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THE
BAPTIST MAGAZINE

FOR

1810.



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VOL. II.

Speaking the Truth in Love.

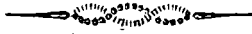
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P R E F A C E.



THE Nature and Object of our Publication being now generally known, and its utility as generally appreciated, among our Brethren for whose service it was more particularly undertaken; it is the less necessary to multiply words on presenting them with a second volume of our labours. The Baptist Magazine had its origin in their wishes, and we are gratified to perceive that it lives in their approbation.

Two years' very general Correspondence with our Brethren, besides those whose productions enrich our pages, have afforded us the most unequivocal proofs that the Baptists as a religious Body *hold fast the form of sound words*, and maintain with undeviating attachment the Principles of their Fore-fathers at the time of the Reformation. Possessed of these, and engaged in diffusing them, they enjoy the good wishes and the prayers of true Believers of every denomination; the Promise of God is engaged on their behalf; and *no weapon formed against them can prosper*. But wherever literary attainments, worldly acquisitions, or philosophic speculations draw professing Christians from these "Foundations," the Shipwreck of their Faith and Holiness is near at hand.

The increasing number of our Seminaries, Public and Private for educating young Men of suitable Piety and Talents for the Gospel Ministry, will be regarded as placing the future prospects of our Denomination in the fairest light; and the enlarged

scale as well as unabated diligence of our Missionary Exertions recorded in these pages, cannot but gratify all the friends of vital godliness, while they perceive that their Baptist Brethren are equally zealous with themselves in every good work.

To our various Correspondents we offer our very grateful acknowledgements, it is only through their contributions that we have been enabled to proceed in our Undertaking. The liberal support also of our Readers claims our thanks, and we may be permitted to express our resolution that while we continue to enjoy their patronage, our best exertions will be called forth to deserve it.

THE
BAPTIST MAGAZINE.

JANUARY, 1810.

“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.

Brief Memoirs of the English Baptists.

SECTION I.

From the First Plantation of the Gospel in Britain, to the Introduction of Popery.

ABOUT sixty years after Christ ascended to glory, his kingdom came into our Land. Which of the Messengers of his grace were sent to prepare the way of the Lord in our wilderness is quite uncertain. Some say Paul and his companions, others Simon Zelotes, or Simon the Cunaanite, others James the son of Zebedee, or Aristobulus. Certain Roman Catholics will have it that Peter first preached the gospel to the Britons; but other Papiests seem sure Joseph of Arimathea was the man. That he built the first church at Glastonbury, and by direction from Gabriel, the Archangel, dedicated it to the Virgin Mary; but we believe not their sayings. Whosoever Immanuel first despatched to shew our countrymen the way of Salvation, they doubtless taught, *He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned.* Nor did they preach in vain, for in Britain, as in other places, *Many of those which heard the word believed in the Lord Jesus Christ, and were baptized both men and women.* Thus, it appears to us, that

The first British Christians were Baptists.

Some of them, particularly Arviragus, Brennus, Linus, Lucius Claudius, and Pomponia, were of royal blood, but many of

inferior birth were called to be saints. Christianity soon made considerable progress in the land, and Christians cast off the works of darkness, and put on the armour of light. Zealously affected in a good thing, they either destroyed their idol's temples, or devoted them to the worship of Jehovah. Filled with the Spirit, they behaved well in the church of God, and walked in wisdom towards them that were without. The candle of the Lord shone upon their heads, and his secret was upon their tabernacles; they washed their steps with butter, sat under their vines and fig-trees, without fear, and waxed stronger and stronger in grace and number.

But after a season, their adversary, the devil, moved wicked men to weaken them by they way. Ten times did those wolves in sheep's clothing, called Emperors of Rome, persecute the flock of Christ. The last of these ten persecutions, under Dioclesian, in 303, was the most furious of them all, and its rage was felt in Britain. Beside Alban, of Verulum, now called St. Albans, Aaron and Julius of Carlisle, and other men of great note, an immense multitude of our brethren were slain for Religion. We therefore apprehend that

The first British Martyrs were Baptists.

Their places of worship were thrown down, the holy scriptures burnt in the streets, and Christianity almost rooted out of the land. This dreadful calamity did not last long, in little more than a year the indignation was overpast. As soon as it was gone by, the remnant of the faithful, who had fled into woods and rocks for refuge from the storm, and had their lives for a prey, left their solitary abodes, rebuilt their Meeting-houses, revived as the corn, grew as the vine, and cast forth their roots as Lebanon.

About this time the Emperor Constantius resided in Britain, was favourable to Christianity, saved the followers of the Lamb from them that hated them, and would suffer no man to do them wrong. It is said he died at York, in 306. His son Constantine the Great, born in Britain, succeeded his father in the empire, professed to believe in Christ, and was baptized about the year 310. As soon as the Emperor had declared himself a Christian, his great men did the same, for it has ever been a rule with courtiers to follow the court. Therefore the Nobles and the chief Officers of the empire, rose up as one man, and by the voice of their conduct, said to their master, *Whither thou goest, we will go, and where thou lodgest, we will lodge, thy people shall be our people, and thy God our God.* With what degree of sincerity we leave. This is certain, great numbers of the common people in various countries.

followed their example, and nations of professors were born at once. The church had a great accession of power, wealth, honor, and people, but we fear did not altogether hold fast the form of sound words. How our British brethren acted in this time of temptation we cannot fully determine. It is possible that a few of them inclined to Arianism, but, considered as a Body, we have reason to believe they continued sound in the faith and zealous of good works. For a season the church had rest, but the time was short. More than 360 years Britain had been a province of Rome, but now the empire began to fall; and upon the irruption of the Goths into Italy, in 410, the Emperor Honorius was obliged to withdraw his forces, both Roman and British, from our Island to defend himself upon the Continent; and liberty and monarchy returned again to the Britons. But the kingdom being left without a sufficient military defence, it was soon invaded and sadly harassed by the Scots and Picts, therefore king Vortigern, by the advice of his subjects, in the year 447, invited the Saxons to come and assist him in the defence of his dominions. They came, at first, as friends, but soon turned foes, quarrelled with the Britons, and after many severe battles, made a complete conquest of the country; and in 593 divided it amongst themselves. As soon as these savage Pagans were possessed of the kingdom, they threw down Christianity, and set up their own idolatry; plundered the country from sea to sea, and destroyed every vestige of true religion they found in their way. Cities, towns, and villages, were set on fire; the flames spread over the whole land; and places of worship, and public and private buildings, fell in one common ruin. Pastors and their people, citizens and peasants, perished by fire and sword, without distinction, no one daring to give their scattered bodies an honourable funeral!

But notwithstanding these dreadful events, the cause of Christ did not become extinct in the nation. Many of our brethren fled into Cornwall and Wales for safety, and the people that were left of the sword found grace in the wilderness. The Lord remembered them in their low estate, and therefore, though troubled, they were not distressed, though perplexed, they did not despair, though persecuted they were not forsaken, though cast down they were not destroyed.

While the church of God, in Britain, languished under oppression, the map of sin, at Rome, gathered strength to impose his abominations upon mankind. About the year 596, Pope Gregory, the Great, (and a great deceiver he was,) sent Austin, the Monk, and a company of his brethren, into England, to convert the Saxons from Paganism to Popery; the enterprize succeeded, and conversion (or rather perversion) work was performed on a large scale.

King Ethelbert had lately married a Catholic princess, daughter of the French king. The queen favoured the Papal mission; Austin was graciously received at court; the king soon became a Romish new creature, and advised his subjects to follow his example. Though quite ignorant, both of Christianity and Popery, the people well understood the importance of obeying the king's counsel, and *firmly believed* it would be dangerous for them to do otherwise. Believers, of this description, abounded, openly declared what their Lord had done for them, and offered to be baptized into their faith. Austin performed the mumery of consecrating the river Swale, near York, for the purpose, and so grossly abused the ordinance of baptism to promote the cause of superstition, that he obliged multitudes of the Saxons to enter the water, and immerse themselves; or otherwise commanded by the voice of cryers, that the people should go into the river, confidently, two by two, and in the name of the Trinity immerse one another by turns. It is said that upon a Christmas day, in some such manner as we have recited, ten thousand people were translated from the service of the sun, moon, and stars, their ancient idols, to the worship of Antichrist, a seven-headed and ten-horned monster, covered with vermin like frogs and locusts, and kept for the amusement of a most impure harlot, drunk with the blood of the Saints!

Austin, having met with so much success in England, resolved to try what he could do in Wales. The British Christians who had fled there from the persecutions of the Saxons, were now become very numerous, and the priest determined, if possible, to bring them within the pale of his church. Therefore he held a synod in their neighbourhood, and sent to their pastors to request they would receive the Pope's commandments, and walk in the same all the days of their lives; but they would not. He then offered to capitulate with them on more moderate terms. These were his words, "Sins ye wol not assent to my hests generally, assent ye to me specially in three things. The *first* is, that ye keep Ester day in the fourme and time as it is ordained. The *second*, that ye geve Christendome to children, and the *thyrd* is, that ye preach unto the Anglis the word of God, as *I have exhorted you!*" But they would none of his counsel. It therefore seems evident, that

The first British Protestants were Baptists.

Austin finding he could not prevail with them to change the glory of the incorruptible God into the image of a beast, threatened them, saying, "Sins ye wol not receive peace of your brethren, ye shall of other have warre and wretche." Accordingly he brought

the Saxons upon them to shed their innocent blood, and many of them lost their lives for the name of Jesus. Those that escaped this horrid massacre, not at all discouraged by the slaughter of their brethren, with purpose of heart cleaved to the Lord: And as their history from the earliest times expressly mentions the baptizing of adult persons, and is totally silent respecting baptizing of infants, it appears to us that there was no such practice as infant baptism in England before Austin came hither. And therefore we conclude that from the first plantation of the Gospel in our land, down to about the year 596, *all our Christian countrymen were Baptists*. The church was now divided into two parts, the old, and the new. The Members of the old, or Baptist Church, continued to maintain the right of private judgement, and held fast their usual simplicity and integrity.

“ Their ministers were low and liefe
 And loved theyr flocks to feede,
 They never chosen to be chiefe
 And simple was theyr weede.”

Their people fought the good fight of faith, whereunto they were called, and were ready to give an answer to every one that asked them a reason of the hope that was in them with meekness and fear. The new church adopted infant baptism, but for the most part continued in the practice of their full grown vices. Their priests were haughty, covetous, vain, indolent, and foppish. To encourage the people to support them in their pride and folly, they allowed them to add new hypocrisy to old superstition, and enjoy their Pagan routs under Popish names. This is manifest from the following order given by Pope Gregory to Austin. “ Whereas there is a custom among the Saxons to slay abundance of oxen, and sacrifice them to the Devil; you must not abolish that custom, but appoint a new festival to be kept either on the day of the consecration of churches, or on the birth day of the Saints, whose relics are deposited there; and on those days, the Saxons may be allowed to make arbours round their temples, changed into churches, to kill their oxen, and to feast as they did while they were yet Pagans !” Nor do we consider it at all impossible, that Austin, in order to secure his popularity, might now and then sit down with his disciples, and eat at the devil’s table.

It is matter of fact, that the wretched devotion we have mentioned was sanctioned by church and state, and that Popery became the established religion of the land. If any one should observe, that at this time Popery was not arrived at the full measure of the stature of Antichrist; we reply, that in its earliest infancy, Popery was a *Mystery of Iniquity*. As a reward, we suppose, for his meritorious services, the Pope made Austin a *Saint*, and the king

created him. Archbishop of Canterbury. But some Pupal saints have been found sad sinners, and Roman Catholic Archbishops, have been sometimes no other than wolves in sheep's clothing. This saint, who brought Infant Baptism to England, died in the year 604. But it affords us unspeakable pleasure to remark, that we have in our time Pædobaptists who are far more excellent Christians than ever Austin or his disciples were. Men of sound piety, great abilities, and eminent usefulness in the church of God. And however our sentiments on Baptism may differ from theirs, we affectionately esteem them as our brethren in Christ, and rejoice in hope, that when that which is in part is done away, and that which is perfect is come, we shall harmonize in opinion of divine things, and with one heart and voice ascribe *Blessing and honor, glory and power unto him that sitteth upon the throne and to the Lamb for ever.*

Calne.

(To be continued.)

I. T.

On the New Year.

Addressed to the Readers of the Baptist Magazine.

Among the various powers of mind which eminently distinguish man above the animal creation, his foresight is peculiarly remarkable. Whilst the brute, confined within the limits of sense and instinct, roams only as excited by the objects before it, and rests unconscious of futurity; we are alive to the succession of time, and it is our privilege to anticipate not only its progress, but its discoveries. We send our thoughts through years, we see many events before they actually arrive, we perceive what effects certain causes will produce, we judge from the connexion, series and influences of things how existing circumstances will issue, and what complexion they will give to our future lives. Would to God that we always rightly employed this prospective faculty! By wisely arranging our plans according to our knowledge of the future, how many misfortunes might we prevent, and how much good might we secure; whilst for such calamities as are inevitable to our condition, we should be timely prepared and happily provided. By this attentive foresight, in the most extensive view of it, kingdoms are upheld for ages, and communities preserved for many generations. Influenced by the same principle every prudent man will endeavour to render the days before him easy and comfortable, especially to make provision for the helpless and destitute season of age and decrepitude. We see in fact, that to make preparation for the futurity of this life, is a great object of the cares and exertions of mankind; and their conduct in this respect, to a certain degree, deserves praise. But does

not this remind you, my brethren, of a glaring inconsistency in the conduct of men in general, and which, it is too probable, is found in your own? Is there no important event which you foresee, in which your interests are more involved than in all others, the foreknowledge of which, however, has little or no influence upon you? This life, in its longest duration, is but the infancy of our being, the first step in our existence; the universe is a great temple of which this world is but the outer court, and time is only the gate of eternity through whose wide and ever-open portals thousands are continually passing never to return. Nothing here is stationary, the scenery of the world is perpetually shifting, all is progress and succession. The human tide never stands still, but is unceasingly rolling into that ocean which swallows up all generations. Our Fathers, where are they? and the prophets, do they live for ever? Where are the great the honourable, who filled so broad a space, and made so brilliant a figure on the theatre of the world; the profound politician and eloquent orator, who held the reins of empire, and on whose lips admiring senators hung? where the heroes who fell crowned with victory, or in glorious, though unsuccessful conflict, and for whose loss a nation has not yet wiped away her tears? The stage remains—but behold new actors—new scenes. We have been the spectators of these changes, and have witnessed them with emotion—in the mean time what is the change which awaits ourselves? We can have no hope of eluding a destiny from which the highest distinctions do not exempt.

There are two things of infinite moment to us all, which I foresee in regard to the persons I now address. The first is that of *all* the number who read these lines, there will not at the expiration of 60, or at most of 70 years, be one existing on the earth; and if this work should then be continued, the contributors, correspondents, and readers will be succeeded by a new race, who may either not know or scarcely recollect our names. The other event which I foresee is more particular and direct; it is that more than a few of the present Readers will die within the year on which we have just entered. It needs no prophetic spirit to predict this event, and in a serious view of it, I beg leave to suggest to our consideration the words of *Jeremiah xxviii, 16, THIS YEAR THOU SHALT DIE.*

The beginning of a new year is generally considered as a season of festivity and mutual congratulation, and I should not be favorably impressed with any man's disposition who would willingly throw a damp upon it. It is not in the nature of true religion, nor is it the office of its ministers, to interrupt the innocent enjoyments of society; but however sincerely I may express to you the warm wishes of my heart, that you may *all see* many happy returns, or even one return this season, it would be equally absurd and dangerous to flatter ourselves with such a hope. *Some* of us shall inevitably leave the

world during the present annual revolution, among whom he who addresses you may be one. And why should the presage of our departure be ungrateful? Have we not known occasions, when "sick of life's gaudy scenes" we have escaped from the obtrusions of the living, and found our solitary musings in the regions of the dead to be accompanied with a mournful pleasure? Even the mouldering tomb and the dreary vault mix a kind of charm with the melancholy they inspire, and awaken in the heart emotions not only awful but tender. The glooms which exclude the meteor-ray of vanity, and throw a salutary shade over the imposing glare of the world, are occasionally a seasonable relief to the pious mind. Even the gay and voluptuous, when sated with the banquet of festivity, sometimes indulge a pensive sadness, and retiring under the solemn shade of the cypress and the yew, find relief from vivid and noisy gaiety in the sombre scenes and tranquil images of death. But the more unwelcome the subject might be, the more necessary were it to bring it forward, to excite serious consideration in the unthinking, and to stir up all to vigilant attention, in regard to the improvement and end of a life so precarious, and on which the good and evil of eternity are suspended. A subject common indeed—but of universal interest—not one is unconcerned in it—not one can say I shall not die this year. But besides its general interest at all times, it has now an evident occasional propriety. A Year is no inconsiderable space in the longest life, and the lapse of another has deducted so much from the sum total of our existence on earth. What precise number of days may remain to any of us, is known only to Him in whose hands our times are; but the plainest reason suggests to us that we shall not *all* live to witness the return of this season.

