwall. It is now seen adorning the walls of the cottage, presenting to the attention of every Visitor an experimental lecture on the most important doctrine of the New Testament. It is become a favourite in their religious assem-

blies, and the congregations are seldom more animated than when singing in solemn response, *The Sinner must be born again.*

We are happy to add that this practice has obtained a divine blessing: one person whose first serious impressions were derived from the American hymn, has joined a religious society, and another has given herself to prayer and the company of those who fear God.

*The Testimony of the Lord is sure.*

The Sun, the Monarch of the Globe,  
May throw aside his golden robe,  
And leave his burnish'd Car;  
May wander thro' the shaded sky,  
May bid adieu to Majesty,  
And dwindle to a Star.

The Moon, array'd in dazzling light,  
May shine in yon conspicuous height  
The ruler of the day;  
May lay her silver veil aside,  
Resign dominion o'er the Tide,  
And cast her weeds away.

The frigid Poles aside may throw  
Their clothing of eternal snow,  
And bloom in lively green;  
And on the mountain's barren head  
The Violet may find a bed,  
Its tender form to screen.

The Streams may change their onward course,  
And flow to meet with gath'ring force  
The Springs from whence they rise;  
The Planets may forget to move,  
While twinkling stars may dance above,  
And shoot along the Skies.

Tho' nature may this change endure,  
Thy word, O GOD, for ever sure  
And changeless shall remain!—  
This thought can light the darksome road  
That leads to Heaven!—that blest abode  
Where Joys perpetual reign.

H E N R Y.

*Written at the Sea-side.*

See how beneath the moon-beam's smile,  
 Yon little billow heaves its head;  
 And having glistened there awhile,  
 Sinks silent to its ancient bed.

So Man, the sport of bliss and care,  
 Rises on life's eventful sea;  
 And having swelled a moment there,  
 Subsides into Eternity!!

*An Acrostic.*

Jehovah Jesus! The mysterious one,  
 Eternal father! Yet the equal son;  
 Spirit divine; as mystically join'd  
 Union of essence, one eternal mind,  
 Source of all life; great fountain of supplies;  
 Creator, Ruler, Lord, of earth and skies.  
 Hail earth, and seas, angelic armies sing;  
 Raise your high notes and crown this glorious king.  
 In him both natures human and divine  
 Secured by efficacious blood combine  
 To show his power, and with new glories shine.

J. S. A.

## List of Lectures, &amp;c. in and near London for July.

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| <p>2. <i>Lord's day M.</i> Camomile St. Mr. . . . . Artillery St. Mr. Simpson.<br/> <i>Ev.</i> Union St. Mr. . . . . Charity Sermon, Shakespear's Walk, Mr. . . . . Prescott St. Mr. Stevens. Broad St. Mr. G. Clayton.</p> <p>3. <i>Mon. Ev.</i> Missionary Prayer Meeting at Mr. Jackson's Stockwell.</p> <p>4. <i>Tues. Ev.</i> Crown Ct. Mr. Shenstone. <i>Self-denial the Effect of love to Christ.</i></p> <p>5. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Tim. Thomas's.</p> <p>6. <i>Thurs. M.</i> Monthly Exer. (Indep.) at Mr. Barker's Mr. Hacket to preach, <i>The Causes and Cure of Impatience.</i> <i>Ev.</i> Fetter Lane, Mr. Burder, <i>The Duty of endeavouring to be useful</i></p> <hr/> <p>9. <i>Lord's day M.</i> Camomile St. Mr. Buck. Artillery St. Mr. . . . .<br/> <i>Ev.</i> Union St. Mr. Stevens. Charity Sermon, Shakespear's Walk, Mr. Greig. Prescott Sreet. Mr. Gore. Broad St. Mr. Hughes.</p> <p>11. <i>Tues. Ev.</i> Crown Court, Mr. Hacket, <i>The day of death.</i></p> <p>12. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Ford's.</p> <p>13. <i>Thurs. Ev.</i> Fetter Lane, Mr. Ford, <i>Dying to Sin and living to God.</i></p> <p>14. <i>Frid. Ev.</i> Sermon to Young Persons at Palace St. Mr. Winter, <i>Abel's Sacrifice.</i></p> <hr/> <p>16. <i>Lord's day M.</i> Camomile Sreet. Mr. Thomas. Artillery St. Mr. Upton.</p> | <p><i>Ev.</i> Union St. Mr. Shenstone Charity Sermon, Shakespear's Walk Mr. Dore. Prescott St. Mr. Ford. Broad St. Mr. Gaffee.</p> <p>18. <i>Tues. Ev.</i> Crown Court, Mr. Dunn <i>The Saint's desire respecting his present and future State</i></p> <p>19. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Dore's.</p> <p>20. <i>Thurs. M.</i> Monthly Meeting (Bapt.) at Wild Street, Mr. Tho. Thomas, <i>The Letter to the Church in Smyrna.</i> <i>Ev.</i> Fetter Lane, Mr. J. Clayton, <i>The duty of waiting for the development of mysterious dispensations.</i></p> <hr/> <p>23. <i>Lord's day M.</i> Camomile St. Mr. Clayton. Artillery St. Mr. Brooksbank.<br/> <i>Ev.</i> Union St. Mr. G. Clayton. Charity Sermon, Shakespear's Walk, Dr. Collyer. Prescott St. Mr. Shenston. Broad St. Mr. Dore.</p> <p>25. <i>Tues. Ev.</i> Mr. Greig, <i>On believing in vain.</i></p> <p>26. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Williams's</p> <p>27. <i>Thurs. Ev.</i> Fetter Lane, Mr. Hughes, <i>Honourable Infamy.</i></p> <hr/> <p>30. <i>Lord's day M.</i> Camomile Street, Mr. Gore. Artillery St. Mr. Buck. <i>Ev.</i> Union St. Dr. Rippon. Charity Sermon, Shakespear's Walk, Dr. Rutledge.</p> |
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THE  
BAPTIST MAGAZINE.

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AUGUST, 1809.

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"Whatever is designed to fit *every thing* will fit *nothing well*."

DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

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*A Monument of Sovereign Grace.*

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"Heart base as Hell he can control,  
And spread new powers throughout the whole."

**T**EMPERANCE PASCOE, the subject of the following narrative, was born in the neighbourhood of Penzance, Cornwall, at a period when the circumstances of her parents were truly deplorable, both for poverty and depravity. Without any education themselves, they intirely neglected the instruction of their child; hence she grew up (as she once asserted) "ignorant as a bullock." Surrounded with the most pernicious examples, and associating with the lowest and vilest characters, the bold appearances of sin soon became visible, and promised to equal, if not surpass the most depraved in the *broad road that leadeth to destruction*. Nor were these promises fallacious, for as she increased in years, she advanced in the knowledge and commission of the grossest immoralities. The situations in which she was chiefly employed were Gardens, Nurseries, &c. where she prepared goods for the markets of Truro, Falmouth, Helstone and Redruth, which she generally attended, particularly the latter, for 40 years. In this period she sunk to a depth of profligacy and impiety rarely paralleled.

That a clear view of her character during those years may be formed, it may be proper to notice such prominent features as rendered her famous, or rather, infamous in this County. *Dishonesty* and *Injustice* were habitual to her from long and successful practice.

Urged on by the most fatal propensities to expensive vices, money must be obtained to support them; and as she was invariably honest in her returns to her master, defrauds or robberies were her only resource, disliking the latter, as probably too dangerous, she chose the former, in which she excelled. Her ingenuity and artfulness were so great in the sale of fruit, seeds, &c. that many persons have pronounced her the compleatest cheat that ever attended the markets. So numerous and base were these defrauds that her sorrow and alarm on their account were peculiarly dreadful when she confessed them under the agonies of conviction. It may excite surprize that her customers would bear such impositions without seeking legal redress when they were discovered, this has frequently been done, but her astonishing falsehoods, and her awful method of confirming them, stopped enquiry, and delivered her from all apprehension. A person who knew her many years affirms, "She was the greatest *Liar* he ever knew, if she once asserted a falsehood, all the world could not make her retract, or convince her of her error; but having said 'it was so' she would ratify the assertion, in a manner so peculiarly horrid, that ordinary liars would tremble to hear her."

Respecting those holy days appointed for the worship and enjoyment of our Creator, she cared far less about them than her master's cattle, who doubtless by instinet, bailed the return of accustomed rest. From her earliest infancy she had been taught to despise sabbath-days, unless they afforded convenient opportunities of sensual gratification. The many years she resided in grounds, which from their rural situation and lovely appearance, became the resort of innumerable sabbath-breakers, for fruit and recreation, hardened her in this sin, and filled her with hatred to every kind of worship: consequently she abhorred and execrated all places appropriated for the divine service, and was not known to have entered a church for 19 years. Ignorant of God, depraved in the extreme, and daring beyond measure, her sabbaths were the perfection of impiety.

Every one acquainted with human nature will expect that such a woman was equally notorious in the paths of prostitution! But,—however this might be, she was awfully conspicuous for *Obscenity* of language and conduct in every other respect. This was particularly manifest in her songs and abuse; and it has frequently been remarked that such songs (and she generally knew the vilest) were never shouted with such vehemence and clamour, as when any person addressed her on morality! Religion was quite out of the question, being a subject scouted from her thoughts, and at no time permitted to enter her company.

That these shades are not too deep for the character they are intended to portray, is farther evident from her habitual *drunkenness*. When she commenced this destructive vice, I cannot learn, nor is it material to know: but I am credibly informed that she has been eminent-

ly notorious for it more than 20 years. Sixteen years ago she was so universally known in this character, that the children on the road used to follow her, crying, "There goes drunken Timme;" and this became so common, that at length, any woman intoxicated on the road, was saluted by way of reproach with the appellation "drunken Timme." It is a well known fact that from hence to Redruth, she generally drank raw spirits at almost every public-house on the road. This road she travelled all hours in the night, and such was her thirst for liquor that no one could prevent her having it. She was so reputed for her clamour and violence at the doors of those houses, that few chose to hazard a refusal if she applied for drink, however unseasonable the hour in the night. During many years that she resided in her last situation, she attended Redruth market twice a week. A resident in the family says, "she did not return home sober three times in a year." A companion, who travelled with her says, "she scarcely ever left Redruth sober."

Her oaths were unusually dreadful, and as a *Blasphemer* she surpassed all her acquaintance, and led the van in the company of *Swearers* on the road. Destitute of all respect for God Almighty, she was accustomed to affix his holy name to every trifle, and call his attention to every occurrence of the day. This vice never appeared so tremendously alarming as in her abuse, for which she was unparalleled. Frequently has this town resounded with her blasphemous rage, when her dark soul has been exasperated, and the guilty passions roused. On all such occasions, Timme has awfully proved that a degenerate female is the most dreadful instance of human depravity.

Violence of the most brutal nature united with her abuse, when the objects of it were of her own sex and rank in life. She has (says one) sometimes fought, and in the event of victory, dragged her antagonist down the street by the hair of the head. In short, she possessed a certain desperation of mind that rendered her fit for any thing. Uneducated and unprincipled, she knew nothing, and she regarded nothing. Naturally bold, impetuous, and daring, she arrived at such a perfection in wickedness as would make ordinary sinners shudder, and lead good men to anticipate the fate of Corah, Dathan, and Abiram, to attend her next journey, and engulf the impious wretch who "Dared attempt the infernal gate, and force her passage to the flames."

As a farther illustration of her character, I understand it was her constant boast that she new no fear. A proof of this is afforded by the circumstance that when her companions have quitted Redruth at 6 or 7 o'clock to reach this town before midnight; Timme has staid behind, drinking and singing, until 10 or 11 o'clock, though she had 18 miles to ride, over a bad road, and frequently on the most dark and stormy nights by herself. I recollect she assured me, that

*she never had one serious thought but once!* This happened when riding near the sea at midnight: she was stopped by the most tremendous storm of wind and rain, accompanied with loud peals of thunder and incessant flashes of lightning. Her horse recoiled, started, trembled, and would not proceed, and it was with the utmost difficulty she sat on him for two hours, when the storm abated. All this fearful scene merely appalled her for the moment, and occasioned some confused idea of a Supreme Being, and of a *Christ she had heard talk of.* (she could never read a sentence.) But even this wore off the next morning, and was made a subject of prophane ridicule and laughter in a few days.

Sometimes she would accompany her companions home from market. They were accustomed to make the most uncommon noise when they entered Marazion and Penzance, particularly if they had been drinking immoderately, or if they had Timme with them. When they arrived in either of those towns in such circumstances, they would cry out, shriek, sing, shout, and make such an alarm as to awaken many of the inhabitants and excite peculiar terror. It is the general assertion in both towns, that Timme was always known from the rest by her songs and expressions. A pious man, to whom I read part of this account, observed, "Ah! Sir, I have heard her times without number, riding up this street, with the most dreadful noise: frequently have I been awakened by her at midnight and shocked to hear her, have remarked to my Wife, "there goes that poor abandoned creature Timme." Indeed the number and uniformity of the remarks that I have heard respecting her impels me to protract this part of the narrative, that the extreme wretchedness of her captivity may illustrate the Glory of her Redemption.

I have been particularly struck with her astonishing PRESERVATIONS during the many years she travelled the country, at all seasons, in all weathers, and often completely intoxicated. Frequently has she been thrown on the panniers in this state, and slept for hours, while the horse has brought her home in safety to her master's gate. Many casualties have nevertheless attended her, which must inevitably have destroyed both body and soul, but for the seasonable and gracious interpositions of that God, who for gracious purposes, preserved her in Jesus Christ to be called. A few instances are selected out of many. One time she fell and put her shoulder out of joint, and suffered the most excruciating agonies before relief could be afforded. On another journey, a fall broke two of her ribs, and occasioned severe affliction for some time. In a third fall she broke her collar bone. But the most remarkable interposition of Providence appears on a night, when quite drunk and asleep on the horse, she suddenly rolled off the panniers and cut her forehead so as to bleed most profusely, without either strength or sense to prevent it. She lay literally bleeding to death, until some persons came that way and

prevented her destruction; though not before her blood had covered several parts of the road and almost filled a small hole near her. She was ill a long time after this, but manifested no signs of repentance for sin, or concern for her soul. Another instance of divine goodness is too interesting to be omitted. One night, coming from Redruth, intoxicated, with two men of this town, they arrived at Hayle, (a village on the north coast, near which the tide forms a wide river over an extensive bed of sand, which may be passed dry-shod at low water.) It was flood-tide, and the road in consequence impassable. They immediately swam their horses over, but coming into shallow water, they missed their track, and Timme's horse stumbled, plunged, and sunk into a quicksand, nearly up to his shoulders. In this perilous situation, surrounded with water, her life was saved with the utmost difficulty. She must inevitably have perished but for the timely aid of the only person in company who was capable of assisting her: with him she waded through the water back to the village, where a horse was procured that brought her home in safety at low water: the man who had saved her walking barefoot by her side all the way. Such was the astonishing mercy of Jehovah to this singular subject of his providence and subsequent monument of his grace.

In addition to this sad description of an abandoned sinner, I add a few particulars that display the real state of her mind, during the last two years of her life. To this period she treated all religion with the most profane ridicule, nor could she bear to hear any thing read that had the slightest appearance of devotion. When any person in the family read the Bible on a sabbath-evening, she usually went to sleep or retired to bed. A short time previous to her quitting this family, a youth belonging to it was called by grace; this circumstance soon caught the attention of Timme and excited her keenest sarcasms and most ungodly reflections. It is worthy of remark also, that the despised people the Baptists (to whom she was ultimately so peculiarly indebted for every thing that humanity or piety could dictate) were generally distinguished by her for the most extraordinary ridicule and abuse. The ordinance of Believer's Baptism appeared to her a fit subject of laughter and mockery. Upon this she dwelt with peculiar emphasis, while the street re-echoed with her profane shouts at the "Dippers." A poor woman who is a baptist, and related to Timme by marriage, assures me that she was frequently so abused by her, that she has been afraid to pass her stall in the Market.\*

How does the whole of this woman's conduct illustrate the depravity of fallen creatures. Come, ye advocates of human innocence

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\* When Timme was changed by grace she loved this poor woman exceedingly, and earnestly solicited her company to her dying hour.

and purity, and behold your doctrine exemplified in all its native beauty, in the character of this wretched female—conceived in sin, shapen in iniquity, born in depravity, a transgressor from the womb, speaking lies. Unrestrained by the ordinary ties of society, she appeared a prodigy of evil, a monster in human form. Such would all the unhappy posterity of Adam be if left to themselves, and deprived of the common restraints of divine providence.

I had intended here to have drawn a few useful reflections from this part of Timme's Life and offered them to the attention of your readers, but the length to which this narrative will unavoidably be extended obliges me to refer such improvement to their own piety and good sense.

G. C. S.

(to be continued.)



### *Means of Growth in Grace.*

Perhaps some will say this is a curious Subject. Can we grow in the divine principle of grace? or can we make the graces of the spirit grow within us? Is it not of grace, in the imparting and in the increase of it in all its influence? how can we encrease in grace? This is legal doctrine. Certainly it is legal, that is, lawful, for it is an Apostle himself that exhorts to the work; and it is therefore orthodox, that is, right in opinion; it is both lawful and evangelical. The good humoured Antinomian will smile at this, and he that has grace enough will frown; but as we are on scriptural ground, we will proceed. We cannot make the seed—we cannot make the seed grow—we cannot make the sun shine, nor the rain fall, nor the winds blow, nor the purifying frost, nor the cleansing hail: all must come from above. But there is a friend that will give right good seed from Canaan; the true children of promise are desirous of receiving this good seed; they pray for the sweet influences of the rain and the dew; they are watchful souls, and wish to weed the ground; they are continually saying, *Lord, lift up upon us the light of thy countenance.* Their prayer is, *Oh thou master of the Vineyard, make me fruitful, prune my branches, let me bear fruit to thee.* Without thee I can do nothing. Use then all the means of grace, and all the gracious means, and you will certainly grow in grace. And let every reader remember that if they cannot make the good seed, they can let it lie so exposed that the birds will carry it away—that if they cannot make the sun shine, they can make their sins rise and separate betwixt them and God—If they cannot make the seed grow, they can make the pestilential sin—If they cannot make the cleansing hail, they can make the putrifying transgression—If they cannot save themselves, they can destroy themselves. Let all therefore



look to him in whom help is to be found, he is continually giving that he took not away.

Means of Growth in Grace may be considered two ways, 1. Such as prevent evil. 2. Such as assist the increase of gracious dispositions. Preventatives are self-examination, watchfulness, and cutting off excrescences. Auxiliaries are deep humiliation, daily repentance, constant prayer, close and serious studying of the Bible, regular attendance upon GOSPEL *preaching*, where self-righteousness is entirely and openly scouted—where antinomian heresy is abhorred, but where the doctrines of Grace are warmly, experimentally, and practically insisted on.

If you would grow in grace, be earnest in prayer, don't fritter your time away allotted for private devotions, but apply with earnestness, *wrestle with him* for spiritual life, it is true genuine enthusiasm; it is being full of the spirit, the agonizing prayer of a pious man availeth much. Don't stop to argue the point, am I a righteous man? But go to a righteous man's work, and you will acquire the best evidence of being the character. The soul that prays hard and constant, may have great trouble, but is certainly growing. If you would grow in grace, let there be a good deal of Biblical reading; let the scriptures be carefully read, with meditation and prayer. You may get good by reading other books, but only in proportion as they have been framed from this. Other books will not make you grow if this be neglected. Be familiar with it. Jacob drank of this well and was comforted, go and do likewise. If you would grow in grace, *take heed what you hear*: let not your ears be tickled with fine sounds; attend that ministry which gets imperceptibly into your heart, and lays it open for your review. Regard not so much the abilities of a preacher, as his piety and soundness. Be particularly careful against all pharisaical or self-righteous principles, there can be nothing more offensive to the God of grace, than a sinner standing prating of his own righteousness; it is a smoke in his nostrils, it is as if a Jew were to offer a dog's neck. Be equally careful of all antinomian heresy; there can be nothing more hateful to the Holy God than turning his grace into lasciviousness; nothing worse than to live in sin that grace may abound. The one will make you grow wild, and if you get tainted with the other, you will not grow at all. Christ is your way, the truth, and the life. He stoops to your sinfulness and removes it. He extends his hand to the divine character and clears it, whilst the heart of your God and Father is opened for your salvation.

2. Let there be a thorough examination and watchfulness over the heart. So we act in our Gardens, we examine a favourite plant every day; we search if any thing near it contaminates it. If an insect feed upon it we destroy it. If any weeds spring up we pluck them away, we watch over it, if the cold blast come, we defend it; if

the burning heat threaten, we shade it. If the ground become hard around, we loosen it, that the tender fibres may shoot forth. If it be dry we water it. If any part wither or die, we cut it off and purge it, that it may thrive and be lovely. So let us cultivate our souls till Christ come into his garden, that our spices may flow out.

Let us do more than prevent evils, let us do good. "Celestial fruits on earthly ground by faith and hope may grow." Deep humiliation of heart, and abasement of the soul before God in penitential Sorrow—Daily and unequivocal repentance as in the sight of our holy Lord for every sin, even what are foolishly called "trifling offences," are great assistants to the growth of grace in the heart. Never close your eyes in sleep, if any thing lie upon your conscience, without finding the blood that cleaseth from sin (for without it there is no remission) manifested to the heart; or, at least sleep not till you have ventured your soul, unworthy as it is, upon the blood and righteousness, the atonement and merit of Christ. Never leave long accounts; settle every thing with your heavenly father every day. Look every night to Him that was lifted up that whosoever looketh may be saved. Looking and believing are one. Thus you will attain a holy tenderness of conscience, and pass the time of your sojourning here in salutary caution. *If we (practically) say we have no sin, we deceive ourselves; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Thus habitually committing your soul into his hands, you will find, notwithstanding your daily infirmities, you will grow in grace. *They looked unto him and were enlightened and their faces were not ashamed.* K. L.

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### *Mr. Booth's Address to the Missionaries.*

*(concluded from page 272.)*

I would therefore exhort you, my brethren, under your twofold character, as *christians*, and as *christian missionaries*. I would exhort, nay, I was going to say, I would *charge* you as christians; first, to take heed, habitual heed, solemn heed, to the state of religion in *your own souls*. My brethren, this is of vast importance. Carefully aim, in your family devotion, in your secret devotion, and in your public devotion, carefully aim at communion with God. Your souls will be ruined if you do not. There are, I fear, thousands and thousands of persons who have got an evangelical creed, who attend an evangelical ministry, and whose exterior conduct is far from being scandalous; that are in a poor dying state with regard to their *internal* character.

In your devotion, aim at that of which the apostle speaks, an *enter-*

*ing into the holiest of all by the blood of Jesus.* Aim at having your faith, your hope, your very hearts, enter into the most holy place. The very life of devotion consists in matters of that kind. All the real spirit and pleasure of devotion consists in having the heart near to God and God being near to the heart. There are thousands and thousands of those who hear the gospel, and profess the gospel, who never think of entering the holiest of all by the blood of Jesus, in devotion; they never think of *such* a drawing near to God. Ah my young friends, it is on your christian character, it is, if I may so call it, on the *pedestal* of your characters, as christians, that your characters as missionaries must stand.

You will be in a wretched case, if you be missionaries, and applauded as such, while you do not live near to God as Christians. Be careful, my brethren, as christians, be careful with regard to your conduct in the family, and in the world. Most of you are in the conjugal state. You have wives, you have children, you may have domestics: and I suppose you must have domestics, if it please God you arrive safe on the plains of Hindostan. Happy is it for such of you as are in the marriage state, that your partners in life, not, if I understand it right, not under the influence of strong persuasion, not under the influence, as I know of, of any persuasion; but from conviction in their own minds, agree cordially to accompany you; it is of great importance. Let those wives who conscientiously, and under the influence we hope of holy motives, so agree to accompany you; let *them* have your *first* regard with reference to those about you. And O that ye may, husbands and wives, have your hearts so engaged in the general design, as most cordially to support, comfort, and assist one another.

Your *children*. They are yet young, very young, not capable of moral instruction, at least I suppose not; let your conduct be such toward your growing offspring, as shall be an example to the poor Hindoos about you; an example of integrity, prudence, piety, benevolence, meekness, and so on. And so in every relation, in every branch of your conduct, aim, my brethren, as christians, to adorn the doctrine of God your saviour. It will not be by your *eloquence*—it will not be by your *learning*—it will not be by any *exteriors*, by any thing *superficial*, that does not reach the temper of the heart, that you can adorn the doctrine of God your Saviour; no, it must be by the exercise of such pious *dispositions*, and virtuous *tempers*, as the Hindoos can understand something of. They can form notions of integrity, benevolence, meekness and so on; and in this way seek to adorn the doctrine of your Lord and Saviour.

Time forbids my enlarging here, I therefore go on to the *second* character you bear, that of christian *missionaries*.

Now here, my brethren, first be very much in prayer, and in the use of every mean suitable to the end; to drink deeply into the

missionary, into the apostolic spirit; into the spirit of a genuine missionary. I do not exhort you to be assiduous to obtain apostolic gifts, apostolic powers. I do not exhort you to be ambitious of obtaining your exit under the sword of persecution, or any thing like martyrdom; but I exhort you, O that the Lord may help you, to aim at possessing, a large degree of an *apostolic spirit*; a large degree of such a disposition in your hearts, of such a temper in your souls, as agrees with those excellent characters the Apostles, and their brethren, the evangelists of old; as agrees with the precepts and the example of the great Prince of missionaries, and the great Apostle of our profession: this is of great importance. A missionary, without having habitually the *spirit* of a true missionary; without having that steady regard to the truths of the Gospel; to the tempers, the christian tempers of the heart; a steady zeal for God, and a compassion for immortal souls; without possessing spiritual-mindedness; without having his heart upon heavenly things, and performing the will of God, is but a poor character.

Secondly. With the strictest integrity, labour, when you possess a competent knowledge of the *language* in which the natives are to be taught; with the strictest integrity, with the most diligent care endeavour to make disciples to CHRIST and not to *yourselves*. There is great need of caution here my brethren. When you are enabled to speak in the language of an untutored Hindoo; to speak in that language so as to gain attention, so as to gain respect, an increasing respect for your persons, and character, and your labours: the vanity of the human heart, and the pride and self-importance which are natural to us all, if you are not on your guard, will render you less careful to lay before them, what you consider Jesus Christ as deliberately meaning. You may preach, you may say something out of the scriptures, you may say a thousand things which a poor native may regard because *you* say it, when you have not bestowed that labour, when you have not acted with that conscientiousness that is necessary for you.

A translator of the scriptures into any language, who has not a *tender conscience*, as well as learning, may corrupt the fountain, in order to subserve some sentiments and practices of his own; and it has been much the same, with many of the roman catholic missionaries, except the history of their mission contain abominable falsehood. You have need here to watch. Honestly aim at making disciples to Christ; of having them rejoice in Christ's all-sufficiency; and of having them cordially submissive to Christ's authority. Let them know honestly, let them know frequently, that the *bible* is your religion; and that you are no farther concerned to have their approbation, than you have it in consistency with the truths of that blessed word.

*Thirdly.* Equally guard against the despondency of *discourage-*

*ment* and the pride of *success*. Equally guard, my brethren, I say, against the despondency of discouragement and the pride of success in your efforts. Do not imagine when you are capable of addressing the natives in their own language, if you have been addressing them from time to time, labouring with integrity, labouring with benevolence, praying from day to day that your ministry may be blessed; do not imagine, if you have not the evidence of blessed fruits attending your labours, that therefore there is nothing to be expected, *no good* to be expected. Consider how long, perhaps yourselves, and if not yourselves, thousands around you, have sat under a gospel ministry, been educated by godly parents, and yet have grown up to full maturity, perhaps been in the decline of life, some of them, whom the Lord hath at length called, before their consciences were awakened, before their hearts were at all renewed, before they had any heart for God.

Recollect the long time, if you find it needful to recollect any such thing, the long time through which that eminent missionary Mr. Brainerd laboured without seeing any fruit of his labours, and how afterwards he saw wonderful fruit. Recollect the labours of the moravian brethren in the inhospitable climate of Greenland, before they saw any success. Don't be hasty in giving up hope.

On the other hand; supposing you should have greater *success* than at present can be expected; take care lest the carnality of your hearts, lest the natural pride of your hearts, be blown into a flame, and endanger your own peace, endanger your own comfort, endanger your usefulness to others.—There's nothing, my young friends, which it appears to me a young man labouring in the word and doctrine, has more reason to fear, than the consequences with regard to himself, of great usefulness to others. Nothing of which he should be more afraid for himself, while he prays for success. Yes, success to his ministry may be a dagger to his own happiness; and it *will* be so, where there is not the grace of God in the heart, making him watchful. O that the Lord may keep you on the right hand and on the left. We are too often ready to *sacrifice to our own net, and burn incense to our own drag*, agreeable to the language of the prophet.

Lastly, Be careful to set an example of regular and due *obedience* to the laws of the country in which you may reside, and inculcate due subordination, and good order in civil society. You go out the subjects of one whose kingdom is not of this world. You go out to teach the poor pagans, *not* what is the best system of civil government, but to explain the *laws and government* of Christ. Guard then, against meddling with political affairs of the country; for the sake of the gospel, for the sake of your own character, for the sake of the general design, guard against every thing of that kind, and endeavour by your own *example*, in all things to instruct, as

well as by your own verbal addresses. To conclude. While you labour, while you are instant in season and out of season, as far as God shall give you opportunity, be much in prayer for the energy of the Holy Spirit to rest upon *your own* hearts. Your own souls are first to be considered. Never forget that. If you have the life of religion flourishing in your souls, according to the gifts which God has given you, you will not be had missionaries. No man was ever remarkably defective as a pastor of a church, if he had spiritual gifts, qualifying him at all for such an office, while lively in his soul towards God. It is declension in godliness, or the entire want of godliness, that lies at the foundation of many things that are terribly evil among preachers of the gospel. Pray then, my friends; that the influences of the spirit of God may so abide upon your hearts; attending his truth, so influence your tempers; and your conduct; and so attend your ministerial labours, when capable of labouring among the poor natives, as to render you holy, happy, honourable, useful. O that this may be the case, and that you may have *the mark of the prize of your high calling*, much in your view; that you may have *the finishing of your course with joy*, constantly in view; that you may have the solemn engagement upon which you have entered previous to your coming to the metropolis, much in remembrance. The vows of God are upon you. You have devoted yourselves, not to the situation of an *hermit*; but you have devoted yourselves, to what is as contrary to the natural disposition of the human heart; as *that is to modern practice among protestants*.

May then those vows of God which were upon you, before I saw you, may those determinations which you have formed, and those exhortations which have been given you; be so recollected, and so operate upon your hearts and on your lives; that you may glorify God in your services, and in your sufferings; if you *must* suffer; (and you will have many things to try you, you may depend upon it,) so that Jesus Christ as your helper; Jesus Christ as having promised to be with his ministers to the end of the world; may be unspeakably precious to you. And may this congregation; may I myself; may my christian brethren in the ministry, and all that know you; being struck with the importance of your engagement; the honourableness of your engagement, and the arduousness of it; daily pray, earnestly pray; my brethren and friends pray for these our young brethren. They have need of your prayers much more than they see at present. I am confident they don't see half the difficulties with which they will meet. Pray for them, not only now, but daily. And may their prayers, with yours and mine mingle at the throne of grace, from time to time, and be heard and answered for Christ's sake, Amen.

*Remarks on the Apocalyptical Churches.*

## III. PERGAMOS. IV. THYATIRA.

Pergamos or Pergamum lies about 60 miles north of Smyrna. Its great ornament was the royal library, which was said to contain 200, 000 volumes. It was the residence of the Attaiic Kings, and metropolis of Hellespontic Mysia. The Membranæ Pergamenæ, or Parchment, was first invented there. Whilst History informs us it was the residence of the Attali, the Scriptures declare it was the "seat of Satan." No wonder that the "faithful Antipas" should suffer martyrdom at such a place. What an honour to his character that he dare attack the enemy in his very seat! Wherefore, though unknown in *history*, the divine Saviour, from his throne, makes mention of his servant, and enrols him among his worthies. But the church at Pergamos is gone. Sin! Nicolaitan sin hath ruined it. The Cathedral is buried in rubbish. Santa Sophia is become a Turkish Mosque and daily prophaned with the blasphemies of Mahomet; one edifice for christian worship only remaineth, and there are about 12 families who call themselves christians, who are abject slaves to the Turks.

Thyatira lies about 48 miles south east of Pergamos. It was situated on a fruitful plain 18 miles broad, covered with grain and plantations, and called by the Turks *Akissat* from the quantity of white marble found there. But he, *whose eyes are as a flame of fire, and whose feet are like pure brass*, could not endure her pollutions, and therefore her glory is departed. There are a few remarkable inscriptions upon marble, which are all that is left of her former splendour. Not a vestige of any place of christian worship can be found. The present houses are mere huts, built of earth and turfdried in the sun, and there are 8 Mosques to the honour of Mahomet. Thyatira is renowned in History for the piety and infamy of two females. Lydia, whose heart the Lord opened: and Helena, the concubine of Simon Magus. (probably the Jezebel mentioned in *Rev.* ii, 20.)

As the sins of Pergamos and Thyatira are of a similar description, we have placed them together in our remarks. They are charged with fornication and eating at idolatrous feasts; which the Apostles had expressly forbidden. These feasts were revels of the most debauched kind. Public prostitution at those seasons was considered as a kind of virtue. The Nicolaitans taught the doctrine of Ealaam, and their names signify a conqueror, only in different languages. There is no certain evidence that Nicolas the deacon was the author of this sect. Simon Magus, after the thunder of the Apostle's short lecture had subsided, renewed his enmity, and with his Helena,

warmly opposed the Apostles; broaching the impure doctrine of the Gnostics and Nicolaitans.

There appears a strong resemblance in the sentiments of those people to our modern antinomians. They were under no law, and of course could not sin. Male and female particularly objected to the law of Moses, and used as our modern antinomians do, strange epithets concerning it. There appears very little difference in the practice of the antinomians of our own time, excepting that of eating things offered unto idols: but if there were feasts of that kind now celebrated, you would doubtless see them act their part with oriental exactness. Those of Thyatira called themselves Gnostics, because they took upon themselves to know and teach more than others. *They* were the knowing ones. And have not the present race of antinomians called themselves the discerning few? Have they not claimed the power of judging as Gnostics, as if *they* alone possessed a spirit of discernment between truth and error? They have collected, as in a focus, the knowledge of the Supreme Being. But the likeness is no less correct in the disposition to fornication and adultery. Here they approximate to an exactness not to be disputed. There have been awful instances of Professors falling into other sins, but of all snares, this has been the most fatal. Many a strong man has been slain by her. Drunkenness has slain its thousands, but Fornication its tens of thousands. The one leads to the solitary cell of a pot-house, but the steps of the other take hold on hell. What destroyed the Sechemites? *Shall they deal with our sister as with an harlot?* What slew 24,000 Israelites in one day in the plains of Moab? Not Balak, not Balaam, he was constrained to bless. But by his wicked counsel, he taught Balak *to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.* What destroyed 40,000 Israelites in two days, and 25,000 Benjamites in one day, and thus sacrificed 65,000 souls in three days? The answer is, *Fornication!* What reduced the man that could carry away the gates of Gaza, to appear bound for the amusement of his enemies at an idolatrous feast? What stained the character of the man after God's own heart? What cast a shade over the glories of Solomon, and consigned him to the unknown world with such a character that his best friends can scarcely tell where he is gone? Even *him* did outlandish women cause to sin. Where is Babylon? She stood till Belsbazzar's *Harlots* defiled the sacred vessels of God's holy temple. *Then*, that same hour, it was written in unknown, but fatal characters, *Thou art weighed in the balance, and found wanting.* Where are the cities of the plain? Where the churches of Asia? What do you hear pleasant of Corinth after the detail of the incestuous person? What is Corinth now in a religious view? What destroyed Hannibal's army that could weather the Alps? What bound up the energies of a Cæsar? What



overpowered the warlike Antony? What has degraded the character of Princes, and made Orators speechless? Have not all these fallen—fallen through the sin that ruined Pergamos and Thyatira? The same sins, in all ages, will produce the same effects. *Let him that hath ears to hear, hear what the Spirit saith unto the Churches; for they are ruled by him that searcheth the heart and trieth the reins, and they shall receive according to their works.*

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### *On Reproof.*

*As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovee upon an obedient ear. Prov. xxv, 12.*

The duties of Christians to each other are various, and more especially of such as are members of the same christian church. Without any design to diminish the importance of others, allow me to call the attention of my brethren to that branch of christian love that is to be manifested in dispensing occasional reproof. The duty itself supposes that we are in a state of imperfection and liable to err, and it is one of the great benefits of the social order of evangelical churches to make a provision against it. And to neglect, or find fault with such an institution, is a degree of rebellion against our sovereign, and a practical inattention to the welfare of our brethren and the prosperity of religion. It may also be safely asserted that he who is disaffected to this ordinance, and dislikes reproof, gives too much reason to suspect his sincerity when he prays that God would *search and try him*, and *know his thoughts and his heart*; since reproof is one of those means of discovery, by which He is pleased to reveal to us our errors, and bring home our follies to our hearts. But those who profit by this exercise of christian friendship, when exercised towards them by others, may be considered as in some degree prepared to exercise it *profitably* themselves, when proper occasion shall occur.

Parents and Masters, who preside in families, Ministers in preaching the Gospel, and pastors of Churches, are, and so ought all to be, reprovers in their places. But that of which I now treat is occasional reproof, which belongs to the brethren in their social state. *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil.* It is indeed desirable that the reprovee be a *righteous* man, not only by profession, but also in deed and in truth. Men of doubtful character, or sullied reputation, rarely do good by reproof. The snuffers of the sanctuary were to be of pure gold. Our blessed Master clearly shews how indecorously reproof must flow from the lips of such persons; *and why beholdest thou the mote which is in thy brother's eye, but considerest not the beam*

*which is in thine own eye?* And is not this the case when the slothful reproves his wasteful and extravagant brother? (*Prov. xviii, 9.*) And in many other instances, the old proverb recurs to every reflecting mind, *Physician heal thyself.* It may also be observed that none but a righteous man is likely to undertake this work on proper principles, or engage in it in a proper spirit. Yet we should always pay more regard to the matter, than to the character or manner of the reprover. For He who caused the dumbass to speak and reprove the madness of the prophet, may in his wise and good providence, to humble us the more, send a wicked man to reprove us. And in such cases, if we be really guilty, we ought to avail ourselves of the reproof by repentance and reformation: and if innocent of the charge, we may improve it in grateful thankfulness to God for his grace; and in the exercise both of caution and fervent prayer to Him, to cleanse us both from secret and presumptuous sins. An established believer, and a truly learned disciple of Jesus turns all events to his Master's honour and his own advantage.

There are many verbal expressions of love to our brethren beside this, not only are we to pray much for them, to speak to them in friendship and affection, to speak of them with tenderness and respect: but we may have often occasion to admonish and exhort them to diligence, industry, perseverance, and patient continuance in well doing. That which is the peculiar object of reproof is called sin, transgression, being overtaken in a fault. See *Lev. xix, 17. Matt. xviii, 15. Gal. vi, 1. 1 Thess. v, 14.* It must be something against the word of God, and prohibited by it.

As the citizen of zion is no detractor, nor evil doer, so neither will he hastily or lightly take up a report against his brother, *Psal. xv.* Common reports against religious characters often originate in malice and misrepresentation. When such are heard, we should not circulate the report, but fully enquire into it; and if true, labour to bring the person to repentance, and if false to contradict it. Those who circulate scandalous reports, without enquiry, cannot be concerned for the real welfare of their Master's cause. I scarcely ever knew persons, when enquired of concerning what they were innocent of, but were ready to give satisfaction and clear up their innocence; nor do I know of an instance in which the person accused refused this, having neither grace to confess, nor impudence enough totally to deny, that did not eventually give ample proof of guilt. Those who have *left off to be wise and do good*, are generally left of God to proceed from evil to worse, and *flatter themselves in their own eyes till their iniquity be found hateful.* *Psal. xxxvi. 2.*

In giving reproof it is requisite—First, That we labour to mortify and lay aside all anger and irascible passions, unreasonable jealousy and revenge. Secondly, put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffer-

ing, and forbearance. Thirdly, gird ourselves with sacred armour from the directions and examples recorded in the word of God.

But one great matter yet remains to be considered, namely, *How reproof is, and ought to be received, so as to satisfy our brethren, profit our own souls, and bring honour to our God and Saviour.*

First, We should attend to the matter of it, whether that for which we are reprov'd be true or false. And if our consciences have any light from the word, they will either excuse or accuse, acquit or condemn us, as the fact shall be. For nothing that is good in us, nay nothing but corrupt affections, pride, and passion, can either stifle or withstand a just reproof, or prevent our hearts from yielding to it. Now,

1. The fact may be true, and yet the thing not evil, but what is our duty to practice. Elias sharply reprov'd David for his enquiries, 1 Sam. xvii, and David mildly replied, *is there not a cause?* Peter began to rebuke our Lord for speaking of the doctrine of the cross, *Matt.* xvi. 21. In such cases we must not be offended, but explain, clear up the matter, and improve the trial to salutary purposes and holy ends.

2. We may be reprov'd for what is false, as to the fact. In this case let us not fly in a passion, nor suffer ourselves to be transported into folly. Consider under what circumstances it is now brought forward. If the reprov'er took it up through mistake or ignorance, we should not only pity but more fully inform him. If he brought it forward from public report, we should be thankful to him for bringing it to our ears; take christian methods to vindicate our character, when the credit of religion requires it, and live down the reproach of it. This is no hard matter to an upright man. It is easier to live down the reproach of the greatest sin, falsely charged on us, than to live a day under the guilt of the least. If it respects something which our inadvertence has given occasion to, and is misconstrued, it should teach us more circumspection for the future. In short, in every case, in which we have reason to conclude our reprov'er acted from love, we should be thankful to him, and return the kindness. And if we have the clearest conviction of innocence, we may improve every such reproof to good purposes. Perhaps the reproof may bring to remembrance some secret evil, unrepented of. In such cases, we shall have reason to be penitent and thankful, and admire the goodness of God, who suffered us to be reprov'd for what the shield of innocence covers, to bring us to repentance for what our own folly and depravity concealed.

3. But when the subject about which we are reprov'd is matter of fact, whether it be about such things as through ignorance, conformity to the worldly customs and manners of the age, we have blamefully lived in, or something very scandalous and pernicious, we ought to receive it as a proof of his love; to put out all evil counsellors; to

humble ourselves in the dust for it; to repent truly of it; to seek for mercy to forgive us, and for Grace to enable us to put it quite away, and fortify our Spirits against it for the future. Gratitude and contrition, love to the reprover, and caution and watchfulness will be the fruits of receiving reproof aright.

To induce us to receive reproof in such a spirit, let us recollect, that without clear evidence to the contrary, we should consider reproof as the special fruit of holy love; *Prov.* xxvii. 6. and that every member of a congregational church comes under express and positive obligation, at their first reception, to give and receive reproof; for many are now in heaven whose first steps of retreat from the broad way, were brought about by means of faithful reproof. Let us live in the daily mortification of those evil dispositions which misconstrue and abuse reproof; *Prov.* ix, 7, 8. remembering whatever be the intention of our reprover, the reproof is an appointment of God for our good; and if we are not bettered, we make ourselves much worse, *Prov.* xxix. 1. 1 *Sam.* iii. 25. 2 *Chron.* xxxvi. 16—21. 2. Let us therefore be much conversant in those reproofs contained in the word of God, and not only give our reproving brethren a calm and patient hearing, but betake ourselves to the word of God, and renew our acquaintance with it upon the subject on which we are reproofed, living under a constant sense of our weakness and liability to err while in this world; in which God hath appointed that a christian overtaken in a fault, should be restored by the affectionate reproof of his brethren.

LEUCONOMOS.

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### *My Soul and my Saviour.*

*Behold thy King cometh unto thee*——He comes, as often as his word is preached. Ah! oughtest thou not rather to repair to him, on whose grace thou art every moment dependant? But if thy Saviour had waited for thee to seek to him first, thou hadst perished everlastingly. To prevent this, thy Redeemer hastens to thy help in his blessed gospel, he runs to thee, and bestows his richest mercy. Like an affectionate bridegroom he comes to disclose the affections of his heart; no shepherd ever cherished the bereaved lamb with tenderness equal to that with which thy Saviour administers to thy heart the consolations of his grace. So comes thy Saviour as the parent bird expanding her wings for the protection of her callow brood. As the physician of Gilead he comes to administer to thee that heavenly balm which was collected from his mortal wounds. Surely, my soul, thou shouldst be cheerful in the presence of the heavenly guest. He brings with him the light of heaven to dispel thy darkness. He is the life and will wrench thee from the

hold of death. With him comes joy, to cheer thee in thy heaviest hours. He comes thy protector, and as a wall of fire, he will compass thee about, that no enemy shall wound thee to thy hurt. Heaven as it were, comes with him, and its blessedness accompanies his manifestations.

Oughtest thou not to leap for joy, on receiving the intelligence, *Behold thy king cometh unto thee?* O my Saviour, my God, my King, even so, come Lord Jesus. Well may the news fill thee with astonishment! Who is this heavenly visitor? and what art thou! He is the holiest of the holy, but thou art guilty and vile. He is altogether lovely, but see how loathsome sin hath made thee! He is rich, but how poor art thou! He is ALL, thou art nothing. O my Saviour, *whence is this, that my Lord cometh unto me?* Ah Lord! *I am not worthy that thou shouldst come under my roof.*—He comes to thee, my soul, not to angels, for they need no pardon, not to devils, for he has not redeemed them. He comes to thee, with all his heavenly treasures, because he is resolved to be wholly thine. Come then, thou blessed Jesus, for nothing short of thee can satisfy my large desires.

W. H. R.

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### *Females exhorted to aid Missionary exertions.*

“And here let me remind *Females* how much they owe in Society to the diffusion of gospel light, and let me thereby attempt to stimulate them to employ their influence in diffusing its healing beams. Could you behold the cruel slavery of your own sex in Heathen nations, I should scarcely need any other argument with you. When a Missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears,—“I wish to God, Father, I wish to God, that my mother had by my death prevented the distress I endure, and have yet to endure as long as I live. Consider, Father, our deplorable condition. Our husbands go to hunt, and trouble themselves no farther. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden: we return with the burden of our children; and, though tired with a long march, are not permitted to sleep; but must labour the whole night, in grinding maize to make ehica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we shew to our female children equal to that of relieving them from such oppres-

sion, more bitter a thousand times than death? I say again, would to God that my mother had put *me* under ground the moment I was born!" The preacher goes on, "Observe, this was not a peculiar case, but a national custom. Ah, how remote from that which the benevolent and sympathizing genius of the gospel, we would introduce among them, recommends!—Look again at another national custom which to this day brings a widow, after having just closed the eyes of her husband, to be burnt to ashes at his funeral!—30,000 say some, 50,000 say others, of such victims perish annually in the East Indies." *CECIL'S Sermon.*

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*Anecdote of Lord Bacon.*

When the French ambassador visited the illustrious BACON in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels, of whom we hear and read much, but have not the pleasure of seeing them."—The reply was the sentiment of a philosopher, and language not unworthy of a Christian—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

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*Anecdote and Saying of Dr. Gill.*

When Dr. Gill first wrote against Dr. Taylor, some friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem, and of course, subscriptions, of some wealthy persons who were Taylor's friends. 'Do not tell me of losing,' said Gill; 'I value nothing in comparison of gospel truths. I am not afraid to be poor.'

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'Let it be observed, that Christ's active obedience to the law for us, and in our room and stead, does not exempt us from personal obedience to it; any more than his sufferings and death exempt us from a corporal death, or suffering for his sake. It is true, indeed we do not suffer and die, in the sense he did; to satisfy justice and atone for sin: so neither do we yield obedience to the law, in order to obtain eternal life by it. By Christ's obedience for us, we are exempted from obedience to the law, in this sense; but not from obedience to it, as a rule of walk and conversation, by which we may glorify God, and express our thankfulness to him for his abundant mercies.'

## Obituary.

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### REV. THOMAS WILLIAMS.

The Subject of the present article will doubtless be recollected by many, from the circumstance of his having applied to the different dissenting congregations in town and country for assistance while building the meeting-house at Eastcombs. Mr. Thomas Williams was born in the city of Norwich in the year 1757. When he was about 17 years of age he received his first religious impressions under a sermon preached by the Rev. Mr. Glasscot, an excellent preacher, then in the connection of the late pious and very worthy Lady Huntingdon. After some time, the people in that connection judging that Mr. Williams had ministerial gifts, he was admitted into her Ladyship's college at Trevecca, where he continued the usual time, and was afterwards employed as an itinerant preacher among her societies, till 1784; when being convinced it was his duty to submit to the ordinance of baptism according to the original mode of administration, he was baptized by Mr. Booker, of Wevelsfield, and joined the church there. Immediately after, he had an invitation from a baptist church at Smarden, in Kent, where he continued about 13 months, and was made useful to the conversion of many souls. After this he had a call from the baptist church at Ogden, in Lancashire, which he accepted and was ordained, Nov. 1, 1786. Mr. Crabtree, of Bradford in Yorkshire, gave the charge from 1 *Timothy*, iv, 6. Mr. Ashworth preached to the people from *Philippians* 1, 27. He continued there

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till the year 1788, when he removed to Dudley, in Worcestershire, in consequence of receiving an invitation from the baptist church in that town. He was married in the year 1789. Mrs. Williams was a member of the baptist church at Dudley, and survives to lament his loss. After having resided there about 7 years, and seeing no probability of much usefulness there, he removed to Westmancoat, near Tewkesbury, in Gloucestershire. While there, he was called in providence to exchange with the late Mr. Winter of Painswick. During the week he preached at Stroud and several adjacent places, at which time he received many invitations to pay them another visit, which he did soon after. A few christian friends prevailed upon him to go and preach at Eastcombs on June 4, 1799. Great numbers came to hear him, and were very solicitous for him to come again; which he repeatedly did, and it pleased God to impress the minds of many with their lost condition. At length, they requested that he would come and dwell among them, and from the prospect of usefulness, (not being happy with the people at Westmancoat) he complied with their earnest solicitations. After a trial of near six months, such were the multitudes that came to hear, that it was thought absolutely necessary to erect a House for their assembling to worship God. This was meditated on with much anxiety. As soon as the intention was suggested, many respectable friends of different congregations, offered to assist with money, and that very generously; and the Clothiers

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in that Neighbourhood, who never intended to go to the place themselves, gave liberally, for the sake of civilizing and moralizing the people who worked for them. The foundation of the present meeting house was laid the 22nd of May, 1800; it is about 46 feet by 20, within, having three large galleries.

The church at his decease consisted of 54 members, and the congregation about 500. There were a considerable number waiting for an opportunity to follow their Lord, who have since been added.

Mr. Williams usually preached six times a week, four times in the meeting house, and the rest in neighbouring villages; and it is generally believed he died a martyr in his Master's cause, being worn out with the great exertions he made in travelling thro' the country, (mostly on foot) to collect money for building a house for God, with much anxiety of mind, and preaching very frequently both at home and abroad. For the last 5 years he was subject to pain and sickness in the stomach. On February 19, 1805, he was seized with a violent vomiting of blood, three or four times successively in the same day, when his family and friends expected him to die in a short time; but the Lord was better to them than their fears, for he had a good night's rest, and the next morning was so far revived as to be able to preach a short sermon, being fast day. This made him ill for the rest of the day, on the morrow he was somewhat better, but on the 23rd of the same month he experienced a return of the disorder. A Physician was sent for, who pronounced his case dangerous, saying that a blood vessel was ruptured. To make use of Mr. Williams's own words on this occasion, "it was a

blessed affliction, because of the sweet manifestations of divine love to his Soul." One night, in particular, he could not sleep his Soul was so full of Joy. His wife considered it as a presage of his speedy dissolution; but it pleased his Lord to restore him, and in six weeks he was enabled to begin his labours again. But since that affliction he never regained his former strength. About 5 or 6 months after his recovery he had a paralytic stroke, which a little affected his speech; which, though not very evident to others, was painful to himself. Yet in other respects he was much better till the latter end of November, when on the Lord's-day morning he preached from. 2 Cor. iii, 18; intending to conclude the subject in the afternoon. But he went thro' the first service with great difficulty, became much worse, and about the middle of December fell into a lethargic sleep from Tuesday till Friday morning, only opening his eyes at intervals for a moment or two, when spoken to; and when any asked him how he did, he would say, "Just at home," or "almost at heaven." Once he said, "I shall soon join the blessed spirits above, who are singing the high praises of Christ, I long to be gone,

Come death and some celestial band,  
And bear my soul away."

To all appearance, he was nearly gone then, but his family and friends could not give him up. They therefore held a meeting for prayer on Thursday night, when numbers of the people attended, and many fervent petitions were offered up, which the Lord heard and answered. At 3 o'clock next morning he awoke out of his sleep much better, continued to gain a little strength, and on the 3rd of January, was a-



ble to go into the meeting and bury a corpse. On the Lord's day following, after the afternoon service, he spoke at the interment of a member of the church, and told the people, if he were no worse, he intended to improve the providence by preaching a short sermon the next Lord's-day. But the Lord had otherwise designed. He was not so well then as he had been, having a dull pain in his head, which had been removed before by a blister; but on applying the same again, it answered no purpose. He said the pain was nothing but what he could well bear and walk about with. During his illness he felt a peculiar sweetness in those words, *Having a desire to depart and to be with Christ, which is far better, and I know in whom I have believed, &c.* On Friday morning as he lay in bed, his wife looking on him; thought he appeared worse, and asked him if he was not so; he replied, "not that he knew of, the pain was not quite removed," and added, "that he had been meditating on death, and thought it at no very great distance; the nearer the better, for he longed to be gone." He blessed the Lord that he should die in the cause of Christ, and prayed that he might not outlive his usefulness. The conversation continued for some time, he afterwards came down stairs, ate his breakfast as well as usual, and also his dinner; but in about half an hour after, he had another paralytic stroke, which took away his speech; on which his wife said to him, "it is your heavenly Father," to this he signified his assent. She then asked him how his mind was? to which he lifted up his hand as a token of his being happy, in a few minutes, he had another stroke, and about 2 o'clock next morning his triumph-

ant spirit took its flight to receive the plaudit of, *Well done good and faithful servant, enter thou into the joy of thy Lord.*

He was interred in a vault in the meeting house. Mr. Winterbottom, of Shortwood, delivered an excellent and appropriate discourse upon the occasion, from 1 Cor. iv, 14, 15. and Mr. Williams, of Kingstanley spoke at the interment.

It might be truly said respecting Mr. Williams that he was a man of a noble, active spirit, his great delight and excellency lay in preaching for the conviction and awakening of sinners, in which God wonderfully blessed him, being made useful to numbers, both in his stated and occasional labours; and when confined to his bed, he particularly desired several of his unconverted neighbours to be called in, that he might speak to them concerning their immortal souls; observing that a word dropt from the lips of a dying man might leave a lasting impression on their minds. He very affectionately addressed himself to a female attendant, reminding her of the privileges she enjoyed of attending the public means of grace, and the awful consequences of dying without an interest in Christ, from under the sound of the gospel. He told her he loved her soul, and that he hoped there would not be a separation at the great and last day, and the Lord was pleased to bless it to the conversion of her soul, and she now stands an honourable member of the church. It was none of the least of his qualifications for the ministerial work, that he knew how to behave himself in the church of Christ in regard to that discipline which is so necessary to christian societies. Whenever under the painful necessity of giving

reproof, it was done with the greatest tenderness and affection, and in the spirit of meekness and love. He used every effort to cultivate peace and brotherly affection in that church which, under God, he had been the means of planting. As a spiritual father, he loved them, prayed for, and pitied them, in all their afflictions; in fact, he wept with them that wept, and rejoiced with them that rejoiced. His zeal for the glory of God and the good of souls carried him thro' every difficulty, he laboured in season and out of season; his preaching was plain, familiar, and affectionate; he would in the most affecting language invite poor sinners to Christ, and he not only laboured in the pulpit, but took every opportunity to speak for God, and warn the sinner. He was faithful in telling his neighbours and all around him, the awful state they were in when out of Christ, adding that if they knew the enjoyment a christian had in a moment of communion with God, they would gladly leave the service of the devil and enlist in the cause of the Redeemer. He sincerely loved the poor, and sympathized with them in their distress, and often said his soul pitied them that were unconverted, as having so much misery here, and no well grounded hope of being delivered from eternal misery hereafter: he used every possible means to bring them under the word, and provided comfortable accommodations for them to sit and hear. He left the church in the greatest peace among themselves and in a prosperous condition.

### Mrs. ESTHER DANDO.

When a child she was of a sprightly disposition, quick to learn, and possessed of a strong memory to retain. Her first serious impression that was prevailing and abiding, was about the age of 21, soon after she was first married. \* She had before experienced many strong convictions and some comfortable drawings; but they were always stifled, or the soft principle succeeded by a legal self-righteous spirit. Being of high church sentiments, she thought true religion was confined to the establishment, and like many before her, she despised others: for she was honest and serious according to her views. She kept her weeks-preparation book, read it much, and abstained from meat some days before receiving the sacrament; making a point also of attending only the ministry of those clergymen who were most moral. She could scarcely think there could be salvation out of the established church, for she thought and often expressed herself, "How can it be possible that shoe-makers, weavers, butchers, captains of ships, &c. can know the way of salvation, not having had a university education? No, no, I won't believe it!" However, she had at this time a valuable friend, a serious good woman, Mrs. Brabham, who being on very intimate terms with her, earnestly wished to bring her under the gospel. Captain Joss being then newly arrived at Bristol, Mrs. B. invited her to come to the tabernacle to hear a captain of a ship preach. "No," replied she, "don't tell me of your tabernacles, and captains, and tradesmen; I can't

\* Her name then was Shipway, and it was to her, on her Baptism afterwards, that the late Mr. Winter addressed the Letters mentioned by Mr. Jay in his life of Mr. Winter; there printed by mistake Mr. Shipway.

bear them." "My dear Mrs. S." said Mrs. B. "have you not often expressed your love to me as a friend, tho' you don't love my religion? So then, from mere friendship let me beg of you to go once with me and hear." "I do love you as a friend," replied Mrs. S. "but I can't bear the thought of being seen at your conventicles! I would not have it be known, on any account, that I had been at your tabernacle!" Mrs. B. perceived she had gained a little ground, and therefore added "I am not going to make you a methodist, but as a friend I must intreat, nay I will not be denied, you will go with me next evening; and you need not fear being noticed on a week evening." Mrs. B. obtained her wish thus far. But with what fear did Mrs. S. accompany her in the way, looking about at every turning to see if any observed her! On their arrival at the place, it was full, so that they could not get within hearing. However, being so near, Mrs. S. obtained a pretty full glance at the tabernacle, and of the people there assembled. She was struck with the respectability of its appearance, and instead of being *observed* became the *Observer* of many respectable persons and stiff church people then in the place, who till then, she had thought would have disdained to come near the polluted spot! Her prejudice was now broken down, and she concluded she had been unreasonable in her censure and hatred of a people who now commanded her respect. She therefore determined to come with her friend the next sunday morning early. She did so, and being seated, even before the worship commenced, her heart began to feel. Her own expressions will best illustrate this. Looking especially

at the more serious part of the congregation, she thought in her meditation, "Are these the people I have maintained such prejudice and hatred against, and loaded with all manner of reproach? These are the people of God, the saints of the Most High! Will not a holy God resent those foul aspersions I have cast upon his favourites? can he ever forgive such daring affronts? I feel such a reverence for them I could now bow down at their feet and ask forgiveness of each of them, as well as of God, whose servants they are." The hand of God was in this soliloquy, which proved a wonderful preparation for what followed. Mr. Joss was led to treat of the deep depravity of the human heart, and to shew the spite and enmity there was in it against the people and ways of God. She was sitting as a poor trembling criminal before the worship began, as not worthy to look the people of God in the face: but how were her fears aggravated when this fresh conviction came from the minister and darted upon her mind like lightning from heaven! She now lamented and wept secretly, saying, "what shall I do? O what shall I do?" "I did think Mrs. B. had been a real friend, but I see how it is; she being one of the Lord's people, and knowing my bitter enmity, she, and Mrs. Ashbourn have been to this great man of God and told him of all my spite, and malice, and hard speeches, against the saints and against this place! What shall I do? What shall I do?" Her fears ran so high that she trembled for what would be the conclusion, thinking she might be detained and brought before the minister. When she obtained a merciful escape, as she thought, she accused Mrs. B.

with a breach of friendship, in forming a conspiracy with Mrs. Ashbourn to go and tell this messenger from God about all her wickedness and spite against his people and his ways. But how was she surprized and astonished—it was almost like life from the dead to her—when they assured her they had not spoken a word about her. Soon after this the Lord was pleased to manifest his pardoning mercy to her soul, and she was enabled to walk in the light of his countenance.

She had been married about two years before this change; and being now called and her husband left, it made a division between them. He could not help shewing *his* spite to *her*, as she had formerly done to good people at large. By this opposition her path was sometimes made very rugged, altho' they had no family. This opposition, however, drove her to the Lord, and the use of the means of grace, altho' she ran great hazard of her husband's high resentment. But she had very great love and regard for him, and did every thing in her power to make him comfortable. She pitied and prayed for him, and could not help sympathizing with him in his hard lot, as she used to say in pleasantry, that he should have a young wife, whom he dearly loved, so soon spoiled (as he might think) with her religion.

Mercifully preserved from outward sin in her life and conversation, she yet lived under a deep sense of her spiritual poverty, sinfulness and depravity; which at times brought on great distress, and led her almost to the borders of despair. But in general the Lord dealt kindly and tenderly with her. In one of these low dejected frames she obtained great relief on reading, in Stafford's

Sermons, a quotation from Hervey's dialogues, in a note, "But there is a Righteousness, blessed be divine grace, spotlessly pure, and consummately excellent; a Righteousness which answers all that the Creator requires, and supplies all that the creature needs."