To impress this Subject more deeply on our hearts, I observe,

1. That it is not only certain that we shall all eventually die; but *Society is continually rendering some of its members a tribute to the grave.* Men follow one another in uninterrupted succession to the house appointed for all living. However little we may observe it, this dissolution of the human race goes on without intermission; the waste does not indeed strike us much, because it is generally so gradual, and is replaced by a new supply of human beings, who arrive in the world faster than their predecessors go out of it. But though society as a body remains undiminished, there is no suspension of the work of death in regard to individuals. It is not only true that there are no particular *persons* exempt from the common doom, but there are no particular *seasons* in which the aim of the deadly executioner is at rest. Other evils however destructive, have their day and their termination. The volcano, whose irruptions terrify a kingdom, at length spends its rage, and stops—The Inundation, which overwhelms whole tracts of country subsides, or finds

a mould which arrests its progress—but the great destroyer of man, though more silent in his work, is not satisfied with some occasional depredations, he perpetuates destruction, never stays his hand, and after the labors of 6000 years, in which he has swept away all former generations, he is unremittingly seizing the individuals of the present for his daily prey.

There are no certain and stated periods of life and death. We can tell to a minute on any day in the year when the rising sun shall set; here is fixed law—but the uncertain and irregular orb of life may go down at any hour. When we see the buds of spring expanded into the perfect foliage of summer, we say that in the regular course of nature the leaf will not fall till autumn—but the autumn of man is all the year round; the tree of flesh and blood may fade and die in any season, the human leaf may fall any day; and if we have no security for the shortest spaces of time, how much less for a year.

2. *It would be contrary to all past experience, and to the order of nature, that every one of so large a number should be living at the close of the new year.* If there were on the records of time any annual revolution in which death had suspended his ravages, or in which any equal number of people had remained unchanged by his hand—the hope of a similar instance, though extraordinary, would have some shadow of plausibility. But it does not appear that there is a single deviation from common experience in favour of such a presumption. There are, it is true, more deaths in some years than in others, from peculiar casualties, sickly seasons, and epidemic disorders; but in the absence of these particular causes, there is in the most healthy times and situations, considerable annual loss even out of smaller numbers than those now addressed. Community, in this respect, resembles a body of water, which may always be nearly at a level, because it is perpetually replenished; but there is also a continual dropping through the crevices which abound on all sides of the vessel in which it is placed; and some of us (if you will allow the metaphor) shall be among the drops which will this year be let out of the broken cistern of mortality.

Obnoxious at all times to death, who can look through the space of a year and ascertain its issue either to himself or others? Who can say that he shall not die during its course? That which may happen in any revolution of time, may take place in this which now opens before us; it is no more improbable in regard to the present, than to any succeeding one, and as a certain portion of any number of people is annually taken out of life, I may say with indubitable certainty to many Readers of these lines, though I know not who they may be, this year you shall die.

Were we to revert to the beginning of the division of time just

elapsed, how many thousands who entered on it with all the ardor of hope, and whose life appeared as sure as ours, should we find now mingled with their native dust! Can we not all recollect some in the circle of our acquaintance, who figured on this earthly scene, high in health and spirits, of whose death we had no apprehension, but whose career it pleased God to terminate before the year had run its round, and whose names, however beloved, are no longer among the living? How small a part do these form of the total number which the twelve months past have added to the dead! While passing a serious eye over the long list of the deceased, how natural to drop a tear, and to reflect that among these names *mine* might have been one; *mine* might have preceded theirs, *mine* in the register of the current year, may be enrolled; during its course I may be joined to their assembly, and at the return of this season some pensive survivor may make the same mournful reflexions on my death, as I now do on theirs—or even before that time I may be sunk in oblivion and forgotten!

3. *If the lives of all the younger part of our Readers were to be protracted to old age—even on this improbable supposition, it would be still certain that many others shall die this year; for this obvious reason, that not a few of them have already attained that period.* As the aged press on the very limits of life, ought they not to consider themselves as living every additional year, as it were by sufferance, and by an extraordinary grant of sparing mercy? Arrived at the verge of eternity, one movement more will precipitate them into it. The hand of Death may snatch the youth away, but the old will naturally fall into it by their own weakness. The storm may shake the unripe fruit from the tree, but that which is mellow with age, will of itself drop without a breeze. The aged have already had the common sum of years, why should they expect another? In proportion to the number they have lived, the greater is the improbability of their seeing the completion of the present, of which they are in general reminded by various infirmities and disorders, which apprize them that their sojourn here cannot be long, and that the expectation of it, would in them be most unreasonable and unsafe.

4. *There is no security to any of us, of whatever age, character, or station, against the arrest of death, during the circle of weeks and months on which we have just entered.* I cannot, it is true, penetrate the councils of heaven, and open the volume of our destinies; but what assurance have any of us that the recording angel hath not written down ours within the present year? From the Eternal the decree is gone forth in regard to some of us. This year you shall die! Perhaps some ministering Spirit, attentive to what passes among men favoured with the Gospel, is now pointing to individuals who are marked out for death—that gay youth, so

elate with hope—that blooming maiden, who sends her heart tremblingly alive far into the future—that middle aged person who is intent only on the cares of the world—that old man, who is already dying, but who calculates on years to come—that Preacher who seeks popularity more than usefulness, is destined to die this year! Great God! whom of us hast thou selected for death? Lord is it I? Thy designs are inscrutable; but one thing is evident without a revelation, that all the presumptions with which individuals flatter themselves they shall survive another year are absurd and groundless. This is not an instance in which men may presume on riches, on wit, on beauty; Death is no respecter of these things. Even the most shining virtues, the greatest usefulness, or the most diffusive benevolence, though an offering so sweet to heaven, cannot prevent his approach, nor avert the arrow which flieth by night and wasteth by noon day. But what if persons distinguished by these lines of excellence were privileged, how few possess them? Reader, on what then do you presume that you shall live another year? On your youth? That is a frail flower which may be nipped by the passing blast. On your youth! we point you to graves of less dimensions than would be necessary to receive you—to monumental inscriptions of shorter date than yours: we refer you to your own recollections in which the shades of your juniors rise up to remind you of the extreme fragility of youth. Others have passed through the first critical season of life, and have arrived at that time when the constitution is supposed to have attained its greatest strength, and to be most firmly cemented. You presume then on health and vigor; but are they indeed yours, and can you insure them even for a day? Perhaps the germ of some fatal disorder begins to spring up within you; some vital cord to relax; some latent spark to kindle, which growing to a flame, will burn out your life before the sun shall enter another sign. Perhaps under the roseate hue of health the brittle thread will snap at once, and you will drop with dread surprize into an eternal world for which it is to be feared you are so little prepared! In these momentous circumstances, whence arises your indifference? Is it that time steals with so soft a step that you do not perceive its progress? But are you not admonished of it by the motion of the heavenly bodies, by the change of seasons, by the various and successive pictures which nature so strikingly exhibits in her course? Is it because it flies on such noiseless and downy pinions as not to awaken you from your pleasing delusion? But how many have dropped in its flight whose fall might have alarmed you for yourself! Is it because you are gliding so smoothly on the stream of life that you have not been sensible of its lapse, nor have marked how far you have advanced? but the wrecks of many floating around! you were enough to have warned you of your danger.

It is but a low estimate to say that out of every 900, 30 go annually the way of all living. It is easy to perceive what must be the event of this year to more than a few Readers of this address.

May we die this year? then what have you to anticipate if you should? Heaven—or hell—the worm that never dieth, and the fire that is not quenched—or the river of pleasure and the fulness of joy which are at God's right hand for evermore? Is the great business of your life on the advance? Have you set your house in order, and are you ready to give an account of your stewardship? Among all your preparations for the future, have you made provisions for eternity? Have you employed your time for the chief purpose for which it was given, (and without which all acquisitions are vain,) to work out your salvation? Have you fled for refuge to the hope set before you? Have you embraced the Lord Jesus Christ by a living faith, and are you sprinkled with His blood who was our passover sacrificed for us; so that when the destroying Angel shall visit you, it may be without his terrors, that having no power on the soul, he may only touch the mortal tabernacle, and open for you a passage to the building of God, the house not made with hands, eternal in the heavens?

May we this year be taken from all that is dear to us below the sun? then how watchful ought we to be over our hearts, lest we become inordinately attached to any creaturely object. Things the most innocent and lawful in themselves, we should hold with a loose hand, mindful both of their unsatisfactory nature and precarious tenure; that when the hour of our departure arrives, instead of being wrenched from us, we may willingly resign them, and leave the world without a wish to cast a lingering look behind.

May the time of our probation terminate this year? then let us implore the divine blessing that we may begin it well. Let us renew our covenant engagements with God in Christ Jesus, and ratify them with peculiar solemnities of private devotion. Let us consecrate every remaining day to him. Let us reflect the lustre of a good example; diffuse the influence of religion widely as our sphere; seize every opportunity of doing and of getting good; and in proportion to our ability, labour with unremitting diligence to promote the most invaluable interests of mankind, whom we can serve only in this world. And the blessing of the Lord God be upon us! *Establish thou the work of our hands, yea the work of our hands establish thou it.*

May you die this year, ye suffering and afflicted believers? then behold a speedy termination of all your distresses. Yet a little while and to you death will be a messenger of peace and deliverance, that shall transport you from these dark and troubled regions to a world of light unclouded, of purity unmixed, of love without bound, of happiness unalloyed and immortal—where

sin, the fruitful source of misery shall have no place; where there shall be no pain, nor sorrow, nor death, and bereaved affection shall have no more to weep over the urn of departed excellence; where in a brighter course of duration, and in the perfect fruition of all possible good, the revolutions of time will not be felt; where the hours of bliss will not be as they now are, few and far distant from each other, appearing only as luminous specks in our existence, but from the perpetuity and vividness of our enjoyments, not only years, but ages shall roll away unperceived; our felicity, knowing no change, except by improving, shall render us insensible of their lapse, and a thousand years shall be as one day, and one day as a thousand years. V.

On the Love of God.

It is no uncommon thing for conscious guilt and expiring hope to adopt the language of Micah, *Wherewith shall I come before the Lord, and bow myself before the high God?* Let such desponding creatures renounce the gloomy ideas they have so strangely conceived of the divine Being; let not their affrighted imagination arm the hand of Omnipotence with thunder and place an eternal frown on his countenance; *God's thoughts are not our thoughts, nor are his ways our ways.* Inspiration declares that GOD IS LOVE; and the happiness of his creatures depends in a great degree upon their ideas of the divine Beneficence. Let our views of the Love of God be regulated;

1. *By the eternity of his designs.*

The limits of our existence prevent us from giving any distant date to our affections. By a very easy effort we can recollect precisely the origin of certain feelings, and the circumstances that have occasioned the various exercises of our passions. Jonathan could with frequent delight recur to the moment when he first observed the heroism and unassuming deportment of the son of Jesse, and first felt that rising affection which no misfortunes could extinguish. The female penitent could often go back in imagination to that spot where her bleeding sorrows were healed and the fervor of her love kindled by that consoling declaration, *Thy sins are forgiven thee.* But these observations are not applicable to God, for he is eternal, and we cannot determine the commencement of his love any more than we can fix the beginning of his existence. All the notions that we form of periods of æras are incompatible with the nature of his duration; for, however incomprehensible the idea may be to us, the past and the future, with

all the transactions peculiar to them, are equally present to him. *A thousand years in his sight are but as yesterday.*

Such a Being must have the most intimate knowledge of all creatures, whether they exist now, or are destined to exist in some future period: therefore a creature need not live and move for God to be acquainted with its properties, for it can never differ in any respect from that perfect image which was originally in the divine mind. To apply this to the subject in hand—Abraham does not bind his son on the altar and prepare to complete the sacrifice before God determines to signalize him as his friend—Daniel does not manifest the firmness of his adherence to divine worship by braving the horrors of the lions' den previous to his being an object of divine affection—Paul does not endure derision and scourging, cold and nakedness, before his name is written in the Lamb's book of life. The energy which obtained these achievements was derived from the Love of God, and illustrated that delightful declaration, *Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain.*

Our views of the Love of God should comport with those we form of his other perfections. A conviction of his eternal grandeur should suppress all those childish conceptions which leads us to judge of the divine affection by our own. That overwhelming astonishment with which his incommunicable attributes inspire us, ought to be felt in an equal degree when we contemplate his love, which comprehends in its exhibition the immortal felicity of mankind. When we are led back through countless ages to contemplate those plans by which God designed to govern the moral world; we ought to consider that he most accurately saw the malignity of sin and all the natural evils that would ensue. But piety itself forbids us to imagine that the display of his love was an instance of repentance for the permission of sin. It seems rather to have been the great motive of all his conduct, in suffering the race of man to ruin themselves, that amidst all the aggravation of their crimes, and the inflexible requirements of justice, he might make such a display of his benevolence as should induce the love and adoration of intelligent creatures for ever.

The love of God is therefore no new passion drawn forth by any unexpected excellence in human character, or by the groans of human wretchedness; but was ever a glorious intelligence accurately observing what is lovely, and diffusing its influence through all the divine government. The scriptures compare the love of God to sinful man with his love to his own Son; *Thou hast loved him as thou hast loved me.* They inform us that the love of God coincides with the eternity of his purposes; *He hath chosen us in him before the foundation of the world.* They teach us that conver-

sion is owing to an affection, the commencement of which can never be traced; *I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee.* They assure us that divine love prepared all the honors of immortality ages before man was formed to enjoy them, *The kingdom prepared for you before the foundation of the world.*

2. We should regulate our views of the Love of God by the *Holiness of his nature.*

The scriptures manifest that no one property of the divine nature acts but in concert with the whole, and that whilst God manifests his love to the vilest of men, he maintains immaculate all the purity of his character. Indeed, our present condition is so awful, that were it not for Scripture encouragements, we must despair of seeing a creature covered with crimes and curses exalted to a state of friendship with God! His laws, while admirably suited to the government of created intelligence, present us with all the awful beauty and glory of the divine character. The ceremonies, sacrifices, and ablutions he appointed for sinners convey the solemn injunction, *Be ye holy for I am holy.* The punishments he has inflicted are not the deeds of a tyrant rioting in the wantonness of power, but the revelation of his righteousness for the instruction and admonition of the universe, leading those nearest his throne to cry one to another, *Holy, holy, holy is the Lord!*

The lax notions too frequently entertained of the purity and rectitude of God, lead some men to see no difficulty in associating him with the most polluted mortals; they can see no reason why the great and holy God should not by one single act of his mercy, without any sacrifice, cancel the crimes of ages and take into his bosom those execrable men who have been the pests of the circles in which they moved. But can such notions be honorary to God? Would the divine character shine with additional lustre through his fellowship with a graceless man who abandons himself to the lusts of appetite? We know that the Scripture says (and it is a truth we enjoy to publish) God loveth sinners; but not considered as the slaves of satan and enemies of all righteousness, for *he is angry with the wicked every day.* Therefore when the Love of God is manifested to a sinner, it must be in a manner consistent with the divine purity.

This view of the subject explains to us the sufferings of Jesus. Here we learn the meaning of those groans which gave a deeper horror to the gloom of Gethsemane. Here we see the reason of the abuses he endured at the bar of Caiaphas and of Pilate—of the tortures which mangled his body, and of the agonies that entered his soul, extorting that bitter lamentation, *My God, My God, why hast thou forsaken me?* Yes, in that bloody sweat, that mortal fainting, on that cross in that expiring groan, we perceive the

Love of God in harmony with the holy rectitude of his character. We see the holiness of God in demanding the shedding of blood for the remission of sin; and we behold the Love of God in that he spared not his own Son. Thus he maintains the justice of his government, and justifies the ungodly who believe in Jesus.

The purity of the divine nature is further exemplified in those remarkable instances in which he has graciously distinguished those holy souls that have aspired to an intimate communion with him. We can have no idea of celestial friendship with which the renewed mind is not indulged; *If a man love me he will keep my words, and my father will love him, and we will come unto him and make our abode with him.* There is no confidence too great to be enjoyed; *The secret of the Lord is with them that fear him, and he will shew them his covenant.* His tenderness towards them is that of a parent; *As a father pitieth his children, so the Lord pitieth them that fear him.* We cannot imagine any consolation too large to be afforded them; *Let not your hearts be troubled, ye believe in God, believe also in me. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.* There are no honours too great for them to receive; *I will come again and receive you to myself, that where I am there ye may be also.*

Have any formed such conceptions of the grandeur of our Religion as to be desirous of attaining to this sublimity of feeling? are they willing to penetrate the externals of religion and to taste the pleasures of communion with God? Are they longing for that assurance which elevated the soul of an Apostle, and in the deepest affliction enabled him to say, *I am persuaded that neither life nor death, nor angels, nor principalities,—nor things present, nor things to come—shall be able to separate us from the Love of God which is in Christ Jesus our Lord?* God makes no such revelations as these to the wicked (*for what union is there between Christ and Belial*) but to such only as are panting for God as *the hart panteth after the water brook*; and who feeling a supreme affection for God, utter their hearts in saying, *Whom have I in heaven, but thee, and there is none on earth that I desire beside thee.*

3. Our notions of the Love of God must be regulated by the *Sovereignty of his will.*

The Sovereignty of God is equally supported by the testimony of the Scripture and the experience of mankind; to renounce it would be to explode the existence of a Providence, and to deprive the world of a Governor and a Judge. Seated on the throne of the universe, he perceives spheres and systems moving in perfect harmony, and as the sublime proprietor of the whole, influences and directs all after the counsel of his own will; pervading with equal exactness the minutest and most stupendous parts of his empire.