"On this occasion," she said, "I was enabled to embrace Christ as *my righteousness and strength*. Never was a more effectual balm applied to a wound, or cordial to drooping spirits, than these words proved to my soul." Many instances subsequently manifested her steady faith, and firm reliance on, and union with Christ. Blessed with a retentive memory; with what soft and pleasing eloquence would she repeat hymns and devotional poetry, especially a lyric of Dr. Watts's intitled "converse with Christ;" modestly and unaffectedly appropriating the sentiments it expresses. Her second husband writes, "In our pleasing excursions in the fields, she has many times repeated it at my request, and her manner, at every fresh rehearsal, made the tear rise in my eye. In these instances, and many others, she was truly an *helper of my joy*. He adds, "While I make mention of her faith unfeigned, being built on the *sure foundation*, disclaiming all dependance on her own righteousness, (the deficiencies and defilements of which she would often lament) I record with pleasure that out of a *feeling LOVE* she had to Christ, as her redeeming Lord and justifying righteousness, she abounded in every good work; as a numerous family, branched out into several connections, can witness. The religious people, of every denomination in Bristol, well remember her aid in contributing to their many benevolent institutions; and, till very lately, her

manual exertions on their behalf, (like Dorcas) making garments for some of the schools. But her chief excellence lay in visiting the poor, especially those relieved by an institution called the Misericordia, and the lying-in charity. To her unassuming benevolence and pious zeal on these occasions, a numerous class spontaneously and unaffectedly bear their testimony. On a small scale, in a humble measure, the commendations of the *virtuous woman*, *Prov.* xxxi, might be applied, but I only claim the concluding sentence, *let her own works praise her in the gates.*

“The concluding scene was briefly this. On Lord’s day morning, May 14th, she received the Lord’s supper at the tabernacle. In the afternoon at tea, she read the account of Mr. Gummersal, contained in the evangelical magazine, (who after reading with his family, repeated *Matt.* xxiv, 44—said he hoped it would be so with him—retired to bed—soon after said to his wife, ‘my dear, [feel something like a spasm,’ and, reclining his head on her bosom, silently passed away.’) We then, as usual went to Broad street. In the midst of worship it began to lighten a few vivid flashes. This rarely failed to agitate her spirits, and fearing a heavy storm was coming on, as soon as the congregation were dismissed, she appeared rather in a flutter. No coach being on the stand, I persuaded her to compose herself and not be in haste, and she walked tolerably well till within 60 or 80 yards of our door, when she bore heavy on my arm, said ‘I am faint,’ stopped, and audibly addressed Jesus. Our servants now came to her assistance, and on arriving in the house, she said ‘sofa, sofa,’ we sat her on the sofa;

she said, ‘fan,’ we gave place for air and fanned her. With our help she gathered up her feet on the sofa, like Jacob. Pillows being placed for her support, I asked if she could speak, but received no answer; I enquired if she knew me, an attendant said she faltered out ‘yes.’ This was her last word, and like Mr. G. of whom we read 3 hours before, she silently passed away! It was the 66th year of her age.”

This narrative suggests many important reflections; our limits permit us only to select a few.

1. The example of Mrs. B. is worthy the imitation of every christian, and sanctioned by the practice of the first disciples of our Lord, *John* i, 41—46. let every believing reader go and do likewise.
2. Worshipping assemblies should be serious and devout in their very appearance. The undevotional aspect which some assume in the house of God, produces an effect on spectators very far from reverence or respect.
3. Whatever method may be taken to relieve a true penitent, or to produce a holy walk to the glory of God; the *one thing needful* for such purposes can only be found in the justifying righteousness of Christ. This supplies the *great want* of a sinner, and turns him to God unreservedly, with all his heart, and soul, and confidence; and thus becomes the vital spring of a holy life. Wicked persons, thro’ their sensuality and self-righteousness, may abuse the notion *they* have of this grace; but the gracious soul, like Mrs. D, is thereby led to *feel* sin to be the worst of evils, full of misery and degradation—to hate, abhor, and watch against it. Every one living on Christ by faith, and rejoicing in his righteousness and strength, will thus glorify God in

a holy and benevolent walk. If any one professes to follow Christ, and has no such evidence in a life of conformity to his precepts, we may say, "Behold a cheat." *By their fruits ye shall know them.*

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### MRS. SARAH BENNING.

Wednesday, April 26, died at Tring, in Hertfordshire, aged 96 years, Mrs. Sarah Benning. She was born the year before George the first came to the throne, was baptized when about 26 years of age, and was a highly respected member of the baptist church of Christ meeting at New Mill, near Tring, \* for about 70 years. In all this long period she was commendable for plainness, neatness, æconomy, frugality, temperance, and genuine piety; her place was regularly filled in the house of God which she loved, until quite worn out with age, she came to the grave as a shock of corn cometh

in its season. Her remains were deposited in the burying ground at New Mill the Lord's day following, after a sermon had been delivered on the occasion by Mr. Clement, from *Job viii, 1. Is there not an appointed time (warfare) to man upon earth? are not his days also like the days of an hireling.?*

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### FIVE MEMBERS

—OF THE CHURCH IN DEAN STREET.

To the Editor of the Baptist Magazine.

Dear Sir,

What I have to impart is of a painful nature; it is for the obituary. It has pleased the all-wise God to remove by death in the course of one year, five-valuable members from the church in which I have for a considerable time had the undeserved honour of presiding as pastor.

1. On May 5, 1808. MR. THOMAS SMITH senior, of Hounds-

\* Our worthy correspondent has favoured us with the following particulars relative to this church. In the early part of Mrs. Benning's religious profession the Congregation was very small, rarely exceeding 20 people; and even these dwindled away, so that the place was shut up, and the grass grew upon the unoccupied way. But afterwards 15 persons were added to them, and they were formed into a regular church, with proper officers, by Mr. Medley. Subsequent to this many additions took place under the ministry of Mr. King. He was succeeded by Mr. Blaine, (a member of Mr. Macgowan's, Devonshire Square,) whose ministerial labours commenced and closed at New Mill. He was greatly beloved, and many were added under his ministry. Our correspondent "heard him deliver his first and his last sermon, at the distance of 15 years. He preached the last Lord's day he lived; it was given out in the morning that he was coming to preach his last sermon. He sat on some straw in the bottom of a cart, in which he rode about a mile." Mr. Clement, who was called to the ministry from among them, succeeded Mr. Blaine, and has laboured with them 21 years with great success. The meeting has been several times enlarged, and they have lately erected a new stable and cart-house, sufficiently roomy to receive 20 horses and 10 or 12 carts and chaises; so many being often employed to convey the worshippers to the place. They dine in the vestry room, and have from 100 to 200 at the prayer meeting after dinner. They have considerably increased in the last 2 years, and more are waiting, with this language on their lips, *we will go with you, for we have heard that God is with you.*

We remind our readers that this church is one of above 300 baptist churches in England and Wales not included in any association.

ditch, a well known and well respected character. He was a good man, a praying man, a spiritually-minded man. He had clear views of gospel truth: in doctrine he shewed uncorruptness, gravity, sincerity, sound speech that cannot be condemned—the truth was in him, and he walked in the truth. He lived honourable and died happy. I attended his interment in Bunhill fields May 13, and Lord's day following preached a funeral discourse from *Job v, 26*; *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.*

2. October 26, 1808. MRS. HANNAH STACE, who was termed, and that very justly, a *mother in Israel*. She was a tried christian, and had often gone thro' deep waters where the floods overflowed. But she was manifestly chosen in the furnace of affliction, and refined in it; and is now introduced among the happy throng of whom it is said, *These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the lamb.* I attended her mortal remains to the grave in Bunhill fields, and the next sabbath directed the attention of the church and congregation to *Rev. xiv, 13*. *I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them.*

3. On April 12, 1809. Mr. CHARLES HERBERT, "an old disciple." For many years he was a member of the church in Carter Lane under the pastoral care of the late Dr. Gill. He remained a steady and honourable member of the church militant for upwards

of half a century. He had been totally blind above 20 years, but had enjoyed an uninterrupted state of health in other respects, till a few days before his death, when in full possession of his mental faculties, and in peace of mind, being supported by evangelical truth, he received an easy dismissal from the burden of the flesh, and was admitted to the church triumphant.

4. On April 16, 1809. MRS. SARAH TARRY, a very aged and honourable character. She was baptized by the late Dr. Gill, and stood a fellow member with Mr. Herbert. Her mind was richly furnished and greatly supported with the sublime truths of the gospel, and at her latter end she enjoyed a persuasion of the security of her state in Jesus Christ. She had been united in church fellowship nearly at the same time with Mr. Herbert, and they exchanged this life for heaven almost together, and were buried the same day. Mrs. T. at Bunhill fields, and Mr. H. in the burying ground belonging to Mazepond meeting-house. I was called upon to speak at each of their graves, and to improve their death by preaching from *2 Tim. i, 12*. *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.*

5. On May 21, 1809. Miss LLOYD, a young and valuable member; sensible and pious, truly spiritually minded, and one who walked closely with God; steadily filling up her place in the church. Prayer meetings were her delight; her soul panted after God. Her body was a long time in a declining state, but her soul was alive towards God. She was con-

fined to her bed 7 weeks, but the Lord was with her. Her conversation was animating. The enemy of souls was not suffered to harass her; she enjoyed the comforts of the Holy Ghost: he shed abroad the love of God in her heart; took of the things of Christ and shewed them unto her; and applied covenant blessings and gospel promises to her soul. She enjoyed a steady faith and confidence to the end. When asked, what was the foundation of her hope; she replied, "Not a covenant of works, but the covenant of grace, the blood and righteousness of a dear Redeemer," and added, "I have a firm and steady reliance on my covenant God and Father." Towards her latter end she was in an ecstasy. "Is this dying?" said she, "death is not a king of terrors to me." Her last words were,

Praise God from whom all blessings flow,  
Praise him above ye heavenly host,

adding, "O the precious drops of the Redeemer's blood!" she then sung three times, "Hallelujah, hallelujah, hallelujah," and immediately fell asleep in Jesus. At her request I preached her funeral sermon from Col. i, 14, *In whom we have redemption thro' his blood.*

These memoranda for your obituary afford me both pain and pleasure. I feel pain when I reflect on the loss of such valuable christians. It is (as Mr. T. Whitaker expresses in a funeral sermon for the Rev. T. Elston) "It is as a plucking up the stakes out of the hedge. The church of God is a sacred enclosure, and such as

are eminent for godliness, whether ministers or private christians, are as the stakes in the hedge, which serve to strengthen the fence and keep up the enclosure, and keep off the breaking in of that which is noxious and hurtful.

*The holy seed shall be the substance thereof.* It is a withdrawing so much stock out of the bank. The church of God is a public bank, into which every christian puts in some stock for the good of the whole: a stock of gifts and graces, a stock of prayers and services. Every one puts in less or more of these according as distributed to them. With this spiritual stock they trade for heaven, and every one enjoys the benefit of another's stock. But now take away the godly of a place, of a congregation; and it is like a rich merchant drawing so much stock from the bank: it weakens the bank, and leaves it poor and languishing." These considerations call for prayer, and I hope your readers will unite with me, *Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men.* I feel pleasure, however, mingled with the pain, when I consider my dear friends are translated from the church militant to the church triumphant, where they shall hunger no more, neither thirst any more, neither the sun light on them, nor any heat; for the lamb which is in the midst of the throne shall feed them, and God shall wipe away all tears from their eyes. I remain, yours respectfully.

London.

W. BUTTON.

*So sleep the Saints, and cease to groan,  
When Sin and Death have done their worst.  
Christ hath a Glory like his own,  
Which waits to clothe their waking dust.*



## ACCOUNT OF RELIGIOUS PUBLICATIONS.

Poetical Gleanings, *on instructive and interesting Subjects*. Selected and compiled by a Lady, Williams and Smith, and Burditt, London, 1809. Pr. 3s 6d.

Of the utility of compilation, when well executed, there can be no difference of opinion. Scrupulous selection and judicious arrangement is all that can be expected from a compiler. In the present instance, we have to thank this intelligent and good Lady both as to design and discrimination. "By presenting what is entertaining and yet instructive; what is moral without being forbidding and austere; and what is religious without being fanatical or gloomy," she gently insinuates the wisdom and piety of her design: and her discriminating taste, in the selection and arrangement of her materials, is equally and pleasingly apparent.

The superior claims of this very neatly executed volume are so sensibly stated, that we cannot refuse to quote a paragraph from the preface:

"The compiler is aware of several useful volumes of original composition, as well as several compilations of poetry of a moral tendency, already in the hands of the public; yet she thinks the present one embraces a new object. It is especially adapted to guide the taste, and form the habits of youth of both sexes; though she conceives the lovers of poetry and morality in general, even those who have attained the maturity of life, may reap benefit from this little volume. Engaged in the instruction of youth of her own sex, she has long felt the want of a little work to recommend as a

suitable companion for retirement, for the solitary walk, and for the devotion of the Sabbath. Regardless of the censures of those who never knew the pleasures of retirement and devotion, and who therefore despise them, she hopes to prevail on the docility of others, whom she is anxious to guide in the way of wisdom, virtue, and happiness."

We may now be permitted in a word to state our most decided opinion, that this Compilation is superior to any we have seen; and that, without excluding general readers and admirers of poetry, it is admirably adapted to the instruction and spiritual benefit of young people. It may be introduced therefore into religious Seminaries and Families, and with the greatest probability of success attending its perusal. The truly pleasing and modest motto shall conclude our report:—

"Mine is the task to glean through every field,  
[may yield;  
"And call the fragrant flow'r that each  
"And then for public use present the  
store  
"Revere, and if unask'd, I glean no more.

The Child's Welfare; *A funeral Sermon; containing an account of Miss Louisa Fuller, aged eleven years and four months. By John Holloway, Reading. Third edition, improved.* Burditt and Button, 6d.

In conversation with a private governess in a genteel family, we once referred to Janeway's token for children, for confirmation of an assertion we had made respecting the very early period in which

children are susceptible of religious instruction. The lady replied by a question, "do you believe that the characters there described ever had real existence?" adding, "I always regarded them as pretty instructive fictions:" alledging, among other reasons, that the events were said to have taken place either without date, or a long while ago. We are therefore glad to see a narrative of the evidences of true religion, and the support it afforded, to a child about 11 years of age at the time of her decease; bearing a recent date, from a respectable source, so that no hesitation can be made respecting its authenticity. If our recommendation has any weight, its circulation among our readers will be as extensive as there are families who see our pages.



Twenty short Discourses, adapted to Village Worship, or the Devotions of the Family. vol. 1. third edition.

Twenty short Discourses, &c. vol. 2, second edition.

Twenty short Discourses, &c. vol. 3.

Published from the manuscripts of the late Rev. B. Beddoine. A. M. Sold by Burditt, 60, Paternoster Row; 12mo. 2s each vol, *stitched*. fine 8vo. 3s each, *sewed*.

The Author of these sermons was a worthy Baptist Minister of the old School, no less remarkable for serious godliness than for clearness of thought and precision of language. These sixty Discourses are selected from a great number which he left in manuscript, having committed them to paper when preparing for his public labours; during a long course of a zealous and affectionate ministration of the gospel a-

mong a people by whom he was greatly and deservedly beloved and esteemed. Being very short, and yet comprising the marrow of a great variety of subjects, they are perhaps better adapted for acceptance and usefulness in the family than any others in the English language. We recommend them also to persons engaged in conducting Village Worship. If any of them be thought too short; after singing the hymn at its conclusion, another may be read. This, we believe, would introduce an acceptable variety into village exercises. They are also well adapted for the use of such Sunday Schools as conclude the engagements of the day with a short exercise of the kind.

We make an extract from Sermon xviii, vol 1, intitled Self-love. Text, 2 Tim. iii, 2, *Men shall be lovers of their own selves.*

Self-love may carry men out in desires after Christ. Thus, (Mark i. 37) *All men seek for thee.* Some, no doubt, from a praise-worthy principle, seeing their need of such an Instructor and Saviour. Others only that they might have their bodily diseases healed, and wants supplied. John vi. 26. *Verily, verily, I say unto you; ye seek me no because ye saw the miracles, but because ye did eat of the loaves, and were filled.* It was self-love in both; but a commendable principle in the one, a base and ignoble one in the other. Thus many would partake of Christ's benefits, who reject his government; receive glory from him, but give no glory to him; he saved by him from that wrath which they fear, but not from those sins which they love; justified by his righteousness, but not conformed to his image. Hence, under convictions of sin, and terrifying apprehensions of the divine displeasure, their desires are vehement and strong. Oh! none but Christ, say they; a thousand thousand worlds for Christ! But when once they entertain a hope of interest, and consequently of safety, those desires grow faint and languid: their end is answered, if they have as much of Christ as they wish for. If they can but go to heaven when they die, they care not how little they have of it before; and are

unconcerned about the dominion of sin, if they can but obtain the pardon of it: so that their seeking and striving are now over. Whereas spiritual desires are increased by enjoyment: David never more longed for the water of life, than when he had been agreeably and abundantly refreshed by it. *Psal. xlii. 2. p. 126, 127.*

We could willingly make further extracts, especially from the third volume, but we hope many of our readers will possess the whole.

Report of the Committee to the first half yearly Meeting of the London Society for promoting Christianity amongst the Jews. *Black, 6d.*

After a well written introduction in support of the position, *That the time is come, when Christians ought to make some exertion for promoting the knowledge of the truth, as it is in Jesus, among God's ancient people;* this report proceeds to state that the Committee have taken the French Church in Spital Fields (now called *Jew's Chapel*) in which the Jews may always resort and hear Mr. Frey. They propose also to have a week day lecture and prayer meeting for the Jews; a general free school for all denominations, from which the Jewish children may be selected for a charity school; and further to bind the boys and girls apprentices to useful trades, but only in religious families. Some other subordinate measures are detailed, and we are glad to learn that the attention of the religious public to this subject has not been in vain. It is here stated that there are about 30 converted Jews in his Majesty's dominions—from 50 to 100 Jews, many of them of a respectable class, usually attend the lecture, and hear with decent attention. The report concludes with a respectable list of collec-

tions and subscriptions, which we hope will be augmented seven fold on the next occasion.

Remarkable Particulars in the Life of Moses; including the interesting History of the Israelites, from their state of Bondage in Egypt until their arrival at the borders of Canaan. By John Campbell, Author of *Worlds displayed, Alfred and Gamba, &c.* *Burditt. 4s boards. fine, 5s*

We have frequently thought it to be no inconsiderable advantage that we possess in having the Principles of our Religion developed in all their various bearings upon the characters whose histories are recorded in the sacred volume. Among these, the leader and law-giver of Israel claims our particular attention. Mr. C. with his wonted piety and ingenuity, has collected the principal incidents of his life, and formed them into a connected narrative of considerable spirit and interest. Such performances (among which those of Mr. C. stand unrivalled) we sincerely recommend, we had almost said *urge* religious parents to substitute for the load of fiction and trash with which young people's Book-shelves in general abound.

Summary Account of the British and Foreign Bible Society; and of the beneficial Effects which have resulted from its Institution. By the committee of the Society. L. B. Seely, at the Society's Depository, 169, Fleet Street. Price 1s to Non-subscribers. Subscribers are furnished with any number of copies gratis.

This Summary contains very gratifying information respecting

the extensive operations of the Bible Society, a general outline of which was given in our number for June. Appended is a list of the very reduced prices at which the Society issues the sacred Scriptures (to Subscribers) in the English, Welsh, Gaelic, French, Spanish, Portuguese, Italian, Dutch, German, and Danish Languages; together with the Rules of the Society.

We notice this article to forward, as much as in our power the earnest request of the Committee.

That every Member and Friend of the Institution will endeavour to give every degree of publicity to the facts stated in this Summary, as the most effectual mode of insuring the continuance of that support which it has hitherto received, and of procuring additional means for increased exertions. They particularly and earnestly recommend the precedents furnished by the Birmingham Association, the Reading Auxiliary Bible Society, and the Bible Society at Nottingham and its Vicinity, (the several Regulations of which are annexed to this Summary,) to the imitation of such individuals in the different towns throughout the United Kingdom, as may be disposed by uniting in local Associations, to promote the object of the British and Foreign Bible Society.

#### Religious Books lately published.

1. A comparative View of the plans of Education, as detailed in the Publications of Dr. Bell, and Mr. Lancaster. *The second edition*, with Remarks on Dr. Bell's Madras School, and Hints to the Managers and Committees of Charity and Sunday Schools, on the practicability of extending such Institutions upon Mr. Lancaster's plan. By Joseph Fox. 1s 6d

3. Jude's Question discussed; or, The distinguishing Manifestations of Christ to his sincerely

enquiring Disciples, considered, A Sermon preached at Maze Pond, Southwark, May 21, 1809. By W. Kingsbury, M. A. *Printed at the request of the Minister and People.*

4. A Series of Discourses on the Principles of Religious Belief, as connected with human Happiness and Improvement. By the Rev. R. Morehead, A. M. 8vo. 9s.

5. An Attempt to throw further light on the Prophecy of Isaiah, chap. vii, ver. 14, 15, 16. By John Moore, LL. B. 8vo. 2s 6d

6. Remarks on some parts of Mr. Faber's Dissertation on the Prophecies, relative to the great period of 1260 years. 2s

#### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

In the Press. The Christian Pastor: a Poem in Three Books. price 5s.

The Propriety of Subscription to human Creeds considered: occasioned by the Query in page 230 of the Baptist Magazine for June will soon appear in a separate pamphlet. price 3d.

The Rev. J. Owen has in the press a new and elegant edition, being the seventh, of the Fashionable World displayed.

A Collection of Original Letters between Bishop Nicholson and some of his learned contemporaries will be speedily published.

Dr. Collyer's Lectures on Prophecy are nearly ready for delivery. Also the second edition of his Lectures on Scripture Facts will appear soon.

Mackenzie's Life of Calvin is in great forwardness.

## RELIGIOUS INTELLIGENCE.

ENGLISH  
BAPTIST ASSOCIATIONS.*(continued from page 293)*

The NORTHERN Association, \* including 4 churches, assembled at Rowley, in the County of Durham, May 23rd and 24th.

*Tuesday*, xi. Brother Whitfield opened the services by reading and prayer, and preached *On the Communion of Churches*, from *Phil.* i, 3—7. After public worship the Messengers met for prayer and reading the letters; from which it appeared that each church had received some additions since their last assembly; had prospects of further increase; and the number of members in the whole is now about 200. Brother Mabbutt began this exercise with prayer, and brother Hartly of *Stockton* concluded. They then adjourned to Shotley Field, on the border of Northumberland, where the remaining exercises were carried on.

*Evening*, vii. Brother Rustor of *Broughton* prayed, brother Emiary preached *On the holy Order and purity of Christian Churches*, from *Ezek.* xlili, 12, and concluded with prayer.

*Wednesday Morning*, x½. Brother Hartly prayed; brother Pengilly preached *On God's design in committing the Gospel Ministry to Men*, from *2 Cor.* iv, 7, and brother Cook of *Ruth*, *On the character of Gaius*, from *3 John* 2, 3, 4, and concluded.

In the Afternoon the Business

\* This Association commenced soon after the Revolution; at that time including several churches in Yorkshire. It was interrupted from about 1750 to 1776; when it was revived, and has been since chiefly confined to churches in Durham and Northumberland.

of the Association was transacted.

*Evening*, vii. Brother Cook prayed; brother Hartly preached *On the steadfastness of the primitive Church, in the Doctrine, Profession, and Ordinances of the Gospel*, from *Acts* ii, 42; and concluded with prayer. The devotional services of these days were very pleasing and animating to many.

The next Association to be held at Newcastle-upon-tyne, in Whitsun Week, 1810.

The NORTHAMPTONSHIRE Association, including 28 churches, was held at Nottingham, the 23rd and 24th of May last.

*Tuesday Even.* The letters from the churches were read, their contents minuted, and prayer and thanksgiving offered up on their account.

*Wednesday Morn.* vi. Brethren Smith, Coles, Evans, Fletcher, and Burton engaged in prayer.

x½ Assembled at the General Baptist Meeting. Brother Cox prayed, brother Blundell preached from *Ps.* xxxvi, 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures;* and brother Sargent from *Acts.* xi, 26. *And the Disciples were called Christians first at Antioch.* Brethren Heignton and Mills prayed.

*Evening*, vi. Brother Fuller prayed; brother Hall of *Leicester*, preached from *Eph.* ii, 1. *And you hath he quickened who were*

*dead in trespasses and sins*; and concluded in prayer.

The following Resolutions were passed by the ministers and messengers of the association.

1. That in recommending cases of Meeting-houses to be collected for among the churches, we judge it advisable, as ministers, not to sign any case without being previously consulted as to the expedience of building, and satisfied as to the œconomy of the expenditure.

2. As the want of acceptable ministers has long been a matter of serious complaint in the churches, we have observed with pleasure, not only another Seminary established at Bradford in Yorkshire, but also a Society formed by our Brethren in London, for furnishing young ministers, whose piety and talents are approved by the churches, with at least two years instruction previous to their engagement in the work; and as we learn that the Funds of this Society are already more than equal to their applications, we consider it as a call to the churches to look out from amongst them such young persons as appear to be devoted to Christ, and most suited to the work, and to draw forth their Gifts by proper encouragement.

State of the churches the preceding year. Added, on a profession of faith 101, Received by letter 6, Restored 9. Died 42, Dismissed 8, Excluded 15. Clear Increase 51.

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The WESTERN Association, including 54 churches, held their annual meeting at Yeovil, the 24th and 25th of May last.

Brother *Vincy* preached the preceding evening from *Mat. xxviii*,

20. *Lo I am with you always, even unto the end of the world.*

*Wednesday Morning*, xi. Attended to the business of the Widow's fund; and a considerable sum having been subscribed, it was resolved that Ministers be allowed till the first of September next to commence their payments.

*Afternoon*, iiii. Brother *Ward* prayed, Brother *Birt* was chosen moderator, the preliminaries and letters from the churches were read and Brother *Sprague* of Bovey concluded in prayer.

*Evening*, vii. At the Independent Meeting. Brother *Page* prayed, Brother *Giles* preached from *Titus ii* 11, 12, 13. *For the grace of God that bringeth Salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ;* and Brother *Saunders* closed with prayer.

*Thursday Morn.* vi. Brethren *Tyso*, *Humphrey*, *Mursell*, and *Smith* of Tiverton, prayed. Agreed to admit the churches at *Lymington* and *Wellow* into the association. After which the money for the fund was received, amounting to £163:14s:4½d, and £16:3s for letters; and the former sum was distributed in the usual manner.

*Afternoon*, iiii. Brother *Ryland* prayed, Brother *Porter* preached from *Acts ii*, 23. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.* And Brother *Dawson* concluded.

*Evening*, vi½. Brother *Saffery* prayed, Brother *Roberts* preached from *Heb. xiii*, 17. *They watch*

for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. Brother Tracey (Minister of the Place in which we were kindly permitted to assemble) prayed, and the moderator returned thanks, in the name of the association, for the kind reception and accommodation they had met with, imploring a blessing on the town in general, and on the Minister and Congregation usually worshipping in that place—Brother Tracey returned the benediction with much affection, exhorting all the people to say, Amen—and the assembly separated, having appeared highly interested with the services, and gratulating each other respecting the things they had seen and heard.

State of the churches the preceding year. Added by baptism 331, By letter 37, Restored 8. Died 84, Dismissed 32, Excluded 28, Clear increase 232.

The next association to be held at Plymouth, the Wednesday and Thursday in Whitsun week. Brethren Ryland and Saffery to preach; in case of failure, brethren Miall and Page.

The SHROPSHIRE Association, comprising 6 churches, held their first Assembly at Shrewsbury, on the 27th and 28th of June last.

*Tuesday Ev.* vii. Assembled in the Meeting-house on the Town-walls, brother Pain of Oswestry prayed; brother Yeates of Whitchurch preached from *Eph. ii, 5, By Grace ye are saved*; and brother Edmonds of Bridgenorth concluded.

*Wednesday Morn.* vii. Assem-

The Welsh Baptist Associations in our next.

bled in the Meeting-house in Dog-lane, brother Snow prayed; brother Palmer was chosen moderator; the letters from the churches were read, which were on the whole very pleasing. The circular letter, by the moderator, was also read and ordered to be printed, and brother Davies of Liverpool concluded in prayer.

x ½. Brother Thomas of Brosely prayed; brother Pain preached from *Phil. i, 27, That ye stand fast in one Spirit, with one mind striving together for the faith of the gospel*; and brother Snow concluded.

iv. The Itinerant Committee met for business. They express thanks for a divine blessing on their labours, and request the further exertions of the ministers and churches in this good work. The state of their fund is such as to enable the Committee to support an Itinerant.

vi. Brother Edmonds prayed; brother Davies preached from *Luke xi, 13. If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly father give his holy Spirit to them that ask him*: and the moderator closed the association with prayer.

State of the churches the preceding year. One new church formed of 11 members, 29 added by baptism, the number of members in the 6 churches, 304.

The next association to be held at Oswestry, Wednesday and Thursday, the 27th and 28th June, 1810; brethren Palmer and Harrison to preach, in case of failure, brother Thomas.

Number of Baptisms in 153 associated churches, in the year ending June 1809, about 740. Clear increase, about 450.

## BAPTIST MISSION.

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*Extract of a Letter from Brethren Chater and F. Carey at RANGOON.*

“Through the mercy of God we are still in health. Nothing of any importance has occurred since we wrote our last public letter. We have got a man to teach us the language; and if he attend according to his promise, will certainly be one of the most useful men we could have had. From all accounts he is a very good Burman scholar, and there are but few that equal him in this place. He can also read and speak the Portuguese, Latin, French, Italian, Spanish and Armenian languages with fluency. He is well acquainted with the Bible, therefore he will be better able to convey its ideas into his native language than any other person would. You will do well to send us, as soon as possible, a Portuguese and English dictionary.

We have fixed upon a spot of ground to build upon, if it can be obtained. It lies out of the town, about five minutes walk from either end of it. Mr. Rodgers has promised to get it us for nothing; and if the Maywoon give it us, no one can take it away; but it will belong to us and our successors, as long as a post stands upon the ground. It is a standing law and rule of the country, that as long as a post, or any remains of a house, stand upon the ground, no one can deprive the owner of it, unless it be for debt, or for some misconduct.

The Maywoon is much pleased with vaccination. Bahasheen \*

has also had one of his grandchildren, and several other children vaccinated, and is very much in its favour. He says, “You have brought a great blessing into this country which will save the lives of many.” Bahasheen has been very kind to us, and seems to be willing to do any thing to forward us in the acquirement of the language. He has given us a book, and has promised us any he has got, when we want them. He has a large collection of Burman books. Since we have arrived, divine providence has showered down innumerable blessings upon us, in every respect; but especially in providing so many friends, who have always been willing and ready to afford us any assistance. Certainly we have great reason to join with the Psalmist in saying, His mercy endureth forever.”

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*Saddamah'.* At this place Hurdoo, a native convert died, on the 7th of January, 1808. The night on which he died, he was frequently in prayer; his wife heard him repeatedly ejaculate, “O Lord take me to thyself;” he retained his senses and speech to the last; appeared as usual, happy in his mind, and had an easy death. Mr. Fernandez writes concerning him, “I am happy to say that since Hurdoo embraced the gospel, he never gave me any occasion of uneasiness by his conduct; on the contrary, he gave me great satisfaction by his faith in Christ, and his happiness in having found such a Saviour. He used frequently to say, “I am happy, because I have got such a Saviour; I am a great sinner, but Jesus Christ has died for me; now I am ready to die,

\* Their teacher, as it would seem. ED.



and shall be happy to depart, whenever it may please the Lord to take me away."

Let our readers contrast the death of this poor Hindoo with those who are drowned in the worship of the Gunges, or are crushed to death by the idol Jagernaut; and they will rejoice that our brethren have not laboured in vain.



State of the Missions supported by the Missionary Society.

#### OTAKEITE.

This and the other islands of the pacific ocean attracted the first attention of the Society. Their first missionaries, 20 in number, landed at Otakeite March 6, 1797. Others have since followed. They have been subject to much disappointment and many painful privations, thro' the want of supplies and a regular correspondence from England. Some have died, others have been murdered, some have left the islands, but the few remaining are disposed to persevere. Perhaps they may succeed in the instruction of the children and youth, and as the intercourse between Otakeite and New South Wales is increasing, they will find opportunities of visiting other islands.

#### SOUTH AFRICA.

*Bethelsdorp.* Dr. Vander Kemp has resided at this station with occasional assistants during the last 6 years; it contains about 70 houses and 700 inhabitants, whose civilization gradually increases, and also instances of conversion. The people of neighbouring kraals or villages have earnestly desired to hear the word.

Some of the Caffres, who also

visit Bethelsdorp, are anxious for religious instruction, and ask, *why are we so neglected?* The prohibition from the government of the colony prevents at present. Dr. V. has purchased the liberty of 7 persons at the expense of above £800 of his own property.

*Orange River.* Messrs. Anderson, Kramer, and Janz occupy this station; civilizing the people by teaching them to build houses, and cultivate the land—by teaching to read, preaching the gospel, and catechizing them. Considerable success has attended their labours; 18 persons have been baptized and the Lord's supper was administered for the first time in that wilderness, on christmas-day, 1807.

*Namaquas.* This nation, amounting to 4 or 5000 souls, can have but little intercourse with the Cape, from its remote situation: but the mission goes on well, and the prospects are very pleasing.

*Graaf Reinet.* Mr. Kicherer has been obliged to abandon the station on Zek river, on account of the sterility of the country. He has since accepted the pastoral charge of the Dutch church at Graaf Reinet, where his ministry is attended by christians, and by numerous heathen, who reside at, or resort to that place.

#### ASIA.

*Vizagapatam.* Messrs. Cran and Desgranges have made considerable progress in the Telinga language, and begun to translate the Evangelists; in which and in preparing short catechisms and tracts for the use of the natives, they are now assisted by a Bramin named Anandarayer, who has been converted in a remarkable manner. They have large schools of native children.

*Tincoelly.* Mr. Ringeltaube embraces every opportunity of instructing the heathen, while he is visiting the small congregations of native professing christians, scattered over a large tract of country.

*Negapatam.* In this city there are 75 heathen pagodas, and 5 mahometan mosques. Mr. Vos, who was driven from Ceylon, now ministers to the Dutch church at Negapatam.

*Birman Empire.* Messrs. Prichett and Brain are lately gone out with a view of fixing on a missionary station in the great and populous country of the Birmans. Mr. Hands accompanies them to India, to commence a mission at Seringapatam.

*Ceylon.* Messrs. Errhardt, Palm, and Read continue their exertions on this island; and tho' the people are returned with eagerness to their heathen rites, and manifest much resistance to the gospel, yet a few encouraging instances of conversion have taken place.

*China.* Mr. Morrison, having made some progress in the Chinese language, embarked for that country, in which he arrived September, 1807; where he is diligently pursuing his studies under very favourable circumstances.

#### AMERICA.

Mr. Pidgeon continues to labour among the inhabitants of New Carlisle, near the bay of Chaleur, in New Brunswick.

#### WEST INDIES.

*Tobago.* Mr. Elliot has obtained permission to preach to the negroes on many of the estates, and numbers of them discover the greatest readiness to receive instruction.

*Demarara.* This colony is supposed to contain 100,000 inhabitants. On an estate called Le

Resouvenir, belonging to Mr. Post, a Dutch planter, Mr. Wray commenced his labours among the negroes and others, Feb. 1808, with very great encouragement. A chapel has been built for the accommodation of the numerous slaves who attend; towards which several europeans and persons of colour contributed, and Mr. Post has expended nearly £1000 in support of the cause. Many gentlemen, at first adverse to the instruction of the slaves, have given written testimony to the happy change which has taken place in their morals, and especially in their application to their work; so that the whip is rendered needless! Twenty adults have been baptized, and more are in a state of preparation. The latest intelligence, dated Feb. 14, 1809, states that the work of God among the poor negroes still proceeds in a very encouraging manner.



#### ORDINATIONS, &c.

Oct. 5, 1808. Mr. WILLIAM JAMES of London, who was a member of the church under the pastoral care of Mr. Button, and encouraged by that church to go forth and preach the gospel, was ordained pastor over the particular baptist church at Hertford, late under the charge of Mr. Robert Baskerville, who resigned his pastoral office by reason of infirmities. Mr. Bayne of Potter Street introduced the exercises by reading, prayer, and delivering an introductory discourse: Mr Button gave the charge from *Deut. i, 38. Encourage him*; Mr. Upton preached to the people from *Phil. i, 17. Only let your conversation be as it becometh the gospel of Christ.* Mr. Bligh, from Walthara

Abbey preached in the evening. This is a cause the Lord has snatched upon of late. It had long been in a declining state, but the preaching of the word has been attended with a divine blessing; sinners have been awakened, saints have been revived, many have been added to the church since the ordination, and more are expected shortly to come forward and tell what God has done for their souls.

May 2, 1809. Mr. GRIFFITH DAVIES was set apart to the pastoral office, and D. Davies and J. Jones to the office of deacons in the baptist church at Staylittie, Montgomeryshire. Mr. T. Thomas of *Nauwryn* read the scriptures and prayed, Mr. D. Evans of *Doleu* described the nature of a Gospel church, asked the usual questions, and offered the ordination prayer; Mr. Breeze of *Aberystwith* gave the charge from *Acts* xx, 28. Mr. J. Jones of *Aberystwith* addressed the church from *1 Thes.* v, 12 13; and Mr. D. Saunders preached to the people from *John* xxi, 22, and concluded.

On Wednesday, May 10, 1809. Mr. J. SMITH late Student at Mr. Sutcliff's, Olney, was ordained pastor over the baptist church at Burton on Trent, Staffordshire. Mr. Thompson, of *Newcastle* began with reading and prayer; Mr. Jarman of *Nottingham*, delivered the introductory discourse, asked the usual questions, and received Mr. S's confession of faith. Mr. Sutcliff offered the ordination prayer, which was accompanied with imposition of hands, and gave the charge, from *Rom.* i, 9. Mr. Fuller preached to the people, from *Phil.* i, 9, 10. Mr. Brook (independent) of *Tutbury* concluded. In the evening Mr. Jarman preached from *1 Tim.* iv, 22.

Mr. Fletcher, late minister of the place, gave out the Hymns. Mr. Sutcliff preached the preceding evening, from *Matt.* xii, 21. The services were well attended, and many found them a time of refreshing from the presence of the Lord.

May 26, 1809. Mr. J. DAVIES was ordained pastor over the particular baptist church assembling at Sion-Chapel, Monmouthshire; Mr. J. Hier of *Castletown* prayed; Mr. C. Evans of *Anglesey* asked the usual questions, received the confession of faith, and delivered an excellent discourse on the nature and design of the ministerial office, from *Eph.* iv, 11, 12, 13. and Mr. J. Evans of *Penygarn* preached to the church and congregation from *Eph.* v, 2. We have reason to believe the Divine presence was enjoyed, and the souls of many were made glad.

June 21, 1809. Mr. J. MILLARD was ordained to the pastoral office over the baptist church at Hartly Row, Hants. Mr. Perry of *Newberry* began with reading and prayer; Mr. Bicheno gave the introductory discourse, asked the usual questions, and received the confession of faith, Mr. Arnold late of *Sevenoaks* offered the ordination prayer; Mr. Dore of *London* gave a most affectionate and impressive charge from *Rev.* xix, 17; Mr. Holloway of *Reading* preached to the people from *Heb.* xiii, 22; and Mr. Sheppard of *Basingstoke* concluded with prayer. Mr. Frey preached in the Evening from *Acts* ii, 22—24.

*The church at Hartly Row having circulated a printed letter soliciting pecuniary aid, affectionately return thanks to those churches who have so promptly attended to their request; and solicit the*

Further assistance of those to whom their letters were addressed, in order to discharge the remaining debt to the amount of £150. The issue of this plan will be made known thro' the medium of the Baptist Magazine.

The annual meeting of the BAPTIST EDUCATION SOCIETY, established in London, in 1804, was held on the 25th of May, at the Meeting-house in Little Wild Street. Mr. Anderson of Edinburgh began the service with prayer, Mr. Timothy Thomas preached an appropriate and instructive discourse, from *Malachi* ii, 7; and the service was concluded by Mr. Waters.

After which was held a meeting of the subscribers and friends of the institution, when the Committee presented a Report of the proceedings for the past year; and gave a pleasing account of the prospects of usefulness, that under a divine blessing, appear to be opening on some of those young men that have been under the patronage of the Society. Extracts were also read from Letters of the Tutors, under whom their present pupils are placed for instruction, which were expressive of their satisfaction with the conduct and improvement of those committed to their care.

A Committee was chosen, consisting of five Ministers, and ten others, to conduct the business for the ensuing year.

The important objects of this Institution are surely such as must approve themselves to the friends of the Baptist Denomination, in an especial manner: as being particularly adapted to provide their churches with godly ministers, not wholly uneducated, at a time when education is sought after by reflecting persons of every

class. It aims, not to make its pupils acquainted with the learned languages, but to give them such a knowledge of their mother tongue as to raise them above the charge of illiteracy. It seeks to inform their minds in Theological subjects, so far as to enable them to comprehend scriptural truths in their connection and harmony, and to express their ideas with clearness and precision, with *sound speech that cannot be condemned.*

This Society is at present in a state of Infancy, but its promoters have reason for thankfulness, that their efforts have not been altogether in vain, and they cannot but entertain a hope, that with the continuance of the blessing of heaven upon it, it will still be a means of giving important instructions to young persons recommended by the churches, as possessing gifts for the ministry, and prove increasingly useful to the interest of true religion.

Communications in aid of this institution; and also applications on behalf of Students, may be addressed to the Secretary, "The Rev. Thomas Thomas, Peckham, Surry."

In the Summer of 1806 was instituted a Society amongst the particular baptists in Wales, called "The Welsh and English Education Society," by whose subscriptions a small Academy was set on foot in January, 1807, at Abergavenny, Monmouthshire, furnished with a Tutor, and committed to the management of a Committee formed of Subscribers residing in that town and neighbourhood.—

We understand the design of it is to instruct young welshmen only, of pious character, and promising talents for the ministry; in english language—the rules of every

just composition; and to advance their knowledge in divinity. Several english friends are now contributing with their welsh brethren in support of this infant seminary, and it is hoped many more will lend their aid.

Already have some advantages been derived from it. In the spring of 1807, an english baptist church was formed in Abergavenny with five members, when the Tutor, Mr. Thomas, late of Rye-ford, was chosen pastor: since which the church has increased to thirty in number. Two of the Students have left, and are actively, and usefully employed in the cause of our blessed Master; one at Broadoak, and the other at Kington, Herefordshire.

For larger information, we refer our readers to the accounts of this Society, printed since their annual Meeting in May last. Their finances not being more than adequate to the support of three students, Donations and Subscriptions will be thankfully received on its behalf, by Mr. Burditt, the publisher of this magazine, Mr. Harris, *Treasurer*, or, Mr. Wyke *Secretary* to the institution, at Abergavenny.

July 5. 1809, was held at Bradford in Yorkshire, the annual meeting of the **NORTHERN EDUCATION SOCIETY**, by which the Academy under the care of the Rev. William Steadman is chiefly supported. On the preceding evening several members of the committee met in the library belonging to the academy, where the students underwent an examination before them and acquitted themselves much to their satisfaction.

On Wednesday morning the committee assembled and the accounts were audited, after which

the public service began. Mr. Langdon of *Lreeds* prayed; Mr. Davies of *Liverpool* preached a very suitable sermon from *Acts* xviii, 26. and Mr. Taylor, pastor of the Church in Bradford, concluded with prayer.

The members of the Society then paid their respective subscriptions, and unanimously resolved, That the students should not be permitted to go out as supplies during the first year of their residence at the academy—and that in future, the business of the meeting shall be transacted in one day; the forenoon to be devoted to the examination of the students, and the direction of the private concerns of the society, and the sermon to be postponed till six o' clock in the evening.

Mr. Downs of *Sheffield* preached an agreeable discourse in the evening from *Isa.* lv, 2.

Till Christmas last, Mr. Steadman had 8 young men under his tuition. One of them Mr. W. Dyer is gone to Blackburn in Lancashire, where he is likely to settle. Mr. Jno. Shepherd is now leaving, and expects to be settled at Chester; and M. Isaac Mann will leave in a few months, to take upon him the pastorate of the church at Steepland, about three miles from Halifax.

Mr. Steadman, whose zeal and faithfulness in the discharge of the important duties of his station, entitle him to the esteem and gratitude of the friends to this institution, gave a very pleasing account of the diligence, piety, and general good conduct of the students under his care; and the members of the society, highly gratified with the transactions of the day, parted from each other with mutual affection, grateful to that kind providence, which has hitherto appeared in favour of this institution.

Sir,

54, Lombard Street, July 5, 1809.

I am desired by the Committee of the London Society for promoting Christianity amongst the Jews to address, (through the medium of your Magazine) such ministers resident in the country as may be intending to visit London, and who may be desirous to have some place of worship in which they may have the opportunity of exercising their ministry during their stay in the metropolis.

In taking the French Church in Spital Fields, and adapting it to their use as the Jews' Chapel, the London Society had the labours of their country Brethren in contemplation. The Evening Service being reserved for the Rev. Mr. Frey, who is engaged in a course of lectures to his brethren of the house of Israel; the morning and afternoon services are intended to be supplied by ministers either residing in London or from the country, (but a preference is always to be given to the latter) so that a variety of ministers may have the opportunity of addressing the naturalised of Ashdod and offering up prayers for the removal of their unbelief.

It is with great pleasure I can add that *not a few* of the Jewish nation attend the preaching of the word, and that the congregation does not amount to less than 2000 persons, so that a door of great usefulness is opened.

*I am desired to state that such ministers as may be desirous of engaging themselves for the morning or afternoon services, are requested to favour me with a line, stating the Sabbath as they expect to be in London, and which part of the day they prefer, and the gentlemen who superintend the supplies of ministers for the chapel, will make the suitable arrangements.*

I am, Sir,

Respectfully Yours,

JOSEPH FOX, Sec.

List of Lectures &c. in and near London, for August.

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| <p>1. <i>Tu. M.</i> Broad St. Mr. Barber, <i>Strength equal to our day.</i><br/><i>Fv.</i> Crown Ct. Mr. Austin, <i>The Deity and Influence of the Holy Spirit.</i></p> <p>2. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Hutchings'.</p> <p>3. <i>Thurs. Ev.</i> Fetter Lane, Dr. Collyer, <i>Justification.</i></p> <p>6. <i>Lord's day M.</i> Artillery St. Mr. Wilks. Camomile St. Mr. Winter.<br/><i>Fv.</i> Prescot Str. Mr. Rae. Broad St. Mr. Collison. Union St. . . . Char. Scrm. Shakespear's Walk, . . . . .</p> <p>7. <i>Mond. Ev.</i> Missionary Prayer Meeting at Mr. Chapman's, Greenwich.</p> <p>8. <i>Tu. M.</i> Broad St. Mr. Clayton, <i>On curiosity in matters of Religion.</i><br/><i>Ev.</i> Crown Ct. Mr. Waugh, <i>The excellenc of the Gospel Feast.</i></p> <p>9. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. J. Thomas'.</p> <p>10. <i>Thurs. M.</i> Monthly Exer. (Indep.) at Mr. Gaffee's, Mr. Kello, <i>The Sin and Danger of perverting the Gospel of Christ.</i><br/><i>Ev.</i> Fetter Lane, Mr. Nicol, <i>The Conversion of Zachæus.</i></p> <p>13. <i>Lord's day M.</i> Artillery St. Mr. Ferey. Camomile St. Dr. Rippon.<br/><i>Ev.</i> Prescot Str. Mr. J. Thomas. Broad St. Mr. Stephen. Union St. Mr. J. Clayton. Char. Scrm. Shakespear's Walk, Mr. Barker.</p> <p>15. <i>Tu. M.</i> Broad St. Mr. Goode, <i>The recovered Demoniack an Emblem of a converted sinner.</i><br/><i>Ev.</i> Crown Ct. Mr. Upton, <i>The ungodl. alarmed.</i></p> <p>16. <i>Wed. Et.</i> Prayer Meeting for the Nation at Mr. Burder's.</p> | <p>17. <i>Thurs. Ev.</i> Fetter Lane, Mr. Austin, <i>The Church the Spouse of Christ.</i></p> <p>18. <i>Fri. Ev.</i> Sermon to Young Persons at Bethnel Green, Mr. Brooksbank; <i>Timothy's early acquaintance with the Scriptures.</i></p> <p>20. <i>Lord's day M.</i> Artillery St. Mr. Button. Camomile St. Mr. Brooksbank.<br/><i>Ev.</i> Prescot Str. Mr. Ty. Thomas. Broad St. Mr. Townsend. Union St. Mr. Hutchings. Char. Scrm. Shakespear's Walk, Mr. Cloutt.</p> <p>22. <i>Tu. M.</i> Broad St. Mr. Ford, <i>Consolation derived from the Covenant of Grace.</i><br/><i>Ev.</i> Crown Ct. Mr. Brooksbank; <i>The Spirit's Influence in Regeneration.</i></p> <p>23. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Buttou's.</p> <p>24. <i>Thurs. M.</i> Monthly Meeting (Bdpt) at Mr. Bradley's, Mr. Burnside; <i>The Letter to the Church in Pergamos.</i><br/><i>Ev.</i> Fetter Lane, Mr. Collison, <i>Self-deception.</i></p> <p>27. <i>Lord's day M.</i> Artillery St. Mr. Platt. Camomile St. Mr. Upton.<br/><i>Ev.</i> Prescot Str. Mr. Hyatt. Broad St. Dr. Rippon. Union St. Mr. Dorc. Char. Scrm. Shakespear's Walk, Dr. Young.</p> <p>29. <i>Tu. M.</i> Broad St. Mr. Goodé, <i>The Duty of following Christ.</i><br/><i>Ev.</i> Crown Ct. Mr. Buck, <i>Anxiety reproved and interdicted.</i></p> <p>30. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Waugh's.</p> <p>31. <i>Thurs. ev.</i> Fetter Lane, Mr. Towns- eud, <i>Jacob's Vow.</i></p> |
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[Smith Pr. Tiverton.]

THE  
BAPTIST MAGAZINE.

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SEPTEMBER, 1809.

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“Whatever is designed to fit every thing will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

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*A Monument of Sovereign Grace.*

*(continued from page 306.)*

THE important period was now approaching when divine Grace had purposed to dispossess this guilty creature of a legion of infernal spirits, and place her “at the feet of Jesus, clothed, and in her right mind.” That it was possible for Almighty mercy to effect such a change cannot be doubted. “Is any thing too hard for the Lord?” But the bare probability that a work of grace would be effected in *Timme*, was what the most sanguine christian in this county scarcely ever surmised. The very thought of such a dispensation excites inexpressible astonishment, and urges the exclamation, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* Preparatory to this important event, affliction (at times particularly severe, being the fruit of excessive drinking and immorality) exhibited proofs of a lingering consumption, and finally terminated in a complication of disorders, over which a dropsy was predominant. She was thus rendered incapable of following her usual occupations, and therefore quitted her master's service, and towards the close of her life was supported chiefly by charity. For several months her disorder rapidly increased, without the least appearance of concern for her soul. Some persons ventured to solicit her attendance at a place of worship, but received such language from her as obliged them to desist. The time was nevertheless drawing nigh when the gracious purposes of Deity respecting this hardened creature were to be developed to the wonder of all who knew her. Impelled by the secret influence of that being

who "wings an angel, guides a sparrow," she removed to the street where M. resided (the person who first induced her to attend the house of God) who, but for this removal, might never have known her sufficiently to excite the earnest desires she afterwards experienced for the salvation of poor Timme.

The insensibility and impenitence of her mind appeared to keep pace with the rapidity of her decline and the extreme weakness to which she was fast verging. Scarcely able to walk, she was met one day by M. who had for weeks lamented over her awful state and longed for an opportunity of speaking to her respecting it, but feared her tyrannical spirit would not bear it. However, she accosted her, "Well Timme, How d'ye do?" Timme replied surlily, "very bad." "Ab Timme," said M. "its high time for you and I to think about our souls." Timme turned with contempt and disdain from her, and though she frequently saw her afterwards; yet it was some time before she could be reconciled to speak to her again. She said to another person, "I wonder at her impudence to talk to me in that manner: what is it to her, she will not have to answer for my Soul." Notwithstanding this repulse some further efforts were made, and Timme was at length prevailed on to attend the Octagon occasionally.\* She assured me that after she had attended a few times, she thought she was well enough in respect of her soul, since she had never done any harm to any body but herself; and now that she went to meeting, *that* was sufficient to make up for all her sins! Gracious God! I thought, when such as Timme can talk of self-righteousness in opposition to the atonement and merits of Christ, it would hardly be a matter of surprize to hear satan himself urging the same plea!!! An awful gloom and melancholy at times oppressed her after she had been to the house of God. On one of those occasions P. (her relative) enquired, "Timme do you find any benefit by coming to meeting?" She replied with despairing indifference, "No I'm not a bit better, but just the same." "Pray to the Lord, Timme," —She said "I can't pray," she was then advised to continue her attendance at the meeting, and perhaps the Lord might bless her at last. She appeared very unconcerned and coldly observed she wish-

\* How much good may be done by FEMALE FRIENDS in this way! Meekness, perseverance, and deep concern for a soul, may pave the way to the eternal salvation of the vilest wretch out of hell. No doubt but Timme in Glory will to all eternity admire and adore *that grace* that induced M. to prevail on her to attend the house of God. Some have censured those who have held up the attention of M. to this poor creature for their imitation. It is easy to account for this. *Her praise-worthy conduct puts them to the blush!* Oh believing sisters, beloved of the Lord, and fellow heirs of the grace of Life, were you thus to imitate the woman of Samaria, and invite, press, intreat your relatives, friends, and neighbours, to hear the Gospel; the house of God would be filled; the Churches revived; your Ministers animated; the kingdom of Christ enlarged; souls eternally saved: and yourselves have the high honour of being *Workers together with God, and Fellow heirs with Christ*



ed to be better, and hoped she should, and seemed anxious to live. Her disorder now increasing upon her, she was confined to her bed. At the request of M, I visited her and proposed several questions to her about her soul; but her answers were so careless and short, that after prayer I left her, thinking she was another awful instance (in addition to the many I meet with) of the fatal consequences of delayed repentance.

In less than a month she was risen up and able to walk out again, she still appeared to the astonishment of her pious visitors, the same thoughtless sinner, though she was approaching Eternity with such celerity and agony. But 'Grace must conquer, and sin and satan lie prostrate at our Immanuel's feet. To accomplish this, another attack was sent more severe than any she had hitherto had, she suffered much at this time both in body and mind; her strength and spirits visibly and awfully decreased, and for the first time in her life, she trembled for her soul. M. eagerly seized this opportunity of impressing upon her mind the solemn truths of the Bible. Sometimes she would endeavour to stifle the convictions she felt and with apparent unconcern observe, "I'm a sinner to be sure, but my worst sins have been telling lies:" but her efforts to conceal her real feelings were ineffectual, as her perturbation of mind became daily more evident by the agitation of her body. Thus did the Lord *plough up the fallow ground*, while the sowing of the seed was reserved for *the place where his honour dwelleth*. Released for a while from extreme pain and weakness, she expressed an anxious desire to be led to the meeting. M. now began to hope, and her prayers were incessantly besieging the throne of Grace for mercy on poor Timme.

Conversing with her about this time, she took an opportunity of relating the gracious manner in which the Lord was pleased to bring her to his feet, and the great things he had done for her since! Timme listened to this detail with anxious astonishment, and when it was concluded, she exclaimed, "Ah! but you never was a liar and a drunkard like me." Her mind now opening to conviction, a confused idea of her danger excited considerable anxiety respecting a place of safety. Grace having thus prepared the way, and made *all things ready*, she attended the Octagon on a Tuesday evening when one who is less than the least of all saints, and chief of sinners was preaching; the subject was prayer. The preacher frequently said, *knock, ask, seek*, and thou shalt find, Timme sat with her friend, she had listened with fixed attention and deep solemnity to every word; for some time she continued in silent astonishment; she heard of a remedy for the vilest sinner, and was directed how to obtain it! This was enough; her bursting heart was too full to be restrained, and removing her eyes from the minister, she held down her head—the tears gushed out in copious showers, and Timme, the once desperate

and abandoned Timme, almost wept aloud at the sound of Salvation through Christ!!! Thus did grace open a fountain of sorrow that never ceased to flow, more or less, to her dying hour. Recovering from this gust of sorrow, she raised her head, and turning to M, her eyes still streaming with tears, she looked at her with wonder and affection. Her friend not knowing the workings of her soul, thought she was faint, or taken ill, but Timme soon undeceived her, by laying hold of her hand and with many tears whispering, "What shall I do? How shall I knock? What shall I say? How am I to pray? Will the Lord have mercy?" The service closed, they returned home, Timme deeply affected, reiterating, the preacher said 'knock,' and with a solicitude not to be described, continued to press her former enquiries. When they reached home, M. (who was also much impressed) replied, "pray, Timme, and say, God be merciful." She instantly wrung her hands, and in bitter agonies of soul cried out, "God be merciful—Oh how shall I knock? What shall I do? Will God be merciful?"—After the most affecting intercourse and earnest prayer, her friend retired admiring the unsearchable riches of divine Grace. The following morning her first thoughts were directed to poor Timme, whom she had left crying for salvation. The earliest opportunity was eagerly embraced to see her, and M's first question was, "Well Timme, have you prayed to night?" Timme answered, "O yes, I have been praying all night, crying God be merciful—and will he d'ye think, lookee, will he?" "Certainly he will, for he has promised mercy to those who seek him, and he cannot be worse than his word." "Then," cried Timme, "I'll neither eat nor drink till I find mercy. Dear Jesus wash me.—Oh wash me in thy blood—Oh save me—have mercy, have mercy!" Thus she continued praying most of the day; her hands clasped and her eyes like fountains.

Some days elapsed before her soul was comforted. One morning M. entered the room. Timme was sitting in the bed, her hands grasping each other, and her eyes closed. She appeared to be deeply engaged in mental prayer. M. did not disturb her but waited some minutes by the bed side, At length Timme opened her eyes and perceiving her friend, she said with much affection. "Oh be ye come, lookee, I've had such a battle." "With whom?" "With the adversary. He told me I was in the wrong road, I said, I knew he was a liar, and that I had served him long enough, and was now determined to serve him no more. He said, I was too vile a wretch to be saved, and he brought all my sins before me to prove what he said. I said, I did not care for all he could say, for Jesus had died for sinners, and if I cried, God be merciful, he would save me. I then cried out, Lord save me—God be merciful—and Satan left me. O I've conquered, I've conquered!" She appeared much agitated, and intreated M. to pray for her, adding, "and I'll pray too."

Timme had displayed so much wildness in her manner, and such a vehemence in her expressions, that M. felt somewhat alarmed, and being of a weak frame herself, her feelings for poor Timme rendered her much indisposed for praying at this moment. but Timme importuned her in such a manner (frequently saying Who can tell? Perhaps God will be merciful; Oh do pray, and I'll pray too,) that she could not deny her. M. says when she kneeled to unite her tears and prayers with Timme's, her heart was quite full, and she had no sooner began to pour out her soul before the Lord, than she was visited with the most blessed consolations and glorious promises. Her heart was lifted up with inexpressible gratitude, and her prayer had such an effect upon poor Timme that she wept and prayed most earnestly, or in the words of M, "She almost leaped from the bed with eagerness to be heard and saved by the Lord."

Timme's anxiety to be taught became daily more manifest, and as soon as she was able to crawl through the street she sought the house and company of her friend at all opportunities. She would sit for hours relating her past life and enquiring, "Can the Lord save such a wretch as I?" On these occasions her tears would flow incessantly, while her heart beat with inexpressible anguish at the remembrance of her sins. In answer to some encouraging words, she said "Ah! but I am so vile," and then enumerated her "dreadful sins" frequently crying out, "Oh what a mercy I was not sent to hell at such a time—in such a place—for this sin—and that abomination—and can there be pardon? Lord what shall I do to be saved? Oh God be merciful." M. encouraged this weeping penitent with gracious and comfortable words, particularly insisting, "He will not cast out,—His word is sure, *Ask and it shall be given,*" "Oh," says Timme, "I try, but I can't speak my words fitte \* to the Lord. What do you say, lookee, when you pray? what did you say when you was convinced and felt as I do?" M. related this part of her experience, and taught Timme the language of prayer, which she would repeat after her with peculiar feeling, sometimes adding a few words expressive of deep penitence and abasement.

These conferences occurred almost every day, much to the advantage of both, and the honour of God. From this time Timme appeared very desirous of attending the meeting whenever the doors were open. M. suspected, perhaps she is thus attentive because I always call for her and bring her some little necessaries for her support." She therefore omitted visiting her once or twice at the hour of worship, but on entering the meeting, Timme was there. She enquired, "who helped you Timme?" "Oh" said she, weeping, "the Lord helped me, I crept along and held by the wall, and he helped me, and what the preacher said has greatly encouraged me. The

following Sabbath evening she was much impressed with the service. Her tears flowed copiously down her emaciated cheeks, her hands were grasped in each other with peculiar fervency, and her whole frame seemed convulsed with the violence of her feelings between the extremes of sorrow and joy. When the service was concluded she could scarcely quit the seat (where, like Hannah, her lips had incessantly moved but her voice was not heard) with difficulty she was conveyed home, faintly uttering, "Oh I've been the greatest sinner of all, but—through mercy—through mercy—I shall be saved."