Some persons, forgetting that God is amiable as well as great,

and kind as well as powerful, have entertained very unscriptural views of his sovereignty, and portrayed him as an inexorable Judge, artfully involving men in guilt, triumphing in their weakness, and taking pleasure in their woes! But this ill accords with the loveliness of God manifest in Jesus Christ, even in him who breathed the dying petition, *Father forgive them, for they know not what they do!* Such notions are not suited even to the language of a darker dispensation, *I am the Lord gracious and merciful, slow to anger and of great kindness.* Bidding adieu to such a system, we rejoice to trace the divine sovereignty, not only in disposing of all events and punishing the impenitent, but in its operations in the human heart, in reducing to submission and love those miserable characters who have spent their best energies in manifesting themselves *enemies unto God by wicked works.*

The moral state of mankind forbids us to imagine that any would have submitted themselves to God, if divine love had not been sovereign in its operations. *The heart is deceitful above all things and desperately wicked. The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be.* The fidelity of this awful picture is abundantly confirmed by the restless uneasiness with which a sinner submits to the restraints of conscience, by his aptitude to lose the remembrance of divine judgments and mercies, and by his obstinate inattention to all the tender remonstrances of God's word.

There is nothing in the character of sinful men to engage the divine Being to interpose on their behalf. There is no value in their tears, no fragrance in their sacrifices, no merit in their obedience; *They are all corrupt, they are all gone out of the way.* What can induce the holy God to say to a sinful creature, *Come let us reason together, though your sins be as scarlet they shall be as snow? —to address a desponding sinner with, Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, they may forget, yet will not I forget thee?* We cannot account for this condescension on any other ground than the sovereign freeness of divine love.

4. Our views of the Love of God must be regulated by the *immutability of his purposes.*

One of the greatest defects in human attachments is their instability. On whatever basis our friendships may be formed, such are the varieties of life that our tenderest impressions may be effaced, and our firmest resolutions forgotten and lost. But God is immutable in his love. He is beyond the influence of circumstances. *Thou hast laid the foundations of the earth, and the heavens are the work of thy hands: they all shall wax old as doth a garment, and as a vesture shalt thou change them; but thou art the same, and thy years shall not fail.* This is the perfection that God associates with

his love! and most fully hath he demonstrated its immutability. What myriads of crimes were committed from the fall of Adam to the coming of Christ, and yet the promise made, to the first criminals received the most gracious accomplishment. If the promise declared *the seed of the woman shall bruise the Serpent's head*, the fulfilment shall convince us that *God so loved the world as to give his only begotten Son!* Sometimes a tide of afflictions roll over the most pious hearts, and they are plunged in the deeps of adversity; But God does not hereby intimate any change in his love, but rather proves its stability by giving new energy to their faith and manifesting his veracity in cases of the last extremity. Let the believer stand on the verge of eternity; let the horrors of corruption crowd on his mind, and satan make the last effort to torment him, still his confidence in the Love of God may remain unshaken; *When my heart and my flesh faileth, God is the strength of my heart and my portion forever.* Let the last trumpet be blown, and the dead raised; let the elements melt with fervent heat and all the frame of nature be dissolved; amidst this universal confusion the voice of Love shall suppress every fear, *The mountains shall depart and the hills be removed, but my kindness shall not depart from thee.* S.

Mr. Booth's conversational Advice and Remarks.

A valuable correspondent who used frequently to call on the late venerable Abraham Booth not long before his death, when all who visited him remarked his great spirituality of mind, and doubtless received instruction from his communications; (for of him it might be truly said "His lips kept knowledge;") wrote down some of his conversation on his return home, and thinking it might be useful to other young ministers as it had been to himself, has kindly transcribed it for our work. We gladly give these morsels a place in the hope that their excellence may provoke ministers in general to solicit the republication of that excellent work of Mr. Booth's, intitled: 'Pastoral Cautions,' a work which every pastor should possess, and which every one who assists at the ordination of young ministers should exhort them to purchase, as next in point of excellence to the Epistles of Paul to Timothy and Titus.

Advice respecting the Pulpit.

Never study a sermon with the design of displaying your abilities; but always aim to promote the glory of God.

Endeavour to improve your understanding, by reading the scriptures; and praying for divine assistance.

Never forget while you are preaching to others that you are a

sinner yourself. Take care and not attend to publick work as the mere duty of office. Pray not as a minister, but as a poor sinner. If you wish to be comfortable in your work, pray for much of the life of religion in your own soul.

Advice respecting Conduct.

Be not frequent in your visits to any lady living alone; I have seen much mischief resulting from such conduct.

Never visit any of your hearers who are rich, without a particular invitation; give them no cause to think you want either their food or their money.

Be home with your wife and family early in the evening; many a minister's wife has been rendered miserable through the inattention of her husband.

Have nothing to do with making matches among your people; let the men find their own wives, and the women their own husbands; this is no part of your business, Sir.

Be cautious how you make a will for any one of your people: and never be an executor or guardian for any.

Advise not the rich to lend to the poor, nor lend any thing yourself, unless you are first satisfied that you can afford to lose it all. Be not a surety for any one.

On the Origin of Evil.

Doctor Willams, said he, has attempted to account for the origin of evil by saying, "That a reasonable creature, necessarily tends to evil. He has that in him which *physically* considered tends to *nilibility*; and *morally* considered to *defection*." But, added he, If a creature has a tendency to evil, that must be an *evil tendency*; for a disposition to rebel, is rebellion. It is generally admitted, that no creature can be absolutely *independant*; none can be *immutable*; to suppose this would involve a palpable contradiction. But, I apprehend, it is as impossible for a God of perfect wisdom and purity, to create a Being which has a tendency to evil, as for Omnipotence to create a *Square Circle*. I have listened for several years to what was said both by great men and little men on this subject, and was as well satisfied with what little men said, as with what great men said; but, for forty years past, I have made up my mind, to this conclusion, That to account for it is impossible; it must be reserved for another state.

On the Divinity of Christ.

The Saviour says, *Do this in remembrance of me*. Who is this instituting a new act of worship? Tis as much the prerogative of God to say how he will be worshipped, as it is for the supreme ruler of a state to coin money. Hence God was so jealous of his

honour under the old dispensation, that when any thing of man's invention was introduced into his worship, he asked, *Who hath required this at your hands?* If Jesus be not God what is the inference? For he certainly instituted this ordinance to be observed by his disciples; and *makes himself the sole end of his own appointment.* "Remember me," said he, and "do this," to keep alive in your recollection my sacrifice and death.

Ministers should aim at Divine Approbation.

In a small circle of ministers, a question was recently discussed, relative to the evidences of divine approbation, which gave occasion to the following remarks.

1. *A minister may have popularity without success.* Thus to Ezekiel the Lord said: *Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.* Ezek. xxxiii. 32. John the Baptist was a burning and shining light, and the Jews were willing for a season to rejoice in his light—yet of the same Jews it is said, they repented not that they might believe in him of whom John testified. *John v. 35. Matt. xxi. 22.* Of Jesus himself we are informed, *The common people heard him gladly,* yet his labours appear not to have been effectual to the conversion of many. After his resurrection, the number of the names was at first but *one hundred and twenty:* he was despised and rejected of men.

2. *A minister may have success without popularity.* The apostles were the foundations of the Christian church. *We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.* Eph. ii, 20. Yet of most of them it may be said, their record is on high, but their labours are not recorded on earth. In the tenth of Matthew we have the catalogue of their names, and, except in three or four instances, that is all. Many a worthy man, unknown to fame, shall hereafter shine as the stars for ever and ever, when it shall be shewn that he has turned many to righteousness. *Dan. xii, 3.*

3. *A minister may have both popularity and success.* Paul the great apostle of the Gentiles, was eminently popular. The people of Lystra cried: *The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker.* Acts xiv, 11, 12. His success too was amazing: *Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savours of his knowledge by us in every place.* 2 Cor. ii, 14.

4. *A minister may have both popularity and success without Divine approbation.* Witness the History of Balaam and of Judas.

Witness the account of the false prophets in *Jer. xxiii. 21.* *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.* Many preachers have been known to be useful to saints and to sinners, who (as it appeared afterwards) in the time of their usefulness were living in sin!

5. *A minister may have Divine Approbation without popularity or success.* Noah, as a just man, found grace in the eyes of the Lord: as a preacher of righteousness, he was not regarded. Elijah was a favourite of the skies, yet he complains, *I am left alone, and they seek my life.* *Rom. xi. 3.* Isaiah mourns: *Lord, who hath believed our report.* *Rom. x. 16:* *Then, I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet my judgment is with the Lord, and my work with my God. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.* *Isa. xlix. 4, 5.* Remarkable are the words of Paul relative to this point: *For we are unto God a sweet savour of Christ in them that are saved, and in them that perish.* *2 Cor. ii. 15.*

6. *A minister may read the signs of Divine Approbation in the testimony of conscience, the testimony of the word, and the testimony of providence compared together.* Happy the man who enjoys the consciousness of his own sincerity, who can say with the apostle: *Whose I am, and whom I serve.* *Acts xxvii. 23.* *But as of sincerity, but as of God, in the sight of God, speak we in Christ.* *2 Cor. ii. 17:* *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.* *2 Cor. i. 12.* It is desirable that sincerity should be accompanied with a fervour of zeal, inspiring a man with “thoughts that breathe, and words that burn.” Paul was not only sincere—he was ardent. *God is my witness, whom I serve with my spirit in the gospel of his Son;* *Rom. i. 9.* *So being affectionately desirous of you we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.* *1 Thes. ii. 8.* *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.* *1 Thes. ii. 19, 20.* Happy the man who looks into the exceeding great and precious promises which are made to faithful ministers, and derives consolations thence which are neither few nor small. To such these words of Jesus will be ever precious: *Lo, I am with you always, even unto the end of the world.* *Matt. xxviii. 20.*

“ And when my spirit drinks her fill
 At some good word of thine,
 Not mighty men that share the spoil
 Have joys compared to mine. WATTS, Ps. cxix.

Happy the man who can look round upon his congregation and see many who are turned by his ministry from darkness to light, and from the power of Satan unto God : who can see believers standing fast, growing in grace, and in the knowledge of our Lord Jesus Christ, adorning the doctrine of God their saviour by their holy and useful lives—to such he will say : “ *Ye are our epistle, written in our hearts, known and read of all men.*

Bromley,

W. N.

Liberality.

Our love and sympathy can never appear to be made genuine, without liberality, at least, if we have it in our power to communicate : what proof of love does that man give, who *only says* to his poor destitute brother, ‘ Depart in peace, be ye warmed and filled ;’ but opens not his hand to communicate to his brother’s necessity, the things which he has it in his power, to bestow, and which he knows his brother wants : how deplorable had been our case, brethren, if Christ had only pitied us, and not added communication to his compassion ! Alas ! we had been for ever miserable : follow the example of Christ then, brethren, and according to your ability be liberal. The primitive christians had weekly collections for their poor, they had compassion on the fatherless, and provided for the widow, “ the blessing of him that was ready to perish, came upon them ;” and shall we steel our hearts, and stand all the day idle ? Open your eyes, my brethren, and with them your hearts, to the crying necessity of pinching poverty, and turn not your eyes from beholding the wants of the destitute. *There* is a poor brother, whose hungry bowels, when fed by the hand of thy liberality, would rejoice to bless thee ; and can thy heart be so hard, unfeeling, and stupid, as to deny relief to his necessities, and prevent his grateful heart from blessing thee ? *There* is a poor sister, whose heart heaves with sorrow for the loss of an affectionate and indulgent husband, by whose industrious hand she has been accustomed to have her own, and her family’s necessities supplied ; but now, alas ! *one grave* hath swallowed up *the husband* and *the father*, and together with him, *all* her hopes of earthly comfort ; his lips, now cold, and silent, no more drop the wholesome words of instruction to the mother and her children, nor his hands provide their necessary food ; but the fatherless children

are left to feel the miseries of pinching necessity, while their sad sorrows encrease the swelling anguish of their widowed mother's heart, which before was overborne with grief. And can you imagine that these scenes require not your attention? Do they not demand your assistance? Is not God hereby giving you opportunity to prove the sincerity of your love? And to give evidence before God and men that your hearts are not destitute of christian charity? Remember the words of the beloved Disciple, "Who-soever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let me add, with that affectionate Apostle, "My little children, let us not love in word, neither in tongue, but in deed and in truth." Well then, brethren, "To do good and to communicate, forget not;" and for your encouragement remember, "with such sacrifices God is well pleased." When your Lord comes the second time, and calls the whole world to Judgment; and says to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me, I was sick, and ye visited me: when you find, by happy experience, that what you do for Christ's poor children, he takes it as done unto himself, and that the small gift of "a cup of cold water, shall in no wise lose its reward," you will not then think you have done too much for the poor of Christ's flock.

Christian Duties, by Zenas Trivett.

Modern Expenses of Professors.

Mr. Editor,

I cannot help thinking that the Address to Deacons on the Salaries of Ministers, in your number for November, page 452, was rather unadvised. We are exhorted to let our moderation be known to all men; but surely some well-disposed persons have of late been rather *immoderate* in their applications for the pecuniary aid of professors. We are frequently solicited in aid of Missions to the heathen, and almost continually pestered with calls for the support of Village preaching, besides which every now and then we have what is called a case presented, and now your correspondent Obed comes with a demand for the increase of the Minister's Salary! notwithstanding it is well known that taxes and family expenses are three times what they used to be. We are often reminded of the liberality of our fore-fathers, but, dear good men, their times bore no comparison with these.

Mr. Editor, I wish to lay before your readers some unavoidable

expenses to which modern professors are exposed, and which were wholly unknown to our bountiful fore-fathers; and these I doubt not, will at once form an Apology to the thinking part of your readers, on behalf of a class of professors, often frowned upon by certain gentlemen having cases, and others who perhaps are not aware of these items of expenditure, which tend greatly to restrain the liberality of some who beyond all doubt are as well disposed as their brethren. For example, there is the hair-powder tax, *one guinea*; license to shoot, *three guineas*; license for two dogs, *one guinea*; the keep of Pompey and Cato, (for dogs are not like Ministers, dogs cannot live by faith,) this will cost *five guineas*; then there is the breaking of glass, china, and crockery ware, and the eating of neat's tongues and spoiling of hams, by the same, *two guineas and a half*;—then comes teaching Miss Mary Ann to dance, *two guineas*;—extra dress and ornaments for Miss Mary Ann to attend the ball at breaking up, *three guineas*;—expenses of a private ball at professor's own house to oblige Miss Mary Ann's young acquaintance, *four guineas*; (dear creatures, why should they not enjoy themselves? they will have sorrow enough before twenty summers are over their heads.) All these are *annual* expenses. Mr. Editor, I have said nothing about a good double-barrelled gun, at least *ten pounds*; or a well-bred dog, which sometimes costs twice that sum. But if you will put only the above particulars in order at the bottom of one of your pages, I hope it will appear to every one that modern professors are exposed to very serious expenses; so that they cannot do the good they would, if they had not these indispensable calls for their money.

I know some snarling people will be setting up these articles over against Missions, Village preaching, the wants of poor Ministers, and so on: therefore, if you please, I will add a word or two respecting these things. As to Missions; the conversion of the heathen is doubtless a very desirable thing, but then it is certainly the work of the Lord, *we* cannot convert them with our money. I am sure I have nothing to say against Village preaching, I love to see Ministers exert themselves, they are called to preach, and will have their reward, for they serve a good Master; and if they should be a few pounds out of pocket on these accounts, he will abundantly repay them hereafter. I have, indeed, heard some of them talk of horse-hire on such occasions, but that might easily be spared; why cannot they go on foot? Ministers are compared to oxen; it would be a singular sight to see an ox ride! besides there is no occasion, for the promise is, *Their shoes shall be iron and brass, and as their day is so shall their strength be*. And after all that your correspondent has written, he has not pretended to contradict an old adage that "Temptations, trials, and prayer, make the best of Ministers," so that I think it stands uncontroverted that nothing

tends to make ministers so experimental and pious as keeping them short. Moreover, respecting *Cases*, I do think it becomes us every one in these dear times to consider his *own case*, and a hard case it must be indeed, if a Christian man might not spend a few pounds for the articles I have enumerated without being called to account for it, or expected to be always contributing to *Cases* and I know not what.

Not that I would encourage a niggardly spirit, Mr. Editor, I hate meanness. I do assure you I have known many, who notwithstanding the dearness of the times, and the expenses I have mentioned, used to give their *golden guinea* every year towards the Minister's support, *two shillings and six pence* to the annual collection for the Mission, and *eighteen pence* for the Village preaching fund; and many odd shillings beside, that no one knows of. But this liberality is in danger of being withdrawn through the over urgency of well-meaning persons, like your correspondent Obed; therefore I hope he and others whom it may concern will take these hints in good part from your friend.

IRONICUS.

Query.

One of the great Promises of the Covenant of Grace is this, "I will take away the heart of stone, and give them an heart of flesh." But while I rejoice in this truth permit me to ask,—How does the promise of removing the heart of stone agree with the complaints of believing Souls respecting a *hard heart* still remaining?

Obituary.

MRS. MARY MOSS.

On Friday morning Nov. 3, 1809, died Mrs. Mary Moss, the beloved wife of Mr. James Moss, of Machpelah, near Hebden Bridge, in the fortieth year of her age. Being pregnant of her twelfth child, she was seized with the violent pains of labour, on Sunday morning, October 29th, and continued extremely ill all that day. Besides the agonies incident in difficult cases, she was

sorely afflicted with the cramp; but she was enabled to bear all her sufferings with exemplary patience and resignation. Towards night, the pains of labour subsided; but she continued exceedingly ill, and was judged to be in very great danger.

As it was concluded that the child was dead, the person who attended her called her afflicted husband aside, and told him that there was little hope of saving the patient's life, but by extracting

the child, and that she might die under the operation, or soon after. When it was proposed to her, she consented to undergo the operation, giving herself up into the hands of the Almighty, in hope that it might please him to spare her life, for the sake of her affectionate husband, and numerous family of young children.

After she was delivered in the way proposed, she appeared to be as well as could be reasonably expected, but complained of a violent pain about the region of the stomach. As this continued, it excited the fears of her friends greatly, and an able physician was called in. Her patience and calmness of mind were wonderful under all her sufferings. At intervals some hopes were entertained of her recovery; but they were soon blasted, by the return of unfavourable symptoms. The inflammation which occasioned the pain of which she had complained, was succeeded by what was more threatening, and which brought her into such a state of weakness, that, on being moved, she several times fainted away, and seemed as one dead. Her language when she was able to speak, was such as became a Christian. But such was her regard for her family, that she cherished some hope of being spared to them, till within a few hours of her death.

When I visited her on the Saturday evening, I found her in such a state of mind as surprised and affected me much. The first words she expressed to me were, "I am dying." I said, do you think so? "Yes, I know I am going to die, but—" She then began to discourse on the glories of the heavenly world, the sufferings and death of that adorable Redeemer, with whom she said she was going to live and reign for

ever, in a manner which I feel myself utterly unable to describe. There were many present, to whom she addressed herself with such affliction, and heavenly sweetness as wove every heart, and brought floods of tears from every eye. I cannot relate one fourth part of what she said, but I must say I have not been witness to such a moving scene for fifty years back.

All her tender attachments to the dear objects of her affections in this world seemed to be entirely swallowed up, in an overpowering sense of her Redeemer's love, and of the glories of the heavenly world; of which glories she spoke as if she had been already an inhabitant of those blessed regions. Her own sufferings, she said, had been nothing in comparison with the sufferings of Him who died to save her. Her hopes and views were full of immortality, nor did she signify the least hesitation concerning her immediate entrance into the presence of her Redeemer. The song of heaven was the grand theme of her discourse, *Worthy is the Lamb that was slain*. She continued to speak in this strain, without interruption, for a considerable length of time; and with such energy, such fervour, such strength of voice, such celestial sweetness, as filled us all with astonishment. When she concluded her testimony, she desired us to sing. I expressed my fear respecting our ability to do it, as we were overwhelmed with sorrow; but she again begged that we would do it. We attempted then to sing the hymn to which she seemed to refer, in which she appeared to bear a part from the beginning to the end.

"Come let us join our cheerful songs,
&c." WATTS, 62, 1 B.

Being quite exhausted, she lay still for a little while, and then

began to speak again, in the same strain as before. It was like a gleam of sun-shine in the valley of the shadow of death. About twelve o'clock I went into her room for the last time. Her speech began to falter, but still, I could hear part of the closing sentence, "Glory to—world without end, Amen." She then grasped my hand affectionately, and all motion ceased.

The above were the last words she uttered, for when she had sounded Amen she immediately began to expire. Her breathing continued for about half an hour; and then, without the least struggle, sob, or groan, she gave up the ghost, sweetly falling asleep in Jesus. Her remains were interred early on the morning of the Lord's day, in the presence of a large concourse of people, who appeared to be greatly affected on the occasion. In the afternoon a discourse was delivered on the words which had afforded so much divine delight to the deceased, *Rev. v. 12. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*

REV. NATHANAEL RAWLINGS.

Your Fathers, where are they? and the Prophets, do they live for ever? No, these men of like pusillous with others, like other men, like all sinners die. Yet the memory of the just is blessed; their journey through life is marked by a progress, which in its moral splendour resembles the shining light, which shineth more and more unto the perfect day. This beautiful illustration very happily characterised the pious subject of this slight memoir; the days of

whose pilgrimage, amounting to more than three score years and ten, were nearly all spent in this state of blessed progression. The late Rev. N. Rawlings was born at Morton-in-the-Marsh, Gloucestershire, 1733. His father and mother were long members of the Baptist Church, at Bourton-on-the-water. On his maternal side genuine piety is to be traced through preceding generations. His ancestors were among those of whom the world was not worthy, and who avoided its fury in persecuting times by assembling in solitary places. Mr. R. was serious from a child, and baptized at Bourton, in 1750, at 18 years of age. The church soon requested him to preach, and when, after long solicitation, his diffidence had yielded to this trial of his abilities, he was sent to Bristol Academy; then under the care of the Rev. H. Eyaqs, and the Rev. B. Foskett. Here he remained four years; during this period he supplied the church at Trowbridge, and was so far approved as to be called at the termination of it to the pastoral charge. It was nevertheless a season of adversity; the number was scanty, the brethren were at variance, and symptoms of disaffection to the ministry of Mr. R. began to discover themselves, so that his ordination which occurred October 10th, 1765, was succeeded by his resignation and removal in 1771, when he settled at Broughton, in Hampshire.

A few days previous to his departure he married Miss Mary Webb, an eminently pious woman, who was baptized at the age of twelve; with her he enjoyed the sacred interests of conjugal life for thirty years; she died in November 1801 without children, and he remained a widower.

At Broughton he resided six

years, when a visit to his friends at Trowbridge renewing all their former attachments, produced their united and successful application for his return. He resumed his charge in November, 1777. The first settlement was short and troublesome, the last durable and happy. A long series of uninterrupted prosperity in this part of zion, signalized with peculiar favour his subsequent ministry; and his declining life, cheered by the affection of his people, and the success of his labours, did not present that sort of gloomy pause which has marked, alas! so frequently, the fainting energies of extended age; producing a melancholy interval between the business of both worlds.

A remarkable integrity of character, united with great plainness of manners, sometimes failed to introduce Mr. R. advantageously to the attention of a stranger, but gave him an honourable seat in the circle of friendship, *there* it was known how much the law of kindness governed his heart; and *there* breaking through his natural reserve, it was expressed by the appropriate communications of the tongue, *ministering grace to the hearers.*

To the popularity of his address, or the brilliancy of his talent, none of the friends of Mr. R. will attribute his permanent success as a preacher; but they will remember with veneration, how well his holy life, and deep personal experience, enabled him to enforce those doctrinal subjects,

in which he especially delighted. They will recollect the usefulness of discourses, which finding entrance at the heart, abundantly compensated for the want of elegancies, which had they distinguished the preacher, could not thus nobly have survived him. They will look round on the late converts of his ministry, and see how this aged shepherd brought home the wanderers to his Master's fold, when it was eventide with himself; and nature might have languished for repose. More than forty members have been added to the church during the last five years, and the place of worship has been crowded.

He was taken ill while attending the funeral of the late Rev. Mr. Clarke, of Trowbridge; and never preached afterwards. He said to a friend who called on him the next day, "my work is done, I have nothing more to do here." His tedious illness was admirably sustained, his consolations were not expressed by extacies, but by the peaceful triumph of an abiding hope; of which he often spake to those about him. He died October the 7th, 1809. His funeral sermon by the Rev. J. Barnard, of Bradford, was delivered to an overflowing house; from whence indeed hundreds departed, unable to obtain admission. It was founded on a passage selected by himself; at once describing the blessedness of his past experience, and the emphasis of his present joy; *Christ is all, and in all.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Spiritual Magazine, or the Christian's Grand Treasure; wherein the peculiar Doctrines of the Gospel are unfolded, and the

Types and shadows of the Old Testament unveiled and spiritually explained, in Familiar Dialogues between Friendly and Truth. By

the Rev. John Allen, with a commendatory Preface, by the late Rev. W. Rouaine, A. M. 8vo. pp. 572. Price 9s. Kidwell and Lee, 1809.

This Republication of a Book well known and greatly admired, will be very acceptable to a large class of religious people. The spirit of ardent piety breathing through its pages, together with the importance of the Doctrines, to the illustration of which it is devoted, will ever render it a favourite among that class of pious christians, whose minds are so imbued with Gospel Principles, that they delight to find a something of Christ in every thing; and are especially gratified in making every part of the sacred volume bear a direct relation to Him and the work he performed on their behalf. This is so desirable a state of mind in itself, that we are almost sorry we cannot participate in their pleasure when reading productions similar to the work before us. We however feel that we cannot give this volume our unqualified recommendation; the interpretations are, many of them, fanciful, the typical applications arbitrary, and the whole plan injudicious. We could love the man whose glowing piety warms us in some of the pages, but we wish he had not written such a book.

The National Jubilee, *celebrative of the Fiftieth Anniversary of the Reign of George the Third, politically and morally improved.* By a Magistrate. Matthews and Leigh, 2s. 6d.

This Magistrate, who is also a Country Clergyman, manifests a good degree of genuine Public Spirit. His Sermon is preceded by a well-written impressive Apology, worthy the attention of every

Englishman. The Discourse itself is manly, energetic, loyal, liberal, and pious. The text is *Matt. xxii. 21. Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's.* After a pertinent introduction, the preacher very properly inquires into the Rights of the Chief Magistrate; and finds that he has no right to Flattery, Sycophancy, or Adulation;—no authority over any man's conscience;

The Rights of Conscience—*are the natural, independent, and unalienable property of each Individual. Be it always remembered, however, that there is but one Lord to whom the Conscience of any man is amenable.*

In this part of the subject the worthy Magistrate has a note, part of which we transcribe,

It is humbly hoped, indeed, that no Person will be so unadvised, as to sully his Majesty's reign, by recommending the smallest infringement on *The Act of Toleration.* The Alarm is already abroad: and, let us never forget, from small beginnings what great Evils flow. "How great a matter a little fire kindleth!" *PRINCIPIS OBSTA,* is an admirable maxim. Let me be permitted to whisper in the ear of those, whom it may concern, but whose *Prejudices* may impede that deep Consideration the subject requires, that, to compute moderately, there are more than two hundred thousand persons in this Country, who will contend as one Man for the preservation of this Act in all its purity: and, how many of our unprincipled Sceptics and profligate Infidels would take advantage of their Unanimity to overturn the Government! Little as our puny Voice may effect, we will give it all the emphasis we can.—*BEWARE.*

The preacher finds, further, that what he has asserted respecting the rights of Conscience is equally applicable to the *Persons, Property, and constitutional Liberty* of the Subject.

The regal Dues, to which chief Magistrates have an indisputable

claim, are *Honour, Allegiance,* and the *Prayers* of all good men.

To all this, however, it has been plausibly objected, that it is absurd to exact this Honour, this Loyalty, this pious Observance, from rational and intelligent Beings, to persons whose conduct and manners are a disgrace to their elevation and precedency, and whose example our religion itself compels us to despise and pity. But what was the infamous character of the Cæsar here referred to? That of consummate craft and dissimulation, of austerity and pride. He is handed down to us as an unnatural son, a deceitful friend, and an *extreme tyrant*. But, not to expatiate here, can there be any justifiable argument proposed against the claims for which we contend, in behalf of a good king, a patriot king, a christian king, such as the divine providence has set over us?

The preacher next expatiates on the Rights of God, considered as a Being of Infinite *Wisdom,* and *Understanding, Holiness, Grandeur, Power, and Loveliness.* In enlarging upon these topics he seems quite in his element, especially when he comes to speak of the Religion of the Gospel as a *Religion of Grace.* We have sometimes thought we recognized the author of "The Temple of Truth," in these pages; however that may be, we heartily wish "The National Jubilee," an extensive Circulation.

Motives to Gratitude. An Address delivered at the Baptist Meeting house, Eagle Street, London, October 25, 1809, the fiftieth anniversary of his Majesty's accession; containing a Brief History of Dissenters, and the Reasons why they should be thankful for the Reign of George the third. By Joseph Ivimey. Burditt, 2s.

The outcry of Jacobinism and Disaffection which a few years ago was insidiously raised against Dissenters, by some turbulent

disturbers of the public peace, has now, we believe, generally subsided; and it must have been highly gratifying to all the sensible and loyal inhabitants of this island, to have remarked the unity of feeling manifested by every religious denomination on the occasion which produced the present patriotic and pious discourse.

We are glad to meet in Mr. Ivimey, not a cringing sycophant or time-serving flatterer, but a Christian Minister, conscious that he was offering a reasonable service on an occasion which called forth a rare expression of a Nation's gratitude and joy.

Preparatory to his Reasons for Thankfulness, as applicable to Protestant Dissenters, he gives an outline of their history under the successive denominations of Puritans, Non-conformists, and Protestant Dissenters; the sufferings they endured; and the steps which led to their enjoyment of the blessings of religious liberty. Under this head we beg leave to make an extract, very honourable to our denomination.

The Baptists, as far as I have been able, in diligently and, I trust, impartially, tracing their history, have, it appears to me, always been enemies to persecution for conscience sake; and have never aimed to be, as a body, comprehended in the national establishment.

By objecting to the magistrate's enacting and imposing laws in the church of Christ, it is evident they understood the principle on which genuine dissent is founded, which is, NO IMPOSITION. In a work published in 1615, they say, "Every man has a right to judge for himself in matters of religion; and to persecute any one on that account is illegal and antichristian."

In an address presented by the Baptists to the king, parliament, and people, for toleration, at the time of the Savoy conference after the restoration, they say, "We have written some arguments which we humbly offer to all

men, to shew how contrary to the gospel of our blessed Jesus, and to good reason, it is, for any magistrate, by outward force, to impose any thing in the worship of God, on the consciences of those they govern; but that liberty ought to be given to all such as disturb not the public peace, though of different persuasions in religious matters. If magistrates, (they add) in the days of the gospel, have power, by outward force, to impose any thing in the worship of God on the conscience, then all magistrates, in all countries, have the same power. Then, if we lived in Turkey, must we receive the Alcoran; if in Spain, be Papists; in England, sometime Papists, as in Henry the eighth's time, Protestants in Edward the sixth's, Papists again in queen Mary's, and Protestants again in queen Elizabeth's; and so for ever as the authority changes religion, we must do the same: but God forbid! for nothing is more absurd." Crosby informs us, that he had been told, that while the Presbyterians were pleading hard for such concessions from His Majesty as they thought would bring about an union, the Lord Chancellor told them, His Majesty had received petitions from the Anabaptists, who desired nothing more than to worship God according to their consciences. "Were Britain, says a late writer, to erect a statue of gold to the memory of the first patrons of this sentiment, she would but imperfectly discharge the debt she owes to those who have been the source of her wealth, her strength, and her glory."

I congratulate you, my brethren, that our forefathers were not persecutors; that they always pleaded for that liberty to others, that they wished to enjoy themselves. We need not be ashamed to be found in such honourable company; and I hope we shall never depart from the principles by which the Baptists have been eminently distinguished.

Mr. J. then proceeds to enumerate some special reasons why, as Protestant Dissenters, we should be grateful to God for the Reign of George the third. These are, 1. We have a Protestant Prince, of a family distinguished as the Patrons of Toleration. 2. His present Majesty has never suffered any infringement on our religious liberties. 3. During his reign

our privileges have been enlarged. 4. Under the protection of the laws various Institutions have been formed, principally among Dissenters, for spreading the Gospel in our own and other countries.

The sermon concludes with some suitable reflections, particularly celebrating that

----- Liberty of heart derived from
Heaven,
Bought with his blood who gave it to
mankind,
And sealed with the same token.

The Protestant Dissenter's Almanack, for the year of our Lord 1810; containing besides the usual Astronomical Calculations, and many useful Tables,

1. A Calendar of Anniversaries, Associations, &c. for 1810; with new and interesting Biographical and Historical Notices.

2. A concise History of Dissenters.

3. Abstracts of the principal Laws relative to Dissenters.

4. A view of the Appeals respecting the Test and Corporation Acts.

5. A brief Account of Sects and Denominations.

6. A List of Charitable, Religious, Moral, and other public Dissenting Institutions.

7. A List of Ordinations and Appointments of Ministers, in 1809.

8. A List of New Chapels.

9. A List of all the Chapels in and near London, with the Times of Service, Names of the Ministers, and their respective Denominations.

10. A List of all the Dissenting Ministers resident in and near London.

11. A Chronological Table of Ecclesiastical History.

12. An Obituary of Pious Dissenters.

13. A List of Books interesting to Dissenters, published in 1809. Designed for the Use of Dissenters, and Religious persons of every Sect and Denomination—to be continued annually, Williams and Smith. 2s 6d.

We have copied the title of this Article in order to express our approbation of its design; the execution of the present Number does credit to the Industry of the Editor, which we hope will meet with suitable encouragement.

The absolute Unlawfulness of the 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. Burditt, 6d.

We offer our Readers an Extract as a specimen of the Reasoning, and recommend the whole to the serious attention of all Drama-loving Professors of Christianity.

Let it be observed, that the stage is not here condemned, as some other diversions, because they are dangerous, and like to be occasions of sin; but that it is condemned, as drunkenness and lewdness, as lying and profaneness are to be condemned; not as things that may only be the occasion of sin, but such as are in their own nature against the whole spirit of our religion.

It is a contradiction to all christian holiness, and to all the methods of arriving at it. For can any one think that he has a true christian spirit, that his heart is changed as it ought to be, that he is born again of God, whilst he is diverting himself with the lewdness, impudence, profaneness, and impure discourses of the stage? Can he think that he is endeavouring to be holy as Christ is holy, to live by his wisdom, and be full of his spirit, so long as he allows himself in such an entertainment?