The next morning, her relative, P. called to see her, she stole softly up stairs as she heard a thick smothered sound, accompanied with heavy moans. It was Timme kneeling by an old chest, engaged in most solemn prayer. P. waited at the door until she arose and presented the most affecting sight; her eyes red with weeping, her face covered with tears, and her heart throbbing with agitation and joy. "Timme," said P. "what are you crying for?" "I'm crying to think what a sinner I've been—to think how I've lived in sin all my life—Oh! I'm the vilest sinner in the world! I'm now convinced of it. I never saw myself such a sinner before. But I know there's mercy; yes, I know there's mercy. Christ has died and I am saved." P. enquired, "Do you find Christ precious to your soul?" "Yes, I do, I do, for he bled for sinners." "What would you do, if the Lord restored you to health?" "Why I'd follow the meeting as long as I live. I love good people, I long to be with them and hear them talk about Jesus, do come and see me often." In the evening she attended the experience meeting, she wept most of the time, and appeared remarkably humbled at the honour, as she considered it, of being permitted to meet with the people of God. One of our Deacons led the meeting, and knowing something of Timme's former character, he was quite astonished to see her introduced as a penitent.

On her return from this service she said to M. "you can't think how light I've been since last night; seeming to me I could sing; Oh I found such a blessing last night! I can't tell you what I feel, but I think now that the Lord will have mercy on me. I felt a load quite lumpy had been taken from me, and my heart was quite light, my soul was full of love and gratitude to God." at her request M read *John xiv*; Tears now trickled down her cheeks, and her heart overflowed with joy, she declared she felt no pain or weakness, her heart was quite light, and full of love. "Oh what shall I do to thank the Lord for that sermon, O how shall I praise him." All that week she was remarkably happy, no pain, no trouble, no temptations; and she became a living illustration of our Lord's remark, *Her sins which were many are forgiven, and she loveth much.*

The following Sabbath I had the pleasure to baptize 9 persons, it was a high day to many, who will long remember it to the praise of

the glory of his grace who made us accepted in the beloved. Timme attended, and observed, when the sermon closed, "I have eaten every word, O'twas very precious, something went to my heart: d'ye think the Lord will save me without being baptized?" "Certainly," said M, "he will. Baptism is not a saviour, but an expression of our love to Christ and an act of obedience to his commands." Timme was delighted at this information, and said, "Oh how I wish I had been religious in health and strength, then I would have been baptized too; but now I'm nothing but a mere case of bones. But I was blind to every thing good. Lord how was I so blind?" In the evening, the Lord's supper was administered. Timme viewed it with the mingled feelings of surprize, love, joy, and admiration. When the service closed, she asked her friend, "Do you think if I were to recover, they would ever admit such a miserable creature as I amongst them?"

She always expressed great love to the church. Speaking of this holy ordinance, she said, "When I was in the way to destruction, I used to see some who partook of the sacrament, get drunk afterwards; this hardened me in sin, made me hold up religion to mockery and ridicule, and curse and swear at all who ever spoke to me about it." Such are the sad effects of the irreligious conduct of professors on the profane; it accelerates the ruin of numbers!

Mr. S. of B. being in Cornwall, visited Penzance and preached at the Baptist Meeting. It will be remembered by every reader how frequently Timme had used this prayer, *God be merciful*; indeed it was her constant cry; bearing this in mind, there was a remarkable providence in the visit of Mr. S. to this town, and in the subject discussed this evening. The text was *God be merciful to me a sinner*. The apparent liberty enjoyed, and the uncommon earnestness of address upon this occasion, impressed many. But Timme! her whole soul seemed absorbed in the subject. When the text was mentioned she was struck with wonder and delight, and during the discourse her eyes and ears swallowed every word with inconceivable satisfaction. Mr. S. remarked how many years he hoped he had been a follower of Christ; and that he never knew one day or hour when he had not reason to say, *God be merciful—TO ME—A SINNER*; and that he still saw and felt the same need to urge it as ever; and he believed, nay he was *sure* that he should have abundant cause to repeat it to his dying day; and that he wished his last words in this world might be, *God be merciful TO ME, A SINNER*.

From these exercises she dated all her happiness, and spoke of them to her dying day with gratitude and delight. Thus blessed with special tokens of the divine favour, she now went on her way rejoicing.

(to be continued.)

*Remarks on the Apocalyptical Churches.*

## V. SARDIS.

The Church at Sardis, or Sardes, or Sart, is next in order. This city was of great renown, once the capital of Cræsus and the rich Lydian Kings. It lies about 37 miles south of Thyatira. Cyrus took it from Cræsus. It was taken and burnt in the time of Darius by the Milesians. It surrendered to Alexander after the battle of the Granicus. Under the Romans, Sardis was a very considerable place till the time of Tiberius Cæsar; when it suffered prodigiously by an earthquake; but by the munificence of the emperor it was raised again. Julian (of apostate memory) endeavoured to restore the heathen worship, repaired the Temple, and raised new Altars. But in the fourth century it was plundered by the Goths. The site of this once noble city is now green and flowery, the whole being reduced to a poor village. The inhabitants, few in number, follow the occupation of shepherds. Mahomet can boast but of one mosque here, which was formerly a christian church. There are a few (who work in gardens) that are called christians, not because they are so, but so called in opposition to the Turks. No wonder she is thus lost; for she was *dead* while she *lived*. A more awful description cannot be given of a church or an individual. She lived in a profession of religion. Ordinances regularly attended, and yet *dead*. No wonder he that hath the seven spirits of God and the seven stars, should bury her so soon out of his sight. And is it possible that any church may be in the same state now? Are any of our churches in that state? Are there any professors of religion in that state? Is the reader one of them? Search and see. *Dead whilst they live!* Who is it that makes the awful declaration? Who are the persons particularly intended? *HE that knoweth what is in Man*, and in all the Churches, *He that searcheth the reins and all hearts*; he declared this thing concerning Sardis. But who are the persons, or what the character thus described? Not the profane man: he, indeed, is dead, *dead in sin*; but dead only to holiness. Awful state! May such hear the voice of the Son of God and live. Not the irreligious character; he, if not profane, yet is not religious; if he does not swear, yet he does not pray; if he does not lie, yet he does not repent; if he is not an atheist, yet he is not a believer: honestly (though wickedly) he says, I never pretended to religion. Poor man, thou needest no evidence against thee, thine own heart condemns thee, and thine own mouth passeth the sentence. But who are they that are *dead whilst they live*. It is possible that what is generally considered a regular church may be in that state; and of course that very moral and decent individuals may be in a like condition. Let the latter part of the first verse be carefully regarded, and it will

set the character in its proper light. *I know thy works that thou hast a NAME that thou livest,—and they kept up the Name till about the ninth century by some means or other. These were not drones that neither gathered nor swarmed (like too many,) but they were apparently lively, zealous, and affectionate. Probably some that visited them said, Oh that my lot were cast at Sardis! There is a lively minister—there a zealous people—we go on creeping, whilst they are on the wing. Oh that our minister, that our church were like the dear dear people at Sardis! They had a NAME that they lived; yet they were dead.* Reader, thou art probably a man that abhorrest indifference in religion; with thee to be indifferent in such a cause is tantamount to being a traitor. Perhaps *thou* hast a name that thou art lively in the cause of Christ; (if so truly, thou art honourable amongst men and thy God will honour thee;) but look into thy heart, thou mayest be so esteemed, and yet thy God say of thee *thou art dead.* Thou mayest be lively in thy prayers, and yet be *dead* in thy desires. Thou mayest be zealous in thy profession, and yet be *dead* in thine affections. Thou mayest be heavenly in thy talk, and yet earthly in thine heart. Thou mayest be the *envy* of thy christian friends and yet be *despised* by the Saviour. Many may say, “Oh that I were like him,” yet Jesus may say, *I know you not.* Reader, search thine heart, and see. If it be so, return and repent, lest he come quickly and expose thee. But let all remember that none can have a *name* to live and yet be *dead* without knowing of it; unless they harden their hearts and are determinately blind. The character here depicted is one that seems to be what it is not; that professes to *have* what it *has* not; and pretends to *do* what it *does* not. This may be the character of a church in general, or an individual in particular. *He that hath ears to hear, let him hear what the Spirit saith unto the churches;* and let all professors, and especially all lively ones, *remember how they have received and heard, and hold fast, and repent;* lest, *if they do not watch,* their Lord should *come on them as a thief,* and they not know what hour he cometh upon them.

K. L.

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### *Replies to the Query on Marriage.*

The Query inserted in our seventh number, page 274, appears to have excited considerable interest among our correspondents: we have been favoured with no less than nine replies. It would afford us great pleasure to insert them all, as they embrace a subject of considerable importance in itself, and rendered peculiarly so to a conscientious professor of christianity by the limitations which the Lord and Law-giver of his people has in this case prescribed. But our

limits not admitting of this, we must content ourselves with laying the substance of them before our readers.

We have great pleasure in finding that all our correspondents on this subject do agree with one voice in two points, which we believe essential to every christian's character and comfort. 1. That it is the unquestionable duty of every true disciple of Jesus Christ to marry *only* in the Lord; this law they consider as the clear and explicit revealed will of our divine Master, demanding the implicit and unreserved obedience of his people. 2. That engagements of this kind ought to be held among the most sacred; and the breaking of them in a wanton or capricious manner, by either party, can never be ranked among the things that are lovely or of good report: on the contrary, such conduct merits the utmost abhorrence of every good man and every true christian.

With respect to the case before us, *M.* considers the law positive, and that in no case whatever may a believer marry an unbeliever. He therefore advises delay, and seems to reckon that Maria will either *be won by the conversation of Theodosius*, or her affection will decline on account of his religion.

*R.* observes that this question does not turn on the lawfulness of a christian's marrying an unbeliever, but on the propriety of breaking an engagement *lawfully* made.

*K.* judges, from the statement given, that the connexion is already formed, *de facto*, as it respects the parties themselves, and only waits the ceremony required by the laws, to make it so, *de jure*, and give a public sanction to what should be already binding on the conscience of any honest man.

*Pa.* thinks each party bound by every worthy principle, whether civil or divine, to fulfil an engagement *innocently* made.

Several others agree in general with these sentiments. We transcribe the reply of one correspondent at length, and shall conclude this article with the suggestion of another, the prudence and propriety of which will probably gain the approbation of every reader.

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Mr. Editor,

The laws of christian marriage, though so plainly expressed, and so solemnly enjoined, are, by many professors in our day, set at nought and practically contemned. This is a lamentable fact. Ministers have preached, have written, have given counsel privately, on the *guilt* as well as the *folly* of those who regard not the manifest will of God in reference to this interesting connexion. But alas! the sermons, the books, the personal admonitions thus addressed, have in a multitude of cases, proved useless. The individual, whose religious obedience, whose present peace, whose eternal salvation, were sought by such efforts, with a single eye and a sincere heart, has resisted all remonstrance; and, while professing



universal subjection to the Redeemer's authority, has allowed affection or worldly policy, or both combined, to triumph over every pious consideration, and to add to the instances (before too numerous) of deliberate departure from propriety and from God.

Feeling therefore a strong persuasion of the importance of adhering to the revealed will of Heaven relative to marriage, as well as to all other engagements, I greatly respect the *principle* from which Theodosius fears to marry Maria,—“lest he should then be un-  
“qually yoked with an alien from the common-wealth of Israel.”—  
Let this subject be examined a little.

Your correspondent *W. M.* supposes that “obédience and inclination never had a severer struggle.” “Maria’s disposition is amiable, “and her character unstained. Nature and education have vied with “each other to make her lovely: but Maria is a stranger to personal “religion.” “At an early period *T.* and *M.* formed an attachment “to each other, which their ripening years have fully matured:” and it appears that had it not been for the change which divine grace has recently effected in *T.*’s spiritual condition, a union already agreed on, was soon to be consummated. “The path of duty is desired to “be pointed out.” On this permit me to observe,

1. The law of scripture respecting christian marriage, evidently directs its vigilance to the *first steps* which may be taken towards this connexion. It not only says, “Thou, a believer in Christ, “shalt not *actually take to thyself a wife or a husband*, devoid of “christian grace;” but it likewise forbids a pious person to *fix his choice and his affections*, with the *most distant* view of marriage, on one that is yet “alienated from the life of God.” Indeed, as marriage is only a kind of public recognition of a previous engagement, it appears to me exceedingly plain that this previous engagement is the more immediate object of prohibition.

2. *T.* and *M.* were both destitute of personal religion when the mutual attachment commenced, and when marriage was mutually agreed on. Of course, had they *both continued* in such a state, no rules of scripture would have forbidden their union. For, as neither made a profession of piety, they could not be bound by a law which directs the conduct of those only who do make such a profession,

3. The law of christian marriage cannot, I should imagine, oppose the general law of equity. Both being expressive of the mind of the same infinitely wise and holy Legislator, they much coincide in their tendencies and requirements. But the general law of equity is clearly against the rupture of a matrimonial engagement, where this rupture is made by the one party without either the consent, or some newly-discovered and gross defection, of the other party. And that a man who professes religion, should not only be at liberty, but should, by the gospel, be firmly bound, to violate the

rules of moral fitness, is a notion, which, judging from his character as given in the query, I am persuaded Theodosius can never entertain. On the whole, it appears to me, that if T. as a *renewed man*, had to choose a wife, it would be his indispensable duty to choose a *renewed woman*; and that in making a contrary choice, whether the connexion were ever actually formed or not, he would rebel against the law of Christ on this head, and forfeit his character as a religious professor. But having fixed his choice, and engaged to marry Maria, (for the query intimates as much) while it was lawful for him to do so, and *before* any difference in their spiritual state existed; I cannot help thinking that it is his indispensable duty to marry her, since no change for the better in one of the parties can render less clear or less powerful the claims of the other. Moreover, it is not his *calamity*, but his *mercy*, that M. is become, in the words of the Querist, "his greatest grief." *Her* state is not made worse; *his* is made infinitely better. And, if there is reason in any case to hope that *the wife may be won by the conversation of the husband*, surely it may be expected here.

Theodosius is not the half-hearted professor, on the point of entering the marriage state with a woman whom he knows the New Testament has all along forbidden him to choose; and endeavouring to satisfy his own conscience and to repel the expostulations of his friends, by uttering the hope that God will make him useful to her soul—with such a one this answer has nothing to do. But, beholding a conscientious brother in "a struggle betwixt *obedience and inclination*:" and believing that, as things stand, these two combatants ought to relinquish the contest, because their interests are one; I cannot forbear saying to Theodosius, "Fear not to take unto thee *Maria thy Wife*." And may "the Lord who dwelleth in Zion command the blessing, even life for evermore!"

#### CONTENTUS.

*Philemus*, after a course of reasoning similar to the foregoing, suggests that, as Theodosius has now acquired a *new* character, time should be given for Maria to contemplate its developement; perhaps the change in his conversation, in his views, pursuits, pleasures, and prospects, (which she ought to see FULLY manifested) may not be the most acceptable to a heart yet a stranger to the grace of God. Should the exemplification, on his part, of a *decided* regard to *all* the holy and lovely expressions of a renewed heart, in the private, social, and public exercises of religion, provoke her disgust, and alienate her affections, the case will soon be decided. But if otherwise, truth and justice, and the duties we owe to each other, demand the fulfilment of prior engagements. In the mean time Theodosius is advised to *make a covenant with his eyes* as it respects any other object, till this affair be finally and conscientiously disposed of.

*On Dancing.*

Mr. Editor,

The following thoughts upon Dancing appear to me so worthy of the attention of the Religious Public, that I have copied them from a popular work, and shall be glad to see their circulation extended through the medium of the Baptist Magazine,

I am, your constant reader,

London.

T. B.

"Dancing," said my father, "affords, beyond any other kind of amusement, the strongest facilities and, I may add, the strongest temptations to vice. I despise the futile declamation which would persuade us that it is an innocent relaxation or pleasure. It never can be innocent, if it be social. Corruption is sucked in at every reeking pore of the body as it glides along. The eyes are panders to the soul, and every sense is depraved. In a ball room the common decencies of life are absolved or forgotten. Actions, from which the modest female would shrink alarmed in any other place, are here tolerated, are here necessary. The timid eye of chastity is closed, and all the meek reserve of virgin purity is lost. Intemperate wishes fill the bosom, and thoughts, far remote from virtue, take possession of the mind.

"I would exhort that parent who thinks dancing a harmless pleasure, to divest himself, for a moment, of prejudice and the power of custom, and examine what are its concomitants. Let him note the orgies of a ball room. Let him consider what are its established rules. Let him view his daughter successively the property of every man in the room. Let him view her with arms mutually entwined, bosom to bosom, heart to heart; let him remember the facilities thus presented for personal contamination: let him not repose confidence in the virtue of his child when every external circumstance combines to undermine that virtue: the blaze of light that enchants, confounds, bewilders the senses; the exhilarating sounds of music; the dazzling novelty, perhaps, of a numerous and elegant assembly; the general joy that thrills through the frame; the heated blood that flows in burning courses through the veins; the pride of excellence in the display of graceful attitudes, in the rapidity of motion, in the accuracy of step; the natural vanity of emulation:—what are all these? And what is the barrier that she can oppose against them? But this is not all. With the heart and mind thus prepared, what ravages may not other passions commit? The exultation of humbling a rival mistress: the applause of contending admirers, the smooth, guileful tongue of seduction, may prevail at such a moment. Or, if virtue still make a

stand, yet, how may its power be insulted or weakened, by the open attacks of the profligate; by him who seizes the opportunity of closer contact, to communicate infection that may spread with dreadful rapidity. She will not seek redress by complaint, for she fears to be thought conscious of a meaning that half alarms her; but she is conscious: and if she smile, her adversary hails the signal with impure, unmanly rapture.

“Are not these the dangers of a ball room? But thousands will call them visionary, and thousands will disbelieve them: some will acknowledge their possibility, and others will despise them: I, however, am satisfied of their existence; and, believing that, hold myself bound in duty to shield you, my child, from their influence. The benefits which the human frame can derive from dancing, may be obtained at less hazard. It may be invigorated by other exercises, and it may be rendered erect and firm by attention. That grace which it is in the power of a dancing master to bestow, is but vulgar mimicry of a vulgar model. True grace is the offspring of the mind.”

“To such counsel who could refuse compliance? My reason was satisfied, and I cheerfully declined an acquisition that was accompanied with such peril. My father, too, would often observe, that the habit of frequenting balls frequently led to improper connections, and from negligence, was commonly injurious to the health. But he acknowledged that these dangers might be partly, if not wholly, avoided by the circumspection of parents: while the others were totally beyond their controul.

“Of dangers that were likely to happen, he thought it a parent’s duty to avoid rather than to resist. If serpents lie in a path, it is safer wisdom to turn into another, than to risk the probability of passing through them unhurt. If you give to a child the means of dangerous pleasures, trust not to the discretion of human nature. Power is a dangerous weapon in the hands even of the prudent; but when it is likely to be wielded by the passions instead of reason, then it becomes formidable indeed.”

*NUBILIA, p. 24—29.*

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### *On Consistency of Character.*

Men of observation have always professed to approve and commend persons who manifest uniformity between their principles and their practice: for however eloquently any may discuss moral subjects, if their own conduct is not more than tinctured by the principles they avow, their recommendation will be little regarded. A late public character possessed astonishing mental powers, and in

the most august assembly of the nation, would often stand forth with all the energy of his amazing eloquence, exposing the deformity of vice, and denouncing the inevitable ruin attending a system of general corruption. He would then talk of virtue, and principle, and honour, in the boldest language. But his orations were heard with indifference, and his arguments fell pointless to the ground: for it was notorious to all who heard him, that the orator himself was the slave of intemperance, gambling, and prodigality. So true is the vulgar adage, "Example prevails more than precept."

A Christian is the highest style of man." *It doth not yet appear what he shall be*, but he is made partaker of the heavenly calling; he is born from above; a stranger and pilgrim on the earth; he is seeking a better country, a heavenly one, where, God, who is not ashamed to be called his God, hath prepared for him a city; to him it is given to understand spiritual things, and he is instructed by the Lord himself, and prepared, as a vessel of mercy, for glory. How lovely is the sight when persons of this description bear a practical testimony against every thing contrary to the truth as it is in Jesus: when individually, and in connexion with each other, they march forward under the banners of the Lord our righteousness. But how frequently have we to say of professors as Jacob did of Reuben, *Unstable as water, thou shalt not excel*. Whence doth this indecision arise? Hath not their divine Master assured them, *Ye cannot serve God and mammon?* Are they not instructed to *have no fellowship with the unfruitful works of darkness*, to manifest no winking or conniving at iniquity, *but rather reprove them?* Hath not abundant experience proved to them that any known sin, spared or indulged, grieves the Spirit, and prevents the establishment of the soul in grace? Are not many professors groaning under their leanness, from this cause, from day to day? When exhorted to an entire separation from the paths of the destroyer, and to a close walk with God, urged by the declaration that in such a way *only* can they be established; have not the effects of their carelessness and disobedience proved the truth of the divine warning? It was when the Psalmist could say, *My heart is fixed, O God, my heart is fixed*, that he added, with joyful lips; *I will sing and give praise*. A wavering, unstable christian is altogether an inconsistent character—a source of vexation to his religious connexions, and of constant grief to his minister. The little fruit that he bears is not ripe; it brings neither glory to God nor comfort to himself. Some allowances must doubtless be made on account of weakness of intellect, peculiarity of constitution, and other circumstances. Perfect consistency cannot be expected in the present state. "The most consistent brother is only a little less inconsistent than his neighbour." But certainly, where the grace of God reigns in the heart, uniformity of character will be desired, and diligently and carefully sought after.

Some persons, with divided hearts, suppose their carnal policy to be virtuous, and quote scripture to justify their inconsistency, observing that the apostle Paul could say, *I am made all things to all men.* But did Paul intend to incorporate truth and error—to unite righteousness with sin—or did he approve of duplicity? His leading view was *that he might by all means save some.* Others take refuge under the shield of Naaman the Syrian, whom they represent as loving, fearing, and obeying the God of Israel, and yet living in the practice of occasional idolatry, bowing down in the house of Rimmon to keep his place and the favour of his master. Thus they plead example for making religion subservient to worldly interest. But as these things cannot be reconciled, some have thought Naaman was a sad hypocrite after all; to which we should be almost ready to assent, notwithstanding the truly pious Mr. Henry's pleading that young converts should be tenderly dealt with, &c. for we have read the sayings of one who taught, *If any man love father or mother, or brother or sister, or house or land more than me, he cannot be my disciple.* But Dr. Gill has observed that the words may be rendered, *When my master went into the house of Rimmon to worship there, and I have worshiped in the house of Rimmon; the Lord I pray thee forgive thy servant in this thing.* So that Naaman did not request permission to continue in idolatry, but confessed the crime in language suited to penitence and intended reformation.

Persons who are members of a gospel church, having been baptized on a profession of faith, and given up themselves, first to the Lord, and then to one another according to his will, are under the greatest obligation to walk with each other in gospel union; to have fellowship with each other in conversation, in prayer, and divine ordinances, and by a regular attendance on the ministry they have chosen, and constant fellowship with the particular church to which they have voluntarily united themselves, to manifest the steadiness of their union to each other in heart, in spirit, and affection. They will thus hold up the hands of their minister, as Aaron and Hur held up the hands of Moses. Then all things go on well, Israel prevails, and Amalek is defeated. This is lovely, profitable, and consistent, and this spirit is a sure defence against every enemy. But this spirit of harmony can never exist without constant attention and watchfulness, and the mutual study of believers to provoke one another unto love and good works, while they strive together for the faith of the gospel, and endeavour to keep the unity of the spirit in the bond of peace.

This steady adherence to the particular society of which we are members, is by no means inimical to our seeking the best interest of the whole body. On the contrary, this is the only way in which that interest can be properly and successfully served. The body cannot prosper, unless it be fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the

*measure of every part.* Therefore, when members of christian societies are found forsaking their own places, and giving their countenance and strength to others, they must either sink into dead and useless members, having neither action nor influence, or they establish a schism in the body of Christ, as if the hand were to say, I will be joined to the leg, or the foot were to insist on moving only in union with the arm. We are not ignorant of the devices of satan. This old practitioner in iniquity is a particular enemy to the harmony of the churches—he is the great spoiler of their peace. He deviseth a thousand things to divert their attention, play upon their fancies, pollute their imaginations, stir up prejudice against each other, promote a spirit of rancour, discontent, misunderstanding, division, and distraction. Wherefore *resist the devil, and he will flee from you.*

Soldiers are professedly fighting men, although they are not always engaged in actual service. But they must always be in readiness to obey their commander? and when appointed to a post of danger or hard warfare, they must go; and should they fall in battle, their lives are not considered as thrown away, but their deaths honourable. Believers in Jesus are his soldiers, enlisted under his banner, he leads them forth to conquest and a crown. They war against the world, the flesh and satan; and there is no truce allowed, no, not for an hour. Sometimes the conflict is sharper than at others, but at no time must they lay down their weapons, or put off their armour. This would be inconsistent with their profession, dishonourable to God, and injurious to themselves. Seeing *It is God that giveth them strength*, they are to *gird up the loins of their minds, be sober, and hope to the end, for the grace that is to be brought to them at the revelation of Jesus Christ.*

All the ways of God must be consistent, though we are unable to see their connexion, or fathom his designs. It is good to believe this; to approve of it is happiness, and to obey his will readily is true liberty. This will be found God-glorifying, soul-establishing, sin-mortifying, and heart-strengthening. Believers thus die unto the world, and live unto God, *walking worthy of the vocation wherewith they are called.* PHILAGATHON.

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*Extracts from a Letter of the late Mr. Pearce to a  
Young Minister just before his Ordination.*

“My dear brother,

I have been grieved that I had it not in my power to write to you earlier in the week. But ever since the Lord’s-day I have been so much affected in my head, especially in my eyes,

with a violent cold, that *all* correspondence has been necessarily suspended: and indeed I am yet so far from a state of perfect convalescence that every syllable I write occasions pain. I doubt not but you will not only admit the apology,; but also sympathize with an afflicted brother, who, for several days has been starving in the midst of plenty;—surrounded with books, but incapable of reading them: as well as receiving several important letters without being able to answer them.”—“I do not wonder at your fears and anxieties in the prospect of assuming the pastoral relation. Recollection enables me tenderly to sympathize with you; and experience bids me say to you, *Be of good cheer*. I, too, was very young, and besides, I was very ignorant when I settled here: but I have never been without reason for setting up a pillar and transcribing that ancient inscription, *Hitherto the Lord hath helped*. Yes, *He hath helped me*, and *He will help you* my brother. *Be of good cheer*.”

“I should anticipate the 15th of April with more delight had your friends not solicited me to take an active part in the solemnities of the day. I could wish they had thought upon some more aged and experienced minister. My timidities about preaching are for the most part over now: but I assure you I contemplate such a service with fear and trembling. Yet, lest I should seem wanting, either in affection for you, respect for them, or good-will to the connexion, I will endeavour to comply with their request. Your soliciting the charge from dear brother Ryland is peculiarly grateful to me. I hope he will soon be better known among the midland ministers and churches; and if he leave a portion of his own spirit among us all, I am persuaded we shall profit not a little by his acquaintance.”

——“I wish I could better answer your question about ‘the best mode of preaching.’ I observe but two rules in composition, in answer to the two following enquiries, 1. What is the true meaning of the text? 2. Which is the best way of conveying that meaning to the people, so as to assist them in *understanding, remembering, feeling, and improving* it? The essential qualities of a useful sermon I should suppose are *faithfulness* and *simplicity*. The former applies to the conscience both of the preacher and the hearer: the latter to *subjects, method, and style*. For the first I would generally adopt the *simplicity of the cross*; for the second, the *simplicity of nature*; for the third, the *simplicity of the scriptures*. I am not at all surprised that you dismissed Blair. His style well becomes a professor of the belles lettres, but will never answer the purpose of a zealous evangelist. I congratulate you on your fortitude in relinquishing such a tasty guide in your *public work*: and yet it would be well for us *to be able* to address an audience, or step from the press, in an elegant, or at least a neat modish habit; although we judge in pulpit services that the Holy Spirit is most honored by having his own ideas exhibited in his own style. Once I made the



same attempt as you, for a few Sunday evenings only; and appeared in all the graces of composition which by nature or art I could command in my train; and the effect was correspondent—An unusual number of gay speculatists attended;—admired, and caressed me; but I heard of no one who by all my rhetoric was brought to caress my Saviour. So I soon resumed my former simplicity of manner:—rich and polite deserted me, but the church of God was again built up and edified. You besought a long letter: if it is worth the pains of reading, you have got your wish. Adieu, my dear brother, &c.

Birmingham.

S. PEARCE.

### Why should I love my enemy?

A kind and affectionate deportment towards our fellow men, is without question, a demand which the gospel of Jesus Christ makes on its friends. It requires that it be manifested generally; that while we discover our esteem for the good and the just; the evil and the unjust have a claim on our benevolence, which, if christians, we dare not, cannot refuse.

We have but little difficulty in loving those who love us, even sinners do this. But the slightest notice we take of the christian profession in general, and the observations we necessarily make on our personal feelings, will justify the assertion that the christian in no part of his duty meets with more violent obstructions from *the law that is in his members*, than in that imperious one of *loving his enemies, and doing good to those who hate him, and despitefully use him.*

The question then that stands at the head of this paper is one that should not be treated with indifference, as it deserves a more frequent and serious discussion than it probably receives. The scriptures intimate, in language sufficiently explicit, that the people of God will rarely be, without opportunities of exhibiting this excellency of the christian religion. They abundantly testify that *those who live godly in Christ Jesus, shall suffer persecution*; and will have enemies among their own household; a woe is denounced if all men speak well of us.

In reply to this important question, the writer of the present essay, requests the attention of his brethren in Christ to two arguments, one of which arises from the action itself, and the other from the endearing relation subsisting between us and God our Saviour.

It is unnecessary to remark that the subject before us, *in theory*, has obtained greater popularity than almost any other. Forgiveness of injuries, and love to the persons of those who inflicted them, is that about which all men have said all manner of good things! It

must be allowed too, that the amiable disposition well deserves the universal suffrage it has obtained, in every age of the world. It is truly divine, and that which perhaps of all others best produces a resemblance between man and his Maker.

It is well known that many of the ancients who were *without the law* and had the mere light of nature for their guide, have said many admirable things on the subject before us; nor have there been wanting among them eminent men, who have actually reduced to practice, to a very high degree, the maxims of their sages. On this account it is not beneath a christian to turn over the pages of heathen poetry, philosophy, and history. In the two former he will find maxims, and in the latter, conduct, that are consonant with the requisitions of the gospel, and which will claim the admiration, and even deserve the imitation of *the man of God*.

"Who," says an ancient poet, "is a greater hero, than the man whose anger is easily appeased, and whose generous soul feels an irresistible desire to be reconciled to his foe?"

"It is an arduous task to conquer others, but that victory is far more glorious, which is obtained in the conquest of the wrathful ebullitions of our own passions."

"To shew mercy to the conquered, while they attack the proud, reflects great glory on magnanimous men."

"A man of true benevolence is not easily provoked to anger, unless towards himself."

"A noble mind is incapable of indulging in contumelious behaviour."

"If you possess a magnanimous mind," says Seneca, "you will never be distressed as though the scurrilous conduct of others can at all injure you."

"Tis glorious revenge to pardon delinquents." *genus magnum vindictæ est ignoscere.*

These are a few of the maxims of the heathen, let us turn to their history for some instances in which they have been reduced to practice.

*Pericles*, the famous orator of Greece, was equally renowned for his forbearance and greatness of mind. He once patiently endured an impertinent defamer all the day, without making any reply to his defamations, though it was in the public assembly. In the evening, this person followed *Pericles* to his house, pouring out torrents of abuse as he passed along the street: but the only notice the great man took of him was, to desire his servant, as it was dark, to light the defamer home, observing that *virtue was not designed to be scolded, but imitated.*

*Phocion*, an athenian prince, performed many glorious deeds for his country, but, through jealousy, was condemned to die by poison; as he was lifting the fatal cup to his lips, one of his friends that stood

by; asked him if he had any message for his son? *Yes, by all means, says he, command him from me to forget the ill treatment his father has received from the Athenians.*

*Julius Cæsar*, on being informed of the death of Cato, who had been a most decided opposer of his measures, is said to have exclaimed, *I am disappointed of my noblest victory, for it was my intention to have forgiven Cato all the injuries he had done me.*"

*The Emperor Titus*, who was deservedly stiled 'the love and delight of mankind,' was remarkably distinguished by his clemency, which was particularly exemplified in a conspiracy formed against him by two patricians. Their crime was proved, and they were condemned to die. The good natured emperor, however, kindly forgave them; took them unto him in private, and remonstrated with them on their ungenerous conduct; invited them, the same evening, to his table, and the next morning caused them to sit by his side, at the public games, and on examining the weapons of the gladiators, placed them in the hands of the pardoned conspirators.

But it is time to turn from the Sages of Greece and Rome to the divine oracles; from the conduct of the heathen hero to that of the worshipper of the true God. It would extend this paper to an undue length to cite maxims from the sacred pages, or instances from the conduct of saints; neither is it necessary. The reader is supposed to be familiar with the sublime commands of the bible, and to have often studied the amiable character of Moses, labouring under the calumnies of the stiff-necked Israelites; of David, calmly sustaining the contumelious treatment of Shimei, and of many others whom the time would fail me to mention.

But while the conduct we are examining recommends itself under the sanction of examples both from the heathen and the christian world, it must not be forgotten that it is enabled by that of God himself. It is not only adorned with the amiableness of human nature, but it bears the impressions of divinity. *God*, says the psalmist *is merciful and gracious, slow to anger, and plenteous in mercy.* and can any christian be more enabled, than by his forgiving benevolent temper, to induce his fellow creatures to remark of him what David asserted of his God? How glorious does our dear Lord appear, exemplifying forgiveness and benevolence, in the depth of his humiliation; *when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously.* And the sacred Spirit too, as if the more forcibly to inculcate the same disposition, selected the form of a dove, that emblem of meekness and patience, when he rendered himself apparent to the senses of his creatures.

It is evident then that a forgiving temper, a benevolent regard to our enemies, is a christian grace of the highest order. It is recom-

mented by the conduct of the most virtuous people in the world; and it produces a resemblance to the blessed God. No grade can ascend higher than this. There can be no degree beyond. It rests in God, where grace of every description must ultimately repose, as its original source and final abode.

A still more powerful inducement, if possible, to the practice of this our duty, results from the connection subsisting between the saint and his Saviour. Jesus has irresistible influence over the hearts and the conduct of those who love him in sincerity. No commands appear so venerable; no arguments so stimulative to his people as those which flow from his sacred lips. His *command*, and his *conduct*, relative to the subject under hand, will, if seriously and prayerfully examined, produce in us the same mind as was in him.

**HIS COMMAND IS PEREMPTORY.** *I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your father which is in heaven. Matt. v. 44.* No command can be more express, no motive more sublime. But what christian is there who is not conscious that he has yet much to learn! How deficient in exemplifying this mark of our adoption! Yet what reason have we to conclude ourselves the children of our heavenly father, unless we possess the same mind towards our enemies which he does towards *his*?

**HIS CONDUCT IS DECISIVE.** No greater power, nor malice more inveterate can be manifested against any of his people, than that which marked the conduct of men against the Son of God. And yet how mercifully kind and affectionate was his deportment! They mock him; scourge him; they crown him with thorns and spit on him; they fasten him to his cross, and so far from relenting their hatred seems to increase with his sufferings. But, stupendous grace! with regard to his persecutors, though he could have asked, and his father would have sent 12 legions of angels for his deliverance, nothing escaped his lips but that benevolent petition, *Father, forgive them!*

Thus, in this instance, and in every other in which christian duty is concerned, the example of Jesus Christ, viewed by faith, becomes a catholicon, a sort of general specific to the christian, which he may have ever at hand, to check the progress, and to remove, the moral diseases which will more or less attend him through the journey of life. It possesses a holy energy to bring down all that is high, to revive that which languishes; to remove the excrescent, and to repair the waste. Can *pride*, for instance, be cherished in that breast in which are deposited hopes of salvation, founded on the lowliness and humility of him who *learned obedience by the things which he suffered*. Or can *avaricious propensities* and *covetous practices* prevail with the person who habitually contemplates him who *tho' he were*

rich, for our sakes became poor? Can the *wrathful passions* foment in the heart of a christian, unchecked and unsubsided by the meekness and gentleness of Christ? Is the amazing forbearance, the patient sufferance of God our Saviour incapable of curing a *vengeful disposition*? Can the heart remain callous and void of a becoming love to man, even to the unamiable, while it considers Christ *dying for his enemies*?

To conclude, while it is admitted that nothing is more opposed to our depraved, unsanctified feelings than the habitual exercise of a kind, forgiving, affectionate disposition towards those who are our enemies, it must be allowed, that there is no duty the inducements to which are more piquant. To these, may the writer and the reader of this paper ever open their ears and their hearts!

May we seriously attend, while a voice from the heathen sage, and the inspired writers, from the heroes of Greece, and the nobler ones of Judea, and more than all, from the throne of God itself, proclaims *Love your enemies*. Like the Sun in the expanse of heaven, which shines upon the whole earth, enlightening and enlivening all creatures, good and bad, beasts and men; may we cause the light of our benevolence to shine in the same free and unrestrained manner, and thus prove to ourselves, and manifest to others, that we are *the children of our father which is in heaven*.

HENTZ.

### *The Nature of the evil of attending Oratorios.*

Mr. Editor; I have waited several months in expectation that your worthy correspondent O. B. would reply to the query of a constant reader, inserted page 151 in your 4th number, respecting the propriety of classing the Oratorio with the Ball-room; and I indulged the hope that so sensible a writer would before now have given us a "precise" delineation of the "nature of the evil of attending such an amusement." Peradventure he is otherwise employed, and your other correspondents may not feel inclined to take the subject out of his hands. Meanwhile your Oratorio-loving readers are not a little lifted up, and "begin to be assured that their favourite amusement is at least a very harmless one, or O. B. would long since have exposed its delinquency." To prevent this conclusion from settling on their minds, permit me to offer a few remarks on the subject.

I invite your readers to consider the nature of the Oratorio itself. It is an *Amusement* drawn from the most interesting *language, circumstances and events* connected with *human redemption*! What! Did Jehovah speak unto us by his servants the prophets, in terms

descriptive of our guilt and misery, and expressive of paternal tenderness, and pity, and love—did the Son of God lay aside his glory, become subject to our griefs, and die upon the cross for our sins—and all this that his guilty and rebellious creatures might be amused by the recital of his sufferings, that the breathings of his soul, when made an offering for their sin, might be set to the finest of their musical airs, and trilled about in all manner of variations and repetitions for their *diversion!* If we take away the music, the *nature* of the amusement will remain the same. Suppose we make it interesting by the aid of scenery and action, and have a play, in which shall be acted the agonies of Gethsemane and the sufferings of the Cross! Most christian readers will be shocked at the idea I have suggested, but let it be remembered that the *subject* of the amusement would be the same in both cases.

My first objection to the Oratorio is founded on its nature: it is a *profane* use of sacred subjects.

2. Permit me to offer a few thoughts on the *tendency* of an Oratorio, as it respects the performers and various classes of the Audience. It is notorious that the former exert all their powers to give a kind of stage effect to their exhibition. The subject of course becomes nearly associated in their minds with other subjects of scientific and theatrical skill and exertion; and this combination bears a very unfriendly aspect upon the influence of the most awful and important truths upon their hearts. They acquire a habit of expressing some sentiments very feelingly, but the frequent repetition of such feelings while their hearts are alienated from their purifying influence, tends to harden them against every suitable impression. I was lately an eye-witness of one of these people, while hearing a celebrated preacher; his attention soon became fixed; his countenance beamed expression, his bosom heaved, the big tear rolled over his cheek, and every nerve seemed in motion as he grasped the front of a gallery against which he leaned—the service concluded, in half an hour this man was found half-intoxicated, his mouth full of oaths and curses, in the midst of a brawl respecting the merits of two musical performers. There was nothing unnatural in this, he had been used to feel in such a way, when himself was the performer in an Oratorio, and, perhaps without knowing that he did so, his habits led him to regard the subject in the hands of the preacher in a similar light. In one instance he had entertained *others*, in the other *himself* had been entertained; and in both cases he took leave of the subject when the entertainment was over.

With respect to the Audience at an Oratorio, they can hardly avoid feeling in a great degree. Language, sentiment, and harmony combine to move their passions. And what harm is there in that? the young reader will say. I answer, not much, perhaps, in the first instance; but as the *subject* of their feeling is religious, they

will be apt to reckon these emotions as pious ones, and such a reckoning will be attended with serious consequences. If the person be a stranger to vital godliness, (and there are many of that description who attend Oratorios,) the same reckoning may be carried into the exercises of devotion, and the mere moving of the passions be mistaken for religious affection. We have great reason to fear that such persons will make their *religion* an amusement, instead of turning their *amusement* to a religious account.

If religious professors attend such exhibitions, and *they* learn to regard the feelings there produced as *pious* ones, they are subject in a greater degree to the same danger as their ungodly companions: and besides this, it will not appear strange to us, if they should think the language of a gospel ministry, addressing the heart *through the judgment*, as cool and insipid, compared with the volume of sounds that moved their passions *through the ear*. Such a state of mind will leave them without helm or anchor, and any sentiment that comes upon them with a good portion of vivacity, will carry them away. Alas! Oratorios are not the only things that have this tendency. I fear much of a sort of preaching, miscalled *gospel*, is to the hearers of it, little other than an amusement, and has no better tendency than what I have mentioned.

My second objection to an Oratorio is that it tends to mislead the judgment and harden the heart.

Your readers will perceive that my reasonings bear only upon such as enter into the spirit of the amusement. I am aware that a great number of listless creatures are found at such places, who would never have patience to read half what I have written about *feeling and passion and piety*. Whether such triflers flutter among their fellow triflers on a race-ground, in a theatre, or at an oratorio, is of little importance; but I hope your readers have no wish to be classed among them, in this world or the next. It is almost unnecessary to add that I highly approve of the classification made by your correspondent O. B, and I conclude with the counsel of an experienced preacher, which I have heard that the amiable Dr. Doddridge addressed to the young people of his charge on a similar occasion, *Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.*

HUR.

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### QUERIES.

1. What are the facts, in point of *experience*, that should lead a real christian, who is a preacher, to conclude that his *ministerial* office has received *only* the sanction of men?
2. If the Divine concurrence is withheld, will he not do well to decline the ministry, notwithstanding his entrance into it had the unanimous approbation of a Church, and he now receives the suffrage of various congregations?

London, 10 July, 1809.

*A Debtor to the Gospel.*

## Obituary.

## MRS. CHALK.

(formerly a member at Mr. Upton's)

Extracts of a Letter from Mr.  
Chalk to the Rev. J. Upton,  
London.

Newburgh, July 20, 1804.

My dear friend,

I received yours, dated Feb. 29, last, for which I desire to return you my most sincere thanks; I did not answer it then, as my dear friend M. ——— said he should write immediately. You gave me an account of the happy and triumphant death of Mr. B. ———; but with what different emotions did I receive it, to what I feel with reference to the solemn event which I am going to relate to you; your heart will sympathize with me when I tell you, that our heavenly Father has taken to himself the soul of my dear and valuable companion, who was my soul's happiness next to the precious redeemer. But I did not know all her worth till after she was gone. We have been married between nineteen and twenty years and have neither of us at any time had any reason to regret our union, but our hearts have been cemented together in love, and more so since our covenant God and Saviour taught us to know and love him, which is now about sixteen years ago as to myself, but Mrs. C. ——— he was pleased to call two years before me, so that she has been enabled to walk in the ways of God for more than eighteen years, and she found wisdom's ways ways of pleasantness, and all her paths peace. She found wisdom an or-

namant of grace in her life; and now she has happily experienced the other part of the promise, namely, a crown of Glory shall she deliver to thee. Dear friend we must die to take possession of the crown; but I will give you a more particular account of God's dealings with us.

About eleven months ago the fever being very severe in New York, our minds and steps were directed into the country, about 70 miles up the north, on Hudson River, to a place called Newburgh, where there were some christian friends, and a little baptist church, to which we joined, I built a little farm house close by the meeting house, where we have lived ever since. I have followed my business and sent my work to Y. ———; but my dear and valuable partner has been much afflicted at times, and myself too, more than in many years past, for we have been blessed, both of us with a good share of health ever since we came together. Mrs. C's affliction has been chiefly the ague, to which she had never before been subject, together with what they call spasms, which deprived her of rest for many nights together; this weakened her bodily frame very much, so that in the spring of the year she was persuaded in her own mind that her death was near, and made all the proper arrangements for that solemn event. Her grave-clothes were placed by her bed-side for many weeks, but getting better, they were put by again, and I hoped that the Lord would have spared her to me for a longer term, which I prepared to enjoy.



by making the house and garden, which we were very fond of, more convenient and comfortable. But she would often hint, she should not long enjoy these earthly comforts; and when in serious talk on the melancholy subject of death, to which I was always backward, and which used to make me weep, she would say, "do not be troubled; you know we must part sometime or other, and what does it signify if ever so soon? you ought to be happy on my account, as I am going to my father's kingdom, and you will soon follow me, and it is better for me to go first, I know I shall be happy." Under these, and similar recollections, I seem to feel like David when he said, *my soul refuseth to be comforted.* Yea, at times, I feel a rebellious spirit; though in general I can bless God for what he has done, and can say from the heart, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

To resume, as I said before, she was happily assured that when she should be absent from the body, she should be present with the Lord, with whom she longed to be; her confidence was strong in the sweet promises of the gospel. O! how did she use to peruse the precious word of God. The bible was truly a treasure to her soul, and my silent observation of this her godly conduct, often caused a holy jealousy to work in my heart; our conversation was chiefly about the everlasting love of God, the stability of the covenant, the preciousness of having an interest in the blood of Christ, the loveliness of Jesus to a lively christian, the astonishing display of his sovereign grace that ever it should be manifested to us, that we should be called to the fellowship of his Son, and feel the wit-

ness of his Spirit in our hearts. O this used to melt our souls to gratitude, and our eyes to tears, and the remembrance of these things, my dear friend, seems now to break my heart. The Lord has been pleased to give me many friends in Y—, whom I dearly love, but what are they all compared with the spiritual bosom companion I have lost?

In my garden, which I had made so comfortable and pleasant, and which is full of choice things both for the eye and the taste, I observed to her, two days before she died, that it had produced some choice things which she had desired, and that I could not enjoy any thing without her participation; "O," said she, "I do not want any of these things now, I am going home, to feast on hidden manna."

But to proceed to her last days, which were her best. Seven days since, she was taken with a fit of the ague, she got over it, and the next morning ate her breakfast as usual, and churned the butter, but before she finished, complained of the gravel, which had troubled her several times the two or three last months; she laid down, and I got her something that used to relieve her, but now it had no effect. In an hour's time she complained of cholic pains, which notwithstanding medical aid, increased violently every three or four minutes, and caused her to cry out much, but not a murmuring expression was heard all the time; "O dear," and "Lord Jesus have mercy on me," she frequently uttered; often saying, "what are these afflictions to what my Redeemer suffered for me? bless his precious name," she would add, "I know he is bringing me home to himself, I shall very soon be happy with him." In the pro-

gress of the disorder, I enquired, "What shall I say to our friends?" "O," said she, "tell them I die happy, rejoicing in the Lord Jesus Christ as my portion, my righteousness, my all. I know he loves me, and blessed be his name, he has not suffered the enemy to harass my mind, or darken my soul, my views are bright for eternity, my soul longs for a sight of his lovely face." To our minister, who took his leave of her on Monday evening, she said, "before this time to-morrow I may be singing, Hallelujah before the throne of God and the Lamb." I watched with her all the fourth night, and on the morning of the 17th, I lay down, having been up from the time she was taken; but in less than an hour, they called me, saying she was dying. I hastened to the bed side, but she could not speak; her pains then were over, she lay very still, and only turned her eyes around with great composure, and a sweet smile upon her countenance, which betokened the joy of her soul. I asked her if Christ was still precious, she said, "Yes." I asked three times, she still made the same reply; and in five minutes breathed out her soul.

She would be often repeating that sweet hymn of Mr. Medley's,

From all that's mortal, all that's vain,  
And from this earthly clod,  
Arise my soul! and strive to gain  
Sweet fellowship with God.  
When I am made in love to bear  
Affliction's needful rod  
Light, sweet, and kind the strokes ap-  
Thro' fellowship with God. [pear  
So when the icy hand of death;  
Shall chill my flowing blood,  
With joy I'll yield my latest breath  
In fellowship with God.

Thus the goodness of God to her and to me has been great indeed. Oh for gratitude to praise his name.

If any of my London friends come to you for a sight of this letter, be so kind as to gratify them, as I have not time to write them particulars. I hope this will find you and yours in good health, your church prospering, and yourself rejoicing in our Lord Jesus Christ. Our minister preached her funeral sermon from *Isaiah xxxv, 10*, you know this was precious to her.

I am,

Yours in Christ,

—CHALK.

### JOHN NIGHTINGALE.

July 13, 1809, died John Nightingale, in a good old age, an old man, and full of years. He was in the 85th year of his age. He had been in the habit of attending the means of grace for nearly 60 years, but for the greater part of that period he had not experienced the grace of the means, and when through sovereign mercy he did so, it was in a gradual way. He moved in a very humble sphere, labouring hard for the support of himself and large family, and maintaining an unblemished character for industry and integrity.

The Lord appears to have brought him into his vineyard about the eleventh hour. Until the last 6 years he lived a Pharisee, wedded to a covenant of works. One circumstance which under the Holy Ghost led him to renounce his righteous and sinful self, was his conviction of his absolute need of having on the *wedding-garment*. This he prized, prayed earnestly for, pressed after, and through grace obtained, and greatly rejoiced in it in the prospect of death, judgment, and eternity. He now became re-

markable as a praying man. One of his children said to a neighbour, relative to prayer, "My father is always at it," and no doubt he found his account in it. This adorned his old age with dignity, and crowned his declining life with glory; this turned the humble and lonely cottage into a Bethel. His social exercises in the church will be long remembered on account of their fervency and simplicity. One petition he never omitted, which no doubt affected many hearts as it did mine; "God be merciful to me, an old sinner."

Being convinced from God's word of the propriety of believer's baptism, he applied to the church to be admitted a member among them; they, being satisfied relative to the work of God upon his soul, and the propriety of his outward conduct, gladly received him. His attendance at their assemblies was constant, except when prevented by infirmity or illness. He loved the habitation of God's house, and the place where his honour dwelleth.

About fourteen days before he yielded up the ghost, he saw his son William expire under his roof, in the 45th year of his age, earnestly crying for mercy. The aged parent had hope in his death, and trusted that a prayer-hearing God had graciously answered his petitions for him.

Our much esteemed and aged brother, during his long and last affliction, through grace possessed his soul in patience. He often said to me, "I am patient, I thank God, he gives me patience." He had a constant and lively sense of divine goodness. It was a common remark of his, "God hath done great things for me, indeed; but what have I done for him?"

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He said to me a few days before his death, "I know that I love Christ;" and with the same breath added, "Jesus, Lord, thou knowest all things, thou knowest that I love thee." I observed, "And you know why you love him;" he replied "It is because he first loved me." Upon another interview, when there were several present, he solemnly and affectionately addressed us all, recommending the necessity of having on the wedding garment. He said he spoke to us as a dying man, that he himself longed to have on that garment. Upon another occasion he said, "here I am, still waiting for God's salvation. I bless the Lord I am in no bodily pain!" He delighted to repeat *Lament. iii, 26, It is good that a man should both hope and quietly wait for the salvation of the Lord.* From the calm and steadfast state of his mind, I took occasion to repeat the words of Simeon, *Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.* He replied, "he hath saved me, he hath saved me from sin." I asked, if he found himself saved from its being and in-being? he said "O! No; but from the power and love of it. I hate and abhor sin, but I still find something of the old man. Well, I shall be made perfectly holy, I shall see Jesus, be with and like him." When about to pray by him, he said, "don't pray for my life; *All the days of my appointed time will I wait until my change come, I have no fear of death.*"

The last time but one that I saw him, he beckoned to one of his sons then in the room, to come to him, and like the dying Patriarch Jacob, made a most earnest request, saying "I want you, my

3 D

son, to promise me, before Mr. B, that you will from this time attend a place of worship. Promise me, that I may die in peace. You know how I have prayed for you, talked to you, and walked before you; you are to possess all I have; you have no prospect of want before you at present." The son observing an awful and profound silence; the deeply affected father said, "I leave him to the Lord." Not many minutes before he expired, being in pain, he said to his very affectionate and unceasingly attentive Daughter, who

herself also followed the Lamb; "Are not these dying pangs?" Being told he was not likely to hold out long, he replied, "To be gone to Jesus I long." These were the last words he uttered. His remains were conveyed to the grave in the burying-ground, Potter's Street, Harlow, Essex, on Lord's day evening, the 16th of July, attended by an uncommon number of spectators, who were addressed from the pulpit upon the solemn occasion.

J. B.

Potter's Street, Harlow.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*Memoirs of the Rev. Samuel Pearce, A. M. Pastor of the Baptist Church, Cannon-Street, Birmingham; with Extracts from some of his most interesting Letters. Third Edition. Compiled by Andrew Fuller. Burditt, Button, &c. 5s.*

Biography has a very extensive influence, it seizes the social principle of our nature, and excites our sympathy in a very powerful way. We are rarely capable of reading the life of a person, the lines of whose character were strongly marked, without feeling at least a momentary glow of the same spirit that animated his bosom, and a propensity to imitate a portion of his conduct. Hence it becomes exceedingly desirable that biographical writers should deal largely in characters, the diffusion of whose spirit is calculated to be a blessing to mankind. As these observations apply with increasing force to *religious* biography, it is highly gratifying to contemplate an instance in which the governing principle was decisively exemplified, and the develop-

ment of it was lovely in no common degree.

We have made these remarks in a general way, being aware that for us to attempt emblazoning the character of PEARCE, would be like holding a candle to the sun. To those of our readers who have neither known the man nor his biographer, we may remark that the contents of the volume before us were supplied from sources, which however desirable in all such cases, are very rarely obtained. Of these sources Mr. F. has availed himself with his usual discrimination and ability. The reader of these pages will feel himself introduced to intimacy with a Minister possessing a large portion of the mind that was in Christ. He may read the heart laid open, the things done, and the reasons why, and the feelings afterwards. This is true biography. It is not so much a narrative of the movements of a poor frail body, which feebly sufficed to give expression to a part of the affections that glowed within; which, in attempting to utter more, was consumed by

the fervid flame, and is now lamented as *slain upon his high places*—No; we are here brought acquainted with the Soul of a man whose sweetest fellowship was with heaven, whence, in the spirit of the Redeemer he loved and adored, his affections descended to embrace, on the largest scale, the eternal interests of mankind.

To transcribe exemplars in confirmation of our assertions would be to fill our pages from this interesting volume; but the "general outlines of his character" are so well delineated, that we must indulge our readers with a few paragraphs.

To develop the character of any person, it is necessary to determine what was his governing principle. If this can be clearly ascertained, we shall easily account for the tenor of his conduct.

The governing principle in Mr. Pearce, beyond all doubt, was HOLY LOVE.

To mention this, is sufficient to prove it to all who knew him. His friends have often compared him to *that disciple whom Jesus loved*. His religion was that of the heart. Almost every thing he saw, or heard, or read, or studied, was converted to the feeding of this divine flame. Every subject that passed through his hands seemed to have been cast into this mould. Things that to a speculative mind would have furnished matter only for curiosity, to him afforded materials for devotion. His sermons were generally the effusions of his heart, and invariably aimed at the hearts of his hearers.

It is not enough to say of this affectionate spirit, that it formed a prominent feature in his character: it was rather the life-blood that animated the whole system. He seemed, as one of his friends observed, to be baptized in it. It was holy love that gave the tone to his general deportment: as a son, a subject, a neighbour, a christian, a minister, a pastor, a friend, a husband, and a father, he was manifestly governed by this principle; and this it was that produced in him that lovely uniformity of character which constitutes the true *beauty of holiness*.

By the grace of God he was what he

was; and to the honour of grace, and not for the glory of a sinful worm, be it recorded. Like all other men, he was the subject of a depraved nature. He felt it, and lamented it, and longed to depart that he might be freed from it: but certainly we have seldom seen a character, taking him altogether, "whose excellencies were so many and so uniform, and whose imperfections were so few." We have seen men rise high in contemplation, who have abounded but little in action. We have seen zeal mingled with bitterness, and candour degenerate into indifference; experimental religion mixed with a large portion of enthusiasm; and, what is called rational religion, void of every thing that interests the heart of man. We have seen splendid talents tarnished with insufferable pride; seriousness with melancholy; cheerfulness with levity; and great attainments in religion with uncharitable censoriousness towards men of low degree: but we have not seen these things in our brother Pearce. page, 186 188.

Finally, in him we see that *the way to true excellence is not to affect eccentricity, nor to aspire after the performance of a few splendid actions; but to fill up our lives with a sober, modest, sincere, affectionate, assiduous, and uniform conduct*. Real greatness attaches to character; and character arises from a *course of action*. The solid reputation of a merchant arises not from his having made his fortune by a few successful adventures; but from a course of wise economy, and honourable industry, which gradually accumulating advances by pence to shillings, and by shillings to pounds. It is much the same in religion. We do not esteem a man for one, or two, or three good deeds, any farther than as these deeds are indications of the real state of his mind. We do not estimate the character of Christ himself so much from his having given sight to the blind, or restored Lazarus from the grave, as from his *going about continually doing good*. page 237, 8.

*The present edition contains some additional Extracts of Letters, written by Mr. Pearce, which have been presented to the Editor since the printing of the former editions. The Letters and Narrative from the end of the Funeral Sermon, delivered by Dr. Ryland, are also added in their proper place.*

We strongly recommend this volume to all our readers, and we think our brethren in the ministry will be wanting to themselves if they do not give it a very attentive perusal.

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The Scripture Doctrine of Christian Baptism; with some Historical Remarks on that Subject, in a Sermon, preached April 20, 1794, at the Baptism of twelve persons, on a profession of Faith and Repentance, at the Baptist Meeting-house in Harvey-Lane, Leicester. Second edition. Button and Burditt, 1s

This sermon was delivered by the amiable Subject of the preceding article, and published at the unanimous request of the church who heard it. The text is *Acts xxviii, 22, But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where it is spoken against.* The temper and spirit in which he supported the doctrine he conscientiously espoused may be gathered from the following Extract from the Preface,

I am persuaded, my brethren, that you will never seek an increase of your number, or the propagation of your sentiments, by secret and *disingenuous* efforts; methods as frequently, as undeservedly imputed to our denomination. Rather let us ever have it in our power to say, with our Lord, "I spoke openly to the world. I taught in the Synagogue and the Temple, whither the people resort, and in secret have I said nothing."

But suffer not any difference of opinion on the positive institutions of our Religion, to interrupt your fellowship with other Christians, as long as it may be cultivated to mutual edification. Charity must teach you to think as highly of their sincerity, as you expect justice should teach them to think of yours.

It would occasion real grief, were I to imagine that any thing contained in

the following pages was calculated to promote a different spirit from what I have now recommended to you. If I knew of such a paragraph I would expunge it, as a disgrace to myself, and an injury to the cause I espouse.

We can hardly refrain from making a few extracts from the sermon; but our limits confine us to a recommendation of it to those who wish to examine the subject, or have any occasion to discuss it. We believe every sentence is in strict harmony with its motto, *Speaking the Truth in Love.*

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Jesus the only begotten Son of God. *Observations on a Sermon, intitled "Jesus of Nazareth, the Son of Joseph," preached on Christmas-day, 1808, at the Unitarian Chapel, Belper, Derbyshire, By David Davies. In seven Letters to a friend.* By D. Taylor. Button, Burditt, &c. 1s6d.

The Sermon which gave birth to these Observations is another weak attempt of the Socinian party to misrepresent what they will not take the trouble to understand. In any liberal science this would be thought an indication of puerile folly; but perhaps Socinians may adduce it in proof of the *rationality* of their system: for they have of late exhibited remarkable adroitness in packing up arguments wherein the conclusion has no perceptible connexion with the premises.

Mr. T. has found it an easy matter to expose and confute the assumptions and sophistry of the unitarian, and we commend the christian temper which he has manifested in his remarks. But our observations on this controversy have left an impression on our minds that most Socinians are of

the family of Goldsmith's Schoolmaster, *Even though vanquished, they can argue still.*

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An Address to Christians of every Denomination, particularly to the Society of Friends, on the Duty of promoting the Education of the Poor. By a Christian Friend.

The benevolent and sensible author of this pamphlet avows that "the chief aim of this address is, to inculcate upon every denomination of Christians, that it is their *bounden duty* to unite as one man, in order that the blessing of education should be communicated to every human being." He has supported and enforced this proposition with considerable ability, and if any of our readers stand in doubt of its truth, we invite them to the perusal of his arguments: or should they wish to unite with others who are slow to come into their views on this subject, this publication affords a train of powerful reasoning in aid of their endeavours.

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A Sequel to the Antidote to the Miseries of human life, containing a further account of Mrs. Placid and her daughter Rachel. By the Author of the Antidote, Williams and Smith, 3s 6d.

With very sincere pleasure we welcome another interesting volume from the pen of the amiable author of the *Antidote to the Miseries of human life*. Employed in the service of humanity and religion she deserves the highest commendation; and as this, as well as her former productions has a

happy tendency to gladden and to improve the heart, we have little doubt but it will be sought for with avidity and read with delight. The favourite characters in the antidote are in the sequel brought more prominently to view. In the former we saw them only in a stage coach, and for a day, in the latter we are introduced to their domestic circle, we see them in various situations and for a considerable period. The widow Placid and the lovely Rachel; squire Bustle and his family, with the quaker friend to whom the widow was on a visit, are the principal actors in this moral drama. Their characters are well delineated and sustained, and the object of the whole work is to shew that genuine Religion is the only sovereign antidote to human misery. The conversion of squire Bustle is well imagined and described, and the progress of truth in a prejudiced but ingenuous mind, happily traced. The most affecting and most impressive part of the story, is that which relates the life and the fate of the unhappy criminal whom the widow in the antidote recognized as the robber that once deprived her of nearly the whole of her property. This man, it seems began his career of mischief by joining himself to a band of needy unprincipled reviewers, which abound in the great city. He was the professed assassin of religious character, and the determined enemy of moral principle. The general weapon which he employed was ridicule, and whenever he would deprecate the principles of the Gospel, he styled them the dogmas of methodism; and methodists he would represent as "vermin" that at any rate "must be caught, killed, and cracked." The transition was very easy from such a profession

to the highway. He began by "filching from men their good name" in order to supply the cravings of extravagance, and it was not difficult for him to "steal their purse," especially as the latter expedient would save him the intolerable labour of writing. To be sure it exposed him to greater personal danger, but though an hireling reviewer and without moral principle, he was not a coward, he was a man of spirit, and he died on the gallows, when otherwise he might have perished in a garret. But even there he died a penitent, and sought refuge and consolation in those very sentiments he once affected to despise. Our limits will not allow us to make extracts, but we refer our readers to the work itself, in which they will find many able delineations of character as "true to nature and to life," as the one we have above described.