The serious Friends of Young People exposed to this snare, will find this Pamphlet a suitable compendium to put into their hands.

Religious Books lately published.

1. Rufus and Adolphus: or Social Conversation, on various Subjects; said to be written by the Rev. John Martin; Kepple Street, Russell Square. Maxwell and Wilson, 1s.

2. A Catalogue of Books, including the Libraries of the late Rev. T. Pentycross, A. M. Wallingford, Berks; Rev. J. Caswall, A. M. Swalcliffe, Oxon; and several other Collections recently purchased; now selling, for ready Money, by J. Rusher, Bookseller, Reading, Berks. Longman, Burditt, and Crosby, 2s.

3. The Friendly Monitor: a Sermon, preached at the Chapel, in George Street, Hull, on the late Jubilee, appointed to celebrate the Fiftieth Anniversary of his present Majesty's Accession to the British Throne. By Thomas Finch. Burditt, 1s. 6d.

4. Allen's Spiritual Magazine; or Christian's Grand Treasure, with Recommendatory Preface, by Mr. Romaine. A New Edition, with Plates, in 3 vols. 8vo: 1l. 8s. 6d. in boards, or in 27 Numbers, 1s. each.

5. A Course of Lectures; containing a description and systematic arrangement of the several branches of Divinity: accompanied with an account both of the principal authors, and the progress which has been made at different periods in theological learning. By Herbert Marsh, D. D. F. R. S, Margaret Professor of Divinity. 3s.

6. Lectures on Scripture Prophecies. By W. B. Collyer. 8vo. 12s.

7. The Christian Advocate, designed to plead the cause of Primitive Christianity. 8s. 6d. Extra bds. With a Likeness of Mr. Archibald McLean, one of

the Pastors of the Baptist Chapel, Edinburgh.

8. *Onesimus Examined; or, Strictures on his new work, "The Pulpit or, a Biographical and Literary Account of Popular Preachers."* By an Evangelical Minister. 1s.

9. *The Reformer's Bible.* No. 1, 4to. continued weekly, 1s 3d.

10. *A Treatise on the Conduct of God to the Human species, and on the Divine Mission of Jesus Christ.* By the late Rev. James Hare, A. M. Author of the *Essay on Scepticism*: Rector of Coln St. Dunys, Gloucestershire, and Vicar of Stratton St. Margaret, Wilts. The Second Edition. (The first being all sold to subscribers.) 8vo. 10s. 6d.

11. *The detestable Nature of Sin; a Sermon preached at Lewes before the Sussex Mission society, and published at their request, by John Styles,* 8vo. 1s.

field, has circulated proposals for publishing by subscription the whole works of the Rev. John Howe; including (at least) one Volume of discourses never before printed. The whole is expected to be comprised in 7 vols. 8vo.

Dr. Cook, who has written on the Resurrection of Christ, has nearly ready for the Press, a *History of the Reformation*.

Just ready for publication, a *Friendly Gift for Servants and Apprentices*: containing Character of a good and faithful Servant, Advice to Servants of every denomination, Letter from an Uncle to his Nephew on taking him Apprentice, and anecdotes of good and faithful Servants. By the Author of *Lessons for Young Persons in humble life*. 6d.

Professor White will shortly publish under the Title of "*Synopsis Criseos Griesbachianæ*," an explanation in words at length of the marks and abbreviations used by Griesbach in his edition of the New Testament.

THEOLOGICAL NOTICES.

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

Mr. Holloway will shortly publish *Remarks upon the favourable and unfavourable Signs of the present Times, in reference to the Church of God in this Kingdom—the State of the Nation—and the Interest of Religion in the World at large*.

Dr. Adam Clarke's new *Commentary on the Holy Bible*, which has been in hand many years, is in the press, and the first part is announced for publication early in the year.

The Rev. John Hunt, of Titch-

An *Authentic Narrative of Four Years' Residence at Tongataboo, one of the Friendly Islands in the South Seas, by a Gentleman who went thither in the Duff, under Captain Wilson, in the year 1796*, faithfully composed from his own relation, by a Clergyman, is in the press, and will be published in a few weeks.

Mr. Pitt, author of an *Essay on the Philosophy of Christianity*, is preparing for the press the second part of that work, in which the foregoing positions on power and human preference are applied to the Scripture doctrines of divine preference and inclination—human sin—gospel renovation—and a future state of existence.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

CALCUTTA.

The Serampore brethren, in the account for November, say, "Kreeshnoo* having removed to Calcutta, is very actively employed in this city, having daily conversations with persons of different casts, and access to many families, where he delivers the word. Some of these families are native Roman Catholics, who are in circumstances equally pitiable with the heathen. They hear the word with considerable attention."

To this brief account Mr. Rowe adds, more particularly, as follows:

Our dear brother *Kreeshnoo* has removed from Serampore to Calcutta, where there is a large field for missionary exertions, for which he seems well adapted. He is in his element when he is talking to a multitude of souls about their everlasting concerns. He is much esteemed by persons of different nations, as well as by many of his own countrymen, and numbers hear the words of eternal life from his lips. He has been to the jail at Calcutta several times. The jailor and his wife have joined the church. He is a very serious man, and feels much interested in the eternal salvation of the servants, and of the prisoners committed to his care. The tender mercies of God towards this our friend have been, and we hope will long continue to be the means of conveying the glorious light of the gospel of Jesus Christ within the massy doors of this prison,

Last Lord's day, Nov. 27th, I went to this prison to converse with four young men, (Europeans,) who are confined for murder, and whose trials will commence in a few days! Others of my brethren also attend them. To see the jailor weeping over the prisoners committed to his charge was enough to move the tenderest feelings of the heart.

Kreeshnoo has often been to converse with both the servants and the prisoners. Twice he had them all together, and preached to them. His congregations here were formed of English, French, Armenians, Portuguese, Hindoos, Mussulmans, &c. He had a long conversation with a Hindoo and a Mussulman. He faithfully warned them, that if they continued in sin; they would go to hell, where the mercy of God would never reach them: but he endeavoured to show them how the mercy of God was united with justice in the death of Christ; and intreated them to be reconciled to God.

While he was expounding the xiith chap. of *Rom.* a man said to him, "Brother! You speak good words, and have much wisdom: but why have you thrown away your cast?" Kreeshnoo answered, "The man who keeps his cast cannot obtain salvation. Men who have their cast are very proud, and he who is proud cannot enter into the kingdom of God. And like as an earthly judge condemns a brahman for a crime the same as a sooder: so in the day of judgment, God will judge men according to their works, and not according to their

* That is *Kreeshnoo Pawl*, the first Hindoo that was baptized.

cast. All will receive according to their deeds. God will then forgive none."

After this Kreeshnoo dined with a Frenchman, where were a number of Europeans. "You call yourselves *christians*, (said he,) but you do not keep the commandments of God. If you quarrel, fight, tell lies, swear, commit adultery, &c. &c. you cannot be christians. These are the works of the followers of Satan, and not those of the followers of Christ. Christians have love, unity, truth and holiness." After pointing out the evil of the vices to which he considered them as most addicted, he directed their attention to the Lamb of God that taketh away the sin of the world.

One or two of our Calcutta friends who have been lately baptized have been employed in the *dispensary*. Kreeshnoo often goes to visit them, and by this means has an opportunity of talking to a number of natives there, as he also has to those who are employed at the custom-house. After reading to them out of the fifth of Matthew, he said, "You see the words of Jesus Christ are not like those of the Shustras. I have done all your works, and my sins did not go away; but from the time that I first heard of Christ's taking away sin, I have had great happiness of mind. My own works, wisdom and holiness are nothing; it is Christ alone that must save me. When I see sin, I am much afraid of it. I once acted according to my wicked desires, but now I have the fear of God in my heart, and am therefore afraid of sin. I am all sin of myself. Pride, anger, and every evil is in my heart; but God enables me to overcome them."

At the close of this discourse many desired him to come another day, saying, "We will bring some wise people to talk with you about these things." A few days after, Kreeshnoo went again, and had a considerable number of people of different classes to hear him, among whom were several rich natives. One of them enquired who he was. He answered, "I am Kreeshnoo the carpenter; but I have now given over working at my trade, and am engaged in preaching the gospel of Jesus Christ. Behold, I now eat with all kinds of people. This is according to the commandment of God, who saith, *Love me, and love your neighbours*. All are my neighbours. I am over none. I call none little folks. I am ready to be your servant for Christ's sake. I intreat you to turn to Christ."

A brahman said, "You have thrown away your cast that you might eat all kinds of flesh. Kreeshnoo replied, "I did it not for this: I am indifferent about what I eat." When he had ended his conversation, some of them invited him to their houses, and he told them he would come with pleasure to visit them.

Mr. Ward to Mr. Burls, Jan. 12, 1809. The late controversy on missions to India has produced no alarm here. We know of it only by the different pamphlets on the subject. The misrepresentation of Major Scott is monstrous. We should not have known how near these men approach to heathens, but for this controversy. They dislike French politics, but their feelings are much the same respecting God. It is the same spirit as that which operated in France when it was decreed that the christian religion was an im-

posture, and that death was an eternal sleep. The anti-evangelical feeling among dissenters is just the same. All are approaching to one point; hatred to vital religion, attachment to a part of heathenism, and connivance at the rest.

Amidst all our discouragements and trials, we now and then hear of some instances of good being done. Yesterday a person solicited baptism, who mentioned his having profited under my ministry. I trust we do not labour in vain.

JESSORE.

The following particulars are extracted from the Journal of Carapiet Chator: "On the 3rd of August, I set off on a journey into Jessore, for the purpose of visiting the native brethren there; and making known the way of salvation to those who are perishing in heathen-darkness. The native brethren accompanied me in this journey; Manick and Sebukram. As soon as we were on board the boat, we read the 8th chapter of Luke, and united in prayer to God that he would bless us, and give us a prosperous journey.

"On the 5th, we arrived at Godkallee, our brother *Manick's* residence, and stopped there for the night, having travelled twenty-four miles that day.

"On the 6th, we arose early, and after prayer and reading the scriptures, proceeded to Bishoohurry, the abode of our brother *Sheetaram*. We there found *Boodhesa*, a person who was some years ago baptized. A few people being present, we began to read the scriptures to them, and as well as we were able, to point them to the Lamb of God which taketh away the sin of the world. The number of the people in-

creasing, we read and endeavoured to expound another portion of the word of God to them. As the number of the people still increased, we published to them the third time, salvation through the blood of Christ. After the assembly had broken up, many remained, with whom *Sheetaram* held a conversation till midnight.

"Lord's day, Aug 7. We had worship this morning at *Boodhesa's* house. I and *Manick* both engaged. In the evening we returned to the house of *Sheetaram*, where our brother *Sebukram* administered the Lord's supper.

"Aug. 10. We went to *Beharra*, and there found a *Byraggee*, named *Nakeer Chand*, at whose house we made known the glad news of salvation. This man after he had heard of Christ as the Saviour of sinners, requested us to abide at his house two or three days, promising us food and whatever else we might need. If we wanted any thing he had not, he said he would beg from door to door to obtain it for us. The more he heard of the gospel, the more he seemed to approve of it. Here *Sebukram* talked to a number of people in the market-place. While he was speaking the *Jumedar* came, and asked if we were christians? On our answering in the affirmative, he gave us some very ill language. After he was gone a number of rajpoots heard the word with attention, and enquired what they must do to obtain salvation? After this assembly had separated a brahman followed us and requested to hear more about the gospel. He conducted us to a salt-manufactory, where were a number of Hindoos and Mussulmans who promised to hear us with attention. After they had heard the Mussulmans complained because *Mahomet* was not spoken of in high terms;

but some of the Hindoos expressed their approbation of the gospel.

“On the 18th, we visited our brother Kohéer at Erand, and in the evening united with his family in the worship of God. On the 19th, having left Kohéer's house early this morning, and by one o'clock reached a place called Moni-rampore, we had some conversation with a man named Manik Ghosha, who on hearing a few words about Christ, soon called another person whose name was Ram Ghosha. These men earnestly requested us to speak the word of life to them, and took us into the market-place, where a number of people were very soon assembled. The brahmans disputed with us; but the greater part of the people were on our side. A Moonshée, a relation of the Jumedar, came and commanded me to quit the place, threatening to punish me if I disobeyed his orders. He also gave us much abusive language, and told the people that whoever heard us, or took our books would lose his cast. The consequence was, the people were afraid to hear us, except the two men first mentioned, who on our leaving that place, requested us to go and live with them. After we had gone about half a mile, the above Moonshée sent after us, intreating us to stop, for he had something to say to us. When we had stopped, he came up, and earnestly besought us to forgive the opposition he had made, for he knew not what we were saying to the people.

“Many brahmans acknowledge they were wrong; and the people at some places expressed a desire that we would come and live with them, and tell them the gracious words.”

LONDON SOCIETY

FOR PROMOTING CHRISTIANITY
AMONG THE JEWS.

The Report of this Society contains an interesting Account of their progress in carrying the objects of its formation into Effect. They commenced their active labours on the 25th of March 1809. They have opened a chapel in Church Street, Spitalfields, where the Rev. Mr. Frey, a converted Jew, preaches every Sunday evening to a crowded audience, among whom are many Jews:—the pew-openers are of that nation. Their charity school contains fifteen children, and there are several waiting to be admitted. In their free school, which is conducted on Mr. Lancaster's plan, there are upwards of three hundred children, many of whom are Jews:—the master and two of the monitors are Jews. Several tracts have been printed and distributed among the Jews; and a number of Bibles and Testaments have been purchased for the same purpose. One of the principal Jews in the kingdom, who has lately been baptized, has become one of the Vice-presidents of the infant society. A learned Rabbi lately arrived from Palestine, has embraced the Christian faith, and is now placed under the instruction of a respectable clergyman of the Established Church, in the hope that in due time he may become a minister of the Gospel among his brethren.

Several circumstances are related in the Report, which serve to shew that such a society as the present was greatly needed, and that its benevolent efforts are likely to be productive of great good. Some of the children particularly, who have been taken

under the wing of the society, have been rescued from situations of the utmost distress and peril. We select the following cases:—

A youth, about fourteen years of age, applied himself for admission, having only a mother, who could do nothing for him. He lived by selling fruit, &c. Sometimes he had bread and sometimes he had none: and although he lodged among the most infamous of his brethren, it appears his mind was not so much contaminated with their vices as might have been expected. He had often been enticed to connect himself with a gang of pick-pockets; and the very night that the committee admitted him into their house, he was to have gone with them for the first time. He says he is happier now than he ever was in his life; and is one of the monitors in the free school.

Two of the children, one aged five, and the other six years old, were brought by the father almost starved, and almost naked, himself the picture of misery—which was owing to his habits of drunkenness. The Committee admitted the children, and conversed with the parent: they exhorted him to change his course of life, and attend the preaching of the Gospel. He has so far listened to their counsel, that he now attends divine service; and though before he was filthy and truly disgusting, he is now clean and decent in his appearance.

The Committee state, that they have been encouraged in their attempts by a liberal subscription from those to whom they have applied; and by the patronage of a most amiable Prince, who is ever ready to promote the happiness of his fellow-creatures: but as their plans will require large funds to be carried into

effect, they trust they will not be disappointed in their expectations of adequate pecuniary support from their fellow-christians.

HOTTENTOT SLAVES REDEEMED,

The Rev. Dr. Vander Kemp, at present employed in a mission to South Africa, among the Hottentots, excited by his sympathising feelings for this poor people, has been induced in the last three years, to redeem seven from slavery out of his own pocket; which has cost him not much less than 5000 rix dollars (£800 or more.) The usage of the poor slaves in this colony, is most horrid.

The poor Hottentots continue to be a suffering and an oppressed people—not by the government at the Cape; on the contrary, their pacific and liberal conduct is highly to be praised; and we doubt not if the governor knew of the horrid crimes committed in the distant districts, measures would be taken to restrain them. A poor Hottentot came to us a little time since, who had been kept in service 25 years *without being hired; and was now obliged to run away to get free, and leave his property behind.* When asked if he had children, he said he had left a daughter behind, pickled—that is, she had been terribly flogged with a *sombak*, or whip, made of the skin of the rhinoceros, and then a great quantity of salt rubbed into the wounds (sometimes gunpowder and vinegar are mixed with the salt.) He supposed she must be dead. We have lately been assured of three horrid murders, of a Hottentot, his wife, and child. The Hottentot was one Ourson, an excellent character, who had been waggoner to Colonel L. at Fort Frederick, and was repairing peaceably from Graaf Reinet to our institution.

We are in the way of hearing more of these things than other persons; and could multiply the account of such as I have mentioned, and of a more horrid nature, but should be perhaps as little believed as Vaillant and Barrow. We pray, and we hope, that the friends to humanity in the Society will likewise assist us, that this horrid scene may be changed, and that our government may discover and punish these crimes.

ACCOUNT OF THE
SEEMA SECT,

Extracted from the Proceedings of the Society for Missions to Africa and the East.

The Seema are a kind of sect, of which the Chiefs of the countries are commonly the leaders. Usually, in the month of October (but yet not every year, sometimes one or two years are passed over,) some leader of this sect collects some young people (but only of the male sex,) and gives them many holidays, on which they dance and jump: he likewise entertains them with rice, and sometimes kills an ox for them, which must very naturally please these young people. During these holidays, they sometimes go into other villages, dance and jump there, and by these means endeavour to enlist more people; and, as I hear, more than two hundred young people are gone to the Seema, out of this country, in this year.

What the Seema properly is, no one knows except those who have formerly belonged to them. Some presume that it is a kind of food, which is given to the new members to eat; but this, as I have said before, is only supposition. As soon

as the Seema is formed, these freshmen are conducted by their leaders into the woods; which happened, as I hear, a few days ago. There they must remain three months. Food is provided for them there, usually by their parents or masters: no other person is allowed to bring it to them, but one of those who have formerly been with them; none other being suffered to approach them. Should it happen, that during their abode in the wood they should see a woman, she would instantly be killed. Should a man approach them, he must either pay them well, or he would be beat by them most pitilessly. After a lapse of three months, they sometimes leave the woods, and travel from one village to another. But they are obliged to make a great noise on the road with their drums, to warn the travellers that they may get out of the way. The like rule they must also observe when they go through a village, that the inhabitants may be able to creep into their houses before they come: for this wandering sect has no liberty to enter the houses. But should any one be seen by them, either on the road, or out of the village, they use him very hardly, especially if it is a woman. They only are free, who have formerly belonged to the Seema. But the Whites they would not dare to use ill, as they know beforehand that they cannot be acquainted with the custom of the country. A little time before the rainy season, this wandering sect separate, and each of them returns to his own house. After their return, they do not speak for some weeks with the female sex, and are very temperate in eating, and wash themselves often in the day.

What I have here written rela-

tive to this Seema sect, is what I have gathered in conversation from Fantamani and others. Fantamani told me, that his master, in whose employ he was more than twenty years, once bought a slave, who had been formerly amongst the Seema sect. His master promised him instantly his liberty, if he would tell him really what Seema was, and what he had done in the woods: but the slave, however desirous he might be of his liberty, would not discover this secret to his master. At last the slave was taken away in a boat for sale. His master again asked him, "Wilt thou tell me what this Seema is, and what thou hast done in the wood? Thou shalt then not be sold, but from this moment have thy liberty." The slave replied: "Master, I now see that I shall be sold to a foreign country, and I have a great desire to be free; and I am fully convinced that you would give me my liberty, if I would tell you what Seema is, and what I have done in the woods: but I neither can nor dare tell you." This poor slave, therefore, suffered himself rather to be sold, than to discover the secret.

I asked Fantamani if he could not fetch back the five people, who ran away from him to the Seema. But he said, he might indeed make an attempt, but would be able to do nothing; especially as Mongé Packer was the principal of this Seema sect, who, together with the other Chiefs of the country, endeavour to propagate this evil custom.

The female sex has likewise a kind of Seema sect among themselves; but which is not near so rigid as that amongst the men. When a person joins this sect, she must be circumcised by one of those belonging to the sect. She must likewise, as I hear, make a

certain Seema; and seclude herself for a time, either in the wood, or in a meadow, where she must be circumcised, and where no man approaches. This Seema is not performed every year; sometimes five or six years pass over. Many of the inhabitants are fixed in the opinion, that a person who has been amongst the Seema sect, cannot be unfaithful to her husband; on which account a man has no objection when some of his wives join the Seema.

We learn with pleasure that several of the native chiefs shew much kindness to the Missionaries in their settlement at Bassia, where they propose to instruct any children committed to their care.

Mr. Butscher has taken a journey into the interior to obtain a better acquaintance with the language and customs of the country.

To repair the loss sustained by the death of the pious and excellent missionary Mr. Prasse, and to occupy each of the settlements at Bassia and Fantamania, two Students, Messrs. Barneth and Weazel, are about to proceed to Africa.

Mr. Nylander has continued to watch over the spiritual interests of the colony. The subjects of his instruction appear to have been 6 adult Maroons, and 1 native man; 30 Maroon children, 4 natives, and 6 settler boys.

During Mr. Renner's residence at Freetown, it is said he baptized 114 children and 9 adults. Mr. Hartwig also baptized 4, and Mr. Nylander 26, besides a number of adult Maroons, and a Mandingo man and woman.

By the Journals of the Missionaries, we perceive that the Abolition of the Slave Trade has a considerable effect in ameliorating the condition of the inhabitants of Western Africa. Some traders,

notwithstanding, still indulged a hope of carrying on this abominable traffic, in a small way, by means of smuggling vessels, but they have been righteously disappointed through the vigilance of his Majesty's cruisers. It seems that Slaves now bring so low a price at the Rio Pongas, that the Poolahs, who were the principal dealers, have almost relinquished the trade.

The Abolition has also thrown a very advantageous situation into the hands of the missionaries, the natives already appear in a progressive state of improvement, and it is hoped that increasing numbers will embrace christianity.

JAMAICA.

PERSECUTION CONTINUED.

When intelligence arrived at Jamaica that his Majesty had set aside the regulations made there to prevent the preaching of the Methodists, the greatest joy and thankfulness were expressed by the pious people, and their chapel at Kingston was expected to be opened immediately. It is painful in this instance to see our expectations realized; the Governor as we anticipated, has found means to evade the royal pleasure, and the friends of righteousness at Kingston have been grievously disappointed.

In the first instance a petition was presented to the Governor, the Duke of Manchester, who informed them that he had not then received any official instruction from his Majesty's Council. It was then determined to apply, at the next Quarter Sessions, for a licence, under the Toleration act, as is customary in England. This application was accordingly made in September last; and the Court

after a long hearing, *unanimously refused the prayer of their petition!*

The Bill set aside by his Majesty in Council, was not the first measure taken to silence the Methodist preachers; it was by a law of the corporation of Kingston, this was effected, under the pretence that they were not licensed in the Island of Jamaica: and now we find a licence refused when regularly applied for.

BIBLE SOCIETY.

The Influence of the Example set by the British and Foreign Bible Society is extending itself very much to the gratification of pious christians at home and abroad. A Report of a Bible Society formed at Philadelphia, after the model of that in London, is now before us; by which it appears that they had (previous to May 1, 1809,) distributed 1000 english bibles, 300 english testaments, and 500 german testaments; and given orders for the importation of 300 german, 100 french, 100 welsb, and 50 gaelic bibles.

Many Copies of the holy scriptures had been distributed among the Indians of two christian congregations at Muskingum, in several parts of Maryland, Delaware, Pennsylvania, and New Jersey; and 100 were ordered to be sent to Canton, for the American Sailors, and some to the slaves in Virginia.

It is very gratifying to notice the harmony with which Christians of different denominations unite in the object of these Societies; perhaps no religious association has of late years tended to call forth in so great a degree, the expression of that brotherly love so ardently desired by all good men.

The Philadelphia Society has produced a similar one at Hartford, in Connecticut.—At home, on Saturday the 9th of December, a Meeting of the Magistrates and principal Inhabitants of Exeter was convened for the purpose of forming a Bible Society in aid of the British, similar to those at Nottingham, Reading, and many other places. The result we expect to communicate in our next. We hope such Societies will every where increase, and that the word of the Lord will run and be glorified.

NEW MEETING HOUSES.

April 4th, 1809, A new Meeting-house was opened at Penn in the County of Bucks, in the Baptist connection; when three sermons were preached on the occasion. That in the forenoon by Mr. Richard Morris of Amersham, from *Psalm cxxvii*, 1, *Except the Lord build the house, they labour in vain that build it*: that on the afternoon by Mr. Atkins (of Hoxton Academy,) from *John iii*, 19; that in the evening by Mr. Horne of High Wycombe from *Psalm cxxviii*, 25: A collection was made at the close of each service which produced £24 towards defraying the expense of the Building.

This Church had for some years rented a small place for seven pounds per annum, but the estate being sold, they were ejected from this place by the new proprietor; and though they are all very poor, they were encouraged by the friends who knew their situation to build this place, which has been done in the most economical way; it is 36 feet by 26, and was built by contract for £240, which has been paid with in about £100.

November 1, 1809, a small, neat, plain place was opened for worship, in the populous village of Haddenham, lying between the market towns of Aylesbury, Bucks, and Thame, Oxon. Mr. Sutcliff of Olney, preached in the morning, from *Acts viii*, 8; Mr. A. Fuller of Kettering, in the afternoon, from *Heb. iv*, 2; and Mr. Cox of Clipstone, in the evening, from *Rev. v*, 11, 12. Messrs. Clement of Tring, Dawson of Princes Risboro, and More of Beaconsfield, engaged in prayer. The services of the day were well attended, and the people were evidently much gratified.

It may be proper to remark, that about a century ago, there was a congregation of Calvinistic Baptists, who assembled in a place on the same spot with the present, which place has literally crumbled into ruins. The principal supporter of that place was Mr. Peter Tyler, and the present place was erected chiefly by the active exertions of his great-grandson, of the same name.

The Building is a plain neat place, without galleries or pews, 38 feet by 25, inside, and cost something more than £300. The liberal collections of the day, with the help of a few friends amount to upwards of £150. The aid of other Churches will be very thankfully received.

On Wednesday, November 8, 1809, a new Baptist Meeting house was opened at Hackleton, Northamptonshire. Public services commenced at $\frac{1}{4}$ past 10 o'clock. Mr. Heighton of Road prayed, Mr. Sutcliff of Olney preached from *Matt. vi*, 10: Mr. Fuller of Kettering from *1 Peter ii*, 1, 2; Mr. Blundel, Jun. in the evening from *Psa. lxxxvii*, 5, The congregation was very

numerous, and appeared much interested in the solemn services of the day. A collection was made after the morning discourses. The gospel has been preached in this village about 40 years. W. Carey, D. D. of *Scrampore* was first settled here, but the place in which the people met for worship was very small, and in other respects unsuitable. Influenced by the desire of glorifying God and extending the kingdom of Christ, they have erected a plain, neat, comfortable house, without pews, which, on a frugal plan as they could adopt, will cost £400; towards this sum though a poor people, they have raised nearly £100. Their case is worthy attention, and will, it is hoped, meet with kind reception from the religious public.

Since last April, 25 persons have been baptized and added to the Church. They have no settled minister at present, but the prospect of usefulness is very encouraging. Many young per-

sons attend and some of them are subjects of serious impressions.

Settlement of Mr. Gray, late of Plymouth Dock, as Pastor of the Baptist Church at Chipping Norton.

November 21, 1809, several neighbouring ministers and others assembled at Chipping Norton on this occasion; the exercises of the day were well attended, and afforded much comfort to many.

Messrs. Hinton of Oxford, and Wilkins of Bourton on the water, preached a double lecture in the morning, from *Matt. x, 30, But the very hairs of your head are all numbered,* and *Col. ii, 3, In whom are hid all the treasures of wisdom and knowledge.*

Mr. Williams of Fairford, preached in the evening from *Rom. i, 16, I am not ashamed of the gospel of Christ.*

Messrs. Smith of Blockley, and Coles of Bourton on the water, engaged in prayer.

Introductory Apostrophe,

On the Commencement of the second Volume of the Baptist Magazine.

AGES and EMPIRES—as ye sweep
The posts of hoary TIME;
Or mid the buried future sleep,
In secrecy sublime.

Could ye the full memorial spread
Of Man's apostate years;
Where would not angel pity shed,
Obliterating tears?

Yet no! unblotted through their space,
Your gloomy lines extend—
The records of Jehovah's grace,
With all your horrors blend.

And, when his great archangel's oath,
Suspend the listening sphere

Which Nature failing like the moth,
Through all her deeps must hear.

E'en when his hands her pillars raise,
Before the trumpet's blast :
On his broad tablets still shall blaze,
These annals of the past.

Then onward as the ages fly,
O TIME ! our hopes record ;
And whisper in thy mortal sigh,
That Zion loved her Lord.

S.

Jubilee Hymn,

Sung at several Baptist Meeting Houses.

Peace to Britania's sovereign ! Now
Let heaven the boon impart ;
And bid her honours gird his brow,
Her welfare warm his heart.

And let her hail his festal day,
On time's recording page,
And with a nation's smile repay
The toils of half an age.

Thus would we raise our patriot cry—
But souls in zion found ;
For more august dominion sigh
Beyond an empire's bound.

'Till grace from her Immanuel's throne,
A vast consummate plan !
Proclaim aloud in every zone,
The Jubilee of man.

'Till her great Monarch, in his might,
Fulfil the long desire ;
A thousand ages in whose sight,
Like yesterday retire.

O that his diadem supreme,
In full diffusive ray ;
Might o'er the dying nations beam
With life's immortal day.

Then shall the desolations cease,
And earth in sweetest strain,
Through the long Jubilee of peace,
Sing his unbounded reign.

S.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1810.

“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.

*Memoir of the late Rev. Humphrey Penn. **

MR. HUMPHREY PENN (the Subject of this Memoir) was born at Chipping-Norton, in Oxfordshire, August 27th, 1758. His Father, John Penn, died before he was born, and his Mother Elizabeth Penn died when he was young; yet though thus bereaved of earthly parents, that Scripture was fulfilled in his experience, *When my Father and my Mother forsake me, then the Lord will take me up.* It pleased God to call him by his grace in early life, by the ministry of the late Mr. Ryland of Northampton, where Mr. P. then resided: In August, 1775, he was baptized and joined the Church at Middleton-Cheney, and about the close of the year 1778 he was sent to the Academy in Bristol. In 1780 he supplied the Church at Kingstanley, Gloucestershire, where his ministry was acceptable, and as it afterwards appeared, was blest to the conversion of some Souls. The Church at Kingsbridge being then destitute of a Minister, applied to Mr. Evans, tutor of the Academy, for a supply. Mr. P. was sent in November, 1780; his Ministry was approved, the congregation increased, and a blessing accompanied the word. The Church unanimously called him to the pastoral office, and he was ordained June 17, 1783. The late Dr. Evans gave the Charge from 2 *Tim.* iv, 1, 2; and the late Mr. Gibbs of Plymouth addressed the Church from 1 *Thess.* v, 12, 13. Two Deacons were also instituted at the same time. (Prior to this, the Church at K. had been destitute of a pastor near twenty years, though not of the mi-

* For the sake of greater variety, we propose sometimes to suspend our Memoirs of the English Baptists, to make room for an occasional Memoir of departed Ministers.

nistry of the word, one Minister (Mr. Wykes) laboured among them 7 years, from 1769 to 1776, but would not accept the call to the pastoral office.) The Church at this time was small, and at the time of Mr. P's death there remained only 9 or 10, who were members of it when he was ordained. More than an hundred were baptized and added to the church in the course of his ministry. This affords a pleasing evidence that he did not labour in vain or spend his strength for nought.

His Labours were not confined to the people of his charge; impressed with the worth of souls, and feeling a concern for the salvation of perishing sinners, he frequently preached the word of life in the adjacent villages; and success attended. Numbers flocked to hear the word, and it was to many the savour of life unto life. It afforded him great satisfaction to see that the Lord thus owned his labours, and there are doubtless many who will be his joy and crown of rejoicing in the day of the Lord Jesus. In 1797, he interested himself in the distressing circumstances of the People at Dartmouth, whose place of worship was incumbered with a debt which lay heavy on a few individuals; he exerted himself in journeying to solicit the assistance of the benevolent on their behalf, and had the satisfaction to collect sufficient to discharge the debt. He was also particularly serviceable to the interest in K—— by accomplishing an object which lay near his heart: the old Place of worship being in a decayed state, too small for the congregation, and in many respects inconvenient, he earnestly desired to see a larger house erected, and to leave it free from debt; for the accomplishment of which, he took many long and painful journeys in different parts of the kingdom. The Lord succeeded his endeavours, and he felt peculiarly grateful and happy in the completion of his wishes.

For many years he had not been favoured with firm health, but was the subject of a complication of complaints, and very apt to get colds; and on December 25, 1801, returning from D—— (where he had been some weeks supplying for Mr. B.) it being a very rainy day, he caught a violent cold, which also confirmed his former complaints, and brought on such painful disorders that the remaining ten months of his life might truly be called a lingering death. He had not strength to preach much after this, and it soon appeared that his disorder was of such a nature as to afford but little hope of his restoration or long continuance. In April, 1802, ten (mostly young) persons having given their experience in order to baptism and communion, (among whom was his second daughter,) he felt a strong desire to baptize them, which he did on April 4th. He said it would be the last service he should perform for his dear Redeemer, and it was an affecting, solemn season. He was supported in the administration of the Ordinance beyond the most sanguine expectations of his friends, and evidently enjoyed much of the dis-

wine presence, and the exercise did not appear to be in the least injurious to him.

On June 20th, (his Assistant being providentially called to D—,) he preached twice and was much fatigued, and this was the last time he preached to his own congregation, and indeed the last time he united with them in public worship. Being advised to try the change of air, June 21st he left K. with an intention to spend a few weeks with his affectionate friends at Uffculm, &c. While at U. his friends there being desirous to hear him preach once more, earnestly intreated him, and he complied with their pressing solicitations, saying, "Though I fear my strength will fail, yet as it is the last opportunity I shall have to, preach to you, I will attempt it." He addressed them from *Phil.*, 21, and spoke to the congregation as a dying man, and took a final leave of his dear friends. The thought of seeing their faces no more in the flesh greatly affected him, yet he said, "the prospect of meeting again in Heaven is sufficient to fill every heart with joy, there we shall never part, but through a long eternity together, celebrate the praises of that God who hath brought us out of great tribulation, having washed our robes, and made them white in the blood of the Lamb."