*The Star in the East; a Sermon, preached in the Parish Church of St. James, Bristol, on Sunday, February 26, 1809, for the benefit of the Societies for Missions to Africa and the East. By the Rev. C. Buchanan, LL. D. From India, second edition corrected. Longman, &c. 1s 6d.*

The bright morning star of christianity shining in the east, has greatly annoyed the hosts of infidelity in the west. Stung with anguish at the portentous aspect which this luminary bears towards them, they would make one mighty effort to extinguish it for ever. *Herod is troubled, and all Jerusalem with him.* Edinburgh and Critical Reviewers, the head and the tail of this execrable confederacy, are rolling volumes of darkness through the moral atmo-

sphere to obscure the true light; and in the midst of this darkness they shoot the envenomed arrows of calumny at all the friends of genuine Religion. But, as is frequently the case with men contending in the dark, they miss their aim, and turn their weapons upon each other.

This Sermon of Dr. Buchanan must bring them to their wits end; this is a light which will expose them to themselves and to the world. They will here perceive, that the cause of christianity must be maintained till it overspread the immense Peninsula of India; that though they should succeed in moving the government to recall the baptist missionaries, they cannot arrest the progress of the everlasting and invincible Gospel; that the tree of christianity has taken a deep root, and that it can neither be thrown down nor stunted in its growth: We are highly gratified in contrasting this sermon in behalf of the Missions to the East with the superficial, virulent, and abusive productions of those who have taken the other side of the question. The author stands on high ground; he was himself a resident in India for several years, and his testimony, with regard to the missionaries, is of infinitely higher value than the declarations of Major Scott, or the ravings of the Edinburgh Review.

The Spirit of this Sermon is truly christian. The writer feels a manly confidence in the goodness of his cause; he can support it by argument, and he does not rail; he has none of the uneasy restless forebodings of an infidel; he has no fears lest, after all, that should prove true which he wishes to be false. He is no bigot; and he therefore does not look with an evil eye on his brethren of a dif-



ferent denomination, who are engaged with him in forwarding the same grand object; he neither tortures their names to throw ridicule upon the men, nor does he foam about sectaries, methodists, and anabaptists. He had no literary vanity to gratify, therefore his style is perfectly free from the quaint rhetorical manœuvres, fantastic and anti-english phraseology of Sydney Smith. He has no facts to mistake, nor characters to malign, and he is of course free from the charge of a flagrant violation of moral propriety, which may be so justly urged against the enemies of Missions and of Evangelical Religion. We wish our readers who think at all on the subject of missions, to read this sermon.

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#### Religious Books lately published.

1. The Mystery of the seven stars, as emblematical of the Ministers of the Gospel, explained and improved A Sermon preached April 20, 1809, at the Baptist Monthly Meeting, Prescott Street, Goodman's fields, by Thomas Thomas; and published at the request of the Associated Ministers and Brethren. price 1s

2. Bishop Hopkins's Doctrine of the Covenants, edited by Mr. Pratt, 8vo. 3s bds.

3. Zeal without Bigotry, in answer to 'Zeal without Innovation.' 2s 6d.

4. The whole works, now first collected, of the Right Rev. Ezekiel Hopkins, D. D. Successively Bishop of Raphoe and Derry; with a portrait. With a life of the Author. By Josiah Pratt. 4 vols. demy, 2l. royal, 2l. 10s.

5. The Pulpit, or a Biographical and Literary Account of emi-

nent Popular Preachers for 1809, by Ouesimus. 8vo. 9s.

6. Sermons, by James Finlayson, one of the Ministers of the High Church, and Professor of Logic and Metaphysics in the University of Edinburgh. With a Life and Character of the Author. 8vo. 10s 6d.

7. Strictures on Dr. Barry's Visitation Sermon, preached at Abingdon, May 3, 1809. By J. Raban.

8. The Christian Pastor, a Poem in three Books.

9. Letters on Godly and Religious Subjects, shewing the difference between true Christianity and religious Apostacy: 2 vols, 12mo. 9s.

10. A short Summary of the Christian Dispensation, adapted to the Capacities of Children, in easy question and answer, principally intended for the use of the Southwark Sunday School Society. By Rowland Hill, A. M. 6d.

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#### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

The Rev. R. Cecil has intrusted the publication of his works to Mr. Pratt. They will form 3 vols, each independent of the others. The first vol. containing the Memoirs of Mr Cadogan, Mr. Bacon, and Mr. Newton, with their portraits, will appear in the Autumn. The second vol. consisting of miscellanies which have most of them been already printed in separate tracts, will appear about Christmas. The third vol. will contain a selection of Sermons taken in short-hand from Mr. C's preaching, by a friend. This

may be expected in the Spring.

The Rev. E. Nares of Biddenden is preparing some Remarks on the Unitarian Version of the New Testament.

A Society has been recently instituted in London, under the name of the *Christian Tract Society*, for distributing amongst the poor, small and cheap tracts, incul-

cating moral conduct upon *Christian principles*. As this Society is devoted to the propagation of Socinian opinions, we have mentioned it that our readers may be on their guard.

We understand that several answers are preparing to Mr. Uale's last pamphlet on the London Penitentiary.

## RELIGIOUS INTELLIGENCE.

### WELSH BAPTIST ASSOCIATIONS.

**THE SOUTH-WEST BAPTIST ASSOCIATION**, which includes 39 churches, assembled at Haverfordwest on the 13th, 14th, and 15th of June last.

Tuesday evening, iv. Brother David Saunders prayed in welsh, and brother Thomas Roberts of *Bristol* in english. Brother Titus Lewis preached in welsh from *John* iii, 14, 15; and brother Joseph Harries in english from *Rom.* iii, 31, and concluded in prayer.

Wednesday Morning, vi. Brother John James of *Aberystwith* prayed in welsh, after which the letters from the churches were read, by which it appeared that they all enjoyed peace among themselves, and (excepting three) have all received additions in the last year. Three new places of worship have been erected, near *Langloffen*, *Newcastle-emlyn*, and *Landysfaen* respectively. Some promising young men have been introduced into the ministry, but many churches are yet without pastors. Brother William Thomas closed by prayer in english.

x. Brother David Davies of

*Landysil* prayed, and brother Thomas Morgan of *Birmingham* preached in english from *Heb.* ii, 10; brother Samuel Breeze in welsh from *James* i, 22; and brother T. Roberts in english from *Heb* xii, 17, and concluded with prayer.

Afternoon, iv. Brother John Davies of *Landysil* prayed, and brother Christmas Evans preached in welsh from *Gal.* v. 24; and brother Michael Thomas of *Abergavenny* in english from *John* xii, 23, 24; and brother T. Morgan closed with prayer in english.

Thursday, ix. Brother J. Reynolds prayed in english. The Letter to the churches, *On the Necessity of being doers of God's word*, was read, and ordered to be printed. It was then agreed, 1. To encourage collections for the support of the Academy at *Abergavenny*, and that the brethren B. Davies, J. Reynolds, Thomas Jones, S. Breeze, J. Davies, Lewis Evans, Joshua Watkins, Joseph Harries, and Titus Lewis, are requested to go and collect for the maintenance of the said Academy. 2. To make collections for the support of the Redeemer's cause among the welsh in London, and towards paying off the debt in-

curred by erecting a new meeting house at Deptford. 3. To permit collections towards the expenses of the new meetings erected at Landyfaen and Bridgend. 4. To hold a meeting for prayer and thanksgiving in all the churches at the month's end after the association. Collected for the Baptist Mission £23.

State of the churches the preceding year. Baptized 306, Restored 96, Received by letter 2. Died 88, Excluded 147, Dismissed 1. Clear Increase 168.

The next Association to be held at Swansea on the Tuesday, Wednesday, and Thursday in June, 1810. To commence at 3 o'clock on Tuesday. The Letters to be read at 6 o'clock on Wednesday morning.

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**THE SOUTH-EAST ASSOCIATION**, comprising 30 churches, met at Sion Chapel in Methyrtydvill, Glamorganshire, on Tuesday, the 6th of June last. After prayer by brother Edmunds, the letters from the churches were read, by which it appeared that all the churches (excepting one) had received additions in the past year, and their state on the whole is considered prosperous and encouraging. Two churches lament the loss of their valuable ministers, viz. brethren Edwards of *Trosnant* and Pryce of *Newtown*, who we trust are now in glory. Three young men, *David Evans*, *David Griffiths*, and *Thomas Lewis*, have been set apart to the work of the ministry, and other ministerial gifts appear in several churches.

In the course of our meeting, the following ministers engaged in prayer: brethren M. David, J.

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Michael, T. Davies, J. Jenkins, J. Hier, T. Thomas, J. Evans, and D. Davies. The ministers that preached were, brethren J. Harries, from *Psalms* ci, 1. D. Saunders, from *Rom.* viii, 32. D. Evans, *Maesy-berllan*, from *1 Tim.* i, 15. T. Roberts, of *Bristol*, from *1 Kings* xviii, 37. in English, (on the Missionary subject, and C. Evans gave an oration in Welsh on the same, when the ministers passed through the assembly, and received 35*l* towards the Baptist Mission in India,) H. Davies, from *Heb.* iv, 9. T. Jones, from *Titus* ii, 13. C. Evans, from *John* xvii, 22. D. Evans, of *Doleu*, from *Psalms* lxxxix, 19. and Timothy Thomas, from *Isaiah* lv, 11.

The circular letter, drawn up by brother R. Jones, was read and ordered to be printed. It was then agreed, 1. That brethren John Vau!k, Joseph Harries, and Thomas Davies, are permitted to receive collections towards the remaining expenses of building their chapels. 2. To continue to contribute to the support of the academy at Abergavenny; and that we were grieved to hear that in about 100 Baptist churches in Wales, only 24 contributed any thing to its support last year. We, therefore, earnestly request that *every church* belonging to our association will come forward to its support, in order that a greater number of young men may be admitted.

State of the churches the preceding year. Baptized 229, Restored 41, Received by Letter 11. Died 55, Excluded 99, Dismissed 1. Clear Increase 126.

The next Association to be held at *DOLEU*, Radnorshire, to commence at 6 in the evening of the first Tuesday in June 1810.

THE NORTH WALES ASSOCIATION met at Amlwch in Anglesey, the 27th, and 28th of June last.

Tuesday Even. vi. Brother William Roberts of *Lleyn* prayed, brother William Jones of *Nevin* preached from *Matt.* xiii, 25, and brother John Davis of *Treffynon* from *Matt.* iii, 2.

Wednesday Morn. vi. Brother W. Jones prayed, and brother John Thomas of *Llanrwst* preached from *1 Pet.* iii, 19, 20.

x. Brother Evan Evans of *Rhos* prayed, and brethren Abel Vaughan and Joseph Harries preached from *Acts* v, 31, and *Jer.* xiii, 19, respectively.

Afternoon, ii. Brother John Perry prayed, brother Thomas Davies of *Cefn-bychan* preached from *Rom.* xiii, 32, and brother Thomas Jones of *Rhywilym* from *Heb.* xii, 28.

vi. Brother William Roberts prayed, brother John Davies preached from *Phil.* ii, 7, and brother Joseph Harries concluded the association in prayer.

We understand the number who attended this association (which is the least in Wales) was about 2000; we have no particulars respecting the state of the churches, except that the clear increase in the preceding year is 55.

The next Association to be held at *Glynn-ceiriog*, Denbighshire, the last Tuesday and Wednesday of June, 1810.

The number of baptisms in the associated churches in Wales, in the year ending June, 1809, has been about 600. We believe there are about 20 baptist churches in Wales not included in the foregoing associations.

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#### ORDINATIONS, &c.

May 2, 1809. Mr GRIFFITH DAVIES was set apart to the pastoral office, and D. DAVIES and J. Jones to the office of Deacons in the Baptist Church at *Staylittle*, Montgomeryshire. Mr. T. Thomas of *Nantgwyn* read a portion of scripture and prayed, D. Evans of *Doleu* delineated the nature of a gospel church, asked the usual questions, and prayed the ordination prayer accompanied with laying on of hands. Samuel Breeze of *Aberystwyth* gave the charge from *Acts* xx, 28; J. James of *Aberystwyth* preached to the Church from *1 Thes.* v, 12, 13; and D. Saunders to the Congregation from *John* xxi, 22; and concluded.

May 23, 1809, MR. JONATHAN CARVER was ordained to the pas-

toral office over the particular baptist church at *Necton*, near Swaffham, Norfolk. Mr. Joseph Kinghorn pastor of the first baptist church in *Norwich*, introduced the service of the day with prayer and reading; delivered an introductory discourse on the nature of an ordination service, asked the usual questions and received Mr. C's confession of faith; Mr. Samuel Green, of *East Dereham*, Norfolk, prayed the ordination prayer, and delivered the charge from *1 Tim.* iii, 1; Mr. Kinghorn preached to the people from *Phil.* ii, 29. Mr. Stokes, the supply at *Swaffham*, preached in the evening. The covenant mercy and faithfulness of God appeared in the services of the day, and it is hoped God will increase his cause in that place.

July 26, 1809, The REV. HUGH RUSSEL, late a student under the Rev. Dr. Ryland at Bristol, was ordained pastor of the baptist church, at Broughton, Hants. Mr. Cooper began the service by reading and prayer; Mr. Miall introduced the business of the day, asked the usual questions, and received Mr. Russel's confession of faith; Mr. Owens offered the ordination prayer; Mr. Saffery delivered the charge from *Titus* ii, 15. *Let no man despise thee.* Mr. Giles preached to the church from *Deut.* i, 38. *Encourage him*; Mr. Clare

closed in prayer. In the evening, Mr. Saffery again preached from *Rom.* xv, 29. *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.* More than eleven years since the Rev. W. Steadman, now president of the Northern Academy, left this place; and from that period the church at B. had been destitute of a pastor. Mr. Russel's prospects are on the whole encouraging, and it is hoped, that in zeal for God, and love to souls, he will tread in the steps of his valuable predecessor.

### Ordination Hymn.\*

While heaven withdraws the nation's light,  
And through the darkness low'rs;  
Arise ye watchmen of the night,  
And guard the heavy hours.

Stand—and your holy vigils keep,  
And trim the sacred fires;  
Nor at the posts of zion sleep,  
Where God himself inquires.

Watch—where the shadow of his hand,  
Projects the deepest gloom;  
And rouse the slumberers of your land,  
With Idumea's doom.

Go—sound the solemn charge, *return,*  
Throughout Britannia's shore;  
And while we at her altars mourn,  
May God the light restore.

S.



Lewes, July 4th, 1809.  
To the Editors of the Baptist  
Magazine,  
Gentlemen,  
Will you have the  
goodness to insert the following  
account in your Magazine.  
I am your obedient servant  
Moses Fisher.

June 28, 1809. The annual  
Meeting of the Sussex Mission  
society was held at the Countess  
of Huntingdon's Chapel, Brigh-  
ton. Mr. Martell of *Heathfield*  
preached, Mr. Styles stated the  
plan and object of the Society,  
and the devotional parts of the  
service were conducted by Messrs.

\* Isaiah xxi, 11, 12.

Franklin, Fisher, and Kerby. After the Morning service the members of the Society met for business, when it was resolved that Arundel should be the station where the Itinerant shall preach for the present, and Bagnor, and the Villages adjacent, as opportunity shall offer. Mr. Taylor from Mr. Collison's Academy, who has for the present engaged in the work of an Itinerant connected with this Society, preached in the Evening at Mr. Gough's meeting-house, and Messrs. Thomas (of Enfield,) Sarjant and Jones engaged in prayer. The plan of this Society is precisely the same as that adopted by the Surrey Mission. It unites for one common object, baptists, calvinistic methodists, and independents.

A few churches of the baptist persuasion, some of which are english, have established an english half-yearly meeting in the lower parts of Monmouthshire and Glamorganshire. The design of this little association is to promote christian fellowship, and principally to furnish an opportunity for devising ways and means to send the gospel amongst the English, who reside in different parts of those counties, and are perishing for lack of knowledge. The first meeting was held at Pannel in the county of Monmouth, on Wednesday the 12th of July. Brother Edmunds of *Trosnant* introduced the service with reading the scriptures and prayer: then the brethren Lewis of *Cardiff* and Thomas of *Abergavenny* preached; and brother Davies of Zion chapel concluded with prayer. Praises to God were repeatedly sung. The congregation being dismissed, much interesting conversation ensued relative to the object of the

meeting, and the steps that are likely to render it most subservient to the Redeemer's cause and glory. Brother Evans of *Caerleon* having implored the divine blessing on the whole, the ministers and friends separated, many went their way rejoicing, it being, we trust, a season of refreshing from the presence of the Lord. The next meeting is to be held at *Trosnant* on the last Wednesday in February, 1810, when the brethren Edmunds of *Caerphilly* and Evans of *Caerleon* are expected to preach.



Wednesday, July 26, was held the Wellington annual Mission Meeting. Mr. Rowles preached on the occasion from *Jude 3. The common Salvation*, after which a collection was made in aid of the Baptist Mission. Mr. James preached in the evening from *Heb. viii, 25. Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.* Mr. Toms preached the preceding evening from *Ps. cxix, 19. This God is our God for ever, he will be our guide even unto death.* Messrs. Viney, T. Smith, Bishop, Humphrey, Dawson, Heudebourck, and Williams, were engaged in the devotional parts of the services.

#### TOLERATION.

*Jamaica.* We were some time since informed that his Majesty had disallowed the persecuting act of the Jamaica Legislature; but as this was the second measure of the kind adopted in that island, after the first had met with a similar fate on being sent home for confirmation; we had little hope of a final stop being put to

the intolerant spirit of the planters. We have, however, the unexpected pleasure of laying before our readers an *Order of Council* which we hope will prove conclusive in this affair; and that the friends of religion in Jamaica will henceforth enjoy the same religious privileges as his Majesty's other subjects.

“Additional Instruction to the Governors of his Majesty's Islands in the West Indies.

“It is our will and pleasure, and we do hereby require and command, that you do not on any pretence whatever give your assent to any law or laws to be passed concerning religion, until you shall have first transmitted unto us, through one of our principal secretaries of state, the draught of such bill or bills, and shall have received our royal pleasure thereupon; unless you take care, in the passing such bill or bills, that a clause or clauses be inserted therein, suspending and deferring the execution thereof, until our will and pleasure shall be known thereupon.”

The deputies of the Dissenting Congregations in and near London presented an Address of Thanks to the Lords of the Council for their liberal conduct on this occasion.

*Bavaria.* A royal edict has been published on the continent relative to the religion and religious corporations of Bavaria. It declares that an *absolute liberty of conscience* is guaranteed to all the inhabitants of Bavaria. Every person may chuse and exercise whatever religion he pleases; as soon as he shall have attained the age of 20 years, without any prejudice to his civil rights. This regulation applies to both sexes.

The making of proselytes, either by force or art, is prohibited.

*Rome!* “The Journal of the Capitol” dated July 10, 1809, contains a variety of Decrees of the new Government. One of them *abolishes* the Tribunal of the Inquisition and all the establishments attached to it. By another Decree, a great number of especial tribunals are also abolished, as well as every temporal jurisdiction hitherto possessed by the Clergy, secular and regular. All clerical privileges are annulled. The right of asylum exists no longer; in consequence, the authors or accomplices of crimes will no more be sheltered from the vengeance of the Law.

#### MISSIONS, &c.

We are often gratified in hearing of the success of the United Brethren, in their missionary undertakings. In a letter from Basseterre, St. Kitts, dated Feb. 7, 1806; one of them writes,

“On the 5th of this month, we had a truly blessed and signalized prayer-day: three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's missionaries in St. Kitts, amounts to 3683.

“I had lately a very pleasing conversation with a principal magistrate, and proprietor of estates in the island, who honoured us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes. There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory letter to the planters, &c. in the West India Islands, he declared his willingness to do what was

possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

### RANGOON.

The following article from a Calcutta News-paper will place in a strong light the degraded and miserable state of human beings, inhabitants of that country.

"An English gentleman recently arrived from Rangoon relates as follows.

"The viceroi of Rangoon (whose son's head had been cut off at Ava for chewing opium) had upon his arrival at the latter place, just before he landed, drawn his sword on board a boat, and thrown the scabbard into the river. His attendants remarking this extraordinary act, asked him the cause of it. His reply was, 'my sword shall never be sheathed till it has revenged the death of my son!'

"A man for chewing opium was put to death by crucifixion, in which red hot nails were used: in this position his belly was ript up, and in that horrid situation he was left to expire! His entrails lying at his feet were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible.

"Another unhappy wretch, for getting drunk, had hot lead poured down his throat in small quantities of about half a glass-full: the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible; but the third dose put an instant period to his existence. Another culprit, for a similar crime, was sentenced to be roasted alive, which execution was to take place a few days subsequent to our nar-

ator's departure from Rangoon. Two others, one who had run away from the Burman army, and one whose father had done the same (but he had not been taken) had their legs cut off above their knees, were also nailed up by their hands with red hot nails, and the hair of their heads tied fast up to a pole: thus situated, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing, beyond expression. Not an inhabitant in the place had any rest the whole night in consequence. The wives and children of the last unhappy sufferers were to be blown up in three days afterwards."

*The dark places of the earth are well described as being habitations of cruelty.*

A new meeting in the particular baptist connection was opened May 31, 1809, at Broughton Gifford, Wilts. Mr. William Chft. preached in the morning from *Ps. xlv, 17*. Mr. Joseph Clift in the afternoon from *Ps. cxxxii, 17*, and Mr. Harries from *Ps. lxxxix, 15*.

The Bistol Education Society met at Broad-mead August 2, 1809. The Rev. Thomas Dunscombe, of Broughton, prayed; the Rev. Thomas Flint, of Uley preached from *Is. lx, 22*. *A little one shall become a thousand, and a small one a strong nation; & the Lord will hasten it in his time.* and Mr. Murch of Frome, concluded in prayer.

The Managers then adjourned to the Vestry, and the President made a report of the state of the Society the preceding year. Some particulars of which will be given in a future number.



*And a man shall bear a hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place: as the shadow of a great rock in a weary land.*

O'er the wide waste of Afric's sandy plains,  
 Where horror broods and desolation reigns,  
 Conceive a traveller journeying on his way,  
 Beneath the fervors of the burning day,  
 No friendly tree projects a spreading shade,  
 No veiling cloud affords a partial aid:  
 But the fierce sun-beams, arm'd with potent heat,  
 Down on his aching head, unbroken, beat,  
 And now the whirlwinds of the desert rise,  
 And toss the sands in mountains to the skies.  
 Despair assails, death stares him in the face:  
 How shall he flee? where find a hiding-place?  
 Say thou what tongue can tell, in equal strain,  
 The sudden joy that darts thro' every vein,  
 When, struggling in the grasp of death, he spies  
 A rocky mountain full before him rise:  
 And hears, descending from its ample side,  
 A copious current pour its rolling tide.  
 Reviving transports rush upon his mind,  
 His tottering limbs returning vigour find,  
 He presses onward to the friendly shade,  
 Quaffs the clear stream, beside its margin laid,  
 And bids the fertilizing waters hail  
 That turn the desert to a fruitful vale.

Betray'd by sin from wisdom's pleasant way,  
 And left to misery a defenceless prey,  
 To man's offending, guilty, ruin'd race,  
 The mighty Saviour thus reveals his grace.  
 Ye who have sought and found, in happy hour,  
 This living rock, and proved his saving power,  
 Tho' once bewildered in the paths of woe,  
 Where snares beset the ground, and sorrows grow,  
 Who now in peaceful habitations dwell,  
 The change declare, your great deliverance tell.  
 "When God pour'd forth his spirit from on high,  
 And heavenly day-spring dawn'd upon the eye,  
 The spell was broken, the vain shew was o'er,  
 Flattering and false, in which we walked before.  
 Now dread realities, till then unseen,  
 Flash on the view, and fill the altered scene;  
 And all the terrors of the Lord display,  
 Against the shrinking soul, their fierce array:  
 When reft of hope, and on the point to die,  
 Behold a refuge from the storm is nigh.  
 To this strong tower, this covert, we retire,  
 Nor longer dread our God's consuming fire,  
 Imbibe from living streams, that gently flow,  
 Immortal health, oblivion of woe,  
 And, in our Saviour's love for ever blest,  
 Here find a peaceful home, here fix our lasting rest."

TREBOR.

*On the sudden death of a covetous Man.*

Give me more wealth! the grasping Pluvio cries,  
More wealth is given—yet Pluvio thankless sighs,  
“Ah what avails my present bounteous store,  
“Since in extreme old age I may be poor!”

Heaven heard the Ingrate's discontented moan,  
And granted strait what seem'd his wish alone,  
To die while rich—that instant came his fate,  
And fix'd his Soul in its eternal state.

Hence learn ye sordid minds, to mammon sold,  
The *one thing needful* cann't be senseless gold.  
Raise your low thoughts—expect the general doom ;  
And lay up treasure in the World to come.

List of Lectures, &c. in and near London for September.

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| <p>8. <i>Lord's day M.</i> Artillery St. Mr. Priestly. Camomile St. Mr. Hutchings.<br/><i>Ev.</i> Prescot St. Mr. Brooksbank. Union St. . . Shakespear's Walk, . .</p> <p>4. <i>Mond. Ev.</i> Missionary Prayer Meeting at Mr. Harpur's St. George's Chapel.</p> <p>5. <i>Tu. M.</i> Broad St. Mr. Ford, <i>Christian Unity.</i><br/><i>Ev.</i> Crown Ct. Mr. Stephens; <i>The carnal and spiritual walk contrasted.</i></p> <p>6. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Buck's</p> <p>7. <i>Thurs. M.</i> Monthly exercise (Indep.) at Mr. J. Clayton's; Mr. Ford, <i>Young Christians invited to the Lord's Table.</i><br/><i>Ev.</i> Fetter Lane, Dr. Winter, <i>The divine faithfulness displayed in the revolution of the seasons.</i></p> | <p>15. <i>Frid. Ev.</i> Sermon to Young persons at Walworth, Mr. Cloutt, <i>Elisha's interview with Hazael.</i></p>   |
| <p>10. <i>Lord's day M.</i> Artillery St. Mr. Holmes. Camomile St. Mr. Waugh.<br/><i>Ev.</i> Prescot St. Mr. Greig. Broad St. Dr. Collyer. Union St. Mr. Humphreys. Shakespear's Walk, Dr. Smith.</p> <p>12. <i>Tu. M.</i> Broad St. Mr. Humphreys, <i>Christ, considered as a preacher.</i><br/><i>Ev.</i> Crown Ct. Dr. Winter, <i>Prayer the effect and evidence of conversion.</i></p> <p>14. <i>Thurs. Ev.</i> Fetter Lane, Mr. Goode, <i>The duty of Christians keeping themselves in the love of God.</i></p>   | <p>17. <i>Lord's day M.</i> Artillery St. Mr. Shenston. Camomile St. . . . .<br/><i>Ev.</i> Prescot St. Mr. Augin. Broad St. Mr. Hutchings. Union St. Dr. Collyer. Shakespear's Walk, Mr. Rae.</p> <p>19. <i>Tu. M.</i> Broad St. Mr. Burder. <i>Noah, the heir of righteousness by faith.</i><br/><i>Ev.</i> Crown Ct. Mr. Burder, <i>The privileges of Christians superior to those of old testament Saints</i></p> <p>21. <i>Thurs. M.</i> Monthly Meeting (Bapt.) at Dr. Jenkins'. Mr. Hutchings, <i>The Letter to the Church in Thyatira.</i><br/><i>Ev.</i> Fetter Lane, Mr. Waugh, <i>The decease accomplished at Jerusalem.</i></p> |
| <p>24. <i>Lord's day M.</i> Artillery St. Mr. Simpson. Camomile St. Mr. Buck.<br/><i>Ev.</i> Prescot St. Mr. Ivimey. Broad St. Mr. Newman. Union St. Dr. Winter. Shakespear's Walk, Mr. J. Humphreys.</p> <p>26. <i>Tu. M.</i> Broad St. Mr. Humphreys, <i>The instability of human friendships.</i><br/><i>Ev.</i> Crown Ct. Mr. Harper, <i>The cure of error.</i></p> <p>28. <i>Thurs. Ev.</i> Fetter Lane, Dr. Rippon, <i>The carnal mind.</i></p>  |   |

The half-yearly Wellington District-Meeting, for the support of Village Preaching will be held at Watchet on Wednesday the 27th of this month; where the ministers and brethren belonging to it are particularly requested to attend.

THE  
BAPTIST MAGAZINE.

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OCTOBER, 1809.

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“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

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*A Monument of Sovereign Grace.*

*(concluded from page 351.)*

IT was impossible that the change in such a woman as Timme could be hid. Her reduced state had long been known, her powerful voice was lost, her strong constitution ruined, and the masculine boldness of her appearance had intirely disappeared; she crawled through the street, the ghost of what she once was, silently testifying, *The end of these things is Death*. But no sooner was it rumoured that “Timme wept for sin, and prayed for mercy,” than the ancient enmity revived, and *they that were born after the flesh persecuted her that was born after the spirit*. This was never so conspicuous as when she was going to meeting: while some “gaze and admire and hate the change,” others heap abuse and ridicule upon her with unwearied diligence. How strange that the world should prefer the sinner full armed against her Creator—glorying in obscenity and impiety—belching forth floods of blasphemy, and wallowing in drunkenness like the beast, rather than the humble penitent anxiously enquiring for salvation, and ardently fleeing from the wrath to come!!! Gracious God, what awful creatures are unawakened men! True to the interests of hell, they prove that *they are of their father the Devil, and the lusts of their father they will do*. Timme was not alone in this persecution, her pious visitors shared it considerably. M, in particular, when leading her through the street to meeting, was distinguished by the ungodly. They would frequently cry out, “There they go, they have got Timme with them now; who will they get next? Ah! birds of a feather flock together—

they don't care who comes, 'tis all one to them." M. seldom replied, but gently walked on, leading Timmie by the arm, the value of whose soul, and the hopes she entertained respecting it, enabling her cheerfully to bear *the contradiction of sinners*. Poor Timmie, when she was reviled, reviled not again, but committed herself to him that judgeth righteously, but she would frequently burst into tears, and whisper to M, "Ah that's through me, I've been such a vile drunkard that I'm marked by every one, I'm afraid they'll injure your character, I'm not afraid for myself but for you. If you are ashamed to go with me, I'll creep along by myself, and lean by the wall; perhaps the Lord will help me." M's affection for her would not permit this, she therefore continued to lead her; but she was soon reduced so low, as to be unable to attend the meeting any more. Our friends now usually visited her almost every day in the week and on sabbath afternoons or evenings they assembled around her bed for singing and prayer. Never did a condemned criminal welcome the messenger of his reprieve with more joy and gladness than Timmie did those people; uniting in their devotions she found a heaven begun below. P. asked "Do you love God's people Timmie?" "O yes" (said she) "that I do, I bless the church—and bless the minister, and bless the people. Oh how I love them all. I love to see them, to hear them, to pray with them, and talk with them, any thing about the Lord Jesus Christ." A poor woman, who slept with her, would often intreat her to be silent, and endeavour to sleep: Timmie would reply, "No, I'll pray for them as long as I live," she would then go on praying for them by name great part of the night. In conversation, her sins were always uppermost, and abundance of tears accompanied all she said about them.

She had been confined to her room about three weeks when I returned from London, and was informed that a poor woman under serious impressions wished to see me; I went accordingly, and was much affected with the sight of such an emaciated creature, and surprised to hear such spiritual, scriptural, and heavenly language. From this time myself and friends constantly visited her until her departure, with satisfaction and profit. One of her companions, in particular, was constant in her attention and unremitting in her endeavours to promote her spiritual interests. She no sooner found that Timmie, like herself, was *seeking Jesus*, than she embraced every opportunity to point her to *the Lamb of God*, and instruct her in *the truth as it is in Jesus*. This she happily accomplished by reading to her chiefly in the Psalms and New Testament, and by providing a little boy who resided in the house with Timmie, to supply her place when her attendance was prevented. The savour of those means and a deep sense of this favour remained upon poor Timmie to her last moments.

It is wisely ordained that the vices of the wicked should secretly but certainly sap the foundations of health, and thus render their sin their punishment. Timme's constitution fell rapidly to ruin, and we were called for a short period to witness the horrible effects of sin in a deranged mind connected with a tortured body. This circumstance was very distressing on many accounts, and having accompanied several friends to her house, we all stood silent for some minutes, weeping over the most affecting scene I ever beheld, her violent and continued exertions and exclamations rendering speaking useless. But remembering the efficacy of united prayer, in a similar case, with a worthy minister, formerly of Brixham, I was encouraged, and I believe we prayed with all our hearts. From this time her raving ceased, and she gradually recovered her reason. The fact is attested by all present, and let it stand recorded for the divine glory, and the encouragement of importunate prayer. On the Lord's day following she was intirely recovered from her delirium, and to the last moment of her life continued perfectly sensible, calm, and happy in her soul; but the effects of this mental storm were painfully visible in her once masculine person. Her throat was parched with a thirst which nothing could assuage, her appetite departed, and her condition and whole appearance became shocking beyond description. She well knew the cause of her complaints, and bitterly lamented that destructive vice which brought her to the grave in such an awful manner, and, but for amazing grace, would have plunged both body and soul in everlasting flames.

After her recovery from her delirium, I visited her in company with one of our deacons, to whom she had been well known in her worst days. In reply to his questions she stated her views and feelings in a manner so composed and simple, and they appeared so agreeable to the gospel, that the change in her was to him particularly striking, the impression of which was manifested not only in his prayer for her that evening, but on many occasions in the social and domestic circle afterwards.

The last week of her eventful life was now arrived, during which she slept little, but was almost constantly engaged in prayer. When any person had been praying with her she would observe, "O how I love their prayers, they seem sweeter than my own; I hope the dear people won't forsake me while I'm alive, I shall not want them long now." The excess of her pain, connected with her weak condition, excited our surprise that she should hold out so long, but she remarked, "perhaps the Lord lets me live that I may be a warning to others." One morning P. enquired, "how are you now, Timme?" "she replied, "very well;" but P. noticing her condition, which was really shocking to look upon, added, "how can you be well?" Timme answered, "Never mind that, 'tis only the body, and its suffering will be all over soon, all my dependance is on Christ, and I know that

his grace is sufficient for me." Sometimes she would start as if from a long train of reflection, and say, "why I never thought I was so vile a sinner, I never saw myself such a sinner before; but the blood of Christ has cleansed me." At other times she observed, "If I had not gone to the meeting my soul would never have been saved; but the Lord brought it about for me to go there." The last time I saw her she expressed her views so clearly and her hopes so firmly, that I parted from her with the pleasing expectation of meeting her in heaven when *this corruptible shall put on incorruption, and this mortal immortality.*

On the morning of her departure she said, "I am very weak in body, but very well in soul—I'm just going home—the Lord is ready to receive me—my soul is waiting for Jesus." Observing that P. wept, she continued, "Dontee weep for me, I shall be well, I shall be happy with the Lord." Her body now became stiff and cold, and most of the day she could scarcely speak: still her hands were clasped, and her eyes lifted up as if in prayer. M. visited her in the afternoon, and perceiving her approaching dissolution, said, "Timme you feel you are dying?" she faintly whispered, "yes." "Well Timme, death is a solemn thing, we have all reason seriously to examine ourselves and consider where we are going; have you examined your own heart, in the prospect of Eternity?" The dying creature felt the solemnity and importance of this address, and exerting her small remains of strength, replied, "I have, I have, it is done, it is done, it is finished." and sinking immediately into a doze, M. took her final leave. P. returning in the evening, heard her faintly whispering in prayer; and on her going nearer, Timme said, "I'm dying, I'm dying;" but reviving a little for a moment, like an expiring taper, she begged her lips might be moistened, and then with great solemnity said, "Dontee let any body grieve for me—I know that my soul is safe—I know all will be well, and I shall be happy. The Lord bless Mr. S. and all the dear people of the meeting." These were her last words, and composing herself to die, she in a few minutes breathed out her soul on the 26th of August, 1808, aged 51 years.

Although some who knew Timme under her worst character, have remarked that it is difficult to believe that a woman so ignorant, passionate, depraved, hardened, and desperate, should, in a few months, become a meek, spiritual, and affectionate christian, full of hope and joy; yet it appears superfluous to adduce evidence of the truth of her conversion after what has already been laid before your readers. We testify that which we have *heard*, which we have *seen*, which *our own* eyes have looked upon. If any should doubt after this, we must refer them to the day that shall declare the thing as it is. I cannot, however, conclude without observing that the advantages already derived from this display of Divine

Mercy are many and important. To the friends of religion in this town it was eminently beneficial; and I add with pleasure, that a few months since, her sister declared to me, before she expired, that her hope of salvation through Jesus Christ was first encouraged by the extraordinary conversion and happy death of poor Timme. Grateful for such mercies, and praying that copious blessings may attend the readers of this Monument of Sovereign Grace, I close in the language of the pious Psalmist, *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

Penzance.

G. C. S.

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### *Remarks on the Apocalyptical Churches.*

#### VI. PHILADELPHIA.

Philadelphia. Would to God all the churches answered the name of this church, *a family of love*. Such should every church and all the churches be. Such may all our families be. Some are so, God be praised; some are not, may they be reprieved; condemned they are already. Philadelphia, called by the Turks *Alah-Shar*, i. e. *the beautiful*, lies about 38 miles south east of Sardis. It has been famous in its time, and has stood whilst others have been lost in their own ruins. It has suffered grievously from earthquakes and repeated wars. It once had 24 churches, but now reduced to 6. The Church dedicated to John is made a dunghill, to receive the offal of dead beasts. There are about 8,000 inhabitants. About 2,000 of them are called christi-ans. It maintained its character many years. It had but little strength, and it kept his word. Next to Smyrna, this city has at this day the greatest number of christians. In the Letter addressed to it there was no charge alledged against it, but many things respectfully mentioned. May christian love be abundantly experienced in all our churches, may we, who have but little strength, have the honour of keeping God's word. May the great head of the church make this to be a fair representation of us all; particularly that we *keep his word*. Let our churches keep the word of his patience, and God will keep them from the hour of temptation. Let them hold fast that which they have, however little, it is *their crown*. Let the least of the little despised churches take encouragement; the kind head of the church takes especial notice of those that *keep his word*, and *his ordinances as they were delivered*, notwithstanding they may be *every where spoken against*, and even some of their own number be ashamed to own them. Let them go on, remembering that every one that *overcometh* he

will make a pillar in the temple of his God, not as a support to the temple, that would ill suit those that have but little strength. But a monument erected to the glory of grace; a living pillar to the divine glory. As living stones form the building, so living pillars are its ornaments; and this is the name by which they shall be called, or, this shall be the inscription, the Name of his God, and the name of the city of his God, and his *new name*. Thus shall our enemies be constrained to acknowledge that he hath loved us with an everlasting love. To whom be glory and praise now and ever. Amen.

K. L.

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*On the advantages of Social Religion. \**

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“You wish to serve God, and to go to Heaven; remember you cannot serve him alone. You must therefore find companions or make them; the Bible knows nothing of solitary Religion.”

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MAN, in his religious as well as civil capacity, was designed for society. Detached and apart from his fellows, his character could not have been unfolded.—Many of his powers, both intellectual and moral, would have remained dormant and inactive; many principles of his mind would have been unemployed, untouched and useless; and the benevolent affections would not have sprung up in his heart, nor have been quickened into life without the genial influence of society.

But if the social state puts us in possession of many advantages, it also exposes us to many dangers; if, on the one hand, it develops the faculties of man, and affords room in which his virtues may expand—on the other it calls forth his depravity, and enlarges the sphere of his vices and crimes. Thus that which was designed to bless him most, becomes the occasion of his corruption, forms a ten-fold chain to hold him in his sins, and throws the greatest obstacles in the way of his recovery. His relations in life are numerous and extensive, and the interests of others are so involved with his own, that good or evil does not affect him singly and alone.

Sin is no partial malady limited to an individual, or to a few members of the community, whose separation might terminate its progress, but it insinuates itself into the veins of the social body; and as it tends to infect the whole mass, the remedy applied must be more general, in proportion as the disease is more extended.

God, for purposes worthy of his wisdom and goodness, hath intermixed his people with a sinful world, and by means of that principle of grace which he has implanted in their hearts, he not only se-

\* *Extracted from an Address from the Ministers of the Devonshire Calvinistic Association to their respective Churches and Congregations.*



cures *their* preservation in the midst of a pestilential region—but counteracts and abates the evil itself.

True religion is in its nature active and diffusive; christians, whose hearts are thoroughly imbued with it, can hardly live in society without transfusing into others a portion of its spirit; in the walk of private life, in their respective families, and various circles, they will insensibly shed its influence—whilst by associating with their brethren in church relations, and acting, not simply as individuals, but as communities, they will increase its force, and extend its operation to a wider sphere. Sickening, therefore, as is the view of that moral corruption which is produced and multiplied by the wicked! it is relieving to reflect that far other effects, however unobserved, are continually flowing from the society of the good, effects different as their principles and conduct, and promotive of the highest interests of the human race.

There is a beautiful symmetry in the Christian character, and harmony and connexion subsist between its various duties. We are not to confine ourselves to a particular part of religion, or to attend to any of its offices exclusively; we should give *all* of them severally a proportionate place in our regards, and by a just distribution of things, their proper order in our practice—We are sometimes called to contemplate the Believer in his Closet, communing with his own heart, and elevating his soul to God. There is a lower, but not less necessary view in which you may behold him in Society, conversing with his brethren in the bonds of faith and love; and we shall specify some of the advantages which fellow heirs of the same grace may derive from Social Intercourse. *It will increase their knowledge—cherish the best feelings and warmest charities of the heart—improve Christian graces—fortify them against the assaults of the world—and stimulate their exertions for its good.*

Formed for action as well as contemplation, if the Christian retire, it is to return to Society better qualified for its manifold engagements; and communion with God will improve his intercourse with men. His private approaches to the Father of lights, instead of investing him with cloudiness and gloom, will leave a lustre on his countenance, not dazzling and repressive like that of Moses, but meek and benignant, which will invite, and animate, whilst it enlightens.

*I am a companion of all them that fear thee*, is the declaration of one of the devoutest of men; and it is not supposeable that there was ever in society a real convert whose conversation had no influence on the moral condition of others. None of us live for ourselves only. The intellectual treasures and spiritual experiences of the christian, be they great or small, were not designed for himself alone; and averse as it becomes him to feel to all ostentation, the plea of diffidence will not justify him in withholding them from

his brethren. The heart is not to be the grave of the grace it receives, nor is the mind to be immured, as in a sepulchre, the light which God hath kindled in it. Mental power and moral principle are excited and brought into action by communication. The collision of minds, gives them new force and edge: it elicits sparks which not only warm and illuminate the individuals themselves, but sometimes strike into the dark understandings of others a gleam of truth, which may, under God, be in them the beginning of newness of life.

As our opportunities have been unequal, our sources of information different, and every man has a manner of thinking more or less peculiar; society presents a thousand means, "both of rectifying and bringing into use the knowledge already acquired, and of increasing it by new accessions." In conversation with your brethren, you not only compare spiritual things with spiritual, but try them by various and extended experience; surveying them afresh in those lights which emanate from surrounding minds, you will form a more correct judgment of them; become more able to distinguish between truth and its semblance; perceive more readily the strength or weakness of an argument; view your principles more at large and in different bearings, and learn to reason on them with greater clearness and precision. Religion is substantially the same in minds of every size and order; and permit us to say, that if you were less prone to complain of the dearth of intelligent society, and more active in improving such as you have, you would not unfrequently find that considerable advantage might be derived from the conversation of pious persons, not distinguished by high intellectual attainments.

The observations of the least informed of your brethren, may sometimes start a train of thought, which might never have presented itself in private meditation. Knowledge which lies shut up and unused, imperceptibly wastes away, whereas it is never diminished by being imparted. Though there may be little exchange, there may be great profit; for communications of this kind enrich him who gives, as well as him who receives; in explaining a subject to another our own views of it grow more definite and comprehensive, our sense of it more vivid, we retain it more firmly, and apply it with greater ease. There is a reaction in conversation which is peculiarly forcible. It familiarizes the most interesting truths, without lessening their sacredness. Application and use fix things in the mind, whilst such as are not recurred to in this social way, slightly pass over its surface and are soon forgotten.

If christian intercourse will enlarge the mind, it is not less important to remark that *it will cherish the best feelings, and warmest charities of the heart.* The Gospel, in uniting us by new and superinduced relations, is eminently favorable to the social affections, and

whilst it refines their nature, and regulates their operation, it aims to carry them to the highest degree. If what is called living much in the world, and being conversant with the more corrupt part of it, harden the heart and make it selfish—acquaintance with the excellent of the earth will draw forth different regards, and excite feelings which, though they may not be unmixed, will be more pleasing and generous. The various springs of moral sensibility within us cannot have full exercise if not acted upon by society. In solitude the affections lose their vigor, and gradually die away. Hence the minds even of good men, who do not mix with their brethren, are apt either to grow hard and contracted, or spiritless and gloomy. The company of affectionate friends kindles a warmth which dispenses that cloud of dejection and reserve, which generally gathers about the character when it indulges in too long retirement. The heart, whether surcharged with grief, or filled with joy, loves to pour forth itself, and its sorrows are relieved, and its enjoyments heightened by an interchange of sentiments and feelings. It has been observed justly, “that those tastes, dispositions, and affections which are brought into exercise, flourish, whilst others are smothered by concealment; and that those thoughts which are never to be produced, in time seldom present themselves, whilst mutual interchange almost *creates* as well as *cultivate* them.”

If the religious affections do not operate, how shall we ascertain their existence? Amidst that earthliness which the world daily heaps on the heart, the spark of piety is in danger of being extinguished:—if you would raise it to a flame—if you would preserve it *alive*, uncover it—let it communicate with others, and it will derive aliment and strength. If matter will operate on matter—if iron sharpeneth iron, will not spirit happily act on spirit, and mind influence mind, in regard to those principles and affections which determine the character and form the life? Is it because Pretenders have the faculty of speech, and can be sanctimoniously loquacious on divine things, that Christians are to be abashed, or to seal their lips in impenetrable silence on subjects which are of the most commanding interest to beings who are to live for ever? Can any topics, if seasonably introduced and judiciously touched upon, be more proper to your professed character, or more deeply involve your welfare?—Such conversation, instead of being mere vibrations of air, which leave no impression, or only such as excites self-reproach, would refresh your hearts, comfort you in trouble, quicken you in duty; and however despised by a vain and supercilious world, (whose votaries associate for the most frivolous, not to say sinful purposes,) it is signally honored by the Omniscient, who will judge us as well by our words as our actions. *They that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him for them who feared the Lord, and thought upon his name.*

Where intercourse and communication are not maintained in a society, love, which is the vital heat of true religion, abates—lukewarmness steals in—till at length coldness benumbs the members, creeps over the whole body, and checks the circulation of the kind and sympathetic affections. How can disciples of the same Lord, the purchase of the same precious blood, children of the same family—brethren whom so many interests concur to unite, and so many motives to warm, thus stand at an unsocial distance, and “resemble frozen figures, stiff as they are cold.” Hoping, as they all do, to form an eternal society in heaven, shall they choose to be strangers on earth, and to go solitarily through the wilderness, where all have so much need of the mutual offices of love to relieve the common difficulties of the way? Before we leave this part of the subject we intreat *every christian* not to neglect meetings for social devotion and prayer. The religious affections are generally more lively in relative and united than in solitary and separate exercises. There is a moral contagion in the passions, and the emotions of one individual rapidly communicate themselves to another. In private and alone, how often does the sacred fire languish on the altar—but in devout company, engaged in the same act of worship, the coldest heart will kindle, while the fervent will glow with a still brighter flame—the devotional spirit will strike into every breast, and animate all with one common ardour.

You will not, indeed, place your religion in ardent feelings and high-raised emotions, which depend in part on constitution, and are mixed in their nature, and transient in their duration, but as they are the means of enlivening principle—as they strengthen holy habits, and rouse activity in the divine life, they are indisputably of no small utility and importance.

(to be continued.)

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### *On the Resurrection of Christ.*

On the truth of this circumstance rests the value or worthlessness of our religion; the faithfulness or perfidy of the new testament; and the salvation and eternal happiness, or condemnation and endless misery of the soul. This is indeed a fundamental article in the christian faith, on the reality of which the Apostles grounded the verity and efficacy of their mission, *For if Christ be not risen, say they, our preaching is vain, and your faith is also vain; yea and we are found false witnesses of God; because we testify that he raised up Christ from the dead.* It is of the utmost importance therefore, that we be fully persuaded of the security of our foundation—and able to oppose well grounded principles against the cavils of infidelity.

The first thing that claims our notice, is the certainty of his death; where there are two circumstances not commonly considered, which put the matter beyond all doubt. In the punishment of *Crucifixion* among the Romans, the body of the criminal was generally left a long time on the cross, and sometimes, if not devoured by birds or beasts, even until it putrified and dropt to pieces. But the Jews had an express command from God that, *if a man have committed a sin worthy of death, and thou hang him on a tree, his body shall not remain all night on the tree; thou shalt in any wise bury him that day.* And the time when Jesus was crucified, was the preparation both for the sabbath and the passover, *an high day among the Jews.* They came therefore to Pilate, and besought him that the legs of the crucified might be broken, to hasten their death, in order that they might be removed before the sabbath began. Now the soldiers broke the legs of the two thieves but not of Jesus, and the reason they gave for it was, that *he was dead already.* In this we have the judgment of all the soldiers, confirming his death as the reason of their neglect, the design of their orders being already accomplished. In addition to this, John immediately asserts another fact of such emphasis, that were there no other, this alone would prove Jesus really dead. *One of the Soldiers pierced his side with a spear, and forthwith there came out blood and water.* Water flowing from this wound, indicated the spear's having penetrated the *pericardium*, (a thin membrane of a conical figure, containing the heart in its cavity, around which the water is lodged,) which being wounded, in any animal, insures its immediate death. If therefore Jesus had not been dead before, this would have been a certain *cause.*

The facts relating to the burial of his body are equally clear and certain. God had before shown by the spirit of prophecy, that his body should be taken into the care of *the rich at his death*, that hence might arise sufficient evidence of his Resurrection. Accordingly a rich man begged his body of Pilate, in order to inter it, so saving it from the common grave of malefactors. It was deposited in a new sepulchre, where no other body had ever been laid. This was made secure by rolling a great stone to close its entrance, being otherwise surrounded with the same substance: *For it was heaved out of a rock.* To this a guard and seal was added, that no deception could possibly be practised afterwards; and doubtless they would be satisfied that the body they came to secure, was there, when they set the watch and seal. We are now therefore to account for its removal—This could only be by his *disciples*, (for no one will suppose his enemies would attempt to remove it)—Or, by a true *resurrection.* The report of the Jews attributes it to the *former*,—*His disciples*, say they, *came by night and stole him away, while the guards slept:* but the facts attendant on his removal—the testimony

of his disciples—and of God himself, declare it to be the *latter*, a true Resurrection.

It appears that Jesus had given various plain intimations, that he would rise on the third day after his death; these had reached the ears of the rulers, and stirred their exertions to defeat his predictions. By this means his enemies give us the stronger proofs of his resurrection;—for after all their precautions the body was removed, but where they say not. Had they been able to produce the body, it would have scattered every idea of a resurrection. But what say the Guards, who were accountable for their charge? *First*, that an Angel descended from heaven, and rolled away the stone; affrighting them with his terrible countenance. *Then*, that his disciples stole his body, while they were guilty of a breach of duty that exposed them to death by the Roman military law. Why then were they not punished accordingly? Why did not the rulers insist on their punishment, seeing the business was so important? Truly because they had bribed them to hide the truth, and propagate a falsehood under this cover; promising them security from the blame of their Officers. But let us examine the reports themselves—According to the *latter*, none but human means are said to be employed; we must therefore, enquire whether they were proportioned to the effects which are ascribed to them. Had we lived at Jerusalem, and heard the different reports of these soldiers, curiosity would have led us to see and examine the place where this wonderful scene was exhibited, that we might compare what was done with the manner in which it was said to be performed. Upon examination we find the sepulchre hewed out of a rock, so that it could not possibly be undermined; the entrance closed by a single stone, (which *Beza* says, twenty men could scarcely roll,) sealed the night before by the rulers; and the whole surrounded by a band of Roman soldiers. Now supposing the disciples to be the reverse of what they were, bold, enterprising, cunning impostors, capable of making so arduous an attempt; can it be supposed, that a company of Roman soldiers, trained under the strictest discipline, who had been on the watch only a few hours, should *all* be asleep, at this one *particular* time, and sleep so soundly and so long, as not to be awakened by the rolling of so large a stone, or by the carrying away the body; the former of which required a great number of hands, and the latter must have been done very deliberately, since the *linen clothes* in which the body was wrapped, and the *Napkin*, which was tied about the head, were folded, and laid in different parts of the sepulchre? Yet to say they entered any other way than by the door, has never been pretended, the track of their entrance would have remained, had it been possible to dig a rock, and the stone was evidently rolled away; which must be for *some purpose*. We must therefore conclude the means and manner of

the last report, are not adequate to the performance. But the other report of a supernatural power being employed, accounts for each of these circumstances. *An Angel descended from heaven, rolled back the stone, and sat on it, &c.*—We should be ready to enquire also, why the rulers, the guardians of the Jewish Church and state, suffered the disciples, charged with imposture and theft, to continue at Jerusalem unquestioned and unmolested? Why did they never charge them with the fraud? Instead of this we hear them boldly charge the rulers with putting a just man to death, and preach his resurrection without fear in this very city. Beside the folly of pretending that men could relate what was done while they slept, is enough to invalidate their testimony.

We have also the repeated assurance of many Persons, who declare that they saw and conversed with Christ alive after these things, and were in possession of many infallible proofs that he was truly risen. They tell us, that *he shewed himself alive to them after his suffering and death*, not to one or two only, but to all of them collected together, and that more than once or twice, and not to the Apostles only, but to above five hundred brethren at once—that they were not forward to believe him risen, yea, some of them were for a long time, absolutely incredulous on good testimonies from others, till Jesus gave them such evidences they could not withstand—that they had not only the testimony of their sight, but they heard him speak, and held many long conversations with him, *he ate and drank with them*, shewed them the print of his wounds; and they had felt him too, for *he laid his hands on them*, and invited them to handle him and be assured of the reality of his body—that he continued to repeat his visits for the space of forty days, after which he was taken up from the midst of them towards heaven, they saw him received by a bright cloud, and carried beyond their sight. But it is objected “these were his friends and not proper witnesses.” May not friends be proper and credible witnesses to any fact? Are no friends persons of capacity or integrity enough to be safely relied on? Who so proper as friends in this case, who by their long acquaintance could not be imposed upon, and might receive the fullest assurance that it was the same Jesus who died, that they saw alive? And who but friends would have borne testimony to the truth? Were the soldiers his friends? yet they give their testimony to the appearance of some superior being aiding the resurrection. Or were the Chief Priests his friends too? Yet their bribing the soldiers to suppress the truth and publish a senseless lie in its place; instead of calling them to account for their neglect of duty; and promising to bear them through harmless though they owned it, speak in too plain language to need comment.

The testimony of God himself would afford us abundant proof

had we time to trace it. It must be allowed that God would not countenance error, or the author of it, a vile impostor, who *made himself equal with God*. But the gift of his Spirit on the day of pentecost, the various miracles of the Apostles, the manner of their lives and delivery of their testimony, the spread of the gospel in the face of all opposition, and the present continuance and establishment of his religion, are all the real marks of Divine approbation. Behold then, Christian, the firmness of your religion, with what security may you rely on Jesus Christ for salvation and life, who is a risen, compleat and all-sufficient Saviour; and how strong the bond of obligation, to a cheerful and unreserved consecration of yourself to a risen Lord.

Bristol.

EYMHENΣ.

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### *On the Government of the Tongue.*

*If any Man offend not in word, the same is a perfect Man, and able to bridle the whole Body.* JAMES.

The faculty of speech is the gracious gift of our adorable Creator, and conducive to great and important purposes in the life of Man: but the legitimate and proper use of the tongue among depraved creatures is the fruit and effect of regenerating and renovating grace in those who believe the gospel. Referring to this, the Lord says by the prophet Zephaniah, *For then will I turn to the people a pure language that they all may call upon the Name of THE LORD to serve Him with one consent*. No doubt but this primarily and properly refers to the cleansing of the heart from the filthy love of idols and false religion, and their conversion to sacred truth and divinely instituted worship. (Compare *Zeph. iii, 9*, with *Hos. ii, 16, 17*.) But then it extends much farther, namely, to all our intercourse with men. Truth, chastity, honesty, humility, piety and love must be exemplified in our language, and will be so, in fact, when grace renews the heart. I shall confine myself at present to Truth and Piety.

First, He who offends not in word and aspires after being a perfect man, must speak the truth in his heart. *Ps. xv*. Speak the truth to his neighbour. *Zech. viii, 16*. *Eph. iv, 25*. To do this requires wisdom and courage: and this will keep us equally distant from lying to him; concealing any truth necessary to be spoken; from flattering him, or by imprudent and harsh censures, offending him. And when pragmatic men and busy bodies, by prying interrogations would lead us to disturb the peace of society, by unnecessary and improper disclosures; or involve us in the snares of sophistical evasion; the love of truth and the courage which it inspires should teach us at once to say, *improper questions ought not*



*to be answered.* This will satisfy all men whom it is our duty to satisfy, and among modest men, obtain an apology for any appearance of attempting to violate the sanctuary of integrity or friendship. The phraseology in the fifteenth psalm is very emphatical. Truth *in the heart* is the precise idea which we form upon any subject. And the love of truth, and its vast importance requires that our words should be the faithful expression of it.

Secondly, Piety of language may be presumed more directly to respect the great subjects of Religion? That in our devotions the words of our mouth and the meditations of our hearts should correspond with each other, and thus avoid that hypocrisy which is an abomination in the eyes of the Holy One. We must never forget that the language which fills the ear and delights the heart of our fellow worshippers is as the mere tinkling cymbal in the ears of the prayer-hearing God, if it proceed not from unfeigned lips. As no gracious boldness and liberty in prayer ever violates the Spirit of reverence and devotion, so no words however expressive and well chosen, can be acceptable to the Supreme unless they come from the heart. The plain, unstudied language of a gracious heart is the sublimest eloquence in the ears of Jehovah; *for the sacrifice of the wicked is an abomination to Jehovah: but the prayer of the upright is his delight.*

But the piety of which I am now writing, is the plain, honest, simple, unequivocal language which the dignity of Truth requires, equally remote from duplicity and evasion, and from profaneness and malevolence. *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself but perform unto the Lord thine Oaths: but I say unto you, swear not at all; But let your communication be, Yea, Yea; Nay, Nay; for whatsoever is more than this cometh of evil.* These words I presume do not refer to an oath for confirmation, and termination of ail strife among men, imposed by the legislator and administered by the magistrate. Some baptists, as well as the friends, have had this heresy laid to their charge. Small however has been the evil to society from the supposed heresy, compared with what has arisen from the profaneness and perjury of the presumed orthodox. But our Lord, we think, respects only profane swearing: and He intends universally to prohibit every kind and degree of profaneness, and enforces simplicity and piety in all our social intercourse. Not only is falshood in every sense forbidden, and speaking truth enjoined, but every improper method of gaining credit and obtaining the belief of what we say. Levity, vanity, profaneness, and impure designs, lay some under strong temptations to obtain credit by bold assertions, strong asseverations, and other disgraceful methods; but Christians, disciples of Jesus, must not do so. Speak the truth, and affirm or deny clearly and plainly, as the case is: and if need be, explain, defend,

and repeat your Yea and Nay: but go no farther. *For whatsoever is more than this cometh of evil*—from the evil principle of levity, inconstancy, and infidelity: or from satan the evil one, who delights in seducing men to dishonour their Creator by profaneness. Jesus requires his disciples not only to speak the truth, but abide by it, never deviate from it, nor use any unlawful means to obtain credit to what they say. Hence,

1. Our communication must be uniform and always the same, and like the retention of our Christian profession, *without wavering*. The apostle denying that his preaching and that of Silvanus and Timotheus among the Corinthians *was yea and nay*, implies that this was the case with some others. So is the communication of many in this world. They are wavering and inconstant, so frequently yea and nay, that they may be almost said to affirm and deny with the same breath. But truth is always the same. And Christ commands his disciples to be *yea, yea, and nay, nay*, in all their intercourse with men. Consistency and decision of character dignify the christian profession, and are becoming the doctrine of the gospel.

2. Our communication must be free from every spice of profaneness. That contempt of their Creator which appears in the impious conversation of ungodly men can have no place among real christians. But there is language in some instances admitted even among them, which ought to be reprobated among saints, and banished from the lips of believers. *Upon my word* is as exceptionable as *upon my honour*; and none will deny that *by my troth* is related to the same parent as *by my faith*; *upon my life*, or *as I'm alive*, is the peculiar oath of Jehovah himself, *As I live, saith the Lord*. These, and all the children of the same family must be put far away from us, if we would comply with our Lord's injunction.

3. We are hereby prohibited from all appeals to the Supreme Being, and all imprecations upon ourselves, concerning what we affirm or deny. *If I speak not the truth—if it be so—if it be not so, may this or that befall me*. But from whence come these? Come they not from evil? Are they not *more than yea, yea; and nay, nay*? Do those who use such modes of expression mean to take us by surprise; to preclude the exercise of our reason, the examination of evidence? or are they afraid the truth which they would have us to believe is of so frail and feeble a texture that it would fall to the ground without such unhallowed props? Truth needs no such kind of support. It is constant and endures for ever. The Man of truth is a worthy character among men. Such ought every avowed Christian to be. And such our Lord directs all his disciples to be when He says by Himself and his Apostle, *Let your yea be yea, and your nay, nay: for whatsoever is more than this cometh of evil: lest ye fall into condemnation.* **LEUCONOMOS.**

*How to live in this World, so as to live in Heaven.*

*A Letter, found in the Study of the Rev. Joseph Belsher, late of Dedham, in New-England.*

DEAR BROTHER,

YOURS I received, and have thought on that question, *How to live in this world so as to live in heaven?* It is one of the common pleas of my heart, which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds, as we meet withall, upon this sea of fire and glass. That man knows not his own heart that finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from JESUS CHRIST; creature frowns encompass and tempestate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We have all need to watch and pray, lest we enter into temptation. The greatest of our conflicts and causes of complaint seem to have their original here. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world.

I will tell you, familiarly, what God hath done for my soul, and in what trade my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low gale: A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much: I pray against it. My study is my calling; so much as to tend that without distraction, I am bound to plead for, and more I desire not. By my secluded retirements, I have the advantage to observe, how every day's occasions insensibly wear off the heart from God, and bury it in itself, which they who live in care and lumber cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me. There is no dispensation, though afflictive, but in it and after it, I find I could not be without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways, you know, are in some sense hedged up with thorns, and grow darker and darker daily: But yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for all my mercies, before I have them, that they may then be Isaacs, sons of laughter. The less reason hath to work upon, the more freely faith casts itself upon the faithfulness of God. I find that while faith is steady, nothing can disquiet me. If I turn-

ble out amongst means and creatures, I am presently lost, and can come to no end: but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise when a thousand rise up against me; therefore my way is, not to cast beforehand, but to work with God by the day: *Sufficient to the day is the evil thereof.* I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous. *But why do the heathen rage?* Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise, through all these overturnings, confusion, and seeming impossibilities. Upon that God do I live, who is our God forever, and will guide us to the death. Methinks I lie becalmed in his bosom; as Luther in such a case, I am not much concerned, let Christ see to it. I know prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning. Many more things I might have said, but enough—Oh! brother, keep close to God, and then you need fear nothing: maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private. Crowd not religion into a corner of the day: there is a dutch proverb, *Nothing is got by thieving, nor lost by praying.* Lay up all your good in God so as to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for this world; they never succeed: God will run his dispensations another way. Self contrivances are the effects of unbelief. I can speak by experience; would men spend those hours they run out in plots and devices, in communion with God, and leave all to him, by venturesome believing, they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.

JOSEPH BELSHER.

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### *The Back Door.*

Have you heard, Mr. Editor, any thing about the *back door* on the Lord's day? Walking home lately after the service at the Chapel, I was much pleased to see the doors and window-shutters close. This, thought I, looks something like christianity. I was particularly pleased in observing the doors of professors shut. But passing by a friend's house, I heard in a low tone one speaking. I eagerly

looked at the door, and through the key hole saw a small taper burning in the shop! I walked round to the back of the premises, and at the *back door* I perceived one or two persons coming out with goods. A waggish neighbour laughed at my surprise (which I suppose I inadvertently manifested) and said, "You would not wonder, sir, if you lived here, it is no uncommon thing, particularly after they come from the place of worship. I think, sir, they had as good stay at home as go and say, 'Lord have mercy upon us and incline our hearts to keep 'his law,' and then break it by opening the back-door as soon as they come home." I followed one of the persons, who had some articles in a covered basket, and asked him a question or two. I found (to be sure) that his master *was a very good customer to Mr. L.* The man asserted they did not *make a common practice of it*, and they never paid for any thing, but merely took the goods, "and therefore," said he, "it is not buying or selling you know, sir, and we very seldom, if ever, have any thing till after the service is over in the afternoon." I was a good deal struck with the sophistry of the man, but principally because I conceived he had learnt it in a religious family. His master was a member of the church, but his mistress was not. She sent for the articles though not without the knowledge, indirectly, of her husband. Ought these things so to be? I read of *Whatsoever things are pure; whatsoever things are of good report!* Are these things so? Is the back door a privilege to a good man to do what is wrong? If he gains a few shillings by it, will he not lose something? Will the religious tradesman not feel it when he comes on his knees before the family? When he asks forgiveness for the mis-improvement of the sabbath, will not the servant be apt to touch the elbow of his fellow servant, and whisper "Master's conscience touches him about the back door to day?" When the good man comes in secret, will it not make him stammer in his prayer? Perhaps he has had a good sabbath, but will not this mar it? Ought it not? Ought he not to doubt the reality of his comforts, if he lives in the constant practice of secret sabbath breaking? Did Christ come to fulfil the law, and shall professors live to break it; and break it in a sly pusillanimous manner? There is something more contemptible and wicked in the back door sabbath-breaker, with his little burning taper, than in the impudent sinner who boldly leaves his front door open.

Some professors will say, 'We know of nothing that would more gratify us than to keep our houses free from all such pollution: but when much of our existence depends upon some of our customers, what can we do? They are good customers, and they have said, they would leave us, if we did not occasionally accommodate them! Did such professors ever try them? did they ever politely and seriously tell such persons that they could not, in the fear of

God do so? \* I admit that such persons are *good customers*; but does not the free professor serve a *good God*? Supposing this *good God* should say concerning one of these *good customers*, this man is a temptation to one of my good people, and makes him break my commandments; I will punish *them both*—Then he meets crosses in providence, he very quickly becomes insolvent, and this *good customer* leave a *good large bill* unsettled, which almost breaks the good man. Who would not say in such a case, *good is the Lord? Who will set the briars and thorns before him in battle, he would go through them in a moment.* But if professors have offended against God in such instances, let them take hold of his strength and make peace with him; or he will visit their iniquities with stripes and their sins with scourges, and though his everlasting love will he not take from them, nor suffer his faithfulness to fail; yet they may go in the dark, and not know in themselves all their days but that they are going to the gates of hell—and all through opening the back door on the Lord's day. *He will honour those that honour him, whilst those that despise him shall be lightly esteemed.* Let not professors delude themselves; whatever they sow, they will also reap. And sin sown on a sabbath will produce an hundred fold. There can be but little religion in that heart that can lightly speak of the sabbath. *They that hate Moses, cannot love Christ.* If they heartily believe the former, they will joyfully receive the latter; and he that cannot say, *Oh how I love thy law*, will not be able to say, *my beloved is the chief among ten thousand.* If ever professors get to heaven, they must sing the song of MOSES and the LAMB.

Let all sabbath-breaking christians (horrible contradiction) read the following portions of scripture, *Prov. xiv, 12, There is a way that seemeth right unto a man, but the end thereof are (joins) the ways of death.* *Jeremiah v, 31, And what will ye do in the end thereof?* When they are packing up the article, let them remember *Gen. xvi, 13. Thou God seest me.* *Ezekiel viii, 7. I looked, and behold a hole*

\* An Intimate friend of mine met with the following encounter. A Gentleman of considerable consequence and the Steward, came on the Sabbath (it happened the day previous to the commencement of the shooting season) and after an important double rap at the door, he said, "Mr . . . are you afraid of the devil?" "No sir," he replied, "Nor I, neither," rejoined the Gentlemen; let us have some gun-flints." "No, sir, if I don't fear the devil, I fear God: to-morrow as soon as you please, I will wait upon you, but not on the sabbath." He answered, "I did not think you would, but I did not like to pass the shop." That Man, though possessing great influence, never used it but in favour of my friend, as much, or more, after this circumstance. One of the kings of France (but which I don't now recollect) issued an edict that any one who refused, in a certain particular, to break the ensuing sabbath, should be immediately dismissed the king's service; the consequence was that all his dependants, *excepting three*, were found at the amusement. On the morrow he dismissed all those hircings, saying, "Those that will serve their God most conscientiously, will serve me most faithfully." Nebuchadnezzar acted upon the same principle.

*in the wall, and when I had digged in the wall, behold a door, (a back door) and he said go in and behold the abominations that they do here. Then said he unto me hast thou seen what they do in the dark? for they say the Lord seeth not; therefore will I also deal in fury, mine eye shall not spare, neither will I have pity, and though they cry in mine ears, with a loud voice, yet will I not hear them.*

Oh may these thoughts possess my breast,  
Where'er I spend the Sabbath's rest;  
Nor let my weaker passions dare  
Consent to sin, for God is there.

PASTOR.

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*Soliloquy of a Minister upon entering on his  
important charge.*

In what a solemn service am I now engaged! what an important charge is committed to me! I have received a ministry in the Lord; I have undertaken the care of blood-bought souls, souls that must ever live in rapture or in woe. I am employed in ministering that gospel which will be the savour of life unto life to some, and of death unto death unto others; and am hastening to the great tribunal, before which my final account must be rendered!

Awake up, my zeal and my fortitude! Let me resolve, in the divine strength, to hold fast the great doctrines of God my Saviour, and faithfully preach them, however absurd or old fashioned they may be deemed by the ignorant or the philosophic sceptics of the age: let me assert the honours of Jehovah, let me exhibit not only his greatness and sovereignty, but let me plead for his holiness, justice and truth, and shew how admirably they unite with grace and mercy in the salvation of sinners by Immanuel. Let me plead for the supreme dignity of the redeemer's person, and hold in the greatest detestation that most base of all ingratitude, the denying of him to be truly God, because for my sake he humbled himself, and became truly man; let me glory in the complete atonement made by his death, and the all-perfect righteousness of his life, the sole, the all-sufficient basis of my own eternal hopes. Nor will I forget to maintain and vindicate the divine honours of the Holy Spirit, into whose name I have been baptized, and into whose name I baptize others, by whose powerful energy my soul has been made alive to God, by whose gracious guidance alone I can hope to steer my course aright, and by whose sanctifying influence I expect to be fitted for glory. The sovereignty of divine grace I will not be ashamed to avow; but will invariably ascribe my own salvation, and constantly teach others to ascribe theirs to electing love;

I'll tell them, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* The invincible efficacy of divine grace in the conversion of sinners, the perpetuity and constancy of its communications in preserving believers to glory, and the obligations all such are under to the discriminating love of the redeemer, in dying for them, shall also employ my thoughts and my tongue. And I will by no means omit setting forth the holy tendency of all those sacred truths, but constantly insist upon it that they are believed and professed in vain unless they produce a holy life.

Let me plead for the reality and necessity of the religion of the heart, in opposition to empty notions on the one hand, and dry formalism on the other; let me insist upon it that it will avail men nothing, whatever creed they adopt, or whatever profession they may make, or whatever zeal they may discover; if their hearts are dead to God; if they are destitute of regenerating grace, of repentance for sin, of living faith in Christ, and of an habitual tendency towards God and heaven. I'll remonstrate with my hearers upon this important topic; I'll ask them what but this religion can render them safe or happy? What but this religion can be the legitimate offspring of the doctrines they profess to believe, or of the influence of the divine spirit they say they have experienced? What but this religion can raise them above the criminal pursuits of this world or support them under its multiplied troubles, or fit them for the society of the blessed God, the adorable Saviour, or of holy happy spirits in heaven?

Let me resolve to advocate the cause of truth, of holiness, and of God, though by so doing I may seem to be pleading against many of my hearers, and may thereby run the hazard of incurring their displeasure. I must not cease to expose the odiousness of particular vices, though some of my hearers may be known to be guilty of them; I must not fail to represent the criminality and danger of unbelief, though many of my hearers may be unbelievers; nor must I be afraid to detect and expose the many vain hopes which men are prone to cherish, though I may fear many of my hearers may be cherishing those hopes. Should I do so, how can I acquit myself either to God or man? Will not he who hath set me a watchman, and bidden me warn sinners from him, charge me with the blood of souls? Yea will not those unhappy souls themselves load me with eternal curses for basely betraying my trust, and flattering them into eternal ruin? In all things in which souls and consciences are not concerned, I'll studiously avoid giving my hearers and my friends offence, but in the cause of my God, and the concerns of eternity, I must know no man, I must flatter no man, no not even those from whose hands I may have received the greatest kindness: no, let me rather study to requite their kindnesses by a still greater degree of diligence and faithfulness in promoting the best interests of their



souls. Thus only can I have a testimony in their consciences, and what is of still greater moment, the approbation of my God.

I will not only avail myself of the opportunities of doing good furnished already to my hand, but seek to enlarge my sphere of exertion. The church and congregation that stately attend my ministry shall be my *first*, but not my *only* care. I'll look around me in every direction, and I know in each direction I shall see souls perishing in their sins, and if not destitute of the means of salvation, destitute of salvation itself. My eye shall affect my heart, and my heart shall send up its fervent desires to God that he would open a way for me to gain access to those perishing immortals. I'll watch the leadings of providence in their favour, and when my request is granted, will spring forward with the greatest alacrity to break the bread of life to them. Why should I forbear to *deliver them that are drawn unto death, and those that are ready to be slain?* Why should I frame excuses, and say, Behold I knew it not? Doth not he that pondereth the heart consider it? and he that keepeth my soul doth he not know it? and shall not he render unto every one and particularly to myself, according to his works? (*Prov. xxiv, 11, 12.*) Rather let me copy the example of my adorable Lord, who in reference to his labours for the conversion of souls, declares it was his *meat*, his most delightful employ, to do the will of him that sent him, and to finish his work. The fatigues of such efforts shall not discourage me; I did not engage in the sacred employ from the ignoble motive of living more at ease, but on the contrary, that I may spend my utmost efforts, and should my great Master require it, sacrifice my life in his service. Shall I see mankind around me straining every nerve in the pursuit of worldly gain, and shall I be less active in the pursuit of what is of infinitely greater moment!

The vows of God are now upon me, and I must persevere in my employ, whatever discouragements may attend me. These I must not think will be few. I am entering the lists with the god of this world, and invading his territories, and resolving to plunder him of some of his vassals. I cannot expect he will tamely look on. He will strive to excite fierce opposition to me in his firmest friends; he will endeavour to excite disaffection between myself and my people; he will make violent efforts to regain those I may have torn from his dominion; and if he cannot obtain his wishes, he will strive to alienate their affections from my person and ministry; nor will he ever fail, by his secret suggestions, to discourage and distress my own soul. He is, I know, under the controul of my Lord and Master, but to how great a length he may suffer him to go, is not for me to foresee. It becomes me to provide against the worst. My predecessors in this glorious warfare have had numerous hardships to encounter; and as I am not better than my fathers, I have no just

reason to expect milder treatment than they. It is even possible that the winds of persecution may again be permitted to blow, and I may be reduced to the trying alternative of resigning either my employment, my liberty, or even my life. It is probable that I may labour long without any visible success; that many to whose conversion I may have thought my ministry effectual, may disappoint my hopes, and after a while return to their evil courses, like the dog to his vomit; or should they even continue to afford evidence that the work was real and of God, they may turn their backs upon and treat me in the most unkind and ungrateful manner. The church with whom I am connected is at present, it is true, warmly attached to me; but in process of time their affections may cool, some of them may forsake me, and others may wish my removal. But should any or all these difficulties attend me, I must resolve, in the strength of divine grace, to persevere in my engagements, and never turn my back to the enemy. I now, it is true, fondly hope to live and die with that people of whom I have taken the oversight; but should this turn out to be only a fond hope, and on account of myself or them, a separation become necessary, I must not even then think of retreating into silence, but seek out for another station in which I may labour with fresh advantage and vigour. Nor must I not only not relinquish my employment entirely, but seriously watch against every temptation to a partial relinquishment. The prospect of worldly gain may solicit me to enter into trade; but I must ever remember that if I engage in worldly pursuits, the work of the ministry is in danger of becoming only a secondary employ, and of being pursued no farther than a regard to my worldly interest will allow. Yet if my Divine Master should fix the station of my labours in his service where circumstances demand that my own hands should minister to my necessities, I must neither shrink from the appointment nor entangle myself unnecessarily, but while endeavouring to provide things honest in the sight of all men, set a double watch against the cares and snares of the present world. My health and my life I will not wantonly expose; but rather than prove treacherous to him who has taken me into his service, I will at his call cheerfully sacrifice the one or the other, feeling fully satisfied with the rewards of an eternal world.

Do such resolutions as these require an undaunted courage to carry them into effect? Let me then recur to those springs and motives by which such courage may be excited and maintained.

Recollect, O my soul, the excellency of the cause in which I am engaged. It is the cause of the ever blessed God, in the prosecution of which the chief designs of his wisdom will be accomplished, and the richest displays of his holiness, mercy and love will be exhibited; the cause of Jesus Christ the Redeemer, in the success of which *he will see of the travail of his soul and be satisfied*; the

cause of souls, of never dying souls, in the progress of which, souls will be rescued from the tyranny of the old serpent who has deceived and enslaved them, from the depravity and guilt which have overwhelmed them, and from the lake that burns with fire and brimstone, into which they must otherwise be plunged. It is a cause the most noble and dignified, and a cause that will in the end be completely triumphant. All the powers of hell shall in vain attempt to stop its progress. *Israel shall be gathered, and the fulness of the Gentiles brought in; the earth shall ere long be filled with the knowledge of the Lord, and the ransomed of the Lord shall in due time return and come to Zion with songs and everlasting joy upon their heads.*

Remember the repeated assurances thy great Lord and Master has given thee of his constant presence and support. He hath said *I will never leave thee nor forsake thee. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness—Lo, I am with you always even unto the end of the world.* And will he not fulfil these promises? and will not the fulfilment of them be to me an all-sufficient support? He has made them good to others, and shall he not to me? Among numerous instances, that of his servant Paul, in one of the most trying circumstances of his life occurs to me—*At my first answer, says he, no man stood with me, but all men forsook me; I pray God it may not be laid to their charge; notwithstanding the Lord stood by me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the Lion.* (2 Tim. iv, 17.)

Art thou dismayed? Consider again, O my soul, the numerous striking examples of courage and zeal before thee; look at Moses, David, and the Prophets, Peter, Paul, and the Apostles, the martyrs and the reformers, the Edwardses, the Brainerds and the Whitfields, as well as the numerous living characters now labouring with exemplary diligence and glorious success! Art not thou engaged in the same combat with them? hast thou not the same sources of support, and the same prospects of victory? Is not this great cloud of witnesses with which thou art encompassed, whose own warfare is accomplished, surveying thee and seeing how thou actest thy part? Are they not, as it were, chiding thee for thy timidity, and saying, "*Fear not to follow us; the warfare though painful, is tolerable; the triumph is glorious, and the reward more than a compensation for all the toils and sufferings of the combat!*"

Yes, Oh my Soul, survey the bright reward!—An immortal, and unfading crown—a crown of righteousness that fadeth not away—a crown of life which Christ with his own hands shall give, and place upon thy head! Shall the prospect of those rewards and honours proposed by earthly princes, animate warriors to encounter

the greatest hardships, and even death itself; and shall the prospect of eternal rewards fail to animate thee? The honours and rewards of earthly conquerors die with them; but those of the heavenly conquerors shall only begin to be worn by them when death removes them hence; so that what is most to be dreaded by the great and the illustrious men of this world, is most to be desired by thee. Be not afraid therefore to be faithful unto death, for then thy Lord will give thee a crown of life.

But, Oh my Soul! let me strictly charge thee to keep near thy God. Should any distance take place between thee and thy God, how painful would be the consequence! If it should not proceed so far as to put the candour of thy friends to the stretch in order that they may believe me a christian; would it not greatly weaken my hands in the prosecution of my great work? With what consistency can I press on others the necessity of living near to God if I do not live near to him myself? Can I appear before my people without blushing when I urge upon them that fervour of devotion, that purity of intention, and that circumspection of conduct, I must be conscious I do not myself possess? To what imminent danger of negligence or improper motive in my engagements will such a relaxed state of religion expose me? And how frequently will it fill my mind with perplexity, and darken my prospects of futurity! Alas, in such a case, conscience, instead of bearing its testimony in my favour, will plead loudly against me; and instead of an animating prospect of the approbation of my Lord, I shall labour under the dread of his displeasure and frown! Oh my soul, therefore, live near thy God; converse with him daily through Jesus Christ the Mediator; dwell much in the contemplation of unseen glories; preach thy sermons to thyself; appropriate the promises of the blessed Gospel for thy own support, and examine thyself often on the frame thou maintainest, and the progress thou art making in the divine life; die daily to this world, and get more alive to the next, and in order thereto, pay frequent visits to calvary; survey the transforming glories of the cross of Christ, until the world be crucified to thee, and thou unto the world. Thus shall I have constant access to the springs of holy courage, shall bear up with cheerfulness under all my oppositions and trials, and anticipate the season of my departure, whenever it shall arrive, with solemn pleasure, saying to myself and to others, *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which God the righteous judge shall give me at that day, and not to me only, but unto all that love his appearing.*

Bradford,

W. S.

## Obituary.

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To the Editor of the Baptist  
Magazine.

Dear Sir,

I send you the following for insertion in your Miscellany, if you deem it sufficiently interesting for that purpose.

I am, Yours affectionately,  
Ipswich. G. HALL.

On Thursday the 27th April, 1809, died at my house, where she had resided for several years, Mrs. Cooper, relict of Mr. Cooper, formerly of Buckinghamshire, but afterwards resident in London. This worthy person, and Mother in Isreal (parent to Mrs. Hall) departed this life in the 90th year of her age. She had made a profession of religion about 50 years, lived and walked honourably and uprightly; and she died comfortably in Jesus, thus she *came to her grave in a full age, like as a shock of corn cometh in his season.*

In one of her visits to Town, she was desired to hear that man of God, Mr. Whitfield; she did so, and his preaching had such effect on her mind that she was very desirous of sitting under his ministry. Matters fell out consonant to her wishes, for it was so ordered in divine providence that her husband, herself, and family removed to the Metropolis, and there she found more constant food for her soul. Sometime after this, being convinced of the ordinance of believer's baptism, she was baptized, and at length joined the baptist church in Unicorn Yard, Southwark, then under the pastoral care of that excellent servant of Jesus, Mr. William Clarke, now in Glory. From thence, she was dismissed to our

society, where she has been a worthy member since the year 1789.

During the illness which terminated in her happy release, she was, generally speaking, serene and comfortable, so far from being afraid of death, that she desired, yea longed for its approach. She often desired me to pray for her, that her Lord would take her home to himself. *Come Lord Jesus, come quickly,* were words frequently uttered by her. At length he did come, and she sweetly fell asleep in Jesus. My worthy brother Cowell preached her funeral sermon from the 22nd of *Revelations* and the 20th verse.



### HYMN on DEATH.

My soul, the minutes haste away,  
Apace comes on the important day,  
When in the icy arms of death,  
I must resign my vital breath.

When medicines are all in vain,  
To heal the stroke or ease the pain;  
When nature yields, and heart shall fail  
And still the malady prevail.

When all my friends stand helpless by,  
And weeping wait to see me die;  
But can afford me no relief,  
To heal their own, or ease my grief.

When all eternity's in sight,  
The brightest day, the blackest night;  
One shock will break the building down,  
And let thee into worlds unknown!

Oh come, my soul, the matter weigh:  
How wilt thou leave thy kindred clay:  
And how the unknown regions try;  
And launch into eternity?

By FAITH the heavenly realms explore,  
Oft try thy wings, and upward soar  
Be dead to earth, dwell much on high,  
Then peaceful live, and calmly die!

W. J.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Pulpit; or, a *Biographical and Literary Account of Eminent Popular Preachers, interspersed with Clerical Criticism*. By Onesimus. vol. I. 8vo. pp. 383. price 9s. bds. Matthews & Leigh. 1809.

At the request of several of our Country Brethren, we have pledged ourselves in our "Account of Books," to give them impartial information respecting the Nature and Character of the volumes coming under our notice, and especially of such whose seductive titles may excite their curiosity or raise their expectation. This part of our work makes no pretensions to elaborate criticism, nor does it assume the character of a Review. Our principal object is to give our readers such kind of information respecting the religious publications that come to our hands, as we should be ready to write to any friend who enquired of us respecting them.

Perhaps the above explicit declaration of our design in devoting a few pages to an account of religious publications, may have arisen from our being made heart sick of pseudo-criticism by this "Investigation of the merits of popular preachers." Almost without taste, and wholly void of delicacy, Onesimus attempts an exhibition of living characters, and affects the critic—not upon the *Sermons* which his "popular preachers" have delivered; no, we give him credit for a conscious inability to designate *them* by any terms in *his* vocabulary—but he affects the critic upon the preachers' persons, places of wor-

ship, dress, notes, or whatever else a superficial gossip supposed would gratify the puerile, prying disposition of others like himself. For example,

Once he was lean, but now he is fat; once he had teeth, but now he has lost his teeth; once he brought a bulky bible with him into his pulpit, but now he brings a lesser bible with him into it; once he could read his text without glasses, but now he reads his text with glasses. p. 209.

What inimitable "clerical criticism!" what "dwelling on the eloquence of the pulpit!"

We cannot admire the taste nor approve the principle that could lead to the compiling such a volume, and it is certainly no alleviation of our disgust, that the author is evidently unequal to the task he has undertaken.

The book is in fact no other than a catch-penny, chiefly made up of tattling paragraphs formerly published in a *Sunday Newspaper*. In a few months, it is probable, whoever possesses a copy, whether Bookseller or reader, will readily part with it for *nine-pence*; and in that case, there are a few ungenerous remarks upon gait, dress, pocket-handkerchiefs, and *bundling* out of the pulpit, that may be worth a little attention from young preachers,

Strictures on a Sermon, preached by the Rev. E. Barry, M. D. Rector of St. Mary's Wallingford, before the Rev. the Archdeacon and Clergy of Berks, at the Visitation, at Abingdon, on Wednesday, the 3rd day of May, 1809. By J. Raban, Williams & Smith,

It is a long time since bishop Law complained that "Men are

still apt to confine the gospel to particular nations, churches, and opinions; to contend vehemently about—such *lighter matters*, as the ceremonies, circumstances, and outward forms of its administration,—instead of attending to that *more excellent way* which the blessed apostle shewed us." It cannot now be denied that every particular of "such lighter matters" has undergone so many researches by controversialists of all parties, that polemical divinity promises very little, if any thing that can be new in our day. It is therefore much to be wished that little paltry skirmishes should be intirely suppressed by the common consent of all parties; since they leave the principal question exactly as they found it, and only promote bitterness and generate envy among men who ought to be, and to feel, that they are brethren.

There are nevertheless some first principles, believed and retained by the serious and devout of every denomination, their differences in *lighter matters* wholly arising out of the diverse manner of their applying such principles to their own particular cases. To explain, illustrate, enforce, and defend such principles, is the common duty of all the ministers of Jesus Christ.

The occasion of these Strictures was briefly this: The Reverend successor of the worthy Pentycross at St. Mary's, Wallingford, introducing among his people another gospel than that which they had learned and loved; many of them quietly withdrew to other churches, and a few to the different dissenting meeting-houses. This greatly provoked the Reverend Doctor, and after trying a variety of measures to bring them back; (omitting, however, the ex-

ercise of *love, peace, long-suffering, gentleness, goodness, faith meekness*, and such like,) he takes occasion of a Visitation at Abingdon, to drag them *volens volens*, to the *pulpit tribunal* there, and to give them a good round scolding in the presence of his clerical brethren, at the same time throwing a few stones at his dissenting neighbours, whom he contemptuously styles *wrangling sectaries*; from whom he states it to have been his "trial to bear a systematic persecution in the *very* *all* of their bitterness of *unmerited hostility*."

Mr. Raban, as the Pastor of one of the dissenting congregations referred to, felt himself called upon to repel these charges, as far as relates to himself and people, and in the course of his Strictures upon the Reverend Doctor's performance, he animadverts upon its *theological errors; defective morality; misrepresentation* of the Inhabitants of Wallingford; and *illiberality* towards the Dissenting body at large. We cannot follow Mr. Raban in the discussion of these charges, which he has certainly succeeded in fixing upon the performance of Dr. B. The Strictures contain many general remarks worth attention, but their chief *point* is very properly directed against the sermon which called them forth. As if apprehensive that Dr. B. might hereafter be yet more disposed to complain, (as his Visitation Sermon had certainly no tendency to conciliate;) Mr. R. recommends the prescription of his Predecessor, "As to popular butery, it proceeds from ignorance and misrepresentation. The method to suppress it is, to *out-preach, out-pray, and out-live it*." We add

our recommendation of this Prescription, believing it a *Specific* in all such cases.

Memoirs of Frederick and Margaret Klopstock. *Translated from the German.* By the Author of "Fragments in Prose and Verse." Cadeil. 12mo. pp. 236. price 6s.

The extensive mischief done to morals and good taste by many translations from the german poets, as well as the sacrilegious boldness and unholy familiarity of their biblical criticisms, have led us to regard translations from the german press with a jealous eye. We are thankful to Miss Bowdler for making us acquainted with a work calculated to counteract the mischiefs sustained from a liberal importation of german literature.

Klopstock, "the Milton of Germany," appears to have been not only "the first poet of his age," but exemplary in a very eminent degree as a tender husband, a kind friend, an amiable man, and a genuine disciple of Christ.

He was evidently "born a poet." His father's library contained many bibles, but not a single production of any muse. The sacred volume was his chosen companion while yet a child, and his memory and imagination were early exercised with the figurative language with which it abounds. The magnificent and glowing imagery in the book of Job and in the Prophets, and the pathetic representations of fallen man as finding mercy at the hands of his offended God, laid strong hold of his feelings, while the scripture display of the greatness and glory of the Messiah excited the most lively emotions of love, gratitude, and adoration.

From this turn of mind sprung a style of writing full of poetry, before he had ever seen a verse, or knew any thing of prosody.

Speaking of the design of his celebrated work to his friend Bodmer, he says,

How happy shall I be, if by the completion of the Messiah, I may contribute somewhat to the glory of our great and divine religion! How sweet and transporting is this idea to my mind! That is my great reward.

We cannot follow the eventful history of his labours, disappointments, successes and triumphs. We only wish to give our readers such a glimpse of a feature or two of his character, as shall excite their wishes to be more fully acquainted with a poet and a christian, from whose intimacy they cannot fail to reap advantage. Mrs. K. in giving a very particular and interesting account of the commencement and progress of their acquaintance, four years after their marriage, writes concerning her husband,

If you knew his poem, I could describe him very briefly, in saying he is in all respects what he is as a poet.

They appear to have enjoyed a very great portion of felicity in their short union. His consequent distress on the death of his beloved Meta, soon after her writing as above, is not easily described: but we find him suffering like a christian. Seven days after her departure, relating to a friend a circumstantial account of her last days, he writes,

I supported first myself, and then her, by repeating that without our father's will not a hair in her head could fall; and more than once I repeated to her the following lines from my last ode. Once I was so much affected as to be forced to stop at every line.

Though unseen by human eye,  
My Redeemer's hand is nigh;  
He has pour'd salvation's light  
Far within the vale of night;  
There will God my steps controul,  
There his presence bless my soul.  
Lord, whate'er my sorrows be,  
Teach me to look up to thee.



The whole of this dying chamber scene displays such a degree of affectionate tenderness, calm resignation, glowing piety, and heavenly joy, that we hardly forbear transcribing it. We are informed that,

To the close of his life he retained his poetical powers; and his sacred harp still sent forth strains of sublime and heartfelt piety.

He died at Hamburgh in 1803, in the 80th year of his age, "with a firm expectation of happiness beyond the grave." His funeral was attended by the diplomatic body, the senate, clergy, literati, and many persons of distinction, who were joined in the procession by about 50,000 of the people; the whole multitude impressed with unusual awe and solemnity.

An Answer to a Sermon, preached at Tiverton, on the last fast day, by the Rev. C. Colton, M. A. in the University of Cambridge, and Fellow of King's College. By W. Fowler.

This *Answer* turns out to be no answer at all, but a Letter addressed to Mr. Colton, containing a series of flippant remarks upon his Sermon, distinguishable for nothing but their coarseness and illiberality; and made for no conceivable purpose but the indulgence of the writer's vanity. A methodist teacher when instructing plain people in the knowledge of the Scriptures and the practice of virtue, is a useful member of Society, and intitled to the affection and respect of every friend to the best interests of mankind; but however the unthinking may admire his wit or applaud his cleverness, he must unavoidably sink in the estimation of pious and judicious christians, when he so far loses

sight of decorum as to transcribe silly stories from jest-books into an address to a clergyman.

"How RUDE are the boys that throw pebbles and mire."

As if incapable of distinguishing between *civil* liberty and *moral* responsibility, Mr. F. spends several pages in carping at Mr. C's statement that "to think what we please, and to speak what we think, are blessings to which Englishmen have ever laid a more indisputable claim than any other nation under heaven;" forgetting perhaps, or never having known, that the worthy John Wesley illustrated this very same *general* principle in a *particular* application of it to religion, when he asserted, "We have in England as much liberty as any man can desire; we may have and exercise as much or as little religion as we please, or if we like it better, no religion at all." \* This writer appears wholly ignorant of the preacher's allusion to the Missions to India, and instead of "an answer," puts us off with a pitiful story, which he miserably misapplies on the occasion. Mr. F. and his friends should be aware that it is such petulant and indecorous publications as this, that degrade and injure the cause which he wishes to promote.

Essays addressed to the Jews, *On the Authority, the Scope, and the Consummation of the Law and the Prophets.* By Greville Ewing, Minister of the Gospel in Glasgow. *Written at the request of the Missionary Society in London.* Williams and Smith. 3s.

The Missionary Society finding that the influence of the higher orders among the Jews prevent-

\* Wesley's address to the Methodists, during the American War.

ed many from attending the Lectures established under the Society's patronage with a view to excite their attention to the evidences of christianity—"conceived that a connected series of Essays, on the essential points of difference between Jews and Christians, might arrest the attention of some of the descendants of Abraham, and, by the blessing of God, urge them to prosecute iniquities, which might issue in their cordial reception of the truth as it is in Jesus." Having adopted this plan, they fixed on the Rev. Gevillie Ewing, for its execution. The undertaking is "in a high degree arduous and important," but in this first part of it Mr. G. has fully sanctioned the choice of his brethren, and proved himself well intitled to their confidence.

Some very appropriate introductory remarks are followed by an *Essay on the Authority of the Law and the Prophets*; The next division, on the *Scope of the Law and the Prophets*, is divided into eight numbered sections, on the *Character of God—Creation of the World and Primeval State of Man—First Transgression—Redemption—Antediluvian Worship—Covenant with Noah—Covenant with Abraham—Covenant with Israel at Sinai*. Each of these topics are discussed in a manner highly creditable to the worthy author, and we hope his labours will be attended with success.

It becomes Christians in general to be ready to reason affectionately and pertinently with the children of Abraham, on the evidence of the *Messiahship of Jesus of Nazareth*; and this little volume will afford them much assistance in so doing. Every Minister who intends accepting the Invitation, given in our number for August, to preach to the Jews, should especially make himself

acquainted with these pages. We also cordially recommend them to be distributed by well-disposed christians among the people on whose behalf they were composed.

We are happy to state to our readers that the labours of our brethren in this cause, are not without success. We have been informed that a celebrated prize-fighter lately attended the Jews Chapel, and after service retired to the vestry, expressed, with tears, his sorrow for his past life, and his purpose to withdraw from all such scenes in future.

*Letters on Affliction, By various Christians; intended as a suitable present to Individuals or Families in Affliction.* Collected by John Campbell. Burditt, 2s. bound.

The worthy compiler tells us in an Advertisement that "Several friends, whose opinion I respect, have repeatedly recommended to me the selection of letters on the subject of affliction, on a plan similar to Dr. Erskine's little volume on the death of children. In compliance with their recommendation, and convinced of the probable utility of such a work, the following letters are presented to the public. Most of these have not hitherto been published."

The Selection is made from our best Letter-writers, and is well adapted to console the afflicted on gospel principles.

#### Religious Books lately published.

1. *Fidelity crowned: a Sermon on the death of the Rev. John Clark.* By John Innes. With an address delivered at the interment, May 29, 1809, By W. Jay, Bath. 8vo. 1s 6d.

2. Discourses delivered at the Ordination of the Rev. Thomas Raffles, over the congregational church at Hammersmith, June 22, 1809. By the Reverend J. Humphrys, Dr. Collyer, and Dr. Winter; with the confession of faith, &c. 8vo. 2s 6d.

3. A Letter to Mr. William Vidler, in answer to one from him, which is also annexed. With a preface in which is a Caution to all those whom it may concern, whether Jew or Gentile. 6d.

4. Jesus shewing Mercy. By J. H. Cox. Fareham. Conder and Jones, 2s boards.

Strictures on Mr. Hale's Reply to the Pamphlets lately published in defence of the London female Penitentiary: wherein his objections to that Institution are refuted. By G. Hodson. To which is added, A Letter to the Author, On the inadequacy of the poor laws for employing, protecting, and reclaiming unfortunate females, destitute of work. In answer to Mr. Hale's reply. By W. Blair, Surgeon of the Lock Hospital. Burditt. 2s 6d.

6. The Death of Bonaparte in Turkey, and universal Peace: a new explanation of Nebuchadnezzar's great Image, and Daniel's four beasts; to which is added, a chronological table of the sovereigns included in the number 666. By L. Mayer. Williams and Smith. 5s. second edition.

7. Extracts from the religious works of Francois Salignac de la Mothe Fenelon, Archbishop of Cambray. Translated from the original french by Miss Marshall. 8vo. 10s 6d.

8. Sacred hours; chiefly designed to illustrate the offices and doctrines of the church of England. By J. Grant. M. A. 12mo. 7s.

9. Discourses, moral and religious, preached on board his Majesty's Ship Tremendous, in 1802, 3, 4. By the Rev. R. Baynes. 8vo, 12s.

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## THEOLOGICAL NOTICES.

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Information of works in hand from Theological Writers will be inserted under this Article.

A new Translation of Calvin's Institutes, by a Gentleman of Gloucestershire is in considerable forwardness.

In the Press, Arminianism dissected, or the Divine Prerogatives asserted and Calvinism vindicated. In answer to a Pamphlet lately published by Mr. T. Brocas, of Shrewsbury. By the Author of Predestination calmly considered.

Mr. Pitt is preparing for the Press the second part of his "Philosophy of Christianity."

An Edition of Wiclif's version of the New Testament in 4to, is in the press: to which is prefixed a life of that celebrated reformer. By the Rev. H. H. Barber.

The works of the pious and learned Dr. Townsend will soon be published, in 2 octavo volumes, with a life of the Author. And a sermon on the Quotations from the Old Testament, by the editor, Mr. Churton.

The Rev. S. Partridge will shortly publish a second volume of Sermons, translated from French Authors, and adapted to the English Pulpit.

The Rev. John Kempthorne is preparing a select portion of Psalms from various authors arranged according to the year.

## RELIGIOUS INTELLIGENCE.

ENGLISH  
BAPTIST ASSOCIATION,

omitted in August.

THE KENT AND SUSSEX ASSOCIATION of Baptist Churches, comprising 19 Societies, assembled at *Folkstone*, in Kent, the 13th and 14th of June last.

*Tuesday Afternoon*, III. Brother Atwood read and prayed; brother Knott was chosen moderator, and brother Giles secretary; the letters from the churches were read, their contents minuted, and the moderator closed in prayer.

*Evening*. VI½. Brother Cramp prayed, brother Lloyd preached from *Isaiah* liv, 13. and brother Purdy closed.

*Wednesday Morn.* v. Brethren Jarrett, J. Stace, W. Stace, and D. Crow, prayed; Brother Knott read the circular letter, which was ordered to be printed.

X. Brethren Giles and Rogers prayed; brother Kingsmill preached from 2 *Cor.* viii, 22. and brother Beutliff closed.

*Afternoon*, III. Brother Skinner prayed; and in the presence of a large and attentive congregation, the Ministers discussed the following question: "What is the best remedy against the fear of death?" concluded with prayer.

*Resolved*, That the Ministers of this Association do recommend to their several churches the Baptist Magazine.

*Evening*. Brother Gurteen of *Canterbury*, prayed; brother Stanger preached from 2 *Cor.* v, 15; and brother Mather of *Dover*, concluded.

*Thursday Morn.* ½ past VI. Brother Start of *Folkstone* prayed;

some of the ministers related their experience, and the moderator concluded the Association in prayer. The meetings throughout were well attended.

State of the churches the preceding year. Added by baptism, 57, Received by letter 7, Died 20, Dismissed 3, Excluded 5.—Clear Increase 36.

The next Association to be held at Bessel's Green, on the first Tuesday and Wednesday in June, 1810. Brethren Purdy, Atwood, and Cramp to preach; in case of failure, brethren Serjant, Fisher and Giles.

## NEW CHURCH FORMED.

About two years ago a Room was licensed at *Ightham*, Kent, for the preaching of the Gospel under the patronage of the West Kent Union of ministers. Since which various ministers have laboured there with some success, ten persons having been recently baptized by Mr. Rogers of Eynsford; these, with one more (who had been baptized some years ago) were formed into a regular baptized church, July 25th, 1809.—Mr. Morris, late of Croydon, began in prayer, Mr. Rogers described the nature and privileges of a gospel church, and read the form of agreement, after which they gave each other the right hand of fellowship; Mr. Rogers then prayed for a blessing on the newly formed church, preached from *Acts* ii, 42, and concluded with prayer.

They at present meet in a dwelling house, a more convenient place is desirable, which it is

hoped will soon be obtained. May a little one become a thousand, and that wilderness which has long been barren, blossom like a rose. Amen.

### ORDINATIONS, &c.

On the 12th of July, 1809, Mr. TIPPLE (late of Hale Weston, Huntingdon,) was ordained Pastor over a recently formed church, of the particular baptist denomination at Beccles, in Suffolk; a branch of the church at Claxton, in Norfolk, under the pastoral care of Mr. Job Hupton. Mr. Simpson of Diss, began the service by reading a part of God's word, and engaged in prayer; Mr. Ward of the same place, gave the introductory address, stated the nature of a gospel church, and asked the usual questions; the church, by one of its members, related the leadings of divine providence in uniting them together as a christian society, and in bringing Mr. Tipple amongst them, who afterwards recited the leading articles of his faith. Mr. Jabez Brown of Stowmarket prayed the ordination prayer, Mr. Goymore of Yarmouth, gave Mr. Tipple the right hand of fellowship in the name of the ministers and others present. Mr. Upton of London, gave a very solemn and affectionate charge to the newly ordained Pastor from 1 Cor. xiv, 12; *Seek that ye may excel to the edifying of the Church*; and concluded with prayer.

In the afternoon the church and congregation again assembled, Mr. Goymore prayed; Mr. Hupton addressed the church from 1 Cor. x, 15, *I speak as to wise men, judge ye what I say*. Mr. Cole of Bury St. Edmunds concluded by prayer. Suitable

hymns were sung on the the occasion; the meeting was numerously attended, many could say, *the Lord was present indeed*; it was a day much and long to be remembered. Mr. Munser of Horham, prayed, and Mr. Upton preached in the evening.

The Lord is carrying on his work in this place, which is again thus visited with the gospel. The following leadings of providence relative to this, may not be unacceptable to the friends of religion. Upwards of fifty years ago, there was a baptist church established at Beccles, the Minister's name was Symonds; the late Dr. Gill assisted at his ordination. At the death of Mr. Symonds, now about 40 years ago, the church became extinct. Mr. Utting, a respectable farmer at Claxton, who had attended divine worship at Beccles, upon the decease of Mr. Symonds, set up the worship of God in his own house, and began to preach there, many were gathered together to hear the word, which they received in the love of it. A meeting house was built, and a church established, and Mr. Utting became their Pastor. (After his death he was succeeded by the present Mr. Hupton.) But though the Baptist interest was thus in fact removed from Beccles to Claxton, yet the doctrine of believer's baptism did not quite leave the former place: there were some that believed it to be right, but were for a time prevented from submitting to it, on account of the distance of way, being eleven miles from Beccles. At length, several were baptized and united with the church at Claxton; Mr. Hupton being invited, preached several times with great acceptance. By the advice and assistance of the friends at Claxton and elsewhere,

a piece of ground was obtained, a brick building was erected, the people were occasionally supplied by neighbouring ministers; when not so, they met for singing and prayer; their requests to God to send them a pastor after his own heart, were eventually answered. Mr. Tipple preached his first sermon amongst them July the 24th, 1808; and whilst complying with renewed invitations to continue his labors, six persons came forward and were baptized; they then concluded the time was come for their being formed into a distinct society, which took place on the 5th of September, seven members dismissed from Claxton became a separate church, thirteen persons who had been baptized immediately united with them, and others have joined them since. Mr. Tipple had a probationary call for 12 months, but before the expiration of this period his labors being acceptable and useful, he was invited to take upon him the pastoral care of the church, which he accepted, and was settled over them as before stated.

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Tuesday, July 20th, the Rev. THOMAS WATERS was settled over the baptist church assembling in Little Wild Street Lincoln's Inn, London. The Rev. Thomas began by reading and prayer; the Rev. W. Stephens gave the introductory address, and asked the usual questions of minister and people; the Rev. A. Austin offered up the ordination prayer; the Rev. J. Hughes, A. M. addressed the pastor, and the Rev. J. Dore, A. M. the people. The Rev. Dr. Winter concluded with prayer. The whole of the service was appropriate, concise, and solemn.

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On Wednesday July 26th, 1809, Mr. JOHN SHEPHERD, late student at the Academy at Bradford, was publicly set apart to the pastoral office, over the baptist church in the city of Chester. The service was begun by reading suitable portions of scripture and prayer by our brother Blundell, Junior, who was then supplying the church at New York Street, Manchester; Brother Steadman of Bradford delivered the introductory address, asked the usual questions of the church and minister, and received Mr. Shepherd's confession of faith; the ordination prayer was offered up by brother Davies of Byrom Street, Liverpool, accompanied with laying on of hands; brother Steadman then addressed a charge to the pastor from *Psal. lxxi, 16. I will go in the strength of the Lord God.* After a little recess, brother Davies addressed the church from *1 Thes. iii, 8. And now we live, if ye stand fast in the Lord;* and brother White, Pastor of the independent church in Chester closed the solemnities of the day in prayer.

Of late the church here has been much reduced by several very trying circumstances, and is incumbered with a considerable debt, contracted by the erection of their place of worship. They have, however, now experienced a considerable revival, and hope soon, by the assistance of their christian friends, to whose generosity they are under the necessity of applying, to be released from their embarrassments.

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On Thursday August 10, 1809, Mr. ISAAC MANN, was ordained pastor of the baptist church assembling at Steeplane, near Sowerby, in Yorkshire. The service was carried on in the Metho-

dist Meeting at Sowerby, the crowd that assembled on the occasion being by far too large to be accommodated either in the baptist meeting at Steeplane, or in the independent meeting at Sowerby, which, as well as the Methodist meeting, had been kindly offered for the purpose. Brother Roebuck of *Rushworth*, began the service by reading and prayer; brother Littlewood of *Rochdale*, delivered the introductory discourse, asked the usual questions, and received Mr. Mann's confession of faith; brother Hyde of *Sallendine Nook*, offered up the ordination prayer, attended with laying on of hands; brother Stradman of *Bradford*, delivered the charge from *Col. iv, 17, And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it; our venerable father Fawcett* addressed the church from *Acts ix, 31. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied.* Brother Greenwood of *Bingley*, concluded the whole service in prayer.

Mr. Mann has been a Student at the Bradford Academy for upwards of 3 years; he has supplied the church at Steeplane nearly two years, three Lord's days at least out of four; and notwithstanding his settlement with the church, he will retain his station at the Academy, it being but a few miles distant, until January next, when his time there will expire. His prospects of usefulness are very considerable.

On Thursday August 17, 1809,  
● Mr. WILLIAM DYER, late stu-

dent at the Bradford Academy, was solemnly set apart to the pastoral office over the baptist church assembling at Blackburn in the County of Lancaster. Brother Mann of *Steeplane*, read the Scripture and prayed; brother Davies of *Liverpool*, delivered the introductory address, asked the questions, and received Mr. Dyer's confession of faith; brother Steadman offered up the ordination prayer, which was accompanied with laying on of hands, and afterwards addressed the charge to Mr. Dyer. from 2 *Sam. x, 12. Be of good courage, and let us play the man for our people and the cities of our God;* brother Hargreaves of *Ogden* preached to the church from 1 *Thes. v, 25. Brethren, pray for us;* and brother Fletcher, pastor of the independent church in the same town, closed the solemnities of the day in prayer.

Mr. Dyer has very pleasing prospects before him, he is situate in a large town and populous neighbourhood, where his ministerial labours meet with very general acceptance. 15 have been already added to the church, and the congregation is so greatly increased as to render it probable that their place of worship must soon be enlarged.

## PUBLIC MEETINGS.

### *Bristol Education Society.*

After the public services mentioned in our last, the members of the Society withdrew to the Vestry to transact the business of the academy. The Secretary's report was generally pleasing. In the past year several respectable ministers have been sent into the church of Christ by this institu-

tion. Its present students are as many as can be conveniently accommodated until the erection of the new building, which the committee were empowered to execute whenever they may approve. In the past year a few acceptable legacies have been left to the Treasurer, and the list of subscribers has gradually increased. But it is to be regretted there are so many of our Baptist friends whose circumstances would allow of greater exertions in the cause of Christ, who have not become subscribers to either of those academical establishments which so essentially promote the respectability of their own denomination. Perhaps it were advisable that our churches made an annual collection for the interest of these societies, as many who cannot enter their names as subscribers would be glad to contribute in a small measure. Should not those churches in particular adopt such a plan, who having received their ministers from these institutions, are constantly reaping their advantages, without transmitting such an annual acknowledgement as might testify christian gratitude, and capacitate the societies to act on a larger scale? This omission is probably to be traced to the inattention of the ministry to an object, which it might be supposed would interest their exertions, by the impulse of their own acknowledged obligations; and it is truly a reflection on our Baptist Brethren that the academical institutions of the Pædobaptists are so liberally supported, as to admonish us that we are not operative in proportion to our ability.

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On the same day a new and very commodious place of worship

in the connection of the Rev. R. Hill, was opened at Cheltenham, the preachers were himself and the Rev. W. Jay. The congregations through the day were very numerous and highly respectable, and the collections did credit to their liberality, about £200 being received at the doors.

It must be gratifying to every friend of Christ, that Cheltenham, which is so much the resort of gaiety, and the seat of dissipation, is now blessed with another place of worship in which the Gospel of the Son of God will be faithfully preached, to a much larger audience than has ever been accustomed to hear the word of Salvation in that town: and it will afford pleasure to every christian to understand, that those fears which were at first indulged lest the scale of the building was too bold, are now exchanged for a delightful hope that the place will be filled.

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Tuesday, August 22nd, the new tabernacle at Dursley, Gloucestershire, was opened for the service of Christ. The preachers on this occasion were the Rev. R. Hill, G. Williams, of Gate Street, London, and T. Roberts of the Pithay, Bristol. The congregations in each of the services were very numerous, and the collections at the door testified the interest of the public in the best of causes, more than £100 being received; which in the present sinking state of the clothing manufactory, was a very respectable contribution. Religious Assemblies in these parts of the country are very numerous, and the congregations generally as large as the places of worship will accommodate; many new Chapels have been built in the villages, and



there are but very few of long standing which have not recently been enlarged. It is calculated if a circle measuring 7 miles in every direction were drawn around Nailsworth as its centre (which is about 7 miles from Dursley) that within this compass not less than 70 gospel sermons are preached every Sabbath to more than 7000 hearers.

#### METHODISTS.

At the Methodist Conference held at Manchester in August last, there were 259 ministers present. Their increase in the past year was 14,200. 8,200 in America and the Indies, and 6000 in the United Kingdom.

#### RELIGIOUS ASSEMBLIES

##### *Among English Prisoners in France.*

Extract of a Letter from the Captain of a Merchant Vessel, who was taken a few years since in sight of his house, an hour and half after leaving his family, and carried into France.

*Prison of Verdun, October, 1808.*

Oh I can never be sufficiently thankful unto that God who is ever mindful of his banished ones, and lends a gracious ear to the prayer of the destitute: he hath promised, *when the poor and needy seek water, I the Lord will hear them, their bread shall be given them, their water shall be sure.* Oh my dear brother, what a faithful God have we to fly to in the hour of distress, who hath said, *Cast all thy care upon me and I will sustain thee.* Blessed be his name, I have found his promises verified towards me, and can give up all into his hands, and look forward with an humble hope in

his mercy, that I shall one day enter that *rest which remaineth for the people of God.* Oh my brother, encourage my dear wife to look up to God for grace and strength under this trying dispensation. Let us imitate that blessed Apostle who had his share of sufferings, in prisons and elsewhere, and yet considered that *the sufferings of this life are not worthy to be compared with the glory that should follow.*

I have met with a pious good man here who is a Baptist, with whom I pray and read every day. We have now, blessed be God, a room entirely for the purpose of prayer, and none dare (lawfully) to make us afraid, for we are protected by the general who commands the depot. We have lately formed a society, and are now 17 members. We are not privileged with the blessing of a minister, but though deprived of that, we are not without the presence of our God, and we have his promise that he will bless the weakest means that aim to promote his glory. We have 3 public prayer meetings in the week evenings, and 2 on sabbath days; in the morning at 9, and in the evening at 6 o'clock. There are four of us that engage in the public meetings, where we read Mr. Scott's Bible, with the notes, and practical observations. Sermons we read occasionally.

\* We have arranged our little meeting in neat order, and have seats for about 100 persons, and blessed be God, we have had the pleasure at times of seeing them all filled; we make a public collection once a month, to defray the expense; this renders it easy for the members, so that it does not cost us more than nine pence a month.

I rejoice to tell you that the

work of God prospers in a wonderful manner, among our countrymen at *Arras* and *Guit!* There are three preachers (who were sailors) called to the work at *Arras*, and one at *Guit*, and at each place there are about 100 in society. So you see the Lord is not confined to time or place, prisons will prove palaces if Jesu's presence be there. Oh my dear brother, let us pray for the prosperity of *Zion*, that she may lengthen her cords, strengthen her stakes, and break forth on the right hand and on the left, till she shall extend to the remotest bounds, and all shall bow to the sceptre of the cross. Then the ravages of war shall cease, and there shall be no hurting or destroying in all God's holy mountain. Oh let us lay up a treasure in heaven, that when Christ, who is our life shall appear, we also may appear with him in glory.

I hope you will endeavour to impress on the tender minds of my dear children, *the weight of eternal things*. Tell them to be good children and tractable to their dear mother, on their father's account. Make my tenderest regards to my dear wife, hoping the time will come when we shall meet once more to tell the wonders God has wrought for our souls.

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#### MEDITERANEAN.

Letter from an American Captain, Member of a Baptist Church, to a friend in Cornwall.

#### *Gravesend.*

When we sailed from Penzance we proceeded for the Gulf of Venice, were dismayed off Cape Collonia, and arrived at Ancona in November. We remained in the Mediteranean until the present voyage was undertaken from Smyrna to London, on Charter.

Last May we were taken by a frigate and brig and ordered into Malta. My father gave bail for the vessel and cargo, determined to run a trial in England, and we were permitted to sail for this place. Our vessel and cargo has been condemned at Malta, and I am now about to return to my family in America, after an absence of 5 years, with the loss of all my temporal goods; and I desire to bless God that he has removed the clog and burden of them also. A heavy affliction since my arrival has shown the vanity of every thing earthly, and the importance of having a treasure where nothing can injure.

It may probably afford you some amusement to hear something of the different countries I have visited since I saw you. Our first port was *Ancona*. Their superstition and idolatry exceeds every place I have visited; yet they call themselves christians! The pope is their chief idol; he forbids the bible to be read, lest his artifices should be discovered, and the people enlightened. Yet it appears to me there are a few serious persons among them, though they cannot give a reason of the hope that is in them. Throughout the mediteranean the lower orders of priests are the most ignorant class of the inhabitants, except the common labourers, who generally appear more like savages than civilized beings. Frequently when they are offended, nothing will satiate their revenge but the blood of the offender. It is common in Sardinia and Corsica for families to carry on war against each other for the most trivial occurrence, until several are killed. If they cannot murder the offending individual, they certainly will come one of the same family. Corsica is

much reformed since Bonaparte has resigned uncontroled; indeed all his dominions that I have visited seem the better for his yoke in the end, however sanguinary the beginning may be. Any despot is better than a debauched and ignorant Priesthood; and Bonaparte certainly attends to the equal distribution of the laws and the free toleration of Religion.

The next place I shall mention is *Guyette*. I was taken and carried into this place, in 1806, during the siege by the French. Here I beheld scenes truly awful, and read human nature in its worst state. Potsherds of the earth taking pleasure in each others destruction, and wallowing in human blood. The fire was constant for 16 days. I saw numbers fall, cut to pieces, or torn up in the most horrid manner. The greatest part of one day, the French endeavoured to sink our vessel, because we were loaded with wheat; but through mercy they did not succeed, though they sunk a boat alongside. I was struck with astonishment to see men thus awfully employed, without one thought of an hereafter; but on the contrary, endeavouring to outstrip each other in profanations, more at this time than another. One observation I had frequent occasion to make, viz. that the most blustering and profane, were uniformly the greatest cowards: and of all men, in the time of action these were the most active in skulking and dodging. The general who commanded at *Guyette* was a very polite and affable man, and an able general, when sober, which was seldom after 9 or 10 in the morning. From this time he could not be spoken with, unless on affairs of the greatest importance. One day a soldier was arrested for some trifling offence,

whom the general ordered immediately to be shot, which was done accordingly. The next morning he commanded the prisoner to be brought forward; when he was told he was shot yesterday agreeably to his order! He then issued out a general order, that in future no commands he might give after dinner, were to be complied with. After witnessing the most dreadful carnage, I sailed from this place and watched them till they surrendered to the enemy.

*Marseilles*, where I landed soon afterwards, is a city of the first opulence and respectability, I think in the Mediterranean, and abounds with every vice common to populous places. Here I found one presbyterian meeting, pretty large, but badly attended, though all religions are tolerated. I think I could seldom count above 100 people in it. They have a valuable preacher, a young man about 20 years of age. Excepting a few in this society, and one quaker, I never met with any one here, that seemed to think there is any reality in Religion, or any necessity for the worship of a Deity. Alas, this great city! in which vice is studied and brought to a perfection it is impossible for me to describe! Base intrigue, promiscuous intercourse, and unblushing debauchery, appear to be all the delight, employ, and gratification of the thousands who dwell here. Oh, my dear brother, how highly privileged are we, above this *enlightened part of the creation*, (as these debauchees are pleased to term themselves,) but more particularly those of us who have virtuous, sober, pious partners, with whom we can walk hand in hand to the house of God, a throne of grace, and immortal glory.

Present my kindest love to elder Saunders, and all the church,

write soon with a full account of all your additions, visitations, prospects, &c. for I trust I feel a greater interest than ever in the welfare of Zion. yours, &c.

**EBENEZER GILES.**

### MISSIONS.

By the Report of the Society for Missions to Africa and the East, we learn that a missionary establishment has at length been formed in the Rio Pongas, a river about 90 or 100 miles north of Sierra Leone, where the missionaries have been kindly received by the native chiefs, as well as by the European traders in the neighbourhood. One of those traders had presented them with a commodious dwelling-place, on condition that they should instruct his children. To this they readily consented. One of the missionaries in the Rio Pongas, Mr. Prasse had been cut off by a fever; another, Mr. Hylander, was employed in performing the duty of a chaplain in the colony of Sierra Leone, where his ministry was both acceptable and useful. The remaining two, Mr. Renner and Butscher, resided at Bassia, the settlement given them by the trader, and were thus occupied in instructing a few children; the number of whom they expected would increase. In the month of June last, two other missionaries went from this country to join their brethren in Africa. Their names are Barneth and Wenzel. This last was accompanied by his wife. The committee have directed, that on the arrival of these missionaries in the Rio Pongas, another settlement shall be formed higher up the river than Bassia, near the town of a chief called Fantoumanee, where a house has

already been erected for them. They are to receive at both places, for the purpose of education, all the children they can procure, and to connect with this pursuit excursions among the neighbouring natives.

The committee have contributed 300*l.*, in addition to 200*l.*, formerly voted, to the object of promoting the translations and editions of the Scriptures now carrying on in the East.

Under the patronage of this Society a Settlement is about to be formed at New Zealand. Two men, one a ship-carpenter, and the other a flax-dresser and twine and rope maker, have been appointed for this purpose, to whom it is in the contemplation of the committee to add a third. They are about to proceed to New South Wales, in the same ship in which the Rev. Mr. Marsden and his family mean to return to the colony. Mr. Marsden has undertaken to superintend the formation and management of the projected settlement, which the new governor of New South Wales, Mr. Macquarrie, has been instructed by his Majesty's ministers to countenance and support.

At the close of the report, the public are called upon for their pecuniary aid; and the clerical friends of the institution are urged to obtain congregational collections for its support. During the last four years, the Rev. Basil Woodd has obtained from his congregation, for this one object, upwards of 1000*l.*

Description of the Meeting of the Missionaries of the United Brethren with part of the Hottentot congregation near Gaden-thal, September 26, 1807.

"We were met, about four hours

ride from the settlement, by the Brethren Bonatz and Kuehnel with six Hottentots on horseback. It is impossible to describe the gladness we felt on seeing them. The first entered our waggon, and the Hottentots rode on before us. From the heights we saw the whole road covered with Hottentots, all coming to meet us, and as the different parties reached our waggon, they seemed quite at a loss how to express their feelings, and prove their sincere, cordial joy and gratitude at our arrival. We were soon surrounded by numbers, all praising the Lord for His mercy in conducting us safe to them. After proceeding about an hour, we beheld a new scene; two waggons approached towards us, in which were Brother Kohrhammer, and all the European Sisters, and with them a numerous company of Hottentot men, women,

and children, hastening to bid us welcome. In the midst of this host of new friends, we arrived at the top of the last hill, overlooking Bavianskloof. Here stood a large company of school-children, with about an hundred more Hottentots, placed in regular order, the men and boys on one, and the women and girls on the other side of the road. We had left the waggon and were all on foot, and as we approached this party, were welcomed by their beginning to sing hymns of praise to the Lord for His mercies.