He returned to his family about the middle of July, and on the 25th of that month became so ill that it was thought his departure was near, but recovering a little, he said, "I have had such a view of Glory and such a sweet visit from my dear Lord, that it was almost too much for my poor feeble body to bear. Whether I was in the body or out of the body I cannot tell. I do not recollect that I ever experienced such a sweet manifestation, I cannot describe the joy I felt. It will not be long ere I shall drop dull mortality, then shall I praise my dear Jesus, and adore the riches of his discriminating Grace, that he should bring me out of darkness into his marvellous light, that he should incline my heart to seek him; then shall I praise him in a perfect manner.

Towards the close of his life, his pains were excruciating, as scarcely any part of his body was free from disorder, yet he enjoyed great composure of mind and resignation to the will of God. "Though" (said he) "I groan I do not grumble." He frequently admired the goodness of the Lord in not permitting the adversary to buffet him in his debilitated state. He would often lament that he was incapable of reading the word of God and praying with his family as formerly, and sometimes expressed a longing desire once more to address his dear congregation. "I should" said he, "warn poor sinners more earnestly than ever to flee from the wrath to come." but his weakness was too great for such an engagement. Several times he manifested an earnest wish to assemble with the people on the Lord's day, and twice or thrice on the Saturday signified his intention of going the next day into the vestry, where he thought

he should have the advantage of hearing without any inconveniency, but from this he was debarred by the violent returns of his disorder.

From the great pain he endured, he exprest such reflections as these—"If it be possible for the human body to feel such pain here, what tortures must the wicked endure in hell—I must indeed be very corrupt and depraved to need so much purifying." A Friend asking him how he did, he replied, "Stayed on the Promises." This appeared evidently to be the general state of his mind; that promise, *I will never leave thee, nor forsake thee*, he often said, had been his support when an orphan, his stay in the house of his pilgrimage, and was still sweet unto him. He would frequently speak with great delight of going home to rest, and to see his dear friends and brethren in the ministry who were gone before, "but above all (said he) I shall see my dear Jesus' face to face." He very often repeated the 75th hymn of Dr. Watts's second book, *From thee my God, my joy shall rise, &c.* and would be almost in rapture when he heard it sung. "I can" he said, "leave my dear wife and children to that God who hath fed and cloathed me all my life, he has been my God and Guide, he will also be their God and provide for them." At another time he said, "I am thankful that I feel resignation to my heavenly Father's will, be it either life or death, let him do with me as seemeth him good." Awaking from sleep and appearing greatly affected, a friend enquired the cause, he replied, "I have seen the Lord, Oh the preciousness of Christ, to save such a sinner as I."

About a Month before his departure, he supposing the time was drawing nigh, desired his children to called, whom he addressed in the following solemn manner, "My dear Children, I am now about to leave you, I charge you in the presence of God, that you meet me at the right hand of the Judge; consider the awful nature of a final separation at the last day, I have repeatedly warned you, I have faithfully exhorted and taught you; whatever you neglect, Oh neglect not religion! The fear of the Lord will preserve you from many snares; put your whole trust and confidence in God, he hath promised to be a father to the fatherless." He frequently and affectionately exhorted them to be kind, dutiful and affectionate to their dear mother in her declining years.

The respect manifested to him by his friends and neighbours, the inhabitants of the town and its vicinity, was very great; being advised by his Apothecary to eat fruit, ample supplies were presented to him by persons of different denominations: and in various ways a general concern for his recovery, attention to him in his illness, and a readiness to render him assistance, were abundantly discovered. Of this kindness he was peculiarly sensible, and frequently exprest his gratitude to the Father of mercies, in whose

hands are the hearts of all men, as well as to those who endeavoured by any means to alleviate his affliction; and on a review of these mercies would often be much affected and break out in such language as this, "What am I that I should be so highly favoured of the Lord! that I should have such kind friends, and every thing thus richly to enjoy! Are these thy favours day by day, To me above the rest." These instances of affection and benevolence might naturally have been expected to one who was truly affectionate and benevolent, and illustrated our Lord's assertion, *With what measure ye mete, it shall be measured to you again.* His concern for the welfare and comfort of his fellow creatures was conspicuous through his life, and even in his illness, when agonizing with pain, he felt for those around him, and would frequently entreat those who watched by him, to take refreshment, fearing their attendance on him would cause them to neglect it.

He always rejoiced in the prosperity of Zion, and his deacon informing him that some desired to join the Church, and enquiring whether they should come forward then, or wait till he might be well enough to attend, he replied, "Let the work of the Lord go on by all means, and let it not be hindered on my account."

Mr. B. of D, visiting him in his affliction, informed him, that a sermon he (Mr. P.) had preached in his last visit there, was made useful to the conversion of a man, who had since joined the Church; this excited his joy and gratitude that his ministry there also had not been fruitless. Though generally comfortable, at some seasons he was gloomy, and once said, "How shall I stand the trying hour? How shall I pass the swellings of Jordan? I hope I am not deceived; I have had a little love to the Lord, though it has been but as a small seed." At another time, "How shall such a guilty sinner stand before the Judge of heaven and earth?"

Friday Oct. 22nd, he had a most severe fit of spasms in his stomach, which appeared to be the forerunner of his dissolution; and after that he was mostly in a stupid, slumbering state, yet his pains were evidently very acute and his groans might be heard at a considerable distance. The next day Mrs. P. asked if he was happy, he answered "Yes, Yes, Yes, and before we rise to that immortal state, the thoughts of such amazing bliss should constant joys create." The same day he said to his eldest daughter, who was weeping, "My dear child, don't grieve too much for me, the Lord gave me, and he has a right to take me away, and blessed be the name of the Lord." At another time he said to her, "I hope you will choose Mary's better part, if you have not the Lord for your portion, when you come to die your state will be awful. Lord's day morning, he said to Mrs. P. "Be of good cheer, the Lord will support." On the same day, his pains being very great, he requested all who were

present to unite in earnest supplications to God, that he would release him out of this miserable life and take him to himself; when his speech so faltered that he could with difficulty be understood: indeed his situation was so truly affecting that his nearest and most affectionate friends heartily prayed for his release. Monday, when very near death he said, "Oh Death where is thy sting?" Being requested to take some refreshment, he said, No more, no more, no more, and about one o'clock he departed from pain, labour and sorrow to happiness, rest and joy. On the 28th his remains were conveyed to the meeting, and being laid on the table, Mr. Winterbottom read part of 1 Cor. xv, and prayed—Mr. Birt preached from 2 Cor. v. 1: and after singing the corpse was carried out and deposited in the vault near the meeting door and Mr. Steadman concluded in prayer.

In life he was much respected, in death greatly lamented. Few were more generally beloved, being affable and courteous to all, he had a good report of them that are without, so that it was pathetically and pertinently expressed by Mr. B. in his discourse, "Who is there that knew Penn and did not love him?"

He felt the impression of divine truth and enjoyed personal experimental Religion, and had many pleasing anticipations of the heavenly inheritance, and would often exclaim,

"Haste my beloved fetch my soul,
Up to thy blest abode;
Fly for my Spirit longs to see
My Saviour and my God.

His gift in prayer was excellent and copious, and remarkably pertinent and expressive on particular occasions, recommending the different situations of his connections and acquaintance, the church, congregation, &c. at the throne of Grace, in an easy impressive manner, and it was evident that he had not only the gift, but also the spirit of prayer. He felt an ardent concern for the salvation of sinners, and would often be much affected when preaching the glad tidings of the Gospel of peace. He rejoiced to hear of the increase of the Redeemer's kingdom at home and abroad, and anticipated the joy of that happy day when the whole earth shall be filled with the glory of the Lord. In his ministerial engagements he experienced many trials, but the Lord delivered him out of them all, and it afforded him peculiar consolation to see the church increase in the close of his life, and to reflect on the peaceable state in which he should leave his dear flock.

Candour and humility shone conspicuously in him, and they who were most intimately connected with him frequently witnessed the pleasure it afforded him to relieve the distressed, sympathizing greatly with those who were the subjects of pain and affliction. Indeed, through grace his general conduct and conversation was such as be-

cometh the Gospel of Christ, and recommended the doctrines he professed: He left a widow and three daughters, who are all members of the Baptist Church at K.

A Monument has been erected by the Church to perpetuate his Memory with the following Inscription:

REV. H. PENN
 NINETEEN YEARS A BELOVED AND SUCCESSFUL PASTOR OF
 THIS CHURCH,
 DIED 26th OCT. 1802, AGED 44.

BY WHOSE EXERTIONS
 (CROWNED WITH THE DIVINE BLESSING)

THIS HOUSE WAS ERECTED,
 AND HIS ARDENT DESIRES FOR ITS EXONERATION
 WERE GRATIFIED.

The righteous shall be in everlasting Remembrance.

HIS REMAINS ARE DEPOSITED AT THE DOOR.

On the Eternity of God.

From everlasting to everlasting Thou art God.

Ps. xc. 2.

What must have been the feelings of Jacob when he arose from his pillow of stone and exclaimed, *How dreadful is this place, this is none other but the house of God, and this is the gate of heaven.* Such sentiments of awe should ever impress our minds, when, in the exercises of private or public worship, we are called to contemplate the being and perfections of God. The divine attributes lay at the basis of Christianity itself, and a proper view of them will aid our conception of the grandeur of the new Economy.

The Eternity of God is the centre of all Divine perfections, and that which stamps infinity upon all that he possesses.

In the ninetyeth Psalm, Moses, the man of God, wished to impress the minds of the Israelites with the greatness of God and the dignity of their alliance to him, with a view to fix their affections and make them more diligent in every branch of awful obedience. May such a Spirit inspire our hearts in contemplating the Eternity of God.

Eternity, in strictness of Speech, implies perpetual duration, without beginning, middle, or end. According to this definition, Eternity does not only refer to that which shall be endless, but to that which had no beginning. Angels and Souls of men will live forever, but they are by this immortal, and not absolutely eternal.

Immortality supposes that a being will not die, but does not suppose that he had no beginning. Eternity differs from time—the latter is a portion of the former—commences at a certain period—continues to a certain space; but Eternity is an immutable state; it comprehends all ages. Time supposes something before it; because it had a beginning that which was before it was Eternity. But if any thing were before what we call eternity, then that which was so before it would be eternity, and not what we had so called.

Eternity is applicable alone to God. He is said to inhabit Eternity, that is, Eternity is the distinguishing attribute of God; it is indeed a negative attribute, denying him any measure of time, as immensity denies him any bounds of space. Immensity is the diffusion of his essence, and eternity is the duration of it. We learn that God is eternal.

1. *From the Nature and Priority of his existence.* In meditating on this topic our minds are soon lost; nevertheless, by a chain of very natural reasoning, we may arrive at a truth accompanied by irresistible evidence. Were either of us alone in the earth, and walking through the vast desert, we found a watch! we should conclude it had a maker. We should not attempt to persuade ourselves that it came by chance, or that it made itself. Apply the same reasoning to our own existence, we must look for a cause. It is true, we were born of parents, and they of others, and so on, for thousands of years past: but yet we must come to a first. By the mechanism of the human frame, its contrivance, and the suitability of the several parts, we readily perceive it could not be formed without design, and that all the art of man could not form another.* There must then exist some Being from whom all others derive their origin—*That Being is God*—and this awful Being, we contend, never had a beginning. If God had a beginning, he must have had a creator, consequently cannot be supreme. To say he gave existence to himself is absurd: for then there must have been a time in which he was not, and if that were the case he would never have existed at all; unless we suppose an attribute without a subject—an effect without a cause—or that a thing which is not, gives existence to that which is. If God exists, and hath not received his existence from another, he must be eternal; and as there is no cause of his existence, he must be by necessity what he is. When we say he is by necessity what he is, we mean he cannot but be what he is, and that his existence was not a matter of choice, and therefore is impossible ever not to have been, or ever to cease from being. These are *scriptural* † views of the subject. God is eternal,

* This was the natural reasoning of a Greenlander. See Crantz's *Hist.*

† *Is.* lvii, 15; xl 28; *Hab.* i, 12; iii, 6.

and it is revealed not as matter of speculation but interest. *One day with the Lord is as a thousand years, and a thousand years as one day*; that is, one day, and a thousand years are both inconsiderable points when compared with Eternity. Our minds labour when we endeavour to conceive of an essence so diffused as to fill all space; and are equally on the stretch in contemplating an existence that comprehends all duration in itself. All that has been or will be is most distinctly before his sight; not contemplated in succession; but as we might view a bright spot in the heavens—all at once. His existence has continued through all generations. What millions has he seen living and dying—what wars and revolutions in the affairs of men—but his years are not diminished, his purposes are not shaken! He hath seen all the acts of faith and labours of love among his children, and all the unbelief and malignity of the world. *God is eternal.* He has not only lived to promise but to fulfil—not only to purpose but to perform. Did he purpose from Eternity to save? he lived to bring his creatures into existence, and shewed his love to be everlasting. He is not like a man that may die, and have the mortification to leave his plans unfinished, but he ever lives to perform. *This God is our God.* What a portion for his people! No temporary God, but eternal. Doth adversity overtake us—doth sickness enfeeble us—do our friends die? still he liveth! Even death shall not separate us from his love—Judgment itself shall prove it everlasting.

2. *We also learn the Eternity of God from his Immutability.* To suppose a changeable God would be to imagine what is impossible. It would make him inferior, and subject to circumstances he could neither command or prevent; and consequently he must be degraded from his omnipotence and supreme control. If God be unchangeable, he is now what he ever was and ever will be. If any change could take place in his purposes or perfections, there would be every argument in favour of a change of existence, both as it respects its mode and continuance. But if we suppose that God must be eternal because there is no superior to him, then he must be immutable in his existence for the same reason; consequently nothing can happen by the will of another but what he orders or permits: therefore no circumstance can subject him to a change. Though changes happen in the world, he sees all unmoved, as a river ever changing passes before a rock, or as a world revolving beneath a fixed sun. The various events which succeed each other cannot present any new objects to an eternal mind; for though, according to his purposes, they succeed each other, yet he knows them all at once, as though they happened all at the same instant. He does not acquire any new ideas; no thoughts strike his mind afresh, or with more force at one time than another; no plans are floating in his immense intelligence which were not there millions

of years ago, yea from all eternity. It is acknowledged that these speculations confound us, and our minds being need to, a mode of operation suited merely to the littleness of our nature, are perplexed and lost. However, the reflection may be turned to good purpose for the Christian. *God is immutable and therefore eternal.* Nothing can take place respecting his people but he foresees it. At one moment he beholds their trials and appoints their supports, determining that *all shall work together for good.* The Christian may sometimes look forward and anxiously enquire how shall I ascend the difficult steep? how shall I pass the river, deep, and rapid, and broad? but he may here console himself; God sees the trial, and has appointed the deliverance—he knows the difficulty and has determined the release and the conquest.

3. *Our next proof of the Eternity of God is derived from his perfection.* If we pay attention to the attributes of creatures, we find they possess nothing in perfection. If they have power, they have only certain degrees, not all power; if they have knowledge, it is limited; if they are great, they are not infinite; if they have holiness, it is not absolute; even their existence is derived, and so not perfect. Absolute Perfection applies only to God. Has he existence? it is self-existence; does he diffuse himself? behold the heavens cannot contain him; has he knowledge? it is not confined to languages, science, or history, but extends to every thing; has he power? it is all power in heaven or earth; has he holiness? it is not that defective degree of moral goodness possessed by men or angels, or all degrees, it is an absolute perfection without degree.

A perfect Being must be eternal, if there were ever a time in which he did not possess these attributes, there may be a time in which he may not possess them again; consequently there would be a tendency towards defection; and a being having such a tendency would not be perfect in an absolute sense. Therefore, if God be allowed to be a perfect Being, he must have existed from Eternity, and must have in himself by necessity those principles which will continue his being forever. So that absolute perfection and eternal existence are almost synonymous terms.

From the foregoing positions we infer,

1. *If God be eternal, he will never cease to be what he is and ever was.* Whatever is finite is in its nature changeable; it began to be what it was not, and will at some period cease to be what it was: but God will ever be what he is.

(1.) *He is independent.* He would be what he is, and possess all the glorious properties of his nature were there no other being in existence. As he can make no being equal to himself, much less superior, he can never depend on any one, but must remain forever.

(2.) *He is incorruptible.* “The incorruptible God.” “God

is a Spirit." Simple, without any mixture of any thing tending to decay. He never grows old. Eternity adds nothing to his years, immensity enfeebles him not.

(3.) *He possesses infinite power.* A weaker being cannot lessen his tranquility, frustrate his purposes, or injure his existence; and a stronger cannot exist.

(4.) *He possesses for himself an infinite affection.* He is the greatest and best of beings, most holy and worthy, and must love himself most. Therefore cannot feel any inclination not to be. His felicity must remain for ever uninterrupted because the source of that felicity is infinitely in himself.

2. *If God is eternal in his existence, he is so in his perfections and character.* All his Love and Grace remain the same. He once received sinners, and he doth so still. He hath heretofore delivered believers from all their trouble, and given them everlasting consolation and good hope through grace;—he is immutable—let timid christians suppress their fears, an unchanging God will send them deliverance.