The singing of the Hottentots has something remarkably solemn, harmonious and sweet, far beyond what we could ever have expected. In short, we must forbear attempting to give an account of what we felt on this occasion, but while we live, we shall never forget it."

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### THE DEATH OF ANNA.

Mourners of Anna! View in yon parterre  
That Insect, beauteous as the fairest flower,  
Fanning with golden wings the fragrant air,  
Or sporting round the honey suckle bower.

See how it gambols in the genial ray,  
Or courts the Zephyrs in the cooling shade,  
It's petal wings expanding, to display,  
Those charming tints which bloom and never fade.

Just burst the envelope of its narrow shell,  
To wing in air its gay fantastic flight;  
Strangely emerged from its darksome cell,  
To range creation in meridian light.

Sweet Anna! Thus a few short days remained,  
On Earth within a mortal shell confined;  
Then burst the cerements which her soul disdained,  
And rising, pitied us she left behind.

Sonning above to those ethereal groves,  
Led on by Seraphs, now she wings her way,  
Where the enraptured spirit ever roves,  
In radiant beams of pure celestial day.

E. B.

To the Editor of the Baptist Magazine.

Sir,

A proposal having been extensively circulated for observing the 26th day of October, when his Majesty enters on the 50th year of his reign, by *series* and *public breakfasts* in the morning, and *balls and illuminations* in the evening. I beg leave to suggest, that as these are not the methods by which the christian loyalist can testify his gratitude to him by whom kings reign; and yet, perhaps, true christians of all denominations have more reason to rejoice on this accession than other men: having experienced the unvarying fidelity of his Majesty to the pledge he gave in his first speech to parliament, Nov 18, 1760, "I WILL MAINTAIN THE TOLERATION INVIOLEABLE." It appears therefore highly desirable that not only the closet and the domestic circle should evince the believer's grateful recollections, but the doors of our places of worship should be thrown open and the people invited to offer prayers and praises there on this interesting occasion. Public discourses, exciting holy gratitude and humiliation, by a view of our situation, prescribed *entire*, though surrounded with the wrecks of mighty kingdoms; war burning furiously around us, but not permitted to enter our land; would be peculiarly appropriate to a religious notice of the day.

To this, permit me to add, that a general collection on behalf of some religious institution, which from its nature and extent may justly be viewed as a National one, would be highly decorous in itself, and a sacrifice acceptable to the Divine Author of all our mercies. Many of your readers join with me in thinking, The British and foreign Bible Society answers this description, and that a collection on its behalf would be generally approved. I am Sir, Your constant reader,  
A LOYAL SUBJECT.

List of Lectures &c. in and near London, for October.

1. *Lord's day M.* Artillery St. .... Canonile St. Mr. Thomas.  
*Ev.* Broad St. Mr G Clayton. Union St. . . . Shakespear's Walk, Mr. Hooper. Prescot St. Mr Stevens.
2. *Missionary Prayer Meeting*, at Mr. Rae's, Milcs Lane.
3. *Tu. M.* Broad St. Mr Burder, *The call of Abraham.*  
*Ev.* Crown Court, Mr. J. Hyatt, *the Repentance of Judas.*
3. *Thurs. M.* Monthly exercise (Indep.) at Mr Wall's; Mr. Buck, *What are the ordinary occasions of divisions in churches, and how they may be avoided?*  
*Ev.* Fetter Lane, Mr. Burder, *The final triumph of Christ over his enemies.*

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4. *Lord's day M.* Artillery St. Mr. Upton. Canonile St. Mr. Clayton.  
*Ev.* Broad St. Mr. Hughes. Union St. Mr. Stevens. Shakespear's Walk, Mr. Wall. Prescot St. Mr. Gore.
10. *Tu. M.* Broad St. Dr. Winter, *Godliness with contentment, and the gain thereof.*  
*Ev.* Crown Ct. Mr. Ivimey, *Divine influence essential to the Christian's consolation in the hour of death.*
12. *Thurs. Ev.* Fetter Lane, Mr. Ford *Christ the believer's example.*
13. *Pri. Ev.* Sermon to Young persons at Canonile St. Mr. Burder, *Filial Affection.*

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15. *Lord's day M.* Artillery St. Mr. Brooksbank. Canonile St. Mr. Gore.  
*Ev.* Broad St. Mr. Goffee. Union St. Mr. Shenston. Shakespear's Walk, Mr. J. Thomas. Prescot St. Mr. Ford.
17. *Tu. M.* Broad St. Mr. Clayton. *On the inordinate love of the world.*  
*Ev.* Crown Ct. Mr. Shenstone, *The believer's Rest.*
19. *Thurs. M.* Monthly Meeting (Bapt.) at Mr. Hutchings; Dr. Jenkins, *The Letter to the church in Sardis.*  
*Ev.* Fetter Lane, Mr. J. Clayton, *The causes and cure of believer's doubts.*

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22. *Lord's day M.* Artillery St. Mr. Buck. Canonile St. Dr. Winter.  
*Ev.* Broad St. Mr. Dore. Union St. Mr. G. Clayton. Shakespear's Walk, Dr. Rippon. Prescot St. Mr. Shenstone.
24. *Tu. M.* Broad St. Dr. Winter, *Light at Evening-time.*  
*Ev.* Crown Ct. Mr. Hackett, *the day of Judgment.*
26. *Thurs. Ev.* Fetter Lane, Mr. Hughes, *The accusation and encomium of Christianity.*

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29. *Lord's day M.* Artillery St. Mr. Wilks.  
*Ev.* Union St. Dr. Rippon. Shakespear's Walk, Mr. Webb.
31. *Tu. M.* Broad St. Mr. Clayton, *On Retaliation.*  
*Ev.* Crown Ct. Mr. Dunn, *the publican's prayer.* {Smith Pr. Tiverton,

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BAPTIST-MAGAZINE.

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NOVEMBER, 1809.

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“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

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*Sketches of Baptist History.*

SECTION VII. CENTURY VII, TO THE REFORMATION.

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AS we purposely reserve the History of English Baptists for a series of papers intirely appropriated to that part of the Subject, our present object is barely to notice such occurrences as took place on the continent, either directly or remotely connected with baptism.

It must be allowed a task of no small difficulty to sketch a history of a people, existing through several centuries, the subjects of persecutions, imprisonments, banishments, and death. And this difficulty is increased in consequence of a number of individuals, and perhaps some societies, who at different periods embraced the doctrine of scripture relative to this ordinance, but who held no other religious sentiment whatever in common with the general body of believers, who though they kept *this* ordinance as it was delivered, were not so much distinguished by *that circumstance* as by their steady adherence to doctrines now generally termed evangelical, but which for a long period were utterly denied, and their professors destroyed without mercy, by the two great hierarchies which then had dominion over almost all the world called christian. Another circumstance, almost peculiar to the witnesses for God in those ages of superstition and intolerance, has tended to throw their tenets and practices considerably into the shade. Their own books, in which these were explicitly declared, or zealously defended, were sought after and burnt at the restless instigation of persons who exercised a lawless but powerful authority over the consciences of the

multitude. And these vouchers being destroyed, the adversaries of pure and undefiled religion gave themselves up to represent its professors under such an extreme of caricature as to leave little of their real professions or principles to be traced. Yet, in the extremity of their zeal, an occasional sentence escapes, by which it appears that the objects of their hatred, besides holding the doctrines of grace, *denied baptism to infants*; which is sometimes added as if by way of filling up the measure of their iniquity and inevitably exposing them to a more than common degree of popular odium.

But the fact being clearly substantiated that the people who, in the early periods of the christian era,\* were driven by persecution to the picdmontese vallies, were Baptists in the modern sense of the term; notwithstanding the darkness of this long period, we have sufficient evidence that they not only maintained those principles themselves, but their tenets were oftenspread to very distant places, and believer's baptism continued in practice in various parts of the world among the people who would not "give baptism to children." We transcribe a few testimonies to this effect.

"About the year 670, Christ's baptism, after the preaching of faith in a right manner, was practised in *Egypt* and in such esteem that some in other countries did restore the christian Religion according to their example, who thus differed from the church of Rome, and placed Religion upon its first Apostolic foundation." †

In the 8th century, *Haimo* taught "he that is to be baptized, must first be instructed, that he may learn to believe that which he shall receive in baptism; for as faith without works is dead, so works when they are not of faith, are nothing worth." ‡

"In the 9th century, *Hinchmarus* Bishop of *Laudun* in *France* renounced children's baptism; and *he and his diocese* were accused in the Synod of *Accincus*, that 'they neither celebrated mass, baptized children, absolved penitents, nor buried [prayed for] the dead.' §

From this period the prevalence of their tenets may be traced by the edicts of councils respecting them, and the fire of persecution every where affording a light in which they may be discovered; their enemies being often times the more incensed on account of their great increase, and the extent to which their principles were disseminated. "They had many itinerant preachers, whom they sent into most countries," and it is said that "these preachers, in their travels, could go through the whole german empire, and lodge every night at the house of one of their friends." ||

That these people were literally and properly Baptists, we learn, 1. From their own confessions of faith, asserting, "In the beginning of Christianity, there was no baptizing of children; and that their

\* There were churches of them in those parts of France, under *Antoninus Verus*, the Emperor, Anno 179.

† *Jos. Vicecomes*. 1. 2. c. 3.

‡ *Haimo* in *Postil*. on *Mat.* 28.

§ *Bib. Patrum*, Tom. 9. par. 2. p. 157.

|| *Twisk Chron.* lib. 13. p. 546.



forefathers practised no such thing." \* "We do from our hearts acknowledge, that Baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin." †

2. From the accusations of their adversaries, and the grounds of their condemnation. "About the year 1049, *Beringarius* was accused, (among other heresies) of denying baptism to little ones." This *Beringarius* "was a bold and faithful preacher, from whom the *Gospellers* were called *Beringarians* for about 100 years." ‡ In a few pages of their history we read of many hundreds burnt, beheaded, drowned, and otherwise massacred, "for opposing Infant Baptism," § and "for being baptized;" || yet *Æneas Silvius*, afterwards Pope *Pius II*, confessed "that neither the Decrees of Popes, nor Armies of Christians could extirpate them." ¶ And notwithstanding these bloody persecutions, it was computed that in the year 1160 above 800,000 persons professed this faith. ()

To the exemplary character of these people, a learned historian bears the most unequivocal testimony, "We have several proofs of the zealous efforts of those, who are generally called, by the Protestants, the *witnesses of the truth*; by whom are meant, such pious and judicious christians, as adhered to the pure religion of the gospel, and remained uncorrupted amidst the growth of superstition; who deplored the miserable state to which christianity was reduced, by the alteration of its divine doctrines, and the vices of its profligate ministers; who opposed, with vigour, the tyrannic ambition, both of the lordly pontiff and the aspiring bishops; and in some provinces privately, in others openly, attempted the reformation of a corrupt and idolatrous church, and of a barbarous and superstitious age. This was, indeed, bearing witness to the truth in the noblest manner, and it was principally in *Italy* and *France* that the marks of this heroic piety were exhibited." []

For several centuries, however, after the sixth, Infant Baptism was supported by the decrees of Councils, and the mandate of Emperors, and imposed by the Anathemas of Priests, Bishops, Cardinals, and Popes, the whole enforced by fines, imprisonments, and the most cruel tortures and deaths. The unavoidable impression from reading this part of its history is, that it must have been a *novel institution*, which required the strong arm of power to introduce into general use. Even this could not prevail, unless in cases where the mental character was in a state of degradation and vassalage. A

\* *Mening.* Hist. part 2. p. 738. † *ibid* 743. 4.

‡ *Magd.* cent. 11. cap. 5, p. 540. *Clark's* Martyrol.

§ *Montanus*, p. 83. *Twisk.* p. 489 546. *Baron.* Annals, anno 1232. *Dutch Mar.* p. 92. to 112.

|| *Roche's Abridg. of Brandt's Hist.* v. 1. p. 33, 36, 59, 60; 69, 78, 85.

¶ *Nec ullis vel Romanorum Pontificum Decretis, vel Christianorum armis deleri potuisse.* *Æn. Syl.* cap. xvi.

() *Morel's* Mem. p. 54.

[] *Mosheim*, vol. II. p. 544.

few attendant circumstances will suffice to explain our meaning, and shew that the *mental character* (to say nothing more) of the persons among whom Infant Baptism flourished, and who were its most zealous supporters, reflects no honour on the cause. "One of their children dying unbaptized, was taken up and baptized afterwards, and had his father's name given him."\* Some of them "baptized in the name of the omnipotent, Father, Son, and Holy Spirit, and blessed Virgin Mary."† And "from *Austin* till *Bernard*, a period of 7 or 800 years, their custom was to baptize *naked* both men, women, and children; and this practice was supported by their chief Doctors, as *Cyril*, *Amphilochius*, *Cretensis*, *Anselm*, *Bernard*, *Acuinus*, *Chrysostom*, and others! ‡

The state of Religion in the prevailing hierarchies having at length reached the extreme point of every thing that was execrable, and the Doctrine of the *faithful witnesses* spreading through most nations of Europe; the Dawn of Reformation began to appear.

"It must, indeed, be acknowledged, that they who undertook, with such zeal and ardour, the reformation of the church, were not, for the most part, equal to this arduous and important enterprize, and that, by avoiding, with more vehemence than circumspection, certain abuses and defects, they rushed unhappily into the opposite extremes. They all perceived the abominable nature of those inventions with which superstition had disfigured the religion of Jesus; but they had also lost sight of the true nature and genius of that celestial religion, that lay thus disfigured in the hands of a superstitious and dissolute priesthood. They were shocked at the absurdities of the established worship; but few of them were sufficiently acquainted with the sublime precepts and doctrines of genuine Christianity to substitute in the place of this superstitious worship a rational service. Hence their attempts of reformation, even where they were successful, were extremely imperfect, and produced little more than a motley mixture of truth and falsehood, of wisdom and indiscretion; of which we might alledge a multitude of examples. ¶

We close this Section with the Sentiments of that eminent Reformer WICLIFFE on the subject of Baptism, and we transcribe his own words below. He taught his followers that "It is not lawful for Believers, though they had received the Baptism of the Spirit, to omit the Baptism of water; but that as opportunity and circumstances might occur, it is necessary so receive it." And again, that

\* *Madg. cent. 7.* † *Gulielmo*, p. 419.

‡ *Vossius*, p. 31 . . . 36. It is rather remarkable that Pædobaptists in modern times have attempted to lay this abominable custom to the charge of the *Baptists* of former ages; when the real fact turns out to be, that it was for many centuries the practice of those who baptized Infants, and there is no proof whatever that the ancient opposers of Infant Baptism ever adopted such a shameless custom. ¶ *Mosheim*, vol. II. p. 545.

"persons are first to be baptized with (what he calls the first or) insensible Baptism, viz, in the blood of Christ, before they are baptized in water: without which, their baptism in water profits nothing" \* Z.

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*Remarks on the Apocalyptical Churches.*

VII. LAODICEA.

Laodicea lay south of Philadelphia, in the way to Ephesus, and about half way thither. It was built by Antiochus Theos and named after his consort Laodice. What remains of it is called now by the Turks Eski-Hissar. It was built upon seven hills, and encompassed a large space of ground. The grand circus which would contain 30,000 men, into whose area they descended by 50 steps, is still to be seen. Epaphras is spoken of, *Col. iv. 13*, as having great zeal for them as a church; but from the 17th verse it appears that according to the apostolic constitution, Archippus was ordained bishop of Laodicea. In the second century, Sagaris was bishop or pastor of it, and suffered Martyrdom in the reign of Antoninus Verus. Theodoros and Gregory were bishops in the 4th century; in the fifth it was Metropolitan church of 16 bishopricks; in the sixth Tiberius was bishop; in the eleventh the Turks slew great part of the Inhabitants, and with them their bishops. The great head of his church unwillingly, as it were, parted with them; but judgment, his strange work, arrived at last. He is slow to wrath but he is *unchangeable*, if he says of an individual or a church that is luke-warm, *I will spue thee out of my mouth; He will ease himself of his enemies*, Laodicea is now altogether a desolation; it has not an inhabitant; it cannot boast so much as an Hermit's cell. It is a dwelling place for wolves, foxes, and jackalls. It is indeed a den of dragons, snakes, and vipers, and the hold of every unclean beast. Even Mahometans refuse to dwell in it. *He that hath an ear, let him hear what the Spirit saith to the churches.* There is nothing for which they are commended in the letter addressed to them, but much for which they are blamed. Their self-delusion is awful. They appear to answer the subsequent description—they had a regular pastor, and he a regular man, and orthodox and respected. The people regular in their attendance at their stated seasons, perfectly ready

\* "Non licet Fidelibus supponendo Baptismum fluminis, Baptismum fluminis relinquere, sed necesse est, data opportunitate, circumstantia, ipsum accipere." *Triialogia*, cap. 12. ex Wald. tom 2. De Sacramentis, c. 107. "Ideo absque dubitatione si iste insensibilis Baptismus affuerit, baptizatus a crimine est mandatus; etsi ille defuerit, quantumcumque essent priores, Baptismus non prodest anime ad salutem." *Triialogia*, cap. 11. ex Wald. tom 2. de Sac. c. 97.

to resist any innovations in the church with puritanical exactness—accustomed to their pastor's voice, mode, and doctrines, and he accustomed to their countenances, their habits, and manners. Pastor and people considered themselves in easy circumstances, every one knew his bible, could reason upon its doctrines, defend its institutions with pristine clearness, and send as orthodox and regular letter to the Association as any in the seven churches. In connection with a polite circle of worldly acquaintance, they also enjoyed the innocent amusements of the day. With this character and these enjoyments they felt no wish for more. From such accursed sloth, Good Lord deliver us. There are no such characters in heaven, and hell never set such an example: How different the MASTER of Assemblies. His character was so well ascertained, that centuries before he appeared, it was written of him, *The zeal of thine house hath consumed me.*

Cold mountains and the midnight air  
Witness'd the fervour of his prayer;  
The desert his temptation knew,  
His conflict and his victory too.

How different also his servant Paul, *Neither* (saith he) *count I my life dear unto me so that I might finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.* But the Laodiceans, (and are there not many like them Reader?!) The Laodiceans were neither cold nor hot; no wonder that they were *deceived* and *disapproved*. They *thought*, really *thought*, that they were *wise*, and yet were *ignorant*—they thought they were *rich*, but they were *poor*—they thought they were clothed, but they were *naked*—they thought they could *see*, but they were *blind*—they thought they were *happily* in need of nothing, but were *miserable*. How complete the description of their misery! Reader, figure to yourself a fellow creature at your threshold; wretched, miserable, and poor, and blind, and naked; and add this thought, that poor creature *thinks* he is rich, increased in goods, and needeth nothing. How awful the words of him that knoweth the heart. He said, *I know thy works, thou art neither cold nor hot. I would thou wert either cold or hot; so then, I will spue thee out of my mouth. Because thou sayest I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* There are many ways that seem right unto a man, but the end thereof is death; may we therefore pray the Psalmist's prayer, *Search me, O God, and*

\* How different his Servant PEACE who sacrificed himself at the foot of the Cross. He said once to the writer of this short history, "Is there no young man at Bristol fired with the Saviour's love? I would cheerfully give up 50 of my choicest members to establish another Interest. Birmingham is large enough."

*know my heart, prove me, and know my thoughts, and see if there be any wicked way in me, and lead me into the way everlasting.*

But what mania could possess them, to make them think and say that they were wise, when they were ignorant, rich, when they were poor, clothed, when they were naked, that they could see, when they were blind, were happy, when they were miserable? This came of being *lukewarm*. Let a christian, or a church get into that state, and they will soon grow miserable, and wretched, and poor, and blind, and naked. Reader, *lukewarmness in the cause of God* will make you think as the Laodiceans thought, and bring equal ruin upon your soul. *He that hath an ear let him hear what the Spirit saith unto the churches. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.* But these Laodiceans were not only *deceived*, they were also *disapproved, rejected, cast out*—nay, the old-fashioned word shews how disgusting such characters are to the heart of our Lord, *I will spue thee out of my mouth*. How could it be otherwise? How could he who was rich, and who for our sakes became poor, bear that sinners should think *themselves* rich? How could he who was the wisdom of God, endure that the ignorant should boast of knowledge? How could he who drank of the cup of his Father's wrath to save sinners from wretchedness and misery, suffer those who professed his name to conceive that they were rich and increased in spiritual goods? What an insult to his bounty! How could he who delighteth to see all his servants as flames of fire, endure to see a body called by his name careless whether his kingdom prospered or not? Such a disposition among the Angels in heaven would have cleared the heavenly regions of its inhabitants in a moment, and made a hell of Laodicean Spirits. How could he, who being in agony, sweat drops of blood falling to the ground, and whose *zeal* consumed him, suffer a nauseous indifferent professor in his house, or a yawning indifferent soul in his closet? He addressed himself to this church as the *Amen, the faithful and true* witness. Christians are called upon to be faithful and true also, but lukewarm professors are neither faithful nor true. And if churches do not disgorge such characters, they will make the whole heart faint, as well as the whole head sick. But the word is gone forth from Him who is the beginning and the end; He saith, *he that is not with me is against me—If any man love father or mother or son or daughter more than me, he is not worthy of me; and he that taketh not up his cross and follow after me is not worthy of me.* Nothing is more plain than that a Laodicean soul cannot enjoy Christ. That flaming spirit, Paul, saith, *If any man love not the Lord Jesus Christ, let him be anathema maranatha.* So say all the faithful,  
Amen. K. L.

*On the advantages of Social Religion.*

*(concluded from page 398)*

In the next place, social intercourse will *improve the Christian graces*. It softens that austerity of manner, which too frequently marks the recluse, and wears away those asperities of temper, the growth of which is favored by retirement—things which deform the character however intrinsically good, and cannot but obstruct the influence of its virtues. If frequent abstraction from the world be necessary to equip the christian soldier, society is not less so, both to whet his arms, and to give them polish and brightness. The most solid excellencies and the highest religious attainments lose much of their *relative* value, when destitute of an engaging exterior; mankind in general are too superficial to discern, or too unjust to acknowledge them in a coarse and unamiable form—but are easily captivated with an agreeable outside. The unsightly incrustation of the gem must be worn away by the action of other bodies upon it, before its beauty can appear, or its preciousness be estimated.

If vice be never more dangerous than when she succeeds most in assuming the garb of piety, the latter is never more useful than when displayed in her own native attractions. Yield not this advantage to the enemy—but add to the substance of vital Godliness its amiable exterior. Remember, brethren, you are called to cultivate, not only whatsoever things are *just* and *pure*, but whatsoever things are *lovely* and of *good report*. Neglect not that apostolic exhortation—Be courteous; for to adorn firmness of principle with meekness of temper and courtesy of manner, baffles malice, and deprives ridicule of its object, whilst it always abates prejudice, and sometimes conciliates affection. Nevertheless, as the carnal mind is enmity against God, it will, when opportunities occur, shew the same spirit towards his faithful people, and however irreproachable your conduct, you must expect to meet with some degree of its hatred and opposition. Which leads us to state another advantage of union with your brethren—it *will for (ify you against the assaults of the world.*

Assailed on every hand, you will need all the assistance and support you can render one another; and cast on times singularly perilous and awful, more than ordinary strength will be necessary. Whilst scepticism insinuates itself into societies under the usurped name of rationality—Infidelity throwing off its ancient reserve, shews its imposing front boldly without, and will attack you alternately with the artillery of sophistry, and the lighter, but not less dangerous arms of wit and ridicule. You will see the standard of sin every where erected, and multitudes flocking unto it.—Were manners ever more dissolute, or vice and profligacy more open and unblushing?

Anciently their unseemly triumphs were more confined to the metropolis or to great cities, where crowds afford concealment, or lessen shame; but in our day they have extended into the most distant counties, and have ceased to be uncommon in towns and villages! The neighbourhood of wickedness is always dangerous—familiarity with it still more so. We cannot forget that you, brethren are not invulnerable. Like others you are susceptible of the captivations of pleasure, of the various influences of worldly interest, the infection of prevailing example, the reproach of singularity, and the poignancy of ridicule. How mighty is the power of names! they cannot, indeed, change the nature of things—but they serve to decry them. Your faith in the gospel will be called *weakness* and *credulity*—your scrupulous attendance on its ordinances *superstition*—your devotion *enthusiasm*—your zeal *bigotry*; and in your abstinence from the fashionable follies and dissipations of the world, you will be deemed *rigid* and *precise*, if not *morose* and *gloomy*. Against this combination can you, christian, stand alone? will you venture on the conflict single handed? It would unquestionably be your duty, if thrown into such peculiar circumstances, even singly to maintain, “Against revolted multitudes the cause of truth”—— and to bear “Universal reproach, far worse to bear than violence;— and it should be all your care “To stand approved in sight of God, though worlds judged you perverse.”

It is, however, much easier to go without the camp bearing the reproach of Christ, when another is open to receive us. Having the support of your brethren, not to avail yourselves of it, would be prodigality of valour. A single combatant, however powerful or expert, may be borne down, or worn out by numbers; and a line that is too extended, is soon broken—but when believers, (equipped in the armour of God,) stand together and act in concert, they present to the aggression of the enemy, a firm phalanx, on which he spends his force in vain. Such union will be a preservative from declension; or if one fall in such company, many hands will be stretched out to lift him up. The thought of being surrounded and sustained by the wise and good, chases away despondency, decides the wavering, and gives a new glow to the intrepid. In such circumstances the spirits rise above their ordinary level, and even the timid and the feeble, out of weakness becoming strong, achieve things of which they had thought themselves incapable. In a word, deriving these various advantages from social intercourse with your fellow-believers, you will, as individuals, be more ready and *more able* to give a *reason* of the hope which is in you, with meekness and in the fear of God—but unawed, unintimidated by man.

With a care for your own preservation you will join an earnest solicitude for the salvation of others. We add, therefore, that your associating together, will not only fortify you against the assaults of

the world, *but stimulate your exertions for its good.* All that we have adduced, bears more or less on this grand point—your usefulness. Private virtue is public good. Religion is no monopoly, and the spiritual improvement of particular societies, is virtually that of the community in general, however divided into sections, or variously denominated. The Most High, who needs not our services, who is not limited to means, but who alone by the agency of the Holy Spirit, gives them all their efficiency, is pleased, however, to carry on the purposes of his grace by the instrumentality of his people. Never lose sight of your relations to the world. If as *dissociated* individuals, your resistance to *evil* will be less effective—proportionably so will be disunited efforts to do *good*. If much be done by an individual, it is obviously by his influence on others, and the impulse he gives to those around him. His exertion acts upon society like the pebble on the water, which breaks its stillness, and a central motion being given, a wider and wider circle succeeds. If viewing the superior attainments or greater usefulness of others, will promote humility, it will also excite a generous emulation. Consider that principle of imitation which is interwoven with the texture of our moral frame, and which produces so strong a bias in all mankind. Learn the right use of this principle from its sad abuse and perversion. Observe the men of the world. What renders them to unashfully active in sin? Example begets likeness. Their passions acquire new fervour in iniquity from the conversation and manners of their companions, and the more they associate, the more ardent they become in their career. And shall not the social principle, when exalted to the service of religion, and purified from every thing sordid by a heavenly influence, operate with equal energy in a better cause? Blessed be God, it has done so in not a few instances. What unnumbered monuments of Christian benevolence, which shed unrivalled glory on our age and country; how many institutions, the sacred fruits of which have been wafted to the remotest regions, have sprung from the intercourse and exertions of pious individuals, who acting together in societies, have, by a conjunction of talent and affection, stimulated one another in the pursuit of objects, which, though not attractive to worldly ambition, are of supreme interest to the human race! Truth, independent and unchangeable in itself, does not indeed lean for support on numbers; yet the union of many gives increased impulse and activity to every principle and passion; and when believers stand fast in *one* mind, striving *together* for the faith of the gospel, christianity will spread its triumphs—triumphs beneficial in their results, unsullied in their achievement. Look not therefore every one on his own things only—but every man also on the things of others. And let us consider one another to *provoko* unto love and good works.



A *sense* of the awful ruin into which mankind are plunged by sin—*gratitude* for the distinguishing mercies vouchsafed to yourselves—the *nature* of our religion, which is pre-eminently love, and the *example* of our Lord, whose whole mission and work proceeded on this compassionate principle—combine to enforce your obligations to strenuous and united exertions. If, brethren, you can look with frigid indifference on the cause of Christ, your hearts do not beat with his spirit, you can have no affinity to his character—no undelusive hope in his gospel. A *concern* for the diffusion of genuine religion, is one of the surest indications of its existence and growth in the soul; nor will it be a fleeting emotion, but be wrought into your habits of feeling, and will blend itself with the elements of your minds. It will influence fervent supplications for sinners, and brace the sinews of active benevolence. Beholding men perishing with wants, which nothing but the knowledge of Jesus Christ can supply—you will be ardently desirous of extending the means of grace to the *destitute*; and of inspiring those who carelessly possess them, with a devout regard to the gospel, that sitting under its joyful sound, they may learn to estimate its value, and be happily made partakers of its blessings.

Whether we consider the magnitude either of the *evil* or the *good*, which the subject involves, nothing can exceed—nothing can equal the force of the motive which it urges. Would you set up mounds to arrest the progress of an inundation—or exert yourselves to stay the ravages of a plague? Sin is still more dreadfully destructive. Oppose it unitedly—perseveringly; and however difficult the enterprise, you are certain of some success. To increase the sum of moral good in the world is the great work to which we are *all* called, whatever be our talents or station; and there is not an individual, however circumscribed his sphere, or inconsiderable his influence, who has not in some degree the means of promoting it: for as no breath of sincere prayer is ever lost, but ascends availingly to heaven through our great Intercessor—so no effort in his service, however weak or obscure the instrument, shall be in vain. Remember it concerns not only the salvation of your own souls—but the *most precious interests of your families*, the *prosperity* of the societies to which you respectively belong—the *welfare* of your country—and more remotely the *amelioration* of the world. Different from the proceedings of human affairs which strike and impose, the principle of religion, like its divine author, operates unseen, unheard, and its effects, as they chiefly respect the mind, may not arrest the observation of the world, but however noiseless or unsplendid, they are great and permanent. Whilst other goods extend not beyond the individual, or perish with him, those of a spiritual nature grow more abundant by diffusion, they prolong their course with years, descend to successive generations, and not ceasing with time itself, strike an influence through eternity.

That God, whose agency, though unperceived by the eye of sense, is supreme and universal, holds in his hands the fortunes of empires; and what secret means of defence, what hidden sources of restoration does he prepare for a nation, when he forms in it a people for himself! We live, brethren, in no common times. What vicissitudes have we not seen among the powers of this world! How many States which had withstood the wasting lapse of ages, have been suddenly crushed beneath the burning wheel of revolution! Amidst the convulsions of Europe, and the tremendous crash of falling kingdoms, which appal a shrinking world, it is consoling to behold in the Governor of the Universe a *Father*, who spreads over us his protecting wing; and to know that the destinies of nations are influenced more by his regard to his interceding children; than by the wisdom of statesmen, or the prowess of conquerors, who though they mean not so, neither do their hearts think so, are but the instruments of His sovereign power, who makes both the councils and the wrath of man to praise him, and directs events the most disastrous to promote the extension of his Son's dominion.

At such a momentous crisis the passions of men will work, and allow us to remind you, brethren, that you are called to walk with more than ordinary circumspection. Many keen, if not malignant eyes are upon you. The least faults in your characters, like the minutest specks on the purest and most transparent bodies, will be easily discerned; and they will be seen through optics which will magnify them. Embody the Gospel, and render its moral power visible to the world, in the whole round of Christian tempers and virtues. Be charitable in your judgments of *others* but *severe* upon yourselves. Aiming at the good of *all*—endeavour, if it be possible, to offend *none*. Fear not, indeed, in every work of piety and mercy, to proceed against the tide of reproach and calumny, but give no just occasion of having your good evil spoken of. Seek not the applause of men, be it yours to deserve it. It is not enough that your zeal be influenced by love, let it be guided by wisdom, and tempered with meekness. In fine, imitate the Lord Jesus—and reflect his character in your own—that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye are to shine as lights in the world.

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### *On the Government of the Tongue.*

(concluded from page 404)

Thirdly. Our language must be pure and chaste in our communications with each other. *Let no corrupt communications pro-*

good out of your mouth, but that which is good to the use of edifying, that it may minister Grace to the hearers. *Eph. iv, 29.*

1. Our communications must be free from impurity and obscenity; not only from the coarse brutality of the vulgar, but also from the more dangerous language of the polite debauchee, who artfully conveys his loose ideas under dubious expressions. These, sharpened by satire and smoothed by wit, catch the unwary, and pollute the moral feelings unawares: if such be reprov'd, they shield themselves behind their phraseology, and condemn their reprover; insinuating that the blame lies with himself. Let your ideas be chaste, as well as your language pure. A pure heart delights in *pure language*, a vicious heart only can take pleasure in obscenity. But as our eyes and ears, our speech and senses are both outlets and inlets of sin, we should make a covenant, like Job, with our eyes and ears, and like David, *set a watch*, and pray to God to set one, *before our mouths*, and to *keep the door of our lips*.

2. Our conversation in this respect must also be good to the use of edifying, *that it may minister grace to the hearers*. We must employ our tongues about what is profitable, as well as pleasing and instructive: and such themes are near to every believer in Christ. This will minister *grace* to those who hear us, and so edify or build them up in faith, hope and charity. Under this branch of christian morals, allow me to observe, (1.) That great responsibility attaches to parents respecting their children. Nothing ought to be seen or heard which pollutes the mind, or nourishes concupiscence in the heart; but instruction, reproof, and correction, should be suitably dispensed. Particular attention should also be paid to servants, since one profane, or unchaste servant may corrupt our children *before* we suspect it. The writer of this has met with penitential confessions of some, being seduced to horrid crimes, at an early age, by servants who were never suspected. How careful also should we be to restrain our children from such reading, company, and places of resort, as tend only to corrupt their moral feelings. (2.) Great responsibility also attaches to the Instructors of youth. Public education has its advantages, and the present state of society cannot dispense with it. But Christian parents should be careful to whom they confide their sons and daughters, at a period so important to their present and future well being. It is an important and honourable office to be an Instructor of youth; but when engaged in, and on a large scale, merely from pecuniary motives, small attention, it is to be feared, will be given to that which is most important, the morals of the pupils.

Fourthly. He who would not offend in word, must also in his conversation be free from levity, it must be honest, grave, weighty, that its worth may make it venerable. The vice which we mean to

stigmatize by levity is what our apostle calls *foolish talking and jesting*, which are not convenient, but often, and generally the very reverse, by drawing forth the vanity and malevolence of the speaker, and exciting unpleasant sensations in some of the hearers, and much levity in others. That men of the world, or people of fashion, as they term themselves, and party politicians, after tavern dinners, should give place to this levity, is not at all to be wondered at: but that professed christian ministers, and *disciples of the Man of Sorrows*, after the solemn services of religion, should lapse into such a temper and spirit in their convivial hours, is not a little surprising, as it is so degrading to their character, and grieving to the spirit of devotion. I have seen on certain occasions what has much disgusted both myself and others; and I hope our ministers at ordinations, and the messengers of our churches at Associations, will guard against this indecorous levity, as well as all christians in their social interviews. I am not disposed to be more censorious than the Apostle, who permits believers to use their liberty in partaking of a domestic entertainment with unbelievers; 1 *Cor.* x, 27, (though such things are rarely friendly to piety but the contrary;) yet let us not lose sight of our dignified and yet accountable character, as christians, but act up to it: which if we do, our company may be as little sought after by our neighbours, as their conversation is relished by us.

In direct opposition to this levity let your communication be solid, serious, weighty, honest, venerable. Let it be such as engages the attention of the wise and good; tends to instruct the ignorant, confirm the wavering, and stimulate the less active to nobler exertions in the cause of truth and piety. In one word, let it be such as you can reflect on, when returned to your closet, with approbation, and solicit your Saviour to bless to others.

Fifthly. To offend not in your words let your communication be corresponding to the christian's lovely attire; 1 *Pet.* v, 5, free from pride and breathing humility. How often does the diabolical temper pride assault the christian? and how frequently does the tongue emit its ebullitions? In speaking of ourselves, our labours, our exertions, our friends or families, our attainments in religion, our conflicts and victories; without great vigilance, pride will shew itself, and be discoverable to the more eagle eye of the hearer, when wholly concealed from us. It is an evil that besets not only easily, but on every side. Let us therefore labour to have our hearts ever in a humble frame, and our speech will be correspondent therewith. In our intercourse with fellow creatures and fellow christians, let our communications be lowly and humble. *When Ephraim spake trembling he exalted himself in Israel, but when he offended in Baal he died.* When the Apostle of the Gentiles, who so nobly fulfilled his course, and carried the triumphs of the cross from Pa-

lestine to the west of Europe, speaks of himself, he says, that he is *the chief of sinners, and less than the least of all saints*; And if we have the same spirit our communications will correspond with his.

Sixthly. He who aspires after perfection in the christian character, must in his communication never lose sight of love; *speaking the truth in love*. Malevolence and hatred are directly opposite to love. The expositors of Moses, before our Lord's time, gave this comment upon the divine law, *Thou shalt love thy neighbour and hate thine enemy*. But this was a vile inference—for the law enjoined universal benevolence from Man to Man. See *Exod. xxiii, 4—6. Deut. xxii, 1. Job xxxi, 29. Prov. xxiv, 17, 18. xxv, 21.*

As all profane imprecations upon themselves disclose the impiety of mankind, so their curses or imprecations upon others, whether persons or things, clearly reveal their enmity against them. Our language must be free from this; and every kind of evil wish for any creature, whether animate or inanimate, whether rational or irrational. Many common expressions are not merely cant phrases, or unmeaning expletives, but in the language of reason, are Curses, vile and abominable, and to be abhorred and avoided by all who fear God. This malevolence appears in various ways among worldly men and false christians. To avoid which, let your language in all your communications be dictated by universal benevolence; and in all your intercourse with men, whether friends or foes, whether heathens, turks, jews, or christians, nominal professors, or men of real piety, let benevolence rule in your breasts, and like Solomon's virtuous woman, *open your mouth with wisdom, and let the law of kindness be in your tongue*. As to those who are present, so will you speak of those who are absent, namely, in truth and love. This is the very soul of eloquence, whether addressed to God or man. It was this in pleading with Jehovah concerning his brother Esau, that rendered Jacob, called afterwards Israel, that prince who prevailed with God and with man. This holy benevolence rendered Moses so prevalent in prayer. This made Paul so wise and faithful a minister. This love enobles the believer's communications, and sheds a sweet savour through all his conversation. Even censure and reproof are made palatable by it. Therefore let all your conversation be seasoned with love.

LEUCONOMOS.

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### Remarks on Canticles i, 9.

*I have compared thee to a company of Horses in Pharaoh's Chariots.*

The principal idea suggested by this comparison seems to be that of unity of exertion. Horses are not put into a chariot to

stand still, but to draw it, and every member of a gospel church, acting consistently, has something to do. On this idea I ground the following remarks.

I. *All are to pull.* The language of our Lord, *without me ye can do nothing*, whilst it teaches to look to the source of strength, at the same time implies that there is something to be done. The necessity of activity in every member of a church, be they ministers, deacons, or people, is strongly enforced and beautifully illustrated by the apostle, 1 Cor. xii, from the different uses of the members of the body, yet all conducive to the health and supply of the necessities of the whole; this applies not only to ministers, but from the latter part of the chapter, it is evident, to christians and church members universally. Some, from the ability they have for activity in that department, are called to act as deacons, having the care of the temporalities of the church; others as men of sound judgment are qualified to give advice and even direction in difficult cases; others as wise men know how to speak a word in season to the weary and the afflicted, to suggest comforting considerations to the tried, tempted soul, that prove by the blessing of God the happy means of delivering the soul out of trouble; others the Lord has made stewards over a considerable portion of worldly goods, and these are called upon to honour the Lord with their substance by relieving the pressing wants of their necessitous brethren. Now when all these are thus acting in the Church according to their different qualifications and capabilities, we see a well regulated christian community, and acknowledge the beauty of the comparison of the church of Christ to a company of horses, &c.

II. *They pull in one direction, all one way;* or it is not very likely the chariot will go forward. If one horse is pulling one way, and another in a different direction, their different action would rather impede their progress, than help the chariot forward: and if in a church there are jarring interests, the members pursuing different objects, the comparison of the text will not apply to them. It is necessary that all have one object in view; and this the Glory of God; to the promoting of which every act should have an evident tendency; it is obviously important that we frequently bring our actions to this test—do we design the glory of God? or is it to answer some sinister end, which (tho' kept in the back ground) is really the grand moving Principle of our course of our action? If in one it is a desire to display his powers, to exhibit his gifts, for the purpose of gaining applause from an admiring audience—if in another it is a love of pre-eminence, to lord it over his brethren, and to shew himself some great one, if in another it is pharisaic zeal, and all his exertions are for the purpose of manufacturing a righteousness of his own, notwithstanding his profession and creed to the contrary; these will create jarring interests, these are different objects, and if

these are pursued with avidity, it is more than probable that ruin or the breaking up of the community will be the consequence. We will grant the good of our own souls is an object we should have constantly in view, as members of churches, but this will not clash with our having constantly in view also the glory of God, in the spreading of his gospel, and promoting the wider extent of the truth as revealed in his word; if concerned for the welfare of souls, it will be an object with us that sinners may be converted, it will be our constant prayer, and our exertions will have this avowed and decided object, that many may be *turned from darkness to light, and from the power of Satan unto God.* When this common object calls forth the exertions of every individual in a christian society, there is a propriety in applying the comparison to them.

III. *They pull according to the necessity of the Case.* There is not always necessity for great exertions; at times they go easily along, the road is even and good, but anon they have hills to mount, and the road is heavy, and then of necessity, their exertions must be greater. A Christian community sometimes find their path plain, and their progress easy; no particular trials attend them; but by and by the case differs, their path is rough, and there are many direct up-hill pulls necessary. This is true in the church in general; as an acquaintance with its history will testify. At one time its enemies have assumed a very formidable aspect, the powers of the world have been permitted to persecute in various ways; prisons and deaths in a thousand terrific shapes have been the lot of God's people; it has been at the hazard of life that even the appearance of christianity has been kept up. In some cases they have been few in number, and poor in circumstances, so that it has appeared next to impossible they could exist as a church. These are up-hill times. But soon after, persecution has ceased, it has incurred little or no disgrace or hazard to appear on the Lord's side; then professors have become respectable as to numbers and means of keeping together.—

Now in the former case, the necessity of exertion is plain, and according to the necessity of the case, like a company of horses in chariots, are each of them called to the demonstration of more zeal and greater activity in the cause of Christ.

Will my brethren permit me to address them particularly on this part of the subject? Some have been favored as a church, in that for many years they have been kept together, and they have been noticed as a flourishing people, their pastor has been long spared to them and they have long enjoyed his usefulness, sitting under the shadow of the Redeemer with great delight. These have had an easy time and should abound in all the *fruits of righteousness that are by Jesus Christ to the glory of God the Father.* Others lament the removal of their pastors, and they may expect those

difficulties generally connected with such a circumstance. They are doubtless come to a harder pull; they should be aware that greater exertions will be necessary; they will be called to much of bearing, forbearing and forgiving; let them ever keep in view, and jointly pursue the same object, the Glory of God our Redeemer, the advantage of their own souls, and the salvation of the souls of others: may all such, like a company of horses in chariots strive together for the faith of the gospel, contend for the faith once delivered to the saints; and ever be concerned to promote the widest spread of gospel truth.

IV. They *pull according to their several ability*. Here they may differ much, they cannot pull alike vigorously, but each exerts himself to the utmost in the common cause. We cannot avoid making this remark on observing a company of those noble useful creatures in a chariot: and it is a sad sight and a sad hearing, when a christian appears afraid he shall do too much; enquiring what others do, in order to measure the extent of his own exertions. The enquiry should rather be, what more can I do in aid of our cause? Not what have I done, that may excuse future negligence? Never let this thought arise whilst any thing remains to be done. Should a christian observe a slackness, a blameable slackness in another, let not this influence him to a like conduct; let him imitate no such examples, but rather pray for and lament over them; let the indolence or slackness of others excite to greater activity, inspire him with greater zeal, let him endeavour to the utmost of his power to make up the deficiency arising from other's negligence; herein he will discover a *willingness of heart*, and the cause of God will appear like the chariots of Aminadib (a willing people) straining every nerve, in promoting the noblest object that can engage the attention of mankind. Let professors read the parable of the Talents; an Individual may have ten, five, two, or but one talent; let each employ that which is committed to his charge, and avoid the severe reflection, the awful sentence connected with *O thou wicked and slothful servant*.

J. H.

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### *A Hint to Antinomians.*

I was lately very much affected on hearing that a professor with whom I had once walked to the house of God in friendship, had lately made use of this remarkable expression. "*I would go a thousand miles; barefoot, upon sharp flints, to see duty buried!*" In time I partly forgot it, but it came, and came, and came again afresh, and I said, *the man will see it*. But, however such deluded souls may burlesque divine truths, such things



are *awful* solemnities, and as such I wish to treat them. Not willing to trust an affair of eternal moment on human conjecture, which would be like building the dome of a cathedral upon the stem of a tulip, I wished to proceed upon safe ground, I therefore took my bible, and found duty to originate in, and run commensurate with the command of God. *So likewise, you, when you have done all these things which are COMMANDED you, say, we are unprofitable servants, we have done that which was our DUTY to do.* The commandment and the law I found to be the same thing: *the law is holy and the commandment is holy, and just, and good. Sin is the transgression of the law.* It is wickedness, *How shall I do this wickedness and sin against God. The wicked shall be turned into Hell.* Now I felt my ground, I perceived that the scripture looks upon law-breakers as wicked, and as such consigns them to eternal misery, unless they repent. I said the transition from earth to hell will be as painful, *as walking a thousand miles barefoot upon sharp flints.* When he comes thither, he will find none but such as hate duty as well as himself; such as, *The fearful, the unbelieving, the abominable, the sorcerers, the idolators, have their part there. They would not have God to reign over them,* and being filthy they are filthy still; and being unjust, they are unjust still: *Now he sees duty buried.* I felt for my quondam friend, and I felt for duty. With respect to him I said, *Will not the Judge of all the earth do right?*

I had always regarded duty as an honourable personage, and wished for some token of it at the funeral. I again had recourse to my bible, and found *burning* a mark of honour; a dishonourable character is dismissed with the remark, *And the people made NO BURNING for him (Jehoram) like the burning of his fathers;* on the contrary, an honourable character is distinguished thus, *And Asa died and they made A VERY GREAT BURNING for him.* Stimulated with the acquisition, in hopes of seeing duty honoured at last, I searched for the *burial place*; *Let God be true, but every man a liar,* the following are some descriptions of it, *Tophet is ordained of old—it is large and deep, the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it—The worm dieth not, and the fire is not quenched—The bottomless pit—The lake that burneth with fire and brimstone.* Once more, I sought for the *funeral Pile*, and found that, *The Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are—And death and hell were cast into the lake of fire, and whoever was not found written in the book of life was cast into the lake of fire—If any MAN worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and*

*in the presence of the Lamb, and the smoke of THEIR torment ascendeth up forever and ever. And I heard the voice of much people in heaven, saying Alleluia, Salvation and glory and honour be unto the Lord our God, for true and righteous are his judgments, and again they said, Alleluia, and the smoke of their torment rose up forever and ever.*

With a full heart I exclaimed, *O my friend!* but could go no farther. *Lord I have loved the habitation of thine house and the place where thine honour dwelleth, gather not my soul with sinners nor my life with bloody men.*

IGNATIUS.

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### *On the Salaries of Ministers.*

Addressed to the Deacons of Baptist Churches.

Brethren,

Though much has been written with the design to prove that the salaries of Ministers in general are incompetent for their maintenance, there has not, that I recollect, been any application made to you on the subject; notwithstanding you are the only persons, who in my opinion, are capable of remedying the evil which has so long and so justly been the subject of complaint.

Were I not satisfied that from your office in the church of Christ, and from the very great influence you possess in the societies to which you belong, that you have it in your power very essentially to improve the circumstances of your ministers, I should not have presumed thus to address you; nor shall I now attempt to say any thing to instruct you as to the nature of your office, but to stir up your minds by way of remembrance; that the reproach which attaches to the dissenting churches in general, and to the baptist churches in particular, may be happily and speedily removed.

Your office in the church being of divine appointment, there can be no doubt but the proper discharge of it will be attended with the most beneficial consequences; will you permit me then to mention what Dr. Gill says, in his exposition of *Acts vi, 2*, in reference to this subject. "Deacons" says he, "are to supply the table of the minister by taking care that he has a sufficient competency for his support; by stirring up the members of the church to their duty in communicating to him: and what they receive of them they are to apply to his use."

That it is the will of your great Lord and Master, the great head of the church, that his servants should be supported by those who have the benefit of their labours, and that what they receive should be considered a matter of right, and not of bounty, is clear from his holy word: see *1 Cor. ix, 7*—14. *Who goeth a warfare any time at his own charges? Who planteth a vineyard,*

and eateth not of the fruits thereof? or who feedeth a flock that eateth not of the milk of the flock? *Say I these things unto a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for Oxen? Or saith he it altogether for our sakes? For our sakes no doubt, this is written, that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things. Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so, hath the Lord ordained, that they which preach the gospel should live of the gospel. The language of scripture is enforced by every rational consideration. What can be more reasonable than this, that the servant who gives you his time, his labour, his strength, and his life, should receive a competency for his support? I speak as unto wise men, judge ye what I say.*

There can be no doubt but the churches to which you severally belong, elected you to fill the deacon's office amongst them because they considered you to be grave; not double tongued; not given to much wine; not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. Persons of your character and influence are admirably calculated to provide for the pastors' necessities; and to promote their comfort.

As men of gravity, of understanding, experience, and observation in the affairs of life, it would be highly ridiculous to suppose that you are unable to ascertain what is a moderate competency to supply your pastors' wants, that they may in quietness eat their own bread, and be amongst you without fear of being solicited to pay those bills which they are unable to discharge. You know from your own expenses, how much the value of money has been depreciated within these few years; consequently that an income which was sufficient, and even abundant ten years since, is now scanty and unequal to provide things honest in the sight of all men. It would be an insult to your understandings, to conceive it possible that any of you can say, what some have ignorantly supposed, that poverty is favourable to religious experience; and that trials make a man preach the better! When your minds are distracted with cares, and overwhelmed with afflictions, are you in the best frame for meditation and public prayer? But should affliction be really necessary to make ministers more acceptable and useful in their preaching; there is no doubt but they will have trials enough, even should they be preserved from poverty and the dread of reproach.

But I am addressing persons of sincerity and simplicity, for *Deacons are not double tongued*; and therefore your ministers may

rationally expect your contract with them, when they settled with you, will be punctually fulfilled. Whether there were any express stipulation on this subject or not, you certainly meant them to understand that you would provide for them, and for their families. To serve you was the cause of their declining more lucrative employments, and their making such sacrifices as tended to impoverish them; resolutely casting themselves on the providence of Him who takes care for oxen. Is it generous then, is it grateful, is it just, to suffer such men to want the necessaries of life? Let not your conduct, my brethren, contradict your professions; you have contracted a debt of honour, which every consideration urges you to pay.

Excuse the warmth with which I express myself, it may be unnecessary with those who are not *given to much wine, and are not greedy of filthy lucre*; were you addicted to excessive drinking, or to extravagance of any kind, no expectations of raising benefit from you could rationally be formed; for making a god of your belly, you would be the enemies of the cross of Christ: and would rather injure than promote your ministers' happiness. Or if you were *covetous*, instead of "devising liberal things," you would check the liberality of others. What an abomination in the church of Christ is a worshipper of Mammon! especially if this idolator be a deacon!! O thou that walkest in the midst of the golden candlesticks, preserve thy churches from this worst of all curses, Deacons who are greedy of filthy lucre.

But I recollect there are to be none in this office but such as *hold the mystery of the faith in a pure conscience*: therefore, as Paul says, respecting brotherly love, there seems no need of writing to you, for you are taught of God to love one another; and especially to regard those who *labour in the word and doctrine*. The advantages which you, and your families have derived, from the services of these men of God, who are *the messengers of the churches, and the glory of Christ*, are incalculably great; and you need not be told that on their comfort and respectability, in a very great degree, the increase of the church, and the comfort of your families depend. Recollect, that *the poor is despised even of his neighbour*, and while it is to be lamented that industrious and frugal poverty should expose any to contempt, I know this has been the case respecting ministers; they ought therefore to be placed in such circumstances, at least, as to raise them superior to the ridicule of the wicked, or the pity of the good.

Brethren, the time is short: you will very soon be called out of office, and your opportunities for *erving the will of God in your generation*, will be for ever over. *Work while it is called to-day*; and endeavour to promote the prosperity of Zion, by *communicating to them that teach in all good things*. Your office is important, and your responsibility great. On yourselves, more than on any other

individuals, the happiness of our Societies depends. You are capable of being either the greatest curses, or the greatest blessings in the visible church of our Lord Jesus Christ. Take the earliest opportunity of proposing to your friends some plan, which shall raise annually such a sum for the support of your Pastors, that they may be able at the close of every year, to preach from *Phil. iv, 18, But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* Thus will you use the office of a deacon well, and purchase to yourselves a good degree and great boldness in the faith which is in Christ. Your's

OBED.

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### *Reflections on the Anniversary of a Brother's Death.*

Twelve months to-day, I exclaimed, since my brother died, and I will go and bedew with a tear the bed on which he breathed his last.

A solemn awe overwhelmed my spirits as I entered the room, and an involuntary sigh found its vent from my heart. In the full bloom of youth, ere twenty summer's suns had ripened and matured thy frame, while yet the purple current flew swift thro' every vein, a noxious fever dried up the streams of life, and laid thee here. Immediately I closed the door; broke the fetters of imagination, and bade her fly—Roll back, I exclaimed, roll back, sad recollection, and realize again the interesting moment, when endeavouring to assist my loved brother in his struggle with the King of Terrors, I held his cold, cold hand, and wiped the dews of death from his pallid, but smiling face. Oh the keen anguish that wrung my bosom as the fatal hour approached, to see thee in the grasp of death—body and soul hard struggling to maintain their union, but struggling hard in vain—not the united stream of a mother's, sister's or a brother's tears could move the monster, nor repel his fatal shafts!—But oh! what a joyful reverse, to see thee *hope in death*: that though, before mid-day thy sun went down, it descended with a smile, promising to shine again in a fairer horizon.

Oh, my brother! hadst thou died a few months sooner, ere yet thy lost condition and the Saviour's glory were presented to thy view; before the barren fig-tree and its doom had impressed thy mind; \* it would have been to thee, as well as to us, a loss indeed! *Would God I had died for thee*, should then have been my language: but unutterable woe must have beat upon thy soul! All praise to the grace that cut not the fig-tree till the blossoms of fruit appear-

\* He dated his first impressions from a Sermon on this parable, but a short time before his death.

ed: then, seeing its tender branches laden, transplanted it to a warmer soil and pure air, where its fruit might ripen to perfection. O! could I trace thee to that world of bliss, and view thy pilgrims thy young soul remaining there; it would be joy indeed! Thou art twelve months absent in heaven; they perhaps thou canst lip the language of eternity now, and are learning to unite in the chorus—*Worthy is the Lamb*. Perhaps thine eyes have obtained sufficient strength to behold the King in his beauty; and to discern the glories of the distant, the everlasting hills. Thou canst now digest food, such as angels eat, and drink full draughts at the fountain-head, the distant streams of which refresh me here. The alluring hills are becoming familiar to thy view; and thou canst almost articulate some of their names.—Thou canst now begin to climb the mountains of bliss, and try thy wings across the ethereal plains!

But who is this, clothed in a body like my own, and girt about with a golden girdle; whose hands and whose hair are white as wool; with eyes like a flame of fire, and a countenance bright as the sun shining in its strength? Hark! *I am he that liveth and was dead; and behold I live for evermore!* Yes, my Redeemer, I know thee by the glory that surrounds thy head—by thy wounded side, and the print of the nails in thy hand.—See! how the Saviour smiles; and the shouts of the Redeemed form one continued echo—*Worthy is the Lamb*.

But oh! my brother, I had almost forgotten I was so near this mournful bed! Well, whilst I continue on this boisterous ocean, may I have now and then a cordial from your blest abode; 'till some kind billow, impelled by the storms that now toss me hither and thither, shall wash me on your peaceful, your immortal shores!

### Select Sentences.

Mr. Newton used to observe that the uselessness of controversy was exemplified in the case of Job and his friends, and that had not God himself interposed, they might have continued to dispute to this day without coming to any conclusion.

When John, earl of Rochester, was brought to repentance, he sent a message to one of his former companions in iniquity, to this effect, "O remember that you contemn God no more. You and I have been friends and sinners together a great while, therefore I am the more free with you. We have been all mistaken in our conceits and opinions; they were false and groundless. I pray God grant you repentance."

## Obituary.

## MRS. GRACE POORE.

Mrs. Grace Poore, after a long illness, died on the 12th day of June, 1809. She was born at Horton in Dorsetshire. About the age of eighteen she came to Downton, to live with her Uncle, the late Mr. Budden, (who was a faithful and useful Minister of the Gospel, and several years pastor of the particular baptist church in this town.) Soon after, thro' the ministry of the word, she was convinced of the evil nature, and fatal consequences of sin; and of the necessity of an interest in Christ for salvation. She heard a sermon, by which it appeared to her that there was no hope of her own salvation, nor scarcely of any beside. But a considerable time after, she heard another sermon, by which all the obstacles to salvation were removed, and she was enabled to commit her soul into the hands of Christ, and rely on him as her all-sufficient Saviour.

Having tasted of the love of Christ, she felt its influence restraining her to walk in all his ordinances and commandments, and to follow his example, and submit to his authority, who said, at his baptism, *thus it becometh us to fulfil all righteousness.* She was accordingly baptized, and joined the church, of which she continued an honourable member till the day of her death.

Her sincerity and uprightness is worthy of notice. She was an *Israelite indeed*: she would speak the truth, and her conversation appeared to be without guile.

She was convinced, that the friendship of the world is enmity with God, and conformity to it is forbidden in his word. Hence she disdained its empty fashions,

and treated all its vanities (so much admired by the gay and thoughtless) with deserved contempt. And if she may have been too severe in her reproofs or harsh in her conclusions, I apprehend it arose from her hatred of the vanity and worldliness, which, in our day, is the disgrace of the christian profession.

She was diligent in her attendance on the means of grace, and exerted herself to attend prayer meetings as well as other services, which proved that she desired to dwell in the house of God. When she was absent, there was a reason for it, and not merely an excuse. And she not only heard the word, but heard with fixt attention, received it in the love of it, and lived upon it as the joy and support of her soul. By these means she attained correct views of gospel truth, increased in experimental knowledge, and treasured up a rich fund of gospel ideas, which she pondered in her heart and made her own.

Her attainments in christian knowledge and experience may, in some measure account for that uninterrupted peace and tranquillity she enjoyed in her illness. She knew the doctrines of the gospel; she had proved the promises, and she had learned much of God from her own experience; thus armed, she was prepared for entering the valley of death, and Satan, it should seem, seeing her clothed with the armour of God, did not attempt to interrupt her. A death-bed was her happiest situation in life, and death the brightest prospect that ever appeared before her. As the sun when quitting our hemisphere tinges the dark clouds with the lustre of his beams; so she

finished her course. Celestial light attended her to the chambers of death, filling *her* with rapturous joy, her *friends* with admiration, and leaving, as it were, a ray of glory behind, as a display of the excellency of religion, and a pledge of that glory to which she was hastening, and which she now possesses. So true are those lines of the poet,

Heav'n waits not the last moment;  
owns her friends  
On this side death, and points them  
out to men.

The following sentences which dropped from her lips, at different times, during her illness, will confirm the above remarks. Previous to her last illness, when she was brought very low, and did not expect to be raised up again, she said, "I see myself a sinner, I see that Christ is a saviour suitable for such a sinner, and I trust I am a sinner saved—the employment of heaven is congenial with my views, *Not unto us, not unto us, O Lord, but unto thy name give the glory, for thy mercy and thy truth's sake—I am nothing but a sinner, a sinner, a sinner, without any worthiness.*"

During her last illness, and confinement to her bed, she said, "A guilty, weak, and helpless worm! I find I have no works to justify me; I must put my good deeds and bad ones together as useless in the affair of justification." At another time she said, with tears, "When I think of salvation it appears too great for *me*, and I find that I am continually contracting guilt; for my mind is sometimes oppressed and worn out by affliction, and I do not feel as I ought towards God; but I am not left to murmur, or think the Lord deals hard with me, a sense of my unworthiness prevents that."

At another time, she said, "I don't think I can continue long, unless I revive again: but I am not anxious. I should, if I had my choice, chuse death rather than life; but I hope to wait with patience my appointed time." I said, "To die is gain," "yes," said she, "all tears will then be wiped away, I shall lose all my fears, and cares, and pains."—"I am on the whole comfortable in my mind: what a mercy that Satan is not permitted to harass me. I am very much afraid if my affliction should be more severe, that I shall not be able to bear it as I ought; but I have hitherto been supported beyond expectation, and I hope I shall bear it without murmuring."

The painful at present, 'twill cease before long,  
And then, Oh how pleasant the conqueror's song!

when much worse, "I thought this morning I should have quietly breathed my last, I expected in a few minutes to have been in eternity! I long, I long to depart; Christ is precious to my soul; my confidence is unshaken; I know my God will take me to himself when I have conflicted here as long as he please; then this tabernacle will fall, then I shall leave this body of sin behind."—"I am so weak I have been dying away all the morning; and I should have been glad to have departed quite. I long for death. O welcome! welcome death. Last night I had delightful prospects. I never felt my mind so expanded before; Oh! that a poor unworthy creature should possess such joys! Should the billows of Jordan roll, fearless I would launch away. O that I may have patience to wait"—"I have been attempting to read the 'travels of Hephzibah,' but un"



not able. I am deprived of all the means of grace except that of being a beggar at the divine throne; but having such abundant enjoyment I do not much feel the loss. I linger long and suffer much; but I think how many have suffered like me without having the joys that I possess."