3. *A perfect God will always act worthy of his great name.* This was the sublime reflection of Moses, "He is a Rock, and his work is perfect." He hath provided a perfect Saviour, who hath wrought out perfect redemption. The pardon he grants is complete; the sanctification he bestows leaves no sin behind; his people are perfectly justified, so that no charge is found against them. He has provided for them a perfect happiness, which their new nature prepares them to enjoy; and to render it complete himself will shine among them. This shall make their Heaven, and Eternity insure its continuance.

This Subject opens various sources of encouragement and instruction.

1. *The Eternity of God is the basis of the Covenant of Grace.* The oath whereby he confirms it is by his life. * As long as he lives it cannot be disannulled. The Gospel by which it is published is the *Everlasting Gospel*, which cannot be changed any more than its Author. He cannot deny himself. He could as soon cease to be. This encouraged our Redeemer to enter on his work with joy—to be born, and bleed, and die. All was Divine certainty. He must see of the travail of his Soul, Thus good men should exult, *I am persuaded that neither life nor death—things present or to come—shall be able to separate us from the love of God which is in Christ Jesus, our Lord.*

2. *The Eternity of God is the Comfort of the Church.* How many and how fierce have been its persecutions; sometimes it appeared almost extinct, its enemies waited, as it were a moment, to witness its downfall. But built on the Rock Christ, although Apostates

* Heb. viii, 13 --- 18.

have withdrawn from it, faithful ministers have died in it, and tribulations every where surrounded it—His cause goes on without interruption. Underneath are the everlasting arms. *God is our Refuge and Strength.*

3. *The Divine Eternity may assist us, to estimate the World.* What is there in time that shall compare with Eternity? Place the glitter of a court, the trappings of power, the pleasures of sense—beside the awful splendour of Eternity, how they shrink into meanness and nothing. How unfitted for Souls to live upon. Let the humble christian, passing through a great sight of Affliction, look up to the Divine Eternity, and revive. His Inheritance is reserved there. There shall he, like Lazarus, be comforted.

4. *The Eternity of God is the Source of future felicity.* This source of guilty horror to the wicked is the spring from which our everlasting peace shall flow. Here our highest happiness is interrupted, but there it shall abide forever. Foreyer to behold our God—forever to see our Lord—forever to learn the depths and lengths of divine love—forever to grow in knowledge, and feel the awful Eternity a source of the sublimest joy.

S.

Original Letter of Mr. W. Pardoe.

Mr. Editor,

Bristol, Dec. 10, 1809.

As the Baptist Magazine appears to be a proper depository for scarce and valuable papers relating to Dissenters in general, and that denomination in particular, I send you the first of thirteen letters written by the Rev. W. Pardoe, a Baptist Minister in Worcestershire, to my honoured ancestor Mr. Lawrence Spooner of whose experience and sufferings my father published an interesting "*Abstract*," in 1760, and which I greatly enlarged by additional extracts in the eight edition, published by W. Button, in 1805. If the first letter meet your approbation, I may probably send more. The titles of them are from the hand-writing of Mr. Spooner.

Your humble servant, ISAAC JAMES.

Epistle I. *This letter was sent in the time of my first convictions, and may therefore serve by the blessing of God to any other on like Occasion.*

Leicester Prison, the 3rd, called August, 1675.

My dear and loving friend,

It is no small joy to me to hear that your soul appeareth as the face of the waters, upon which the spirit of the Lord hath begun to move, in order to a new creation; with whose divine and powerful convictions I earnestly intreat you readi-

ly to comply, and though the pangs of the new birth be very painful and fill the soul with many doubtful fears, yet when the man-child Christ Jesus, in his most pure image is formed in it, the pain and fear will soon extinguish. By our first nature we are children of wrath, and, in it, we cannot by any means be saved. Therefore the leopard must change his nature, before he can leave his deforming spots, and the blackmoor must be made anew before he can appear in a white and innocent estate. Christ came to seek and to save that which was lost; and though he puts the sheep to pain, while it lieth on his shoulder, as he is bringing it home, yet at home it will walk at liberty in pleasant pastures. Consider I pray you, that God hath given you many outward mercies and beautified your sensitive life with much ingenuity, and your rational soul with a deep capacity of reason, and you have spent much of these talents, together with your precious time, in vanity: and a reckoning time must be made either in this world or in the world to come. Therefore happy are those whose sins go as beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord. Haste you therefore to the feet of Jesus, and commit yourself wholly to him. Be as clay under his hand, who came to destroy the works of the devil and to save his people from their sins: for the Father hath delivered all flesh into his hand, and he is the Law-giver, who is able to save and to destroy, but hath no mind that any should perish. Therefore by his spirit he hath strived with you, and I hope hath overcome your resisting soul. And now if you will come into the vineyard, though at the ninth hour with you, and take his yoke upon you and consent to bear the residue of the burden and heat of the day, he will in no wise cast you out, nor shut the door of mercy to you, who have opened a broken heart to him. Therefore, my dear friend, let not the love of this world again entangle you, nor the fear of men and the loss of fading things be a discouragement unto you. He that forsaketh all for Christ shall be no loser in the end. Cast not therefore an eye again towards Egypt. Bring all your affections along with you. Be fully resolved for the milky land, though it be obtained through a wilderness passage, and your fellow travellers but a feeble flock.

I had hoped near this time to have seen you, but the footsteps of Providence are sometimes obscure. I hope the Lord is making clay to open your eyes, and hath begun to touch your leprous soul, that you may see the true path of life and be made clean and meet for the spiritual and eternal inheritance of the saints in light. My true love is to you and earnest prayers are for you, greatly rejoicing to be made able in any thing to serve your soul, whom Jesus hath bought: in which love and service, I desire still to appear

Your true friend, *W. PARDOE.*

Narrative of the Wreck of the Hope Transport,

Taken from the Carpenter, who was the only Survivor.

To which is prefixed a remarkable interposition of Providence previously manifested on behalf of the Captain.

God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the Sea
And rides upon the Storm! COWPER.

Captain N. Millward, (about four years before the following dreadful event) engaged in a Voyage across the Western Ocean, in a Vessel belonging to Dartmouth. About midway a leak was discovered, which notwithstanding all their exertion at the pumps, gained so rapidly, that they were necessitated to trust to the precarious refuge of a small Boat; in which they had scarcely embarked (six of them in number) before the ship foundered. In this little Boat they continued sailing six days, their bread and water, the only provisions they had, almost exhausted; when to their great joy a ship hove in sight, but for some time took no notice of them. At length by their repeated signals with hats and handkerchiefs, she saw them, came to their assistance, and afforded them a most seasonable asylum; for soon after a heavy gale came on, which must have dashed their little skiff to pieces or have swallowed them all up. This was an American Vessel, bound to America. Being short of provisions, and their numbers increased, they were kept on half allowance, and great fears were entertained that should the winds prove contrary, their sufferings must be great before they reached the Continent; but Providence appeared for them again, they had not sailed many days before they fell in with an American ship bound to England, commanded by Captain Wickes, who had previously conducted some of the Baptist Missionaries to India. Captain W. generously offered them a passage to England, which they thankfully embraced. In what follows, we are called to notice the benevolent, active, and pious tendency of the Religion of Christ, and the distinguishing Grace of God. No sooner had these released sufferers related their great deliverance, but Captain W. invited them to his Cabin, read the 107th Psalm, and spoke with great animation on the part that particularly described their past condition, and in the most fervent and pointed manner prayed that the providence might be sanctified to their conversion. Captain Millward felt the force of truth; while astonished and convicted * that there was a divine reality in the religion of the Bible, those convictions were much matured and

* Captain M. had drunk deeply into the infidel schisme but this afforded him no support during the six days that an half-inch plank was the only partition between him and death.

increased by the conversation, religious exercises, and pious exhortations of Captain W. during the passage. Favoured with propitious winds and weather, they were soon safely landed within a few miles of Dartmouth, without the least expense or charge. Captain M. was received by his pious wife as one from the dead, while she especially adored the Grace of God which had made this wonderful providence to subserve the best interest of his Soul. She now discovered in him what had been the subject of her fervent prayers for many years; from this time he embraced every opportunity of hearing evangelical preaching, and revered the scriptures as the True sayings of Jesus Christ. Christians, let this stimulate us to embrace every occasion to impress eternal things on the minds of our fellow men, and especially on those whose hearts are broken up by adversity and trouble, and so prepared to receive the divine principles of our holy Religion and bear fruit to eternal life.

Captain M. from this time wished if possible to quit the seas; but as nothing else offered he engaged as Master of the Hope, then employed in the merchant service; he made two or three successful voyages; but in the Summer of 1807, while in London, the Hope was hired in the Transport service, to which he had a strong aversion, and wrote several letters to his Merchant, requesting he would send a Master to supersede him. In his letters to his wife he deprecated the great temptations to which he knew this voyage would expose him, and expressed a presentiment that it would be attended with something uncommon. Before another Master was appointed the Transports were ordered to sail. During the British operations at Denmark the Hope was occupied as a floating Hospital. On the first of October she left Copenhagen in company with seventy six sail of Transports under the convoy of several King's Ships, having on board a number of wounded soldiers, some with their legs and arms amputated, several women, and five Surgeons, to whose care those wretched sufferers were committed, in all fifty, besides the ship's crew. They kept at Sea several days, but the winds being contrary, they bore away and made Gottenburgh, where they remained a day and night, and then sailed again. On the 30th of October, she made Lowestoff, and about four in the afternoon, arrived within three miles of Yarmouth, in full expectation that in an hour they should be safely anchored; but how precarious are human hopes; their ship struck on a sand bank called Home Head; as it wanted two hours of high water, and the weather then moderate, they had no doubt but she would get safely off. Still feasting on the pleasing anticipations of a speedy landing on their native soil, and enjoying the society of their anxious connections, little thinking the Hope was to be their grave, every necessary step was taken, anchors were put out to heave on as the tide flowed, guns of distress were fired, in hopes of assistance from some of the King's ships,

anchored only two miles distant; the tide rose and the wind with it, no assistance came, and all their exertions were in vain, for wind and tide bore the ship still higher on the bank. Guns of distress were again discharged; a surgeon, being very active, charged one of them before it was sponged, the charge took fire, and its contents tore his right arm in pieces, every assistance was afforded him, but he continued in the most excruciating pain to the last moment. At high water, visible fears were depicted in the countenances of the Captain and Mate, who saw more of the danger than the rest; a counsel was held on the propriety of attempting to save their lives in the boat; but she was leaky and too small to take half their number, and the wind being on the shore would prevent the possibility of her returning; besides to quit the ship would be abandoning her to certain wreck, they resolved therefore to abide by the ship, hoping she would continue unbroken till morning, or that assistance might yet be sent from the ships. Their fate continued hopeful and yet dubious till midnight, when the gale rapidly increased, and the ship became leaky. The whole of their strength was engaged alternately at the pumps, until 3 o'clock in the morning; when the depth of water in the hold rendered pumping useless. Now terror and despair became visible in all, the wounded soldiers with their stumps and their wounds yet green, were driven from their cabins and hammocks by the raising of the water, to ascend crawling the deck to see the horrid doom that awaited them; their shrieks and groans connected with the cries of their despairing wives were beyond what can be described. The Captain gave orders to cut away the main-mast, which they designed to do above the pumps, but the ship being much strained, as soon as the windward rigging was cleared and one blow given with an axe, the mast parted below the main deck and carried by the board a part of the deck with it; by this time most of the Soldiers and their wives had fled to the quarter deck to shelter themselves under the weather boards, but soon a tremendous sea struck the ship, which made a clear passage over her, carried away the weather boards, and swallowed up those terrified sufferers in its dreadful jaws. An awful pause ensued, groans and cries and shrieks were heard no more; but followed by the thunder of furious seas and the dolorous noise of massy blows from huge pieces of the wreck against each other. The living now eagerly flew to those places which they deem the most safe; the Captain the crew, and the surgeons, got on the foremast, in hope that if the Vessel held together, they might still escape with their lives; but they soon discovered she began to part five feet below the main deck; the Captain and Carpenter left the mast with an intention, if possible, to reach the quarter deck, which they judged would part from the rest of the wreck, and afford them a floating stage. As the Captain was making the attempt, a large Cabure, used in

cooking for the troops, got adrift, and caught both his legs between it and the combings of the main hatchway ; the Carpenter supposed both his legs were broken, as he lay confined and helpless along the deck. With much difficulty the Carpenter passed him on his hands and knees, being obliged to hold on, while several seas went over him ; the Captain asked if he knew what was become of his Nephew, a lad to whom he had acted the part of a foster father, but no account could be given of him ; he then gave himself up to his fate, uttering the last words he was heard to speak, "Lord have mercy on us." The Carpenter effected his purpose, reached the quarter deck, where he found the Steward and one soldier, the only persons then alive, excepting the Captain and those on the Mast ; he took firm hold of the Capstan, and was happily to leeward of it. In about ten minutes after the quarter deck parted from the ship as though it had been cut off ; he saw the Captain go down with the wreck on which he lay, about five minutes after, the foremast went over with all that were on it, and now a most dreadful scene again presented itself ; by the light of the moon he saw those on the mast grasping it with the greatest eagerness, while spars and large pieces of the wreck, through the force of heavy seas, were beating on them in every direction ; but the struggle was short ; overpowered by the unruly element, in the course of five minutes, he believed they were all dead. The only three alive were now on the same spot, but one only is to escape with the skin of his teeth. The soldier and steward were both to windward, the stage on which they stood began to drift, but soon a sea came over them which brought with it a large spar that struck the soldier, thrust him from his hold, and carried him off ; the Steward was much bruised and his legs being broken, he could hold no longer, but lay down and was speedily carried off likewise. The Carpenter wished himself dead, but dreaded to die ; he now found his stage more buoyant, so that he was less exposed to the waves ; he exerted the little strength remaining, and by the motion of a propitious sea, reached the paulling or hasping of the Capstan, which before had nearly carried him round with every surge : the tide ebbing, carried him six miles from the shore, not knowing where he should be driven. In this anxious and awful suspense he remained till day light, but no deliverer came ; about eight in the morning, he saw a sail steering towards him, on which he eagerly fixt his eyes ; they saw his situation, but hesitated, fearing the attempt to save him would endanger the lives of their boat's crew ; but humanity prevailed, they launched their boat and with much difficulty reached the wreck and rescued the only one out of more than sixty, (himself half dead with hunger, cold, and fatigue) from the jaws of death. The ship's name was Providence, Captain W. Syms, bound to Shields, to the Carpenter a Providence indeed ! He was safe landed at Shields, and every kind attention paid him ;

he remained there about a fortnight and then returned to Dartmouth. By the desire of Mrs. Millward and the Carpenter's Mother the memorable event was improved the following Lord's day in the Baptist Meeting House at Dartmouth from *Job. i, 19, And behold there came a great wind from the wilderness and smote the four corners of the house, and it fell upon the young men and they are dead, and I only am escaped alone to tell thee.* The season was peculiarly solemn and the Carpenter was much affected, weeping during the whole service; he relinquished the seas and obtained a situation in the King's Dock at Portsea, but was soon taken ill, supposed to be occasioned by the shock his constitution had received during that dreadful night; he returned to Dartmouth but grew worse and died, having only nine months reprieve from that wonderful deliverance.

Should the reader be a sailor, he may from this narrative discover to what he is frequently exposed, and the vast importance of true religion which only can inspire the soul with true courage while it has to contend with death in its most horrid forms. Nothing short of true faith in Christ crucified can fix an anchor within the veil, but the weakest believer is sure to outride all the storms of life and to obtain the blessed haven of eternal rest. Reader think on these things and fly for refuge to the hope set before thee in the Gospel.

Lynnington.

W. G.

Letter of the late Mr. Booth on the Arian Scheme.

Mr. Editor,

The hand which wrote the letter, of which the following is a copy, is mouldering in the dust: but the name of the writer will never die while there is a serious protestant dissenter to be found, especially if he be of the Baptist denomination. His praise is deservedly in all our churches; nor can we wish a greater blessing may be granted to them by their great Head than that they all may be favoured with such pastors as the late venerable *Abraham Booth*. It was written in the year 1782, to the Rev. E. S...h of London, on his departing from the doctrine of the Divinity of the Son of God. As it fully represents the impious absurdities of the Arian Hypothesis, it may, through the divine blessing, prevent some from embracing that pernicious system: and also establish weak believers in the faith once delivered to the saints. If you will insert it in your valuable miscellany, You will greatly oblige,

Your friend and brother, *IOTA*.

Dear Sir,

The more I reflect on the great and sudden alteration that has taken place in your theological sentiments, the more I am surprized and grieved. I sincerely mourn over your apostasy from some capital branches of the Christian Faith, and ardent-

ly pray for you. My esteem for your person, and my apprehensions from your newly adopted sentiments, have excited me to send you the following lines on the very important subject of debate between us.

I said *The very important Subject of debate. For who is God? The Father only? or, the Father, the Son, and the Holy Spirit? What are the personal excellencies of Jesus Christ? Is he a mere creature, or, a divine person incarnate? What honours are due to his person, and on what account? Must we treat him as God? or as a super-angelic creature? Or as a mere man, invested with an exalted character?* These, my dear Sir, are the principal questions in debate between you and your friends; and, as they regard the *object* of all our worship, the *foundation* of all our hope, and the *source* of all our happiness, they must be of the last importance. I cannot therefore but wonder, that a person of your understanding should so *hastily* adopt a new creed, in reference to subjects of such unspeakable moment.

That there are difficulties attending the trinitarian system, is readily allowed; yet not greater, I presume, than those which embarrass