On a saturday she said, "Tomorrow you will go to the sanctuary, but I hope to enter a better sanctuary; my heart is tuned to joy; no saint, not the most eminent, could have been more highly favoured than my God has favoured me."

On the day she died, I asked her if her hope continued steadfast, she said, "yes, I shall be safe when I have dropped this cumbersome clay. I hoped last night I should have been gone. I long for the time, I long to be with my heavenly father. Most likely I shall not see you again here, I wish you well, I wish you prosperity, I wish well to the church; may it be eminent for piety."

After this a friend said to her, you are very bad, she said, "I am very bad; but, happy! happy!" After which she was heard to say, "Welcome, welcome Lord Jesus." She could not afterwards be understood, but her lips continued moving; 'till at length she lifted her hand toward heaven, and waving it, (apparently expressive of triumph) she breathed her last.

Let the consideration of her life and death, 1. Remove the fears of the humble believer, *At evening time it shall be light.*

2. Stimulate all who name the name of Christ to come out from the world, attend the means of grace, have much to do with God; and *use all diligence to make their calling and election sure: for so an entrance shall be ministered unto*

*them abundantly into the everlasting kingdom of our Lord and saviour Jesus Christ.*

3. Teach sinners the excellency of religion. Religion leads her votaries in triumph to glory; while infidelity leads its captives, bound with the fetters of delusion or roaring in the horrors of despair, down to the chambers of eternal death.

*Downton, Wilts. J. C.*

### MRS. MARTHA BERRY.

During her childhood and youth Miss Martha Palmer lived like other thoughtless young people. She was educated in the habit of attendance on divine worship in the establishment; but she was led by the unseen hand of a God whom she knew not, nor cared to know, even amidst all the means and advantages of Bristol. At length the Lord's time of love arrived, and her mind was uneasy. She sought in vain for ease in her usual course of life, or happiness in the world. From its pleasures and vanities she repaired to the house of God, to try there. The sound of divine truth alarmed her—she was awakened, convinced, distressed. She recorded her experience at this time on the cover of her hymn book, in the language of a hymn, which as it exactly expressed her feelings, she transcribed in that place.

With melting heart and weeping eyes,  
My guilty Soul for mercy cries;  
What shall I do, or whither flee,  
T' escape that vengeance due to me?

Till now I saw no danger nigh;  
I liv'd at ease, nor fear'd to die:  
Wrapt up in self-deceit and pride,  
"I shall have peace at last" I cry'd.

But when great God, thy light divine  
Had shone on this dark soul of mine;  
Then I beheld with trembling awe,  
The terrors of thy holy law.

How dreadful now my guilt appears,  
In childhood, youth, and growing years,  
Before thy pure discerning eye  
Lord what a filthy wretch am I!

Should vengeance still my soul pursue,  
Death and destruction are my due;  
Yet mercy can my guilt forgive,  
And bid a dying sinner live.

Does not thy sacred word proclaim  
Salvation free in Jesu's name?  
To Him I look, and humbly cry,  
O save a wretch condemn'd to die!

Her soul was set at liberty in October, 1801, while hearing Mr. Cooper preach from *John xi, 44, Loose him and let him go.* I find in her book that she waited on the minister, Mr. Sharp, on the 12th of October, in the same year, to relate the Lord's dealings with her soul. She was baptized the 14th of December following, and became a member of the church at the Pithay, where she was beloved and respected by her minister and fellow members, till in 1804, when she conscientiously withdrew with many others from their communion. Since I knew her, I have seen cause for esteem in her gospel conversation. Her husband informed me, "She did not like your preaching at all at first, for you cut up frames, upon which she had too much leaned in time past; this raised her dislike to enmity against your preaching, and she resolved to hear you no longer. But the next sermon was made useful to enlighten her understanding and to lead her more fully to Jesus." From this time she seemed more and more grounded and settled in Christ, the hope of the gospel. Her pious walk pleased and edified her friends.

It was her practice to put down a memorandum of the sermons she heard, mentioning the text, and the feelings produced by the discourse. This is a very commendable and useful practice, as

such memoranda of past experiences may be serviceable to refer to on future occasions.

On the 21st of July, 1806, she was married to a young man, Mr. James Berry, whom I had baptized. She now lived very comfortably as a Christian and a wife. December 17, 1807, she was delivered of a son, claimed by the hand of death. A dropsy ensued, which increased so rapidly that her life was despaired of. The best medical aid was procured, in the use of which she was resigned to life or death, confiding in God her saviour. Apprehensive of a fatal issue, the Doctor said to her, "If tapping should terminate in death, are you afraid to die?" she replied, "O no, the fear of death has been long begot, taken away, I know in whom I have believed." During three weeks from this time the state of her mind exhibited an edifying pattern of composure, submission and confidence in God. She then bore the operation in a manner that surprised her Physicians, and at the close of it, looked at one of them and said, "Are you willing, if I recover, that God should have all the glory?"

She grew weaker and weaker, till we all thought it was impossible she should ever recover, or walk again. At this period her fellow christians found their account in visiting her. Her freedom from all fear of death, her intire resignation to the will of God, her delight and joy in Jesus Christ, her confidence in his promises, faithfulness, and love, adorned the doctrine of God her Saviour. Physicians wondered at what they saw; many marvelled; and her fellow christians were comforted and instructed in a manner they will never forget.

When I visited her, her converse was solemn, her words specific, and all had the air of nearness to God and heaven. "Her language flowed from the heart, and tenderness, humility, spirituality, and joy pervaded her soul."

She now found the worth of the Rock, and saw why God had, against her will, led her faith from the sand-bank of her own goodness to rest alone on Christ. Such a faith was needful in this trial, and she was enabled by it to bear up under it with gratitude and comfort. In such scenes as these, strangers may see that *Godliness is profitable for all things*, and most so when all other things fail. Here the timorous and fearful might learn that they have no cause to be afraid of any thing but sin; for the Lord is *with his people in trouble*.

In passing through these deep waters she said, "Jesus is God!—In him is everlasting strength, mine fails; but I sink not—I never can: for *everlasting arms* and strength uphold me. He hath made with me an **EVERLASTING COVENANT, ORDERED IN ALL THINGS, AND SURE**; this, this is all my salvation and all my desire. I have no doubts.—But indeed Sir, things appear so different in affliction, and death as near as I have seen it, that as I never could think it in health; I think you cannot, and I cannot convey it to you; but I've enough to make the stoutest heart fail, sink or break, unless softened and supported by grace, as I feel I am, blessed be our God. I have but one concern, that is, that through all my being, living or dying, I may glorify him! If I die, we shall meet above for ever!" It is also remarkable, to our Saviour's praise, that though in extreme

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agonies of pain, and groans very affecting, she murmured not, and prayed she might not be suffered to complain, or be impatient: and she was usually in grateful praise. Out of all this, by taking a simple which she knew, the Lord delivered her, as she had often, to other's surprize, said he would. We felt it as a resurrection when she entered for worship in our assembly, and exclaimed, *what hath God wrought!* She gradually recovered strength, till her health felt perfect as ever, and she went on comfortably among means of grace as before.

June 4, 1809. She was delivered of a fine girl. All seemed well for three weeks, when she walked across the room with her babe in her arms. She had sent, earnestly desiring to see me before I went a journey, but her message was too late, as I had taken coach. She said, "I shall never see him again. I longed to see him once more. Suddenly a Dropsy came on, and rapid was its progress. Previous to this new attack she complained of a pain in her side, and said, "I think the Dropsy is coming on as before, I am in the Lord's hands, he has a right to do with me as he pleaseth. As the disorder increased, she said, "I wish to live for the sake of my child." Her sister once said, "don't entertain hard thoughts of the Lord; think what he has brought you through." She replied, "my sister! are these hard thoughts, when I think that the Lord is going to take me to heaven, to himself? O if I had a thousand crowns I could lay them all at his feet: He is precious. Another time, she said, "Affliction is not joyous but grievous; but afterwards it yields peaceable fruits to me who am tried. I

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want to speak of the Love of God to me; but my pain is so violent I cannot talk much. What a mercy I have not a God to seek; but a God to comfort me! I know if this earthly tabernacle be dissolved, I have a building not made with hands, eternal in the heavens!"

Her sister writes "On the 24th of June she took me by the hand and said, "my dear sister! pray that I may be enabled to give up my dear little Infant. Will you promise me to look to it?" I promised I would. She said "I know you will, because you have said so.—God bless you!" At another visit, being in violent pain, she said, "Jesus is all I want. He is all in all to me."

Another day she said to me, "I prayed that the Lord would enable me to give up the child—now I can, but I am afraid now that I am a monster! I don't feel love to my own child! what a dreadful thought, for a christian to be a monster!" She cried very much when she said so. The day before she died she said—"If I drop to sleep, or be awake, it is continually in my ear, *Go worship at Immanuel's feet.*

The day she died, when I enter-

ed the room, she said, "My dear sister, I am dying!" which she repeated three times, adding, "you know what you have promised me about the infant." I told her I did. It should never want a friend while I lived. She replied—"I am going to heaven!" I wish I could take you all with me—my husband and child—how I shall rejoice to see the last of you enter in." she took her leave of me saying—"May the presence of God always be with you, my dear sister," repeating it three or four times!" Suffused in tears, she then left the room.

The Doctor said in two days more he would repeat the operation. She was laid in an easy posture by a friend, after conversing a little, she sweetly slept, till without a groan or struggle to be noticed, she escaped to glory the 30th of June, 1809.

Mr. Berry has related many pleasing proofs of her care for his happiness and sympathy in his trials; but not willing to be tedious, I only add, how kind, faithful, and all-sufficient is Christ! happy are his servants, Blessed are all they that put their trust in him.

H. PERKINS.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*Fidelity crowned, a Sermon, delivered on the Death of the Rev. John Clark, of the Tabernacle at Trowbridge;* by John Innes, with an address at the Interment by William Jay.

The Author of this Sermon does justice to his feelings in portraying the Character of a good minister of Jesus Christ; the discourse lays claim to con-

siderable merit, it is also subject to several exceptions. The Passage selected is *Rev. ii, 10. Be thou faithful unto death, and I will give thee a crown of Life;* which language the preacher considers as addressed to their late venerable pastor. I. Requiring an important duty. II. Suggesting what is necessary to the full discharge of it. III. Promising a glorious reward.

The first of these divisions appears unnecessary, especially when the substance of it might have been introduced in the second; for where divisions are not absolutely needful, they necessarily weaken the discourse. The Memoir of Mr. Clarke is by no means suitably placed, when it makes the whole of the first division, and the constant adoption of the first person, is very ungraceful.

As a pleasing specimen of the author's talents we select a few sentences from the third branch of the subject.

God always rewards suitably; For degradation he gives honour. For poverty riches. For death life. Men aim to act on this principle. The Philanthropist exerts himself to the utmost in promoting the good of mankind, and in consequence of his Zeal does not live out half his days. The warrior bleeds and dies for his country. Their death is no sooner known than men swear to immortalize them. The poet, the sculptor, and the historian unite their efforts, and give the best immortality they can bestow. But none of them can by any means redeem his brother, or give to God a ransom for him. What is the immortality of a Howard or a Nelson? A grateful country did for the latter all in their power; but the procession which honoured him moved to the grave, he rode in a funeral car. Death was the foremost in the train, all who followed were clothed in mournful apparel. But here is the king immortal, here is the Lord of life, who can kill and make alive. If any spend their days in his service, or resign their breath for his cause, he gives more than an imaginary immortality, *He that loveth his life shall lose it, but he that loseth his life for my sake shall find it.* The spirit has a happier state of existence immediately conferred, so superior to the present, that she feels as if she had never lived before: while the flesh rests in hope, and shall ultimately see God.

The Address delivered at the Interment is concise and appropriate, though not in Mr. Jay's best manner.

The Christian Pastor; a Poem, in three Books, fols cap 8vo. pp. 150. price 5s. Burditt, Conder, &c. 1809.

We have read this little volume with much satisfaction. The Subject is one of the most important, and the sentiments of the Author respecting it claim our cordial approbation. The first Book gives a general view of the pastoral character and office; the second portrays and condemns false teachers and anti-christian pastors; and the third recounts the pastor's labours and expatiates on his reward.

We give our readers a few lines from the first Book.

True piety alone can qualify  
To "bear the sacred vessels."\* He who  
wants  
This holy principle, intrudes, and dies.  
Let him beware, how, with presumptuous  
hand,  
He dare approach the hallow'd ark of  
God.  
Whose heart is yet unclean. How shall  
he teach  
The ignorant, who needs himself to  
learn  
The elements of truth? How lead the  
blind,  
Himself in darkness? How dispense  
the bread  
Of life to others, by himself despised?  
In glowing accents, how shall he de-  
scribe  
The love of God, who ac'er has felt  
within  
Its vital warmth, its genial influence?  
No! it avails not to possess the fire  
Of God-like eloquence; with seraph's  
tongue,  
And mien angelic, to bewitch the soul;  
The rapturous praise of myriads to  
obtain,  
If love inspire not, † Vain are brilliant  
gifts,  
Endowments rare, and science most  
profound,  
If heavenly wisdom dawn not on the  
mind;  
If pure religion glow not in the breast!

\* Isai. lii, 11. † 1 Cor. xiii, 12.

Help to Zion's Travellers: *being an attempt to remove various stumbling blocks out of the way, relating to Doctrinal, Experimental, and Practical Religion.* By Robert Hall. With a recommendatory preface by Dr. Ryland. *Second Edition.* Button. 3s sewed.

"Strong natural powers, ardent piety, deep exercises of mind, a series of singular and sanctified trials, with a special unction from the Holy One, rendered the Author of this volume a man of quick understanding in the fear of the Lord. Deeply convinced of human guilt and depravity, and very zealous for the honour of sovereign grace; but no less concerned for internal holiness and practical religion; he was careful to walk in the midst of the paths of judgment; and to beware of turning aside to the right hand or the left." preface p. 3, 4.

Our expectations thus raised; have not been disappointed. The lines of distinction on either side of many subjects connected with, or comprised in, revealed religion, are correctly delineated; and the young disciple of Jesus Christ is assisted in taking the first step towards becoming a decided character, by obtaining a clear view of the various bearings of those principles under which he is required to act.

The difficulties attempted to be solved in this treatise are arranged under three heads, as they respect *doctrine, experience, and practice.* Each of these embraces six particulars. Under the head of **DOCTRINAL** difficulties are discussed such as relate to 1. *Christ's divinity*; 2. *The love of God*; 3. *Election*; 4. *Union with Christ*; 5. *Relation to God*; 6. *Atonement.* Respecting **EXPERI-**

**ENCE,** mistakes are rectified as to, 1. *A sinner's warrant to apply to Christ*; 2. *The new birth*; 3. *Spiritual consolation*; 4. *Internal depravity*; 5. *Wrong views of doctrines*; 6. *Dark and afflictive providences.* Under **PRACTICAL RELIGION** appear the hindrances arising from, 1. *Censorious professors*; 2. *Loose professors*; 3. *The cross and persecutions*; 4. *The false assertion, that we are in no sense under the law*; 5. *Positive appointments*; 6. *The consideration of divine requirements being superior to human ability.* All these are handled with the skill of a master in Israel; and the whole volume is remarkable for clearness of thought and precision of language, enabling the reader to view the several subjects discussed in the light thrown upon them by a mind of no ordinary capacity.

"This edition will be found very much improved by many corrections made by the author himself, as well as by the addition of a clear analysis." We sincerely say Amen to the prayer, "May God bless the re-printing of it, to lead many more fully into the truth as it is in Christ Jesus."

Four discourses on Subjects relating to the Amusement of the Stage, delivered at Great St. Mary's Church, Cambridge, 1808, with copious supplementary notes. By James Plumtre, B. D. 8vo. 7s.

The evil tendency of the Stage having been pretty well established in the opinion of most thinking people, and the growing profligacy of its manners having of late set all decorum at defiance, we opened this course of Sermons upon it by a Bachelor of Divinity, delivered at one of our Universi-

ties, and dedicated to the Vice-Chancellor, in expectation of finding the Graduate's learning and talents combined in a successful development of the *natural* and *incurable* evils attendant on the Theatre, arising from the *necessary* dereliction of religious (not to say moral) principle in the performers, and the *necessity* that every writer for the stage should study the popular gratification, which is at no time favourable to religion and good morals. We, in imagination, hailed the day in which the patrouzers of the stage, thus driven from all pretensions to virtue and religion, must take their proper station among the most dissolute ranks of Society. We were confirmed in this expectation by a glance at the texts placed at the head of these discourses. *Whatsoever ye do, do all to the Glory of God—Evil communications corrupt good manners—Nor foolish talking nor jesting—Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

Thus prepossessed, we ran over his arguments on the lawfulness of the Stage, drawn from the dramatic form of some parts of the old testament,—the lawfulness of theatrical wit and ridicule, supported by the irony of Elijah,—we read his defence of the mirth of the theatre grounded on our Lord's declaration, *Blessed are ye that weep now, for ye shall laugh*,—and many other similar matters contained in this singular volume, which in the simplicity of our hearts, we thought were *ironical*; to be sure we sometimes supposed that the preacher ventured a little too far in this strain; but then he concluded the third discourse with the solemn assurance, *That every idle word that men shall speak, they shall give an*

*account thereof in the day of judgment.* We were a little staggered on arriving at "The probable means of improving the Stage:" but were relieved again by the serious recommendation of the pure morals of the Gospel,—the immaculate example of Jesus Christ,—and a solemn consideration of the day of judgment, to all Managers, Play Writers, Performers and Audience, and all others concerned in the Amusement of the Stage, on whom also the preacher urges the devout use of the second collect at Evening Prayers, with a Prayer of Dr. Johnson! All this we thought must be *ironical*, for such considerations as these would new model Managers, Play-Writers, and Performers, to a man, and send away the Audience with very little desire to come thither again. Doubtless, we said, Mr. Plumtre intends to prove the unlawfulness and inutility of Stage amusements, by enforcing such a reformation as would silence the Performers, and disperse the Audience.

Unwilling, as we were, to give up our prepossessions, we found at length, that Mr. Plumtre is absolutely serious in all this! And notwithstanding his assertions and proofs that the religion of the stage is heathenism, and its morality profligacy, he still maintains its utility! and appears to be very earnest in his labours for its reform. We were going to assign him the very first niche in the very first gallery that shall be erected for Quixotes,—but we pause a moment to invite our readers to contemplate the texture of a mind, the materials of which are of no ordinary combination. The man who could deliver a course of Sermons at a University in defence of the Stage from the texts we

have enumerated,—who could subjoin to them on publication a large supplement of Notes, discovering close intimacy with our most admired plays, and containing a mass of quotations from divines, moralists, philosophers and satirists, combined with a plentitude of theatrical anecdote and biblical illustration, and crown the whole with a *Table of Scriptures thus illustrated*, must certainly have made up his mental stock in no ordinary way; and we are naturally curious to know what possible combination of circumstances and events could produce a mental character of such a monstrous form and complexion? In these particulars we are somewhat gratified by the author himself, who, by way of apology for his attachment to the Stage, relates the habits of his early life, in which he became an author and a player, leaving dry classics to recite Dryden and Shakespear; and though subsequently destined to divinity studies and labours, he still retains his taste for the drama.

This same Divine has also favoured the world with several volumes of *Convivial Songs*, besides a number of *Tracts of Songs*, the circulation of which he promotes by the attractive titles of *'The true Lover's Knot,' 'The Gallant Soldier,' 'The Whistling Ploughman,'* &c. From these hints and the volume before us our readers will probably think that Mr. P. is a genuine votary of frolic and fun, who finding himself quite at home in the play-house and in convivial company, had no inclination to withdraw from these in consequence of being *'destined'* to the christian ministry; and therefore combines his pleasures and studies in this uncommon way, searching his Bible for dramas and wit, and

manifesting an inclination to varnish the stage with scripture principles and christian morals! But let him and our readers be admonished that the Gospel disdain all such association. Christ hath no fellowship with Belial. Let him therefore renounce one of his masters; withdraw from the stage or descend from the pulpit! He cannot promote the true interests of both, *No man can serve two masters.*

*The Christian Preacher; or Discourses on Preaching, by several eminent Divines, English and Foreign. Revised and Abridged, With an Appendix on the Use and Choice of Books,* by Edward Williams, D. D. second edition, with Improvements. 12mo. 6s.

The first edition of this valuable compilation appeared several years ago, and has been long out of print; we are glad to take the opportunity of a new Impression to recommend it to our brethren in the Ministry, who are not in possession of it.

The volume contains an abridgment of Bishop Wilkins on the Gift of Preaching; Jennings's *Essays on Preaching Christ*, and on *Experimental Preaching*; Frank on the most useful way of Preaching; An abridgment of the first part of Dr. Waits's humble attempt towards the Revival of Practical Religion; the greatest part of Dr. Doddridge's *Sermon on the Evil and Danger of neglecting the Souls of Men*, and an Abridgment of Claude's *Essay on the Composition of a Sermon*.

Students and Young Ministers are thus furnished with a large portion of the most excellent matter relative to the Christian Ministry, in a small compass, and comparatively trifling expense.



We think no Christian Minister should be without some work of this description, and we have not a moment's hesitation, in pronouncing this compilation one of the best and cheapest ever published.

The appendix, directing to a proper choice of Books, is considerably improved; most of the characters given of the Books mentioned are just; perhaps some exceptions may be made; but the Minister who studies œconomy will find it expedient to pay attention to the worthy Doctor's remarks, which in general contain a correct account of the nature and value of a Book.

Observations relative to Church Communion. *Intended as a reply to a Query which appeared in No. 6 of the Baptist Magazine.* "How far is it consistent with the right of private judgment and conducive to the ends of Church fellowship, to insist on Subscription to a human creed, in order to communion with a Christian Church." By an Old Disciple. Burditt. 3d.

We inserted the Query referred to, in the expectation that a few pages might settle the question; but finding, from several answers on each side, that we were likely to be involved in a longer controversy than we expected would prove either agreeable or useful to our readers, we declined inserting any reply. The Author of the above Pamphlet has therefore published his views of the Subject separately, desirous, by a temperate discussion to elicit the Truth, which he conceives will not be in favour of Subscription to a creed.

As we have many worthy friends and some valuable contributors

on each side, we forbear entering into the question ourselves. It however gives us pleasure to observe that the present Pamphlet, though written with spirit, manifests no ill humour, and we hope none will be excited by it. We transcribe the last paragraph, but one as a specimen of the Author's manner and temper.

Finally, Lest any should mistake what I have said in favour of *moderation and charity*, and imagine that I wish to encourage a *cold indifference* in religion; or that I think it no matter what *opinions* we entertain, provided we are friends to *liberty*, I assure them that nothing can be farther from my intentions. I would not wish any man to be *indifferent*, even to the *modes and forms* of religion, but think it his duty to endeavour to get the best information he can concerning them, and religiously and steadily follow the light of his conscience in a practical regard to what appears to him to be right. Much less would I wish to countenance a *sectical lukewarmness* in respect of any of those great doctrines that enter into the *essentials* of Christian worship, and the truly *gracious* scheme of salvation by Christ, . . . an evil greatly to be lamented, as already too prevalent, and as leading the way to that *apostacy* from the profession of true and primitive christianity to modern Socinianism, and from thence to Deism, which so shockingly distinguishes the present times. But what I mean is, that *our zeal for God should be according to knowledge*, proportioned to the rank and importance of its objects; and, in respect of those in the highest rank and greatest importance, always governed by that gentle and benign spirit of *evangelical philanthropy*, which shines in all the doctrines and precepts, temper and conduct, of *Christ and his Apostles*. And I am seriously of opinion, that real Christianity will never thoroughly prevail and flourish in the world, till the professors of it are brought to be upon better terms with one another, . . . to lay aside their mutual jealousies and animosities, and live as brethren in sincere harmony and love; but which I apprehend will never be till conscience is left entirely free, and the plain *Bible* become in fact, as well as *profession*, the ONLY RULE OF THEIR FAITH AND PRACTICE.

We remind our friends that the true State of the Question is whether the Scriptures authorise or permit a Christian Church to require of Candidates for admission, an explicit assent to any Sentiment either not contained in the Scriptures, or expressed by a form of words different from those used in the Scriptures respecting it.

Two Letters to "A Barrister," containing *Strictures on his Work in three parts, entitled "Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching."* By a Looker on. Black and Co.

This "Looker on" has made good use of his eyes. He appears to view the Subject in the precise light in which it must appear to every reasonable man, whose optics are not tinged by party influence. The Barrister meets with a castigation from his hand the more severe because it is given calmly and deliberately, not by a party in the cause, but by a By-stander; at the same time there are a few hints that we hope will not be thrown away upon Dr. Hawker, and others of the Barrister's opponents.

A Pamphlet of this description was much wanted, and we hope will be useful to the friends of both Parties.

#### Religious Books lately published.

1. *Lectures on Scripture Prophecy*, by W. B. Collyer, D. D. Williams and Smith, 8vo, 12s. (*to Subscribers*, 10s 6d.)

2. *Early Devotion*; or an Address to Young Persons on the important Duty of Private Prayer; with suitable Forms for different ages, chiefly in Phrases

taken from the Scriptures, and from the Liturgy. By a Clergyman. Seely, 2s: *sewed*.

3. *A Treatise on Religious Experience*, By C. Buck, Author of a *Theological Dictionary*, *Anecdotes*, 2 vols. and *Young Christian's Guide*. Third edition. Williams and Smith, 4s.

4. *The absolute unlawfulness of Stage Entertainment* fully demonstrated. By William Law, M. A. abridged by John Audley. To which are prefixed, *Extracts from several Writers on the Subject of the Stage*. 6d.

#### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

In the Press, *Tables of Scripture Lessons*, for the use of Families; wherein is shewn how the Sacred writings may be rendered most conducive to family benefit, on a plan of daily reading. By a Commercial Traveller.

Mr. Robert Huish is translating the Sacred Dramas of Klopstock, the first of which, entitled "Solomon," will appear soon.

A new *Miniature Edition of Pious Reflections* for every day in the Month, translated from the French of Fénelon, Archbishop of Cambrai, is nearly ready for publication.

The Rev. W. Ward, A. M. of Diss, has in the press the first volume of *The Fulfilment of the Revelation, or Prophetic History of the Declensions and Restoration of the Christian Church*; inscribed by permission to the Rev. Dr. I. Milner. This work will include a View of the different States of the Church, and a Body of Divinity, as well as an Ecclesiastical History in the order of Scripture Prophecy.

## RELIGIOUS INTELLIGENCE.

## AMERICAN BAPTISTS.

A Correspondent has favoured us with the Minutes and Circular Letters of the Philadelphia Baptist Association, held in Philadelphia, October, 1807 and 1808.

This Association includes about 40 Churches, and they appoint Messengers to eight other Associations, with whom they correspond. The Minutes and Letters of which correspondence are reported to each Association at their several annual assemblies. We should be happy to see a plan of this kind adopted in England; by extending the mutual knowledge of each others circumstances, it would draw closer the cords of fraternal affection among the brethren of our denomination.

The number of Baptisms in the Philadelphia Association in the Year preceding October, 1807, was 251; from thence to October, 1808, 315. The number of Members in all the Churches of that Association, at the latter period, 3897.

The circular Letters "On the Qualifications of a Gospel Minister," and "The Church of Christ," contain many valuable sentiments, some of which we hope to reprint in our future numbers.

We extract the following paragraph from their Minutes in 1808, expressive of the interest they feel in the Success of their and our Brethren's exertions.

"The Association has heard with regret, that vigorous and systematic opposition has been made in England to the Missionary

cause at Serampore, by some persons lately from India; they are happy, however, that such opposition has called forth able refutations, which they hope will be over-ruled to the conviction, or confusion of the adversaries. We trust, moreover, that our dear brethren the Missionaries, who are labouring in the cause of Christ, will not faint, for his Kingdom must increase.

## BAPTIST MISSION.

*Extracts of a letter from Mr. Mardon, to the Brethren at Serampore.*

Goamalty, March 30th, 1808.

Dear brethren,

I suppose by this time you will be expecting to hear of the commencement of our missionary labours, together with some account of the state of the schools, &c. I hope your expectations will not *altogether* be disappointed, though they may not be fully realized.

It has pleased God, since our arrival here, to retard our labours in some measure by bodily affliction. The native brethren with their families, have been troubled with a disorder which confined them awhile. Ran Presaud has had a complication of diseases: he was so ill at one time that I felt rather alarmed about him, thinking we should lose him. Kristno has had a swelling which prevented his walking. But they are all now, through divine mercy, pretty well recovered.

Previous to Kristno's illness,

we visited a neighbouring village, and spoke the word to a few people. We also went one day to the market at Umanigunja, where several heard for awhile with some degree of attention. I entertained the pleasing hope that this was the commencement of an uninterrupted course of labour, at least for awhile; but when I saw the native brethren confined by illness, I thought it would be better for me to wait longer, and apply to the languages, &c. till I might have the advantage of their company, than to go about alone.

On Wednesday last, however, Goburdhun and I went to see the school at Soojipoor; neither of the other brethren were able to undertake the journey. This school consists of fourteen scholars, as I was informed. I did not see so many present. Some of the boys read and write tolerably well. The schoolmaster is a brahman. He expresses a regard for the christian religion, and is not very deficient in gospel knowledge. He set the boys to read a part of the New Testament, and he explained it as they went on, which he told me was his usual custom. I was pleased both with his manner and matter. We went a little way towards Julalpoor, to see another school there, but were obliged to retreat on account of the rain.

On Thursday we went to Kurmaligunja, where there is another school; Ram Presaud also went with us. This school consists of eighteen boys, about six or seven of whom read pretty well. They are much in want of books, having only one copy of the first translation of the New Testament, and one copy of the Pentateuch. The school at Soojipoor is a little better supplied with books, but not

much. As I have but few copies of the New Testament complete, I must furnish them with copies of Luke, Acts, and Romans.

As we were going towards Kurmaligunja, on Thursday last, we unexpectedly fell in with a large concourse of people at Sudulpoor. It was a great bathing day among the Hindoos. The people were assembling in the morning when we went forward, but we made no stop till we returned in the afternoon. The people to whom we had an opportunity of speaking were in general very attentive; one or two particularly so. We remained there I believe about an hour or two, till I found my strength nearly exhausted.

Since that time the Lord has been pleased to put a stop to my poor exertions, by depriving me of the faculty of speech: I felt an inward weakness a few days prior to this, occasioned by exertion of voice; but supposing it would soon pass off, I took but little notice of it. Experience however has convinced me of my error. My voice at present is so far gone that I am not capable even of whispering. I trust the Lord will again be pleased to restore this precious faculty; yet from the weakness I feel at present, I think it may be some time before I shall be able to exert my voice again. Last Lord's day the native brethren and sisters were very much affected, when they saw me come among them they wept much. It is a just observation, "We seldom know the value of a blessing till we are deprived of it." But what shall I say? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

By reason of these afflicting dispensations we have been hitherto prevented from engaging

in any public exercises. Several persons, however, have occasionally attended our social worship, and some have expressed a desire to hear the gospel.

On Saturday the 19th instant, I received the Circular Letter for February, accompanied with a letter of dismissal from the church at Serampore to myself, Mrs. Mardon, Kristno, Ram Pre-saud, Goburdhun, Rooknee, and Aduree, for the purpose of forming ourselves into a distinct church at Goamalty, agreeably to our request; and for which, on the behalf of all, I now return you my sincere thanks, both for the letter itself, and the affectionate manner in which it is expressed. We had appointed last Lord's day to constitute our union as a church, or more properly, perhaps, to recognise it, and to solicit the divine blessing; but it must now be deferred till the Lord is pleased to enable me to speak. I trust, however, that on this account the Lord will not withhold his blessing from us."

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*Extracts of a letter from Mr. Chamberlain to the Society in England, dated April 1, 1808.*

"Nearly four years have elapsed since divine providence brought me hither. I desire to bless God for thus ordering my lot; and if one so much, and so deservedly chastized, should, through matchless mercy, reach the paradise above, I believe I shall forever feel grateful for this dispensation. I need not repeat to you the disjournagements I have endured, and the despondencies I have felt: it is sufficient that having obtained help of God, I continue to this day, testifying to all, salvation by the blood of Christ. Of that small portion of success,

which it hath pleased God to give to his work in this place, you have been informed. I shall therefore only touch on the present state of things, The station is well situated. The country round it is very populous; and its vicinity to several of the holy places of the Hindoos renders its peculiarly favourable for the publication of the truth. Since the beginning of this year, the gospel has been preached to many thousands of people; some of whom may have carried the news to very distant places. Upwards of a hundred copies of the scriptures have been distributed. May the seed sown spring up in an abundant harvest!

The people hear with attention, and some with apparent approbation, and even gladness: but there are few in whom the word appears to have taken root. We may be only preparing the way for more successful labourers."

A poor soldier (says Mr. Chamberlain) was lately brought hither by some natives, whom I found to be a deserter from his Majesty's 22nd Regiment, quartered at Berhampore. He appeared in great distress, and said he would return, which I earnestly entreated him to do. He had neither hat or shoes. I furnished him with these articles, and something to eat; and thinking it prudent to secure him, sent notice to the company's officer, requesting him to send him with all speed to Berhampore. Poor fellow, he was exceedingly agitated. I exhorted him to repentance; may God give him this in truth."

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*EXTRACTS from the Journal of a Missionary, from October 1807, to January 1808; published*

by the Society for Missions to Africa and the East.

October 20th. I asked Fantimani, if there was no place to be bought here on which we could establish our settlement. He answered as follows, "The chiefs of this country sell no land; but, when a white person wishes to live here, he may choose a place, in such a situation as pleases him best. He then appoints a day, on which he invites the chiefs from all the adjacent towns and villages, to repair to the plot of ground which he has chosen. When the chiefs come together, the white must kill an ox, and divide it amongst them: together with this he must give each of the chiefs a certain portion of gunpowder, tobacco, and rum. These expenses together may amount to about 90 dollars; and the inhabitants call this a *Dantika*. When the white has paid this, the chiefs give him possession of the ground; to live there as long as he pleases, and to do with the place what he will. If, after awhile, he chooses to leave, he may then sell the place which he has built on the ground, but not the [ground] itself.

October 31st. To-day I visited Mougé Packe, who has the supreme authority. Fantimani was my interpreter. I said to Mougé Packe, that I, and perhaps three other persons, would come into his country, and wished to live there; not to trade in slaves, but in such articles as we might please, and which would contribute, by their proceeds, to supply us with necessaries. A principal object with us, likewise, was the attainment of the Susoo language, that we might be able, in time, to instruct the children in the European manner. He shewed his satisfaction, and said, we might live uninterrupted in his

country—It appears ridiculous to some, and to others very strange and almost inconceivable, that we should learn the Susoo, and instruct the people after the English manner: but some of them acknowledge that it would be of advantage to have their children instructed, and manifest joy at our arrival.

The female sex here are not brought up to a variety of occupations. In a hundred of them we scarcely find one who can sew: this they leave to the male sex. Fantimani said lately, he wished that we would bring women with us too, who could not but be very useful to their own sex as examples. I said, I was entirely of the same opinion; but we men must first be convinced that we can live in this country in safety, and then it may be advisable to bring European women."

Nov. 14th. Today Fantimani made an offering. I was astonished at the superstition which he manifested. In this offering he took two goats' horns, and laid them in a tin dish, went down on his knees before them, laid his hands on the goats' horns, and spake with himself. I was gone out a little before, and came home during the ceremony. I asked him what he was about. He replied, "I pray to God, and make an offering for one of my people, who lies sick some miles from hence."

In our Summary Account of the State of the Missions supported by the Missionary Society, given in the number for August, our readers were informed that Messrs. Cran and Desgranges were stationed at *Vizagapatam*, where they had made themselves acquainted with the Teluga language, in which they preached to the surrounding natives, and into

which they had begun to translate the Scriptures. The last arrivals from India have brought the intelligence of the death of the first mentioned of these missionaries, Mr. Cran, in consequence of a bilious fever with which he was attacked in November last. He died on the 8th of January. He had preached to the natives, in the Telinga language, but a few days before his death. Two other missionaries, Messrs. Gordon and Lee, who sailed for India in May last, have probably joined Mr. Desgranges, at Vizigapatam, by this time. Mr. Desgranges, it is said, derives much aid in the work of translating the Scriptures into the Telinga language, from a converted Brahmin of the name of Ananderayer, who joined himself to the mission in May 1808. In January last, Mr. Desgranges writes, that, "The Gospels of St. Matthew and St. Luke are complete in manuscript, and have gone through the first correction. The Gospels of St. Mark and St. John are begun. I have now four Brahmins engaged in this service. Ananderayer takes the lead in assisting me: the others are transcribers. This work has been impeded lately by the absence of Ananderayer, who has been on a missionary tour for three months, during which he preached the Gospel to great numbers, who heard him gladly. His wife was baptized three months ago. She is under the daily tuition of Mrs. Desgranges, and, I am happy to say, increases in divine knowledge; and her conversation is such as becometh the Gospel. In short, she is an ornament to her profession. There are several other natives under a course of religious instruction. The young people in the schools have advanced much in religious knowledge."

*Society in Scotland for Propagating Christian Knowledge.*

The royal patent incorporating this society is dated the 25th of May, O. S., corresponding with the 6th of June, N. S. 1709. On the 6th of last June, when the first century of its existence was completed, the society met at Edinburgh, when a discourse was delivered before them by the Rev. Sir H. Moncrieff Wellwood, Bart. from Col. iii, 2, in which missions for extending the knowledge of christianity were vindicated with great ability. The sermon, we understand, will be published. The beneficial effects of the society's exertions in promoting civilization, as well as the general interests of morality and religion, in different parts of the country, and particularly in the Highlands and Islands, during a hundred years in which it has been established, have long been felt and acknowledged; and we trust that they will proceed with continued and increasing usefulness, in the same honourable career in which they have hitherto distinguished themselves.

*African and Asiatic Society.*

On Monday, July 17, 1809, the Governors and Friends of this Institution dined together at Free Mason's Tavern. The company was highly respectable, and more numerous than on any former occasion. After dinner, a number of the Africans and Asiatics, objects of this Charity, who had dined in a separate apartment, were introduced to the company, when two of them, in the name of the rest, expressed their gratitude to Mr. Wilberforce, and the Governors of the Society. They very feelingly stated the good which themselves and others had derived from the exertions of the Society, in a

temporal and spiritual view. Their appearance and unvarnished expressions of thankfulness, seemed to afford great satisfaction to all present. Mr. Burt, the Chairman, the Rev. Drs. Young and Duncan, Mr. Macaulay, the Rev. Messrs. Gurney, Wilcox, Jermut, Greig, &c. severally addressed the company, on the Nature, Necessity, Objects, and Operations of the Society. The Meeting was highly gratifying to all present; and a very handsome sum was collected, in subscriptions and donations, before the gentlemen left the room.

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#### PUBLIC MEETINGS.

On Tuesday, July 25th, 1809, a small meeting-house was opened at Swanbourn, in the County of Bucks, belonging to the particular Baptist Denomination—Mr. Seymour of Tring preached in the morning from *Isaiah* xlvi, 17, 18; in the afternoon Mr. Gardner of Potter's Bury, from *Psalms* cxviii, 25; and in the evening Mr. Howlett of Long Crindon from *Luke* xv, 5. Messrs. Reynolds, Howlett, and Williams began by Prayer in the different Services of the Day.

A neat and commodious meeting house was opened in the baptist denomination in Shouldam Street, Paddington, near London, on Tuesday the 29th August; on which occasion three sermons were delivered to very crowded congregations. Mr. Martin preached in the morning from *Matt.* xviii, 20; Mr. Keeble in the afternoon, from *Coloss.* i, 10; Mr. Upton in the evening from *1 Pet.* ii, 5. Messrs. Bradley, Shenstone, and Iwimey engaged in prayer.

The Church for whose use this house is erected, has been recently formed, and Mr. Thomas Oughton (formerly a member of Mr. Upton's) has been ordained as their pastor. It now consists of about 36 members, and it is ardently to be wished from the very populous neighbourhood in which they assemble for worship, that this *little one may become a thousand*, and be eminently a city set on a hill, which cannot be hid.

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On Tuesday, the 12th of September, 1809, the Rev. William Lloyd was ordained pastor of the church, in Southgate, in the county of Middlesex. The Rev. William Whitefoot of Enfield began with reading the scriptures and prayer; Rev. W. F. Platt of Holywell-mount Chapel, London, gave the introductory discourse, and asked the questions; Rev. I. E. Jones, of Silver Street, London, offered the ordination prayer; Rev. Joseph Kerby of Lewes delivered the charge from *Col.* i, 7; The Rev. Moses Fisher, pastor of the baptist church at Lewes, preached to the people from *1 Thess.* v, 12, 13; and the Rev. Mr. Williams of Bradford concluded the service in prayer. Messrs Bishop and Quigley gave out the hymns.

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A Quarterly Meeting was held at Pen'yloed in, Cardiganshire, October 4th, where Simon James and Rowland Williams prayed, Nathaniel Miles, John Davies, and Samuel Breeze preached from *Luke* vii, 4, *Gal.* iii, 13, and *1 Cor.* i, 18. William Richard and Rowland Williams preached the preceding evening from *Jer.* vi, 16, and *Col.* iii, 4.

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*Foes who once were Friends.*

When rival nations, great in arms,  
 Great in power, in glory great,  
 Fill the world with war's alarms,  
 And breathe a temporary hate,  
 The hostile storms but rage awhile,  
 And the tried contest ends;  
 But Ah! how hard to reconcile  
 The foes who once were friends.

Each hasty word, each look unkind,  
 Each distant hint that seems to mean  
 A something lurking in the mind,  
 Which hardly bears to lurk unseen;  
 Each shadow of a shade offends  
 The embitter'd foes who once were friends.

That Power alone, who form'd the soul,  
 And bade the springs of passions play,  
 Can all their jarring strings controul,  
 And make them yield to concord's sway;  
 'Tis he alone whose breath of love,  
 Did o'er the world of waters move,  
 Whose touch the mountains bends,  
 Whose word from darkness call'd forth light,—  
 'Tis he alone can reunite  
 The foes who once were friends.

*Brighton, Sept. 18, 1809.*

*T. H. O. M. P.*

*The Ascension.*

See the mighty God ascending!  
 See him now triumphant rise!  
 Lo! the heavenly Hosts attending,  
 Shout him through the azure skies!  
 'Tis the Saviour,  
 Saints lift up your downcast eyes.

Lo! the shining ranks adoring,  
 On their harps with rapture play;  
 To the gates of Glory soaring  
 Hark! methinks I hear them say,  
 With sweet transport,  
 As they mount the starry way.

'Bless'd Redeemer! we adore thee,  
 'On accept the grateful strain:  
 'All dominion, power and glory,  
 'Be to him who once was slain.  
 'Mighty Saviour,  
 'Everlasting be thy reign!

‘Now no more the cross shall bear thee,  
 ‘Nor be cover’d with thy gore;  
 ‘Now no more the nails shall tear thee;  
 ‘Thy redeeming work is o’er.  
 ‘Hallelujah,  
 ‘Thou shalt suffer now no more.

‘Lord we’ll roam the wide Creation,  
 ‘Sound it loud where mortals dwell;  
 ‘Tell to every land and nation,  
 ‘Thou’st vanquish’d Death and Hell.  
 ‘Sister Spirits,  
 ‘Tell the news, to Sinners tell.

FAC.

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List of Lectures, &c. in and near London for November.

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| 1. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Wall's.   | Nation at Mr. Water's.  |
| 2. <i>Thurs. ev.</i> Fetter Lane, Dr. Collyer, Sanctification.  | 16. <i>Th. ev.</i> Fetter Lane, Mr. Austin, <i>The Church the Lord's portion.</i>   |
| 5. <i>Lord's day M.</i> Artillery St. Mr. Fevey.  | 17. <i>Frid. ev.</i> Sermon to Young Persons at the Pavement, Mr. Greig, <i>The Prodigal Son.</i>                                   |
| <i>Ev.</i> Broad St. Mr. Collison. Union St. . . . Shakespear's Walk, Mr. Vessie. Prescott St. Mr. Rac.   | 19. <i>Lord's day ev.</i> Broad St. Mr. Townsend. Union St. Mr. Hutchings. Shakespear's Walk, Mr. Beck. Prescott St. Mr. Ty Thomas. |
| 6. <i>Mond. ev.</i> Missionary Prayer Meeting, at Mr. Gore's Barbican.  | 21. <i>Tu. M.</i> Broad St. Mr. Ford, <i>God's Complacency in the Prosperity of his servants.</i>                                   |
| 7. <i>Tu. M.</i> Broad St. Mr. Ford, <i>Growing up into Christ.</i>   | <i>Ev.</i> Crown Ct. Mr. Waugh, <i>Invitations to the Gospel Feast.</i>   |
| <i>Ev.</i> Crown Ct. Mr. Greig, <i>Nature, Means, and Evidences of Soul Prosperity.</i>   | 22. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Knight's.  |
| 8. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Townsend's.   | 23. <i>Thurs. M.</i> Monthly meeting (Bapt.) at Mr. Tim. Thomas', Mr. Eutton, <i>The Letter to the Church of Philadelphia.</i>      |
| 9. <i>Thurs. M.</i> Monthly exercise (Ind.) at Mr. Clayton's, Mr. Humphrys, <i>The duty and importance of Family worship, and the best mode of conducting it.</i> | <i>Ev.</i> Fetter Lane, Mr. Collison, <i>Christian decision of Character.</i>   |
| <i>Ev.</i> Fetter Lane, Mr. Nicol, <i>The mutual resemblance of Christians an Evidence of Christianity.</i>   | 26. <i>Lord's day ev.</i> Broad St. Dr. Rippon. Union St. Mr. Dore. Shakespear's Walk, Mr. G. Clayton. Prescott St. Mr. J. Hyatt.   |
| 12. <i>Lord's day Ev.</i> Broad St. Mr. Stephens. Union St. Mr. J. Clayton. Shakespear's Walk, Mr. Bill. Prescott St. Mr. J. Thomas.                              | 28. <i>Tu. M.</i> Broad St. Mr. Humphrys, <i>The Sin of unbelief.</i>   |
| 14. <i>Tu. M.</i> Broad St. Mr. Humphrys, <i>What are those things which prevent our profiting by the word preached.</i>  | <i>Ev.</i> Crown Ct. Mr. Upton, <i>the Solemn decision.</i>   |
| <i>Ev.</i> Crown Ct. Mr. Austin, <i>David's victory over Goliath,</i>   | 29. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Goode's.   |
| 15. <i>Wed. ev.</i> Prayer Meeting for the  | 30. <i>thur. ev.</i> Fetter Lane, Mr. Townsend, <i>the wedge of Gold and the Babylonish Garment.</i>                                |

THE  
BAPTIST MAGAZINE.

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DECEMBER, 1809.

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“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

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*Sketches of Baptist History.*

SECTION VIII. BAPTISM AT THE REFORMATION.

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THE State of Baptism and the Character of those who practised it, can never be ascertained by a superficial view of pictures drawn by their executioners, who “shewed them about in cages as wild beasts are shown, and caused their flesh to be torn off with red hot pincers;” nor by searching the pages of writers, however celebrated, who delight to describe them as “a dangerous set of men, justly proscribed in one state, banished from another, burnt in a third, drowned in a fourth, and allowed to live in any only as a favour.”

It is proper to observe that all those who have been accused of re-baptizing, have strenuously decried a repetition of baptism; and when any one calls them Anabaptists, they always understand it as the language of ignorance or malice. If they appear to others in some cases to re-baptize, they found their proceeding on some essential part of the ordinance having been before omitted. They do not reckon sprinkling to be baptism, nor dipping a rational being without his consent. They hold as first principles on this subject, that dipping in water and a personal profession of faith and repentance are essential to christian baptism, and such a baptism they never repeat.

If it be considered that among those called anabaptists there were found natives of all ages and all countries, with education and without it, rude and refined, living in different habits and cus-

toms, subjects of different governments, here protected, and there plundered and driven to madness, \* having for ages no local legal settlement, entertaining different notions of government, learning, and religion itself, divided in opinion about every speculation of theology, as all others denominations are, of different languages, and without any common standard of belief, agreeing in nothing except three or four articles necessarily connected with adult baptism;”—it will be evident that a historian, who would not mislead his readers, must possess considerable power of discrimination, united with unwearied diligence of research and unimpeachable integrity. The history of such a body of people requires to be divided and subdivided, and things in which they differ, and others wherein they agree, should be properly distinguished.

For want of proper attention to such particulars, and the necessary acquaintance with general history, some, who were in other respects men of learning and merit, have been misled themselves, and contributed not a little to mislead others. It has been proved beyond contradiction, from state papers, public confessions of faith, and other authentic documents, that the two Spanhel, Heidegger, Hoffman, and others have given a fabulous account of the history of the Dutch Baptists; the younger Spanheim taxing them with holding thirteen heresies, of all which not a single society among them believed one word: yet later historians quote these writers as devoutly as if all they had affirmed were undisputed and allowed to be true.

As the opponents of believer's baptism frequently refer to some transactions at Munster, it may be proper to give our readers a short glance at that part of the subject. “In the year 1525, a prodigious multitude of seditious fanatics arose, like a whirlwind, all of a sudden, in different parts of *Germany*, took arms, united their forces, waged war against the laws, the magistrates, and the empire in general, laid waste the country with fire and sword, and exhibited daily the most horrid spectacles of unrelenting barbarity. The greatest part of this furious and formidable mob was composed of peasants and vassals, who groaned under heavy burthens, and declared they were no longer able to bear the despotic severity of their chiefs; and hence this sedition was called the *Rustic War*, or the war of the peasants. † But it is also certain, that this motley crowd was intermixed with numbers, who joined in this sedition from different mo-

\* It has been asserted that abroad they had destroyed 150,000 persons of this persuasion. *Heresiography* by E. P. p. 131.

† The Author of the *Danish Chronicle* (published by Ludewig, in the 9th vol. of his *Relig. Af Storun*, p. 59.) calls these insurrections a *common evil*. This is not surprising to such as consider that in most places, the condition of the peasants was intolerably grievous before the Reformation, the tyranny and cruelty of the nobility before that happy period, being excessive and insupportable.

tives, some impelled by the suggestions of enthusiasm, and others by the profligate and odious view of rapine and plunder, of mending fortunes ruined by extravagant and dissolute living." \*

Literature was then a rare acquisition; and it appears that a considerable body of this people, who were contending for civil liberty, applied to John Munzer or Munster, a baptist teacher, respectable for learning and of unblemished character, who perceiving the justice of their claims, drew up several declarations and manifestos for them, and assisted them with his advice in several negotiations with their oppressors; he thus came to be considered a sort of leader among them, and finally lost his life on account of the part he took in their favour. The celebrated Voltaire, who thought, as the Anabaptists "made no figure in the World, it was not worth while to inquire" into their modern history, was so struck with what his good sense obliged him to see, that he passed unsuspected encomiums on those who were supposed the very worst of them. "It must be acknowledged," says he, "that the demands made by the Anabaptists and delivered in writing, were extremely just. The manifesto published by these savages in the name of the men who till the earth might have been signed by *Lurcurgus*." †

Any man of plain sense can judge of the propriety of identifying the History of the people branded as Anabaptists, with an account of the confusions and calamities connected with the *Rustic War*! Yet it is not unusual for writers who deem it worth while to honour the people they call Anabaptists with a few pages in history, to begin with a distorted account of the Munster affair and the Dutch Baptists, and conclude with a compliment to the modern Baptists for having seen into the errors of their Ancestors, and behaved with propriety for several years last past like a very good sort of people.

Through all this confusion a few plain facts will afford a rational clue, by which we shall arrive at the true state of the case. Mosheim assures us that the Waldenses, the Wickliffites, the Hussites, the Baptists, and many more, before the dawn of the Reformation held the same principle, and in doctrine and discipline were remarkable for the same peculiarities. ‡ These peculiarities may be comprehended under five particulars.

1. A Baptist will not baptize his infant child, he is therefore left free to dispose of himself as he thinks right. This implies liberty to examine religion, to reason about it, to reject or to embrace it, in any form a man judges most proper. There is therefore an inseparable union between adult baptism and civil liberty, and in this great principle all Baptists every where agree. The old Donatists used to say, "Whut business hath the Emperor with our reli-

\* Mosheim vol. 4, p 64.

† General History. vol. 4. chap. 110; Additions, vol. 23.

‡ Mosheim, vol. 4, cent. 16, sect. 3, part 2.

gion? What have bishops to do at court?" If Baptists are ever found in despotic governments, they are seen struggling for liberty, and the end of the struggle is burning, banishment, or freedom; for they cannot live in tyrannical states, free countries are the only places to seek for them; their whole public religion being impracticable without freedom.

2. The Baptists are compelled by the very constitution of their churches to simplify the gospel, to strip it of false ornaments, and to render it intelligible to youth and poor plain men and women, and thus proving it the most easy, the most evident, the most artless, and therefore the only popular and practicable religion in the world. In doing this, they have had occasion to remove a great deal of rubbish brought into the church by men who studied heathen literature, and busied themselves with foolish questions and endless genealogies to no profit; they have therefore been accused as the enemies of learning in general. But they dislike learning only when it attempts to subvert religion, in other respects their history proves that they hold all branches of science in just and proper estimation.

3. By requiring every individual to judge for himself, as a qualification for communion with them, they reduce a priest to a mere tutor, and so effectually subvert all clerical authority. Various as they are, they all unite here. In some congregations the people ordain their ministers; in others the people elect, and neighbouring ministers ordain by laying on hands and prayer. Some support their teachers by a free and plentiful subscription, others are too poor to do so, and their teachers support themselves by agriculture or trade; but all acknowledge the minister only as a teacher, and allow him no authority over any man's conscience, either alone or in connexion with other ministers.

4. The Baptism of a believer, embracing christianity because he hath examined and approved of it, is the first step of the Baptist churches; men thus *fully satisfied in their own minds* cannot be supposed to be indifferent respecting the diffusion of sentiments involving, as they believe, the best interests of mankind. Some times, places, and circumstances in which they have existed, required extraordinary efforts, and have called forth all their energies in defending and propogating the doctrines they believed. On this account they have been taxed with enthusiasm; but this charge cannot be made good against them as *Baptists*, for baptism proceeds on a cool, rational, deliberate exercise of thought, and is regulated by an express command of Scripture, the authenticity of which all christians allow.

5. That the Christian church ought to consist of only wise and virtuous persons, is the great principle on which the whole œconomy of the baptists is founded. Their societies therefore are inaccessible to numbers who are eager to profess to believe, for themselves

and for their children, but whose lives give reason to doubt their sincerity,

The fact is that if Mr. Locke's idea of a christian church had been proposed to the Baptists at the Reformation, it would have expressed their notion of it with the utmost precision. His words are these: "A church I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to him, and effectual to the salvation of their souls. I say, it is a free and voluntary society. No body is born a member of any church; otherwise the religion of parents would descend unto children, by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure he does his lands; than which nothing can be imagined more absurd. Thus therefore that matter stands. No man by nature is bound unto any particular church or sect, but every one joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable to God. The hope of salvation, as it was the only cause of his entrance into that communion, so it can be the only reason of his stay there. For if afterwards he discover any thing either erroneous in the doctrine, or incongruous in the worship of that society to which he has joined himself, why should it not be as free for him to go out as it was to enter? No member of a religious society can be tied with any other bonds but what proceed from the certain expectation of eternal life. A church then is a society of members voluntarily uniting to this end."

"Things never so indifferent in their own nature, when they are brought into the church and worship of God, are removed out of the magistrate's jurisdiction; because in that use they have no connection at all with civil affairs. The only business of the church is the salvation of souls: and it no ways concerns the commonwealth, or any member of it, that this, or the other ceremony be there made use of. Neither the use, nor the omission of any ceremonies, in those religious assemblies, does either advantage or prejudice the life, liberty, or estate of any man. For example: Let it be granted, that the washing of an infant with water is in itself an indifferent thing. Let it be granted also, that if the magistrate understand such washing to be profitable to the curing or preventing of any disease that children are subject unto, and esteem the matter weighty enough to be taken care of by a law, in that case he may order it to be done. But will any one therefore say, that the magistrate has the same right to ordain, by law, that all children shall be baptized by priests, in the sacred font, in order to the purification of their souls? The extreme difference of these two cases is visible to every one at first sight. Or let us apply the last case to the child of a Jew, and the thing will speak for itself.

For what hinders but a Christian magistrate may have subjects that are Jews? Now if we acknowledge that such an injury may not be done unto a Jew, as to compel him, against his own opinion, to practise in his religion a thing that is in its nature indifferent; how can we maintain that any thing of this kind may be done to a Christian?" The leading idea in this description is indeed the maxim from which Mosheim truly says all the peculiarities of the Baptists proceed.

Z.

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*On the transient continuance of Religious Impressions.*

A person was lately asked whether he could assign any clear and satisfactory reason, why those pleasing impressions of heavenly things which believers sometimes feel, are not more permanent on the mind? to which the following answers were given. They cannot in the nature of things be permanent, nor long detained.

First, because they would so occupy the mind as to leave no room, nor leisure for any thing else; for the mind cannot confine itself or think intently on any more than one subject at the same time, and religion has more than one object to contemplate, and more than one duty to perform, and these, like the silent and incessant revolutions of night and day, return with those returning hours: let the mind or attention be taken from the very subject which gave it such exquisite delight, and occupy itself with another, the impression will gradually expire from the feelings, though its more solid advantage may remain.

Secondly. The continual and pleasing irritation of the affections would in the present state unnerve the whole man. I will not insist on it, nor adduce it as evidence, that considerable critics have supposed such a condition as this to have been Paul's thorn in the flesh after his heavenly rapture, when he could not bear the least interruption, much less, patiently resist satanic assaults. Every thing should be kept in its place. A man, to engage in any piece of business well, must enter into it with all his heart, and to complete it well, with all his might: but if he bring a mind into any business so pre-occupied with superior things, and use every exertion to retain those feelings in their present state, he will do his business like a child, or an ignoramus, committing blunders and doing mischief, but *He who knoweth our frame*, hath given us the wisest instructions in these things; to be diligent in business is as beautiful in its place, as to be fervent in spirit.

Thirdly. Besides, we are so situated, and our minds so constituted in the present world, that every object which once gains the attention, though it be but for a little while, as it makes a corre-



spondent impression on the retina of the eye, if visible, so its image or type is impressed on the imagination: thus every new impression either obscures, or supersedes the antecedent one, so that it becomes naturally impossible for the mind to accommodate all these visitors, without committing multitudes of them, or at least their names, to the silent charge of the memory. Thus the impressions of divine truths realized in singing a hymn in public worship, are presently superseded by the impressions of social prayer, and those succeeded by a sermon, very different from the impressions of either the hymn or the prayer, though not less necessary, nor less useful.

Fourthly. It does not appear to have ever been the design of God, that those very impressions or sensations should continually remain on the mind, but only be the attendants on some very important instructions in divine truth, to give those truths additional consequence in the mind: for it is comparatively of very little importance how much we may enjoy any religious exercise, if its fruit do not ripen, remember the stony ground hearers and their fate. Rather, we should take our thoughts from the present sensations excited by the contemplation of divine things, to the good to be permanently retained; thus the enjoyment of heavenly things and the subsequent benefit of divine instruction to the soul, may be likened to the high relish of wholesome and most agreeable food and its subsequent benefit to the body, in repairing the constant waste of animal vitality and invigorating the system for new exertions, and ultimately promoting and substantiating the health of the system: but the transient relish with which it was received, is as nothing compared with its substantial benefit.

Fifthly. To supply this apparent defect in the mental constitution, God has given us another faculty, (I use popular language) viz, the memory, which can recal past impressions to view, and analyze them more carefully, as probably the Apostles did their visions in the Mount of Transfiguration. This is a work of vast importance in the œconomy of christian experience; it is here that we detect our mistakes, and perceive that what we have taken for granted in haste, expires before the piercing eye of sober reflection, and re-examination. It is here we learn that our passions are but too often not under the supreme controul of our understanding. It is here that with tears of humiliation we repeat the lines of the incomparable Watt's, "Let the false raptures of the mind, be lost and vanish in the wind." Although this is the least pleasing part of the christian exercise, it is without doubt the most necessary and profitable.

The subject affords the following remarks. Doubtless, the depravity of the mind is a *moral reason* why religious impressions fade away so soon as they do, for as in a state of former rebellion we did not like to retain God in our knowledge; so even now, there is that

within us which is continually opposing the dominion of the truth in our minds. So far as the transient abode of divine impressions can be traced to this source, it is criminal, and calls for deep humiliation and vigorous endeavours after greater holiness.

We may perceive the great importance of imploring divine assistance daily, that he whose gracious office it is to take of the things that are Christ's and shew them unto us, may help our infirmities, and magnify his might in our weakness.

It likewise shews us with what care we should nourish and cherish heavenly impressions, since, do the most we can, they will not abide long, but as they may be considered like the visions of God, the glimpses of eternal Glory, we should not let them die through our neglect, but strive to fan the flame, and after that ceases, breathe on the last expiring embers, and part with them as friends to meet again in a better world.

BEAU-DESERT.

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Remarks on Genesis ix, 3.

*Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.*

Infidelity would insinuate, that all necessary truth, and every part of duty, are so self-evident to the faculties of the human mind that a revelation from heaven was not wanted, either to instruct us in their nature or enforce them upon us.—We ask them, “*What authority have you for killing beasts, and converting their flesh into food?*” If it be replied, “*The brutes are of a lower rank in creation, and designed for our use,*”—be it so.—“*But though they are in a state of subjection and servitude, still what right have you to put them to death? you did not send them into the world; and what authority have you to take away a life you did not give?*” If it be said, *unless the beasts are slain, the world will be overstocked with animals*, perhaps the fact might be controverted; but let it be admitted, the utmost it proves is, that when the necessity becomes indispensable, it may be expedient to destroy some to prevent a burden. It does not warrant the daily practice of eating them; not observing, that the same argument a little extended, would equally justify the promoting the slaughter of mankind lest the world should be overstocked with men.—If it be urged again, *The human teeth and stomach intimate that man is a carnivorous animal.—The brutes will die in a lingering and more painful manner, if they are spared from a violent death.—And, beside their flesh is so agreeable to our palates, and nourishing to our bodies, that it is reasonable to think they were created for our sustenance.* Observe, without farther light, these presumptions are not better reasons, than a *Cannibal*

might adduce for feasting on his captives. He might say, "If I do not kill that man, he will at last die—perhaps a lingering and painful death, whereas I kill him in a moment—Beside human flesh is so much sweeter and more nourishing than other kinds of meat, that it must be lawful to eat it." If to all this it be added, *The brutes have no rational soul, and are not accountable to God for their actions, and therefore death can be no loss to them—It is granted.* But how came we by this knowledge? could it be discerned by the light of nature alone? No; it cannot. Then a revelation was necessary to distinguish between the rational and brute creation. And it is solely from the acknowledgement of this revelation being made, that we have any sufficient authority for putting the cattle to death for the purpose of food—*Every moving thing that liveth shall be meat for you, even as the green herb.*

These words are the first permission of this nature given in the sacred writings. The primitive command was to eat the green herb, and the fruit of trees; and though it appears, Abel was a keeper of sheep, and beasts were sacrificed by him and by Noah himself, yet it does not appear that they fed on them. Possibly the ground, at that time, brought forth so rich an abundance, and of so nutritious a quality, that flesh was needless. But the deluge had mixed up the earth to such a degree, when this permission was given, that its primeval beauty and productions were lost; in consideration of which, the great disposer of nature, benevolently ordained, that the flesh of other animals should make a part of our sustenance; and this is therefore enumerated among many other favours given to Noah and his posterity, *Even as the green herb have I now given you all things.*"

But let us remember, this permission does not give licence to an unnecessary or cruel destruction of inferior creatures. There is an evident restriction in these words, *even as the green herb.* Life may be innocently taken away, yet it is to be done just as far as for real use, and no farther. Animals are not to be slaughtered wantonly, nor their blood shed, unless to answer some valuable purpose. And when life is destroyed, let the stroke be as easy as possible. To protract the pains of death, or to let an animal linger in misery that its flesh may be more delicate, however consistent with the refinements of luxury, are contrary to the feelings of humanity, and is a wicked abuse of this wise permission. May we not venture a step farther, and say, that *hunting* a timorous and helpless creature, till it is exhausted, torn to pieces, and dies in agony, merely for the sport of the exercise, is offensive in the sight of nature's God. It feeds the natural ferocity of some men, and from this delight in tormenting the brute creation, the transition is easy to commencing cruel tyrants and oppressors of mankind, and violent persecutors of good people.

While we receive the creatures of God with thankfulness, we are called upon to receive them with humility. Those creatures, which never offended their creator, are subjected to death on our account, and daily slaughtered for the temporary support of our lives; at the time it is an evidence of the abundant mercy of our God, it is a proof of the malignant effects of our sinning against him, and naturally leads us to reflect on this as the ruinous cause. And let the Christian learn by *analogy* the reasonableness of the doctrine of redemption by Jesus Christ in the substitution of one life for another. If the Jewish Passover was typical of *Christ our passover sacrificed for us*, why may not the permission of a more common and ordinary slaughter of the beasts, remind us of the death of our great Mediator? on whose flesh we are called to feed, as a slain animal, for our nourishment, by which alone we are told spiritual life can dwell and be preserved in us to eternal life in another world.

Bristol.

BY J. MENHE.

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*On the Duty of Prayer.*

ibid.

It is observed by the Apostle Peter, *That unto us are given exceeding great and precious Promises.* Among this multiplicity of comprehensive and valuable promises, there is one recorded in Matthew vii, 7, which is particularly worthy of every christian's attention. The language in which it is expressed is concise, but full of meaning. *Ask, and it shall be given you.* We may judge of the Speaker, by the import of the words. He speaks as one having authority, and in whose mouth was the law of kindness. He was full of Grace; and the sentence under consideration is no insignificant display of it. While it bespeaks its Divine Author, it is full of consolation and encouragement to his disciples. They are all of them sensible of their indigence and poverty, but the world is his; and the fulness thereof; and for their comfort he hath commissioned them to come to the throne of grace, with the fullest assurance of receiving a suitable supply. But what did our Lord mean, when he said; *Ask, and it shall be given you?* Does this promise give the proud, covetous, and sensual any ground to expect that their ambitious, avaritious, and base desires will be gratified, merely because they solicit their gratification? No, our reason is shocked at the absurdity of such an interpretation, and it is repugnant to the uniform tenor of scripture. If such requests are granted, it will be in the same manner as the ardent passion of the Israelites after flesh. (see Exodus xvi, 12) If we would obtain what we request our heavenly Father to give, there are two things to which we must always attend.

L. That the matter of our prayer be what the word of God warrants us to expect, and

II. That we ask for it in the way which he has prescribed.

I. The subject matter of our prayer must be grounded on the authority of the scripture, in order to meet with acceptance in heaven. In the gospel by Mark x, 35, we read of James and John the sons of Zebedee, coming to our Lord, and saying to him, *Master we would that thou shouldst do for us whatsoever we desire thee.* Perhaps some may think the gracious promise of our Lord, under consideration, to be a sufficient sanction to such a request; but the answer he returned, implies the contrary. He understands their motives, and tells them at once, that they knew not what they asked. They were actuated by ambition, the object they aspired at, would not have been desired, if their hearts had been right.

When Solomon was exalted to the regal authority over Israel, his mother Bathsheba came to him, to request a small grant for Adonijah. The king assured her that he would not say nay to her petition. *Now*, this engagement seems to be grounded upon the supposition, that what she desired was legal, and conducive to the welfare of the parties concerned in it. For when he knew the errand on which she came, he not only refused to accede to it, but also denounced the death of the author of it. (see 1 King ii, 19—25) It likewise shews the wisdom of the Supreme Being, to withhold those things from his creatures (however passionately desired) that would be injurious or prejudicial to them. Wherefore, as the scripture alone is able to show us what will eventually be good for us, let us see that our petitions be formed according to its dictates.

Let us take heed that what we request is promised—that it does not militate against any of God's commands,—and that it tends to promote our holiness, and conformity to his will. The agreement, or disagreement between these rules, and various petitions that are offered to the God of all Grace should constitute one part of the daily employ of those who would practically observe that excellent maxim, *Pray without ceasing.* It is natural here to think of that incomparable form of prayer left us by our Lord. How admirably does every part of it coincide with the whole of Revelation! How inseparably is the Glory of Deity, and the purity and felicity of mankind connected with its solicitations! We may consider this as a model given us for imitation, our Divine teacher having told us to pray after a similar manner, (see Luke xi, 1, 2.) A great deal more might be said upon this important subject, but I hope these brief hints will stir up the minds of praying persons to think more largely upon it.

II. Another thing which we must regard if we would have our prayers answered, is the manner of presenting them: The Apostle James saith, *Ye often ask, and receive not.* And what is the cause? It follows, *because ye ask amiss.* They who attend as supplicants on earthly Monarchs are expected to observe some decorum and

order. And if it is necessary before the Princes of this world, it is much more so before the King of kings and Lord of lords. Now I apprehend that the principal attendants on successful prayer are the following, Humility, Dependance on the Lord Jesus Christ, Faith, Importunity, and Perseverance. 1. Humility, meekness, lowliness. It is said, *God beholdeth the proud afar off. He disdaineth their haughty proceedings, but delighteth in the humble. Although he is the high and lofty one that inhabiteth eternity, yet to that man will he have respect, who is of a contrite spirit and trembleth at his word.*

How reasonable that criminals, who have so madly revolted from their Sovereign, should be abased when they come to him for those mercies they have forfeited! And the assured clemency of our compassionate Judge in imparting these favours should humble us in the dust. Again, in order that we may be humble, it will be well for us, when we address the Almighty, to reflect a few moments on the grandeur, majesty, and sublimity of his Character. Let this be accompanied with serious reflections upon ourselves. Contrast powerfully impresses the mind, therefore it will be profitable to think of the vast disproportion there is between God and ourselves.

2. Our requests, in order to meet the approbation of the Father of Mercies, who is also a just God, must be offered in full reliance on our glorious Mediator. However proper the subject matter of our prayer,—however earnest our intreaties,—however pure in intention,—however modest our language may be,—if not offered in dependance on our great Intercessor, it will be unacceptable, and rejected. Our sinfulness, and the inflexibility of God's holy law, would have been an everlasting barrier to all communion with him had not the Lord Jesus Christ appeared as our surety, and in his human nature broken down the separating wall. If we had continued in our primeval state, we should not have needed a Mediator, but since we are become sinners, woe be unto us if we approach that Being who is a consuming fire, in any other method save that of his own appointment; even in that new and living way, that *only name given under heaven amongst men, by which we can be saved.* Kind Intercessor! he appeareth in the presence of God for us, even for us! He waits to receive the requests of humble supplicants. And shall we arrogantly slight him, by addressing the Eternal without any regard to him? "Oh compassionate Redeemer! make us sensible of our need, of a great High Priest, like unto Thyself; and may the breathings of our minds ever arise acceptable through thy merits." Believer, are you prone to forget the Mediatorial office of the Lord Jesus Christ, when you approach the mercy seat? Call former days to remembrance, when that loud of guilt which galled your conscience, extorted the momentous enquiry, *Wherewith shall I come before the Lord, or bow myself before the most High God?* You looked on every side for relief, but none could you

And, until you fled to that refuge the Gospel reveals. And have you done any thing to make you more worthy than you were then? Does not conscience own with shame that the actions of every day manifest, in an increasing degree, your need of Jesus Christ the Righteous, as the propitiation for your sins? 3. A third requisite for prevailing prayer is faith. If you peruse the history of our Lord, as narrated by the Evangelists, you will see a variety of instances in which the dreadful effects of unbelief, and the happy consequences of faith are strikingly apparent. When the disciples could not accomplish the beneficent cures on the bodies of men which they desired, they enquired of their Divine Teacher, the cause of their ill success. He assures them that the grand obstacle was their want of faith. He tells them *all things are possible to him that believeth*, and that if they had faith, though in a small degree, *even as a grain of mustard seed*, the mountains should remove at their word. In short, there is an absolute impossibility of our pleasing God without faith. Whence is it that we so often pray, and think no more about our prayer being answered? Do we not feel our need of what we pray for? Why then request it? is not this proceeding a criminal mockery of the Divine Being? If we do want the matter of our petition, why are we indifferent about receiving it? Why do we not wait in expectation? It must be attributed either to our unbelief, or our indifference; and the latter is in reality the offspring of the former. This is the pestilential source, whence our carelessness originates. If the Almighty has promised what we desire, and is able, and willing to bestow it; why should we not wait in the fullest assurance? Lastly, our application to the throne of Grace must be accompanied with importunity and perseverance. These are distinct things, but I class them together for the sake of brevity. The necessity of being earnest and importunate, our Lord forcibly represents in that beautiful parable of a man's going to his neighbour at midnight to borrow three loaves; *he from within answered, my children are in bed with me, and my doors are now shut, I therefore cannot arise and give.* Our Lord adds, *I say unto you, though he will not rise, and give him, because HE IS HIS FRIEND yet because of his IMPORTUNITY, he will arise, and give him as many as he wants.* If a person were to ask your assistance with an air of negligence and indolence, you would conclude that either he was not in earnest, or otherwise in no pressing want. If importunity is so becoming in the common affairs of men, it must be extremely unreasonable to seek favours of such vast magnitude as those we request at the Throne of Grace with indifference. You never saw the criminal plead for his life without discovering the greatest solicitude and anxiety; and can we plead for the salvation of our souls, without being importunate to obtain our request? How pathetic

was David, when he cried, *Let my Soul live and it shall praise Thee!* What powerful arguments he makes use of in the fifty first Psalm, when craving forgiveness! The conduct of our Lord towards the woman of Canaan, is an immortal testimony of his approbation of holy ardour, when in quest of those mercies which it is His prerogative to impart, and which, chiefly, have respect to our Salvation. It is long since the Lord determined that we should find him, *when we seek Him with the whole heart.* To importunity we must join perseverance. He who teaches his disciples to pray, teaches us this in the parable of the unjust judge, and the widow. (*Luke xviii, 1.*) He refused to avenge the widow on her adversary at first. But at length, he said, *although I fear not God nor regard man, yet because this widow continually troubleth me, I will avenge her.* And the Lord said, *hear what the unjust judge saith. And shall not God much more avenge his own elect, who cry unto him night and day?* The all wise Jehovah, may, for wise and kind reasons, defer answering our prayers for a season; but this however should not lead us to despond, but rather augment our zeal. If we wrestle like Jacob, we shall prevail like Israel.

Bristol.

THETA.

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### *The Christian Delineated.*

When a person is regenerated or born again, he is made experimentally acquainted with the awful depravity of his nature; as the Prophet Isaiah describes the state of Judah and Jerusalem, such he finds his own spiritual state, that *the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head there is no soundness in it, but wounds and bruises and putrifying sores.* And in the heart, which before perhaps he thought the best or holiest part, he finds now the worst of evils, as expressed by Christ, *For from within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride and foolishness.* When the poor convicted soul is meditating on this his fallen state, the thunders of Mount Sinai roll over his head, and his sins stare him in the face; he finds himself naked, helpless, and hopeless, exposed to the just anger of an offended God, and cries out in the bitterness of his soul, *what must I do?* how shall I escape the vengeance of the Almighty?

And does the Lord leave the soul in this forlorn situation, to languish out his day? No, blessed be his name, in his own appointed time, by the energy of his Holy Spirit, He applies the sin-pardoning, peace-speaking blood of Jesus, and heals those wounds, and reveals to him a righteousness wrought out by Christ, to clothe his naked soul, in which he is enabled to rejoice and hope for salvation.



What are the effects of grace and mercy communicated to such a soul? The drunkard becomes a sober man; the swearer ceases to blaspheme; the liar learns to speak truth; the adulterer forsakes his evil way; the covetous becomes liberal; the self-righteous casts away his fine-spun garment, and calls it filthy rags: the sabbath breaker finds the way to God's house, and *as the hart panteth after the water brook, so his soul panteth after God*, and his language is, *Come all ye that fear God, and I will tell you what he hath done for my soul*. He waits upon God by public and secret prayer, hears the doctrines and precepts of the Gospel with delight, and desires to keep the ordinances as *they were delivered* by Christ to his Church.

Is the Christian brought thus far on his journey, and enabled to make his calling of God manifest by his works; is he free from all remaining corruptions, and sin totally dead in him, after experiencing such a change? Paul's seventh chapter to the Romans is an answer to such enquiries. He therein declares, *not any good thing dwelt in his flesh*, or his corrupt nature, but all the reverse, which caused him to cry out, *O wretched man that I am*. May not the Christian with grief say, my experience is the same, that the root or seed of every sin remains still in me, and would grow up and reign in my conduct, if the Lord did not by his grace daily keep it in subjection? He will readily confess, it is by grace I stand, and my experience teaches me the veracity of Christ's words, without him I can do nothing. The branch cannot live if severed from the vine, nor the natural life of any man without food: neither can the christian grow in the knowledge of Christ Jesus his Lord without divine instruction. His soul must be led to feed by faith upon his Redeemer, ere he can bring forth fruit to the Glory of God. And when he is enabled to know, by happy experience, that he is interested in the covenant love of Immanuel, the various enemies he has to encounter with in his journey towards Canaan, do not much retard his progress, but rather serve as a spur to urge him on to more vigorous exertions. Other enemies attack him besides an alluring world, such as a tempting devil, in conjunction with his inbred corruptions; but he looks to the strong for strength, and draws consolation from the word of his promise, *As thy days so shall thy strength be*; and *My grace is sufficient for thee*. And though afflictions and disappointments await him here, he remembers they all come as directed by a covenant God, and an affectionate father, who has declared, *All things work together for good to them that love God, to them who are the called according to his purpose*; so that he eats his meat *with bitter herbs*, given by a skillful physician, to purify and meeten him for the inheritance of the saints in light: and when brought into the valley of the shadow of death, his language shall be, *I will fear no evil, for thou art with me, thy rod and staff they comfort me*. And when safe landed in the heavenly canaan, his song

shall be, *Unto him that hath loved me and washed me from my sins in his own blood, be glory for ever. Amen.*

*Keminghall.*

*T. J. H.*

*Letter from Mr. Williams to his people, during his illness, in the Months of February and March, 1805.*

TO THE CHURCH AND CONGREGATION MEETING IN EASTCOMBES CHAPEL.

Brethren, Friends, and Neighbours,

These three last Lord's days I have been laid aside from my public work among you, through the afflicting hand of God on my tottering earthly tabernacle; but I can assure you it has been, and is now, the sweetest affliction I ever knew in the whole of my life; Christ was never so precious, so valuable, so lovely, so glorious and amiable as now. I hope never, to my last moments, to lose the savour of that communion I had with him the greater part of last Tuesday week, which lasted until midnight. The pleasure was so great I have not words to convey my feelings. In fact I found so much of heaven in my soul, that it appeared to me, I was nearly wafted to the skies; and had it not been for my dear afflicted wife and family, and my dear mournful flock, I should much more have preferred leaving this world of misery and sin, and to be for ever with my dear Lord and Saviour. But it seems as if the Master intended to continue me longer with you, how long no one can tell; but when I consider that my constitution is very much broken (and blessed be God, broken in his service and work, and not in the service of satan,) my time in this world must be short. May I and each of you improve every moment to his honour and glory. Whenever I reflect on that Providence which brought and kept me among you for nearly six years, in which time a spacious building has been erected for the public worship of God, for you and your children for ever; who can help exclaiming, *what hath God wrought!* When I consider the number of church-members which is now 46, with the agreeable prospect of several others to join that number as soon as it shall please God to establish my health;—next to going to heaven, I long for that day. May the Holy Spirit be with the candidates as with the Master, when he came up out of Jordan's flood. You know, my Friends, that we have enjoyed this favour on those occasions, and I think we shall again. This will cause another shout among the angels in heaven, and we will join the triumph with them, tho' we are still on earth. O what a friend is Christ! how good his work! how sweet his employ! how glorious his wages! May Christ ever enable you to adorn your profession! It has afforded me abundance of pleasure to see this house so well attended, and especially so many young per-

son's hearing the word of life, with so much seriousness; but what joy would it give me if all were willing to follow the Lamb, for that would at once cure all of the love of sin. I have thought lately, if it were possible to mourn in heaven, I should weep exceedingly if ever the cause of Christ were to decline in Eastcombes. I pray God there may be a large number of godly, pious, faithful souls here, as long as sun and moon endureth. I conclude, wishing that the heavens may open and pour blessings upon you and your children, from your affectionate minister,

March 16, 1806.

T. WILLIAMS.

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## Obituary.

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### MR. WILLIAM TIDD.

February 20th, 1809, died Mr. William Tidd, many years a member of the Baptist Church at Oakham, and the father of Mrs. Ward, the amiable wife of Mr. Ward the Baptist Missionary in Bengal.

Previous to his acquaintance with divine truth, he was a bitter persecutor of those who called on the name of the Lord, and so great was his aversion to the ways of God, that he exerted all his influence to prevent his wife attending the means of grace: but he being a chosen vessel of mercy, in due time the Lord called him to the knowledge of the truth as it is in Jesus by reading a Sermon of Mr. Romaine's which was put into his hands by a friend, after which his prejudices subsided, and a spirit of enquiry about the things belonging to his peace was excited.

From that time he was induced to attend on the means of grace at Oakham, where a Sermon delivered by Mr. Smith (now the Pastor of the Baptist Church at Derby) from *Judges 3, 20. I have*

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*a message from God to thee, was the means in the hand of God, of making those impressions on his mind of the value and importance of religion that issued in his conversion. He was baptized, and joined the Church about the year 1773, and through grace was enabled to walk as becometh the Gospel.*

Through the whole of a life protracted beyond the ordinary period, he was eminently a man of peace, and in those things where truth and duty were not concerned, like his Lord, "he pleased not himself," but yielded to others.

His disinterested concern for the cause of Christ was conspicuous; a pattern was he of regular and constant attendance on the house of God, although he resided at the distance of four miles from Oakham.

Few men had a more tender regard for their children than Mr. Tidd; but the writer of this well remembers with what cheerful submission he gave up his Daughter to the service of the Mission, though he had no expectation of seeing her again in

3 V

the flesh: indeed the spread of the Gospel was an object that lay near his heart.

The complaint which terminated in his death, was short, but violent; being an inflammation in the lungs; but it served to display his faith and hope, his patience and resignation.

When his aged partner enquired into the state of his mind, his reply was, "my hope is fixed on the rock of ages, and there will I abide;" he appeared deeply sensible of the mixture of mercy in his cup of affliction, by saying "what a mercy my mind is not as much afflicted as my body."

When he heard the Physician's opinion, that he could not continue here long, his mind was tranquil and undimmed, and he said "I have no desire to recover; I have seen an end of all perfection on earth; and I desire to be dismissed from this world whenever my heavenly Father sees fit." The following night his bodily pain increased, when the enemy took the advantage of his weakness to harass his mind with unbelieving fears.

Seeing his son in law stand by his bed side, he requested him to pray earnestly that his evidences for glory might be brightened, and that the Lord would grant him an easy passage out of time into eternity; after which he appeared considerably composed.—The two last days and nights he lived, his mind appeared comfortable and cheerful, and on the day preceding that on which he died, he requested the family to sing the 486th Hy. Ripp. *The King of Heaven his table spreads,* &c. but their harps being hung on the willows, they endeavoured to divert him from the thoughts of singing, notwithstanding this, he began and sung the two first

stanzas himself. In the evening on which he died he was much in prayer for his family, Ministers of the Gospel at home, and Missionaries abroad. About two hours before he resigned his Spirit into the hands of his Lord and Saviour, he called for the Hymn Book, gave out the 275th Hy. Rip. *Jesus full of all compassion,* &c. and sung as loud as he was heard to do when in health.

Thus lived and died one of the excellent of the earth. "Let us be followers of those who through faith and patience inherit the promises."

On the 29th of September died at Woolwich, the Rev. Benjamin S. Lloyd, Pastor of the newly formed Church at Lessnes Heath, near that town. He preached at the last Kent and Sussex Association, when he was in full health and spirits, and was nearly the youngest Minister present. The Lord had honoured him with considerable usefulness; the church at Lessnes Heath had been collected through the divine blessing on his labours. After a short but threatening illness, from which he seemed to be recovering, he died suddenly without a struggle. The multitudes that attended his funeral, testified by their expression of sorrow, that *the memory of the just is blessed.*

October 17th, died at Trowbridge, the Rev. Mr. Rawlings, Pastor of the Baptist Church there; an aged and respected Minister of Jesus Christ.

We hope to be favoured with a Memoir of each of the above Ministers in a short time.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

Zeal without Innovation; Rivington, pp. 375, price 7s 6d.

This work is a sort of *lusus naturæ* in the religious world! "A monster which we trust cannot propagate, and which has no birth-right in futurity." On account of its unnatural principles and almost infernal spirit it has excited more than an ordinary share of attention. That party in the English church whose religion is policy, and whose policy is religion, thinking this production would subserve their interest, have given it a cordial welcome, and represented its abominable features as the lineaments of more than mortal beauty. Others, members of the same establishment, not quite denaturalized, who possess some remains of human feeling and christian charity, have presumed to whisper its condemnation with a trembling heart and a feeble voice; while the persecuted sectaries whom this apocalyptic beast tramples with unrelenting and unprovoked malèvolence, have raised against it one loud, long, deep toned clarion of indignation and abhorrence, even now

"Tendonó un alto subh, ch'a quel  
s'accorda

Con chi i vicin cadendo il Nilo  
assorda!" ARIOSTO.

For ourselves, we almost equally disapprove of the violence of party, whether it is intended to persecute or to repel persecution. *The wrath of man worketh not the righteousness of God.* Yet things which are in themselves evil, and which from the circumstances and spirit of the times may become the instruments of wide-spreading mischief, we would not shrink

from denouncing with all the severity, yet with all the unimpassioned dignity of Justice. The work entitled "Zeal without Innovation," militates against our ideas of benevolence, and is altogether opposed to that spirit of christian candour and universal Love which it has been our earnest endeavour to promote among the different sects and parties which acknowledge the supremacy, and yield to the authority of the King of Zion. "Divide," we have ever considered to be the watchword of satan and the mortal enemies of christianity; while the intercessory prayer of our ever blessed Redeemer in behalf of his followers, that *they maybe one*; it has been our highest gratification to see fulfilled.

We cannot therefore view without grief and indignation, the insidious efforts of a writer whose sole aim seems to be to serve the interests of his own party, at the expense of candour, liberality, justice and truth. And our feelings of aversion are excited to greater energy when we consider that the person engaged in a work so dangerous and unholy, is at the same time denying his Master and impeaching the characters of his former friends.

It does not surprize us when mere worldly men, ignorant of the true nature of Religion, and strangers to its powerful influence on the human heart, become the accusers of the methodists and the evangelical clergy, as well as the violent abettors of the church; because it affords them "a perch and a Dormitory;" but when a man evidently understands something of spiritual christianity, who

cannot plead ignorance of the peculiar importance of evangelical doctrines, comes forward to wipe off from himself the scandal of the cross, and to betray his brethren to their bitterest enemies, common language fails us, and we cannot coin epithets of sufficient point and force to express the detestation in which we hold his conduct.

This censure we are obliged reluctantly to pass on the author of *Zeal without Innovation*; and we judge of him from his book only! His work seems to be the creeping effort of a man to rise above reproach, who can no longer endure the world's "dread laugh" against his methodistical propensities; or of a curate who tired of his poverty, wishes to get rid of every obstacle to his advancement, and to throw himself in the way of promotion by flattering the prejudices of his superiors. And his volume is a curiosity of some importance, as it lays open the manner in which an evangelical Minister can apostatize, and the principles and conduct by which he expects to recommend himself to the lords of benefices and the patrons of the church. The Book carefully perused and estimated as a whole, will exhibit a summary of high church dogmas, acquired, we should suppose, in the school of Daubeny, though the author sometimes appears not to have well conned his lesson, or not sufficiently to have erased from his mind all impressions of his former creed. Thus it has been justly said of him "his views want the cohesion of system, and his bigotry the support of principle." The following are the leading articles of faith on the subject of the hierarchy, which in a variety of forms, with some senseless qualifications, this au-

thor has not been ashamed to avow and maintain.

That the Church is essentially and necessarily good in its constitution, its forms, its creeds, its sanctions, and every thing that appertains to it.

That all clergymen who refuse to go thus far in lauding the church, and who do not conform to every tittle of its Rubric and Canons are false brethren.

That the want of Religion in the Country is not to be attributed, in any degree, to the inefficiency of the Church, or the indifference or infidelity of its Ministers: at least we cannot learn from this book that any of the clergy, except those denominated evangelical, have faults.

That the Church, notwithstanding its immaculate character, is often in danger.

That its chief danger is to be apprehended, not from the immorality of the various classes of the people, or from the absence of vital Religion in its officers and members; but from the abuse of the Toleration act. This is represented to be an evil which threatens the subversion of the church; and the author maintains that the act of Toleration ought to be so framed, that men may not take advantage from it to make dissenters; that is, that Dissenters should be tolerated, but not allowed to disseminate their principles.

That it is better that men should continue in ignorance and guilt, and eternally perish, than that Religion should be disseminated by any but the established and accredited Clergy.—From such principles as these we may naturally look for the fruits of bigotry, a Zeal without Innovation, but plentifully charged with the fury of Intolerance. Accordingly, in the true spirit of such a

creed, the author has endeavoured to open his eyes upon the state of Religion in this Country: Determined not to offend the high church party, (the very soul of his hopes,) he resolves to censure safely. He is obliged to confess that within the pale of the Establishment, with regard to the influence of genuine Religion, there is little to cheer and animate him. Its institutions indeed are admirable, its liturgical service fine and impressive, and the Music issuing from that "divine Box of sounds" the loud pealing Organ, such as might draw an angel from the skies; yet notwithstanding all this, the churches are nearly deserted. What can be the cause? who are to blame? To reply justly to these questions would have presented no difficulty to a perfectly ingenious and upright mind. The matter lay straight in his path; but instead of exhibiting it to his readers, he brings before them an extraneous subject, altogether loses sight of the professed object of his work, and mistakes the remedy for the evil. The true Friends of the church, those whose preaching commands crowded Auditories, who are labouring to spread the influence of Religion where it is not felt, and to raise its tone where it is enjoyed; whose zeal is ardent, holy, and even puritanical, are made the objects of illiberal censure and unjust reproach. And with confidence we may add the charges which this work contains against this respectable body of the Clergy, belong but to a very few of their members; so few that they constitute exceptions to the general class. Why then are the eccentricities of the few brought forward as the appropriate characteristics of the many? Why—the regular Clergy, downy Doc-

tors, mere men of the world, condemn them as enthusiasts and fanatics, as methodists and friends of thesectaries: and this condemnation the author of Zeal without Innovation pronounces to be just. The world must be right, and those of whom it is not worthy, must be wrong. How fatal to a man's principles is the lust of wealth and the prospect of ecclesiastical preferment.

But the author imagining that his work would be incomplete, and that it would fail to accomplish his object without he made it the vehicle of calumny against the Dissenters; in defiance of his leading principle, which is Zeal without Innovation, he would innovate even the law of the land to prevent what he terms the growth of Separatism. It is the fashion of the times, as much as possible, to widen the breach between Churchmen and Dissenters, to infuriate the worst passions of the human heart, and to stab religion in the house of her friends. This is a Fact which it is natural to think all good men must sincerely deplore. We belong indeed to different churches, we worship God under different forms; but is it impossible that Christians of various denominations should be animated by the same spirit? Must we of necessity be enemies because we differ in our views of the circumstantialsof Religion? Must the Churchman make war upon the Dissenter, and the Dissenter upon the Churchman? Surely we are Brethren, and ought not to fall out by the way. Those of either party that would sow the seeds of Discord are the enemies of both, and are decidedly hostile to the interests of true Religion. It cannot be denied, however, that this spirit of sectarian bitterness and

persecution prevails among many of the higher orders of the Clergy and those who desire to flatter them. The author of *Zeal without Innovation* is a man of the latter description. The most cruel and unfounded aspersions are cast by him on all the various classes of the separatists; and what aggravates the offence, while he is throwing upon them firebrands, arrows and death, he professes to call them Brethren. But Bigotry, the more effectually to secure its object, will sometimes condescend to wear the garb of hypocrisy. Almost every sentence which this man has written on the Dissenters is designed to alienate from them the affections of their fellow subjects, and to make them objects of suspicion to the Legislature. He would draw so strong a line of distinction between them and his own party, that they are not to be associated in human fellowship; they are to be so estranged, as not to sit down together at the social board. The zeal, the spirituality, the success of Dissenters are to be contemplated by Churchmen of this author's stamp, with disrelish and regret. Nor can the true Church of England Pastor, according to the principles of this work, even pronounce the apostolic benediction, *Grace be with all them that love our Lord Jesus Christ in SINCERITY*. Such is the illiberality and injustice of this writer, that he is not satisfied with an attachment to his own system and a decided predilection for his own party; but he must be infallibly and *exclusively* right; those that are not with him in every point of ecclesiastical government, must be against him, and must be the enemies too of Cæsar and of God! And that danger which the Church has to apprehend only

from itself, and the carelessness and immorality of its worldly vicious Clergy, is ascribed to the indefatigable labours of the Dissenters to rescue those from eternal perdition for whose spiritual welfare their own appointed guardians feel no solicitude. Indeed it is too evident, from the general strain of this volume, that the *Zeal without Innovation* which it recommends, is a mere zeal to retain the people within the limits of the establishment, even at the expense of their morals and happiness. The Gospel is entirely out of the question, whether it is to be heard at the parish church or not; whether the Clergyman is a saint or a sinner, the Church must not be deserted; and where both priest and people are *dead in trespasses and sins*, no irregular or self-appointed teacher must interfere to disturb their fatal repose. Religion, with its glorious and extensive interests, Humanity with its social qualities and endearing charities, must all be trussed up in the narrow dimensions of a little party, which is only raised above the rest by the voice of the magistrate and the sword of power.

It is vain to reason with men of such sentiments, to point out their liability to error, and the paramount claim of real Religion which is confined to no party, to every consideration of human policy and form of Church government. The pride of dominion and the lust of power, the tyger thirst for emolument and exclusive privileges, have blinded their eyes that they cannot see; and apathized their hearts that they cannot feel.

How loud would be their laughter, how contemptuous their derision; were they to hear any one of the sectaries, waiting and la-



menting the increase of a party different from his own. Were an Independent, for instance to cry out, in the anguish of his spirit, "the Baptists are every where gaining ground—help, help, Independency is in danger." And what would they think of his arrogance if he estimated the state of Religion in the world around him by the progress or diminution of his own sect? And can the author of Zeal without Innovation imagine that the Dissenters can refrain from indulging their ridicule and expressing their contempt, when they read his dismal forebodings of the destruction of all true Religion, because other churches exist and flourish as well as the Church of England? Indeed this great anxiety for the exclusive perpetuity of the Establishment, as if Religion must perish in its ruins, is nothing but the cowardly apprehensions of a man who doubts the divine origin of the Gospel, or who thinks that the Almighty Being feels no peculiar solicitude for its success, or that he can only forward it by means of human power and human policy, superadded to the energies of his truth and the influence of his Spirit. What is this Church "*this ark of God,*" with its high sounding name and lofty pretensions? As a human institution designed to advance the moral and religious improvement of mankind, it is to be judged of according to its efficiency in promoting this object. It is superior to other churches only so far as its Clergy and members are more holy and more useful than others. Its political constitution, its worldly pomp, its rich emoluments are not to be taken into the account, when the question regards it *merely* as an ordinance

of Religion; and it is only in this view that it can be important in the estimation of real Christians. But this is high matter, we feel that we are treading on consecrated ground. The *infallible* sons of this church who say (as was said of Diana of the Ephesians) that she fell down from Jupiter, will anathematize us; but we can hear their loud fulminations without alarm; like the thunder of the vatican, it resembles the thunder of the playhouse; it may frighten children, but those who are arrived to years of discretion will despise it, as the impiety of the divinity.

The genuine and sober Friends of the Church of England, who plead for it on the ground of its intrinsic worth, and comparative excellence, when viewed in connection with other modes of promoting the interests of the Gospel, we are persuaded will hail us as Brethren, and will consider us as neither enemies to the state nor the religion of the state. We really do not wish to see the Establishment thrown down. And conceiving, as we do, that there exists within its pale the immortal principles of the Reformation, and that these Principles are daily gaining ground; we entertain no apprehensions for its safety. Could we indeed persuade ourselves that the Doctrines of the Gospel were becoming obsolete, and that the preachers of these Doctrines were retiring from the pulpits of the Establishment to give place to the "apes of Epicuretus;" could we imagine that a spirit of alienation from disseating but conscientious christians was really working powerfully in the minds of the Clergy, and that they were meditating schemes of proscription and restraint; were the Impression once to take pos-

session of our breasts that civil and religious liberty would be immolated to appease the restless and savage spirit of Zeal without Innovation; we should indeed be alarmed. With tremulous anxiety we should cry, "the wolf is come at last," the Church is in danger. The Establishment has comparatively nothing to dread from the evils of enthusiasm and fanaticism; its worst enemy is the dark malignant spirit of bigotry. Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty; Fanaticism has thunder and lightning and meteors in its gloom, and the tempest which it threatens may be soon dispersed, but Bigotry is the

"sozza mistura  
Dell' ombre e della Pioggia."

DANTE.

the palpable obscure, the solid temperament of darkness mixed with drizzling rain; its pestilential vapours must blast the lovely fruits of piety and goodness, while 'All noxious, all prodigious things' will crawl forth and increase the horror of the night. The Church in fact has nothing so much to fear as the principles and the spirit of the author of Zeal without Innovation. Let us suppose for a moment, that what in his view is so devoutly to be wished, is accomplished. That the Zeal of the pious clergy for the peculiar doctrines of Christianity is abated; that their undaunted hostility to a worldly spirit gives place to a timid, slavish dread of offending principalities and powers and spiritual wickedness in high places; and that in proportion as their Zeal declines for truth and piety, it gathers tenfold force and is directed against the "separatists" and their innovations upon the kingdom of

darkness: Let us then suppose that the Zeal so directed succeeds in inducing the Legislature to alter the Toleration act, and to silence Dissenters--what consequences are to be apprehended? Either the Government will be shaken to its base by the ravages of civil war; or the Dissenters, like the Hugonots, will fly to some asylum of Liberty, and carry with them the sobriety of Religion, the knowledge of the arts, and the blessings of industry; while the Establishment at home, like the Gallican church, will be left to accelerate its own ruin.

This is so admirably represented in the Eclectic Review by the Demosthenes of his age, that we must gratify our taste by presenting it to our Readers. "Were the measures adopted for which these men are so violent, they would scarcely prove more injurious to Religion than to the interests of the established church; to which the accession of numbers would be no compensation for the loss of that activity and spirit which are kept alive by the neighbourhood of rival sects. She would suffer rapid encroachments from infidelity, and the indolence and secularity too incident to opulent Establishments would hasten her downfall. Amidst the increasing degeneracy of the Clergy, which must be the inevitable effect of destroying the necessity of vigilance and exertion, the people that now crowd the conventicle would not repair to the church: they would be scattered and dissipated, like water no longer confined within its banks. In a very short time, we have not the smallest doubt, the attendance at church would be much less than it is now. A Religion which by leaving no choice can produce no attachment; a Religion in-

vested with the stern rigour of law, and associated in the public mind, and in public practice, with prisons and pillories and gibbets, would be a noble match, to be sure, for the subtle spirit of impiety, and the enormous and increasing corruption of the times. It is amusing to reflect what ample elbow-room the worthy rector would possess; how freely he might expatiate in his wide domain, and how much the effect of his denunciations against schism would be heightened by echoing through so large a void.

Hic vasto rex Æolus antro  
Luctantes ventos, tempestat. que so-  
l'imperio premit. [nostris

The Gallican church, no doubt, looked upon it as a signal triumph, when she prevailed on Louis the fourteenth to repeal the edict of Nantes, and to suppress the Protestant religion. But what was the consequence? Where shall we look, after this period, for her Fenelons and her Pascals? where for the distinguished monuments of piety and learning which were the glory of her better days? As for piety, she perceived she had no occasion for it, when there was no lustre of Christian holiness surrounding her; nor for learning, when she had no longer any opponents to confute, or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, as irreligious as she pleased; and amidst the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents, was like the small extension of length a body acquires by death; the feeble remains of life were extinguished, and she lay a pu-

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trid corpse, a public nuisance, filling the air with pestilential exhalations. Such, there is every reason to believe, would be the effect of similar measures in England."

Let these warnings be heard, and instead of opposing sects to sects, and christians to christians, instead of vaunting of exclusive privileges, and infallibility; let Churchmen and Dissenters love as Brethren, and be emulous to promote the same object, though by different means. Thus will the spirit of Devotion be kept alive, thus will divine principles work powerfully their way, and "Anglia sic stabit; CHRISTIQUE ARX Alta manebit."

Tables of Scripture Lessons for the use of Families; wherein is shown how the sacred writings may be rendered most conducive to Family Benefit, on a Plan of daily Reading. By a Commercial Traveller. Burditt, 6d.

Every leader of Family devotion has felt the difficulty of selecting a proper portion of Scripture for Family instruction. The difficulty is increased by the frequency of its recurrence. Various plans have been adopted, each has its defect, and many important parts of Scripture are passed over, and almost unknown even in religious families.

The Compiler of this manual has, in our opinion, performed a very acceptable service for the religious public in presenting them with a well-arranged series of Lessons for every day, comprising the most interesting parts of the sacred volume.

We have heard it repeated as the saying of the venerable John Ryland, that "those who pray to

God with their families do *well*, those who read the Scriptures and pray with them do *better*; but those who who add devotional singing to the exercise, do *best* of all." To every Lesson the Compiler has pointed out a suitable hymn for this purpose, which will render his Tables doubly acceptable where this *best* practice prevails.

We hope this arrangement of Lessons and Hymns, by removing the difficulty of selection, will induce many of our Readers to commence a regular plan of reading the sacred volume in their families at the beginning of the New Year.

#### Religious Books lately published.

1. The Ordination Service of the Rev. Jacob Snelgar, of High Wycomb, Buckinghamshire; the Introductory Discourse by the Rev. A. Douglas of Reading, Berks; the Charge by the Rev. J. Banister of Wareham, Dorset; the Sermon by the Rev. J. Clayton, Jun. of London. 8vo. 2s 6d.

2. The Divinity of the Apocalypse demonstrated by its fulfilment; in answer to Professor Michaelis. By the Rev. J. M. Butt, A. M. Late Student of Christ Church, Oxford, and Author of a Commentary on the Seventy Weeks, and Last Vision of Daniel. 12mo. 5s.

3. Parental Duties and Encouragements; a Sermon, preached at St. James's Street, Newport, Isle of Wight, August 6th, 1809. By John Bruce. 8vo. 1s.

4. Sermons and Extracts, by the Rev. Edmund Outram, D. D. Public Orator of the University of Cambridge. 8vo. 8s. 6d.

5. A Second Edition, of Dr. Collyer's Scripture Facts.

#### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Mr. Rusher of Reading is bringing out a new Catalogue, which will include the entire Libraries of two Clergymen of note, lately deceased, the Rev. Thomas Pentycross M. A. of Wallingford, Berks; and the Rev. John Caswall, A. M. of Swalcliffe, Oxon; and other recent Collections. It will appear about the beginning of December.

Onesimus is preparing for publication the second volume of "The Pulpit," or a Biographical and Literary Account of eminent Popular Preachers, interspersed with occasional Clerical Criticism.

Preparing for the Press by W. Blair, Esq. The Means of preventing Female Prostitution and Indigence.

In the Press, and nearly ready for Publication, Mr. Mackenzie's Life of Calvin.

Also, a Sermon on the Evil of Sin. By J. Styles.

Mr. Palmer of Shrewsbury, in compliance with the wishes of many friends, is now publishing a small volume of original poems, written many years since by his Grandmother, Mrs. Jordan of Huches Burn Farm, near Ludlow.

Mr. Hare's Treatise on the Conduct of God towards the Human Species, and on the Divine Mission of Jesus Christ, lately published for subscribers only, is now reprinting, and will appear in the course of this month.

The Author of the Refuge has in the Press a piece on the Sufferings of Christ.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

## RANGOON.

Brother Chater states that he had been obliged to take some of the most important steps without a wise and pious friend to consult with. He says, "The spot of ground which we have long had our eye upon, is now made over to us in a way with which I am fully satisfied. I have now therefore come to a determination to put forward the building immediately." He speaks of the expense as being more by about a thousand rupees than they had intended to go to, and would have come to Serampore to advise with the brethren, but that he was grieved at the thought of this mission being so long retarded. He hoped to collect something considerable among the merchants who reside or visit there. "Without building," he says, "there is no prospect left of any accommodations with which two families, or even one, could expect either health or comfort." He adds, "The school (to which I have had an addition of two,) brings in now sixty ticals per month. Should there be therefore, after all, any difficulty in discharging the debt, I think every tical of this ought to be laid by for the purpose, till the whole is got through." My proficiency in the language, tho' small, is equal to my expectation."

His Burman teacher's name is *Gowngmeng*, to whom he pays twenty ticals per month. "One evening (he says) he came in while I was reading in Bengulee one of our Lord's miracles of feeding the multitude. I endeavoured to give him some ideas of it.

He so far understood me as to exclaim, "Jesus Christ then must be God—he must have created the bread!" But immediately brought an argument to prove the divinity of *Goudama*. He would say to a person, What is this? It is a candle. A candle! no, no, it is gold; and it became gold immediately."

Besides this *Gowngmeng*, Mr. Chater mentions a *Mr. Babasheen*, an aged Armenian gentleman, who occupies a station under government, who has been very kind and useful to them. He from the first expressed his pleasure in their coming to reside in Rangoon, hoped they would frequently visit him, and assured them that he should always be happy to serve them in any way he could." At the same time he lent them an English Armenian vocabulary, containing 5000 words, and told them if they would write down the words in the order they stood there, he would give them the Burman from the Armenian; and promised to get them any Burman writings they might wish to see. The above was communicated in a letter dated Jan. 26th, 1808. And in another of Aug. 12th, in the same year, he represents this gentleman as continuing to be very kind to them. It appears that Mr. Ward had sent over an evangelical tract, consisting of extracts from the scriptures, for Mr. Chater to translate as he was able into Burman, and return to be printed. Concerning this Mr. C. writes as follows, "I have laboured hard to send you a translation of the extracts which brother Ward sent me, that might be worth printing, and from the man-

ner I went through it, and the opinion given of it here, I had at one time great hopes that I should be able to do it. I carried it however to *Mr. Babasheen* for his inspection. As he has a good edition of the scriptures in the Armenian language, and is so well acquainted with Burman, I knew of no one better qualified than he to judge of the manner in which it was executed. After examining several passages, he said, that "a person who was well acquainted with Burman would be able to make out the meaning; but intimated that the collocation was not good." He has undertaken to put it into good language, which will be desirable on more accounts than one; while it will put the tract in a dress fit for printing, it will afford many useful hints to me; and this is a work too in which he seems pleased to engage.

"*Mr. Babasheen* has done more for us than any one besides him could have done. In one or two instances his good offices have held me up when otherwise I should have fainted in my work. I must request you therefore to send something as a present for him. He has intimated to me that any little curiosity in art or nature that you can send will be more acceptable to him than any thing else. I presented him with some chocolate, with which I find he was highly pleased."

"Sep. 5, 1808. *Gowngmeng* has brought me the first book which the Burmans are taught to read. I hope it will be a great help to us. It is only two days that I have had it, and excepting a little, it is perfectly clear to me. *Mr. Babasheen* has been unwell, so that he has done but little or nothing at translating the scripture-extracts. When I shall ob-

tain any certain rules for the orthography, is hard to say. I have begun to collect for the building. A fortnight ago a Captain Steward who has resided in Rangoon some years, died, and was buried in the ground where our building is to be erected."

*Letter from Mr. Chater to the brethren at Serampore.*

*Rangoon, Sep. 29, 1808.*

The ground is cleared for building, and a part of the materials brought to it. The subscriptions promise to equal my expectations. There is an elevated spot in our ground, upon which it was our design to build, but it appears to have vestiges of an old pagoda upon it, and if they really are such, we may by no means build on it. We called the head plouneege of the nearest kyoom, to enquire of him respecting it. He said we might build upon it, for there had been no pagoda there; but, "a very strong devil staid there." As however, the foundations of a building were found on it, and building on it might bring us into trouble, we have chosen another spot, where we run no risk; and I think it on the whole the most preferable of the two.

The whole of my study in Burman at present is confined to the little book which I mentioned in my last. It is one of the best helps I have met with. I have gone through it once in rather a cursory way, and am now endeavouring to bottom it. The greater part of it is clear to me as light itself, but not all. There are some sentences, all the words of which I understand, but can gather no idea from them. I know the language is elliptical; and it is this I suppose that creates my difficul-

ty in the present instance.—Mr. Babasheen has not yet finished the scripture extracts.

Last Lord's day, which was the Burman Sunday, as it is called, I asked Gowngmeng, (speaking in the Burman idiom,) whether he had been to hear the commandments? He said, no, he heard the commandments here. I suppose he would say this, or any thing else, which he thought would please me, but the commandments I fear concern him but very little. Myat-phyoon is a man of much more simplicity and sincerity than Gowngmeng, and seems to wish much that our kyoom was turned into Burman, that he might read it. It is with these two that my principal attempts to say any thing about religion in Burman have as yet been made. Myat-phyoon appears to feel much more at home in attending to religion than the other: but what they seem most pleased with is, that the language of the bible so much resembles the language of their shastras, and that our Lord is so much like Goudama. I suppose to convince them that the bible is *superior* is more than all the men on earth could do: but with God all things are possible.

I have lately felt my mind unusually impressed with the importance of the work, and my want of qualifications suited to it. My hands do not hang down in despair; but at times this is all I can say: "Perhaps the enemy is permitted to come to close quarters with me; and my solitary situation seems to be against me. Pray, my dear brethren, that my faith and fortitude may not fail; and that nothing may prevent me from pursuing the path of duty, however difficult, with undiverted feet and steady steps!"

Mr. WARD writes to Mr. Fuller, Jan. 12, 1809. "Sister Felix Carey died a few days ago. Three children are left; one, as it were, just born. Felix was at Rangoon, (having returned with sister Chater,) at the time of her death. Brother Robinson is going up to form a station on the borders of Bootan, but within the Company's territories. He goes alone. Sister Robinson will follow. If this succeed, we shall have ten missionary stations—viz.

Bootan,	<i>Robinson.</i>
Dinagapore.	<i>Fernandez.</i>
Saddamah'l,	<i>W. Carey.</i>
Goamalty,	<i>Mardon.</i>
Mimary,	<i>Moore.</i>
Cutwa,	<i>Chamberlain.</i>
Jessore,	<i>Carapait.</i>
Serampore,	<i>Carey and Co.</i>
Calcutta,	<i>Do.</i>
Rangoon,	<i>Chater &amp; F. Carey.</i>

The Shanscrit Testament is out; the last volume of the Bengalee bible; another volume of the Ramayuna; the Oreeya Testament I hope will be out in March. The new chapel at Calcutta was opened the first of January, and last Lord's day we baptized in it.

"I have been for the last five or six years employed in a work on the religion and manners of the *Hindoos*. It has been my desire to render it the most authentic and complete account that has been given on the subject. I have had the assistance of brother Carey in every proof-sheet; and his opinion and mine is in almost every particular the same.

"You are aware that very pernicious impressions have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

## NEW SOUTH WALES.

Our Readers will be gratified in learning that considerable success has attended the labours of a very worthy man, exercised among the hordes of wretched culprits that are expatriated to this rising Colony.

It is about 15 years ago, that the Rev. Samuel Marsden, then of St. John's, Cambridge, was appointed Chaplain to his Majesty's territory of New South Wales. From his known firmness of principle, intrepidity of spirit, habitual cheerfulness, and suavity of manners, united with a strong judgment, and a mind richly stored with knowledge, and above all with religious knowledge, the happiest effects were expected to follow this appointment.

While the ship in which he was to take his passage was preparing he resided chiefly at Hull in Yorkshire, (from which port the vessel was to proceed) and was indefatigable in rendering assistance to his clerical brethren, who gladly availed themselves of his talents and popularity. It was not many Sundays afterwards, that, as he was on the point of ascending the pulpit, he heard the signal-gun fire unexpectedly: it was an impressive scene: he was then just married: the congregation were acquainted with the meaning of the signal as well as himself; it was impossible for him to preach: he took his bride under his arm, and, followed by the whole congregation, who accompanied him to the beach, entered into the boat that was waiting for him, giving and receiving benedictions.

On his arrival at Port Jackson, his clerical labours alone were heavy; having to officiate at the three settlements of Sydney,

Paramatta, and Hawkesbury, without any assistance whatever. He by no means confined himself, however, to the stated duties of his office, laborious as they were. To the poor and idle free-settlers he gave an example of indefatigable industry, by skilfully and successfully cultivating the land that had been granted him by government: he generously interfered in their distresses, established schools for their children, and often relieved their necessities. To the unhappy culprits, whom the justice of an offended country had banished from their native soil, he administered alternately exhortation and comfort; in many hundreds of instances, he reclaimed them; for by a divine blessing on his incessant watchfulness this 'most inconceivable metamorphosis' was produced, and a great multitude of 'these wretches, formerly the scum and shame of their country, became industrious cultivators, happy and peaceable citizens,' sincere and practical Christians, evincing a piety as exemplary as their former guilt.

About two years ago he arrived in England to solicit Government to adopt measures for the further amelioration of the Colony. His propositions, the result of much observation and experience, have been generally approved. Among other regulations, he proposed that three additional clergymen should be provided, and three schoolmasters with small salaries from government; which being assented to, the Archbishop of Canterbury, with whom these appointments rested, wisely and liberally left it to Mr. Marsden to select the proper persons for these appointments. After much travelling and enquiry he at last succeeded to his satisfaction. Some have



reached the settlement and others are on their voyage. He also succeeded in obtaining a *lending library* of near £400 value, containing the most useful publications on religion, morals, mechanics, agriculture, commerce, history, and geography; with which he is at this moment on his passage.

### ORDINATIONS, &c.

August 30th, Mr. B. H. Draper was set apart to the pastoral office over the Baptist Church of Christ at Cosely, Staffordshire. Mr. Davis, late of *Dublin*, introduced the service by reading and prayer; Mr. Edmonds of *Birmingham*, gave an account of the nature and order of a Gospel Church, asked the usual questions, and took Mr. D's confession of faith, which was fully approved. Mr. J. Smith, son of the late worthy pastor, stated in a very satisfactory way, the reasons of the church for calling Mr. D. to the office of pastor; Mr. Mason of the *Coppice* prayed, with imposition of hands; Dr. Ryland delivered the charge from *Rev. ii, 10, Be thou faithful, &c.* Mr. Palmer of *Shrewsbury* addressed the people from *Deut. i. 38, Encourage him*, and concluded this very interesting service by prayer.

Mr. Griffin of *Falmouth* preached in the Evening.

### Encouragement to Village Preaching.

The Gospel was introduced to *Barecombe* in *Sussex*, a village five miles distant from the town of *Lewes*, July the 10th, 1808. The inhabitants heard the word gladly—there have been instances of usefulness—the number of hearers

has gradually increased—they were uniformly constant in their attendance through the winter, persevering through all difficulties. The house licensed for preaching not being large enough to contain the people assembled, many persons, after walking miles, have stood in the rain, around the door and the window of the house, during the whole of the service, seriously listening to the word preached. Encouraged by this prospect, a house has been erected solely for the purpose of divine worship, and was opened September 17th, 1809, by *Moses Fisher*, Pastor of the Baptist Church, at *Lewes*, who preached in the morning from *Exodus xx. 24*, and in the afternoon from *John v, 25*. The place was thronged, and many more attended than could gain admittance, the people were serious and devout, and the prospect is truly pleasing.

This village, little more than twelve months since, was covered with darkness, and the people with gross darkness; but now the light of divine truth shineth upon them, revealing the will of God, the glorious plan of redemption, and exhibiting a Saviour to perish sinners; teaching the denying of all ungodliness, making good members of society, powerfully influencing men to perform all relative duties, and to adorn the doctrine of God their Saviour by true consistency of character.

On Wednesday September 20th the Baptist Churches of the *Hants* and *Wilts* Association held their last meeting for the present year, at the *Rev. D. Miall's Portsea*: *Brother Russel*, of *Broughton*, preached the preceding evening, from *2 Thessalonians i, 10*. After an early prayer meeting, the more

public services of the morning commenced at half past ten. Brother Bulgin of *Poole* preached, from *Isaiah* iii, 10. In the afternoon brother Giles of *Lymington* from *Ezekiel*, xxxvii, 1—13. and brother Saffery in the evening, from *Phillippians* i, 12. The successive services were begun and closed in prayer, by the other ministering brethren. The business of the association was transacted during the intervals of worship; every part of which was well attended, nor do the brethren remember a more propitious season.

This Association, which consists of seven churches in Hampshire, two in Wiltshire, and one in Dorsetshire, commenced Feb. 27, 1792. They hold three meetings in the year, at Easter, Midsummer, and Michaelmas; this was the fifty fourth meeting.

The Hants and Wilts assistant society, in aid of the Baptist Mission, is formed of these churches, none being admitted but on condition of making an annual collection for its support. The sum collected has increased almost every year. A collection has been made also, at every meeting during the three last years, for defraying the expense of village preaching. These Churches are in general small and poor, yet thus united they have raised more than £750. May the associated energy of all the churches be extended, 'till he who is gone up with a shout, shall reign over the heathen, sitting on the throne of his holiness.

The Sussex Mission Society held their half yearly meeting at Lewes on Wednesday Sept. 27th. The Sermon in the forenoon was preached by Mr. Styles of *Brigh-*

*ton*, from *Jeremiah* xlv. 4, at Mr. Fisher's meeting; Mr. Chapman of *Dorman's Land* preached in the Evening from *Mark* xvj, 20, at Mr. Kerby's Meeting; there was a Sermon also on the preceding Evening by Mr. Hamilton. The devotional exercises were conducted by Messrs. Brown, Harrison, Dunn, Foster, Sleigh (of *Salisbury*) and Martell; the business of the Society was transacted after the morning service, and very flattering prospects were unfolded. Mr. Styles's sermon, we understand, is to be printed at the request of the Ministers of the association.

Tuesday, Oct. 3rd, the annual meeting of ministers was held at *Kettering*, Northamptonshire, on which occasion Mr. T. Blundell preached from *2 Pet.* i, 10, and Mr. Hall, from *Is.* xliii, 10. Mr. Cutteris preached in the evening from *Heb.* xii, 23.

The next day, Oct. 4, the annual meeting was conducted at *Walgrave*. Mr. Cox and Mr. Fuller preached; the former from *Jerem.* ii, 13, the latter from *John* iii, 35.

Thursday, Oct. 5, the ministers met at *Nporthampton*. Mr. Cox preached from *Mat.* xxviii, 5; Mr. Hall from *Dan.* xii, 10; and Mr. Fuller in the evening from *John* i, 43—46.

October 3rd; The Baptist Ministers in Shropshire held their Quarterly Meeting at *Wellington*, Shropshire. Evening, vii. Brother Palmer read and prayed, brother Edmonds of *Bridge North* preached from *Coloss.* i, 12. and concluded in prayer.

4th, at xi in the morning, the Itinerant Committee transacted business relating to the county.

1 past iii. Brother Crumpton prayed, brother D. Davis preached from *John* xii, 32, and concluded in prayer,

vii. Brother Pool prayed, and brother Palmer preached from *Ephes.* iii. 16—19, and closed the meeting by prayer. The services were well attended; many found it good to be there. The Lord is carrying on his work; since their association, in June five of the churches out of the six, in this connection, have had very pleasing additions, and more are soon expected.

October 4, 1809, a good new place of worship belonging to the particular Baptists was opened at Harpool in Northamptonshire. Sir Egerton Leigh preached in the morning from *Gen.* xlix, 10, Mr. Hoppus from *Psalms* cxix, 130; and in the evening Mr. Simmons late of Ackrington (now of York) from *Nahum* i, 7. The place was well attended each part of the day, and we hope the Lord was there. Kissingbury, a village one mile distant from Harpool, also exhibits a pleasing prospect. Many young people attend at these places who rejoice to hear the joyful sound. May Christ the Saviour take full possession of their hearts for ever. Amen.

On Wednesday, the 18th of October, 1809, the Rev. J. Wilkinson was solemnly set apart to the pastoral office, over the particular baptist church, at Saffron Walden, in the county of Essex.

The Rev. W. Carter of Melbourne began the service, after the singing, by prayer and reading the scriptures; the Rev. J. Bowers of Hacerhill stated the nature of a gospel church, and received the account of the Church's transactions, and the confession of faith: the Rev. J. Bain of Potter Street prayed the ordination and intercessory prayer: the Rev. W. Burton of London, (instead of Dr. Rippon, who was prevented by indisposition,) gave a solemn, affectionate, and impressive charge from *Ephesians* iv, 11, 12, *And he gave some—Pastors—for the work of the Ministry*: the Rev. J. Geard of Hitchin preached a most interesting and instructive sermon to the people, from *Phil.* i, 27, *Only let your conversation be as it becometh the Gospel of Christ*: the Rev. W. Clayton, pastor of the independent church in the same town, concluded the service by prayer: and the congregation, which was, as it is in common, very numerous, were dismissed singing that well known doxology "Praise God from whom all blessings flow," &c. The Rev. J. Dobson of Chishill, gave out appropriate hymns, and delivered a very serious and striking discourse in the evening, from *Matt.* xviii, 3. *Except ye be converted and become as little children, ye shall not enter into the kingdom of God.*—We believe the satisfactions of the day will not be easily forgotten, and trust that the presence of God sanctioned the whole with a blessing.

#### Association Hymn.

Mixed with the shout, "Our God our King,"  
When he resumed his throne,  
Messiah heard his armies sing,  
"The nations are thine own."

What song so sweet could heaven have found,  
 To hail him on her shores;  
 Uplifting at the trumpet's sound,  
 The everlasting doors.

Sing then O Earth, o'er whom he reigns,  
 Thou Earth for whom he died,  
 There should be rapture in thy strains,  
 To angel harps denied.

But joy hath lost its native grace,  
 On man's unhallowed tongue;  
 Till Jesus teach his captive race,  
 The ransomed sinner's song.

Then Saviour let thine empire swell,  
 Thy truth a deluge flow;  
 Like ocean sweep o'er buried hell,  
 Nor ebb of glory know.

O bring the kingdoms to thy feet,  
 Till we their praises hear;  
 In one vast echo, loud as sweet,  
 Roll round the solid sphere.

S—



*Sonnet to Winter.*

Come, welcome, dreary season, thou whose boast  
 Is desolation, and whose birthright, storms!  
 Whose death-cold blast from the wild Northern coast  
 To the far south, th' expansive sky deforms!  
 I love the midnight tumult of thy reign,  
 Thy frantic winds, and thy delirious waves,—  
 And all the signs in thy consuming train,  
 Thy watery mountains, and thy opening graves!  
 Yes! for the Power that thy convulsion quells,  
 And bids the halcyon morn refulgent rise,—  
 Death's desert storm can calm,—and where He dwells,  
 Grant the meridian life that never dies!  
 Oh let Creation with His fame resound,  
 Till Heaven's bright hosts fulfil the everlasting sound!

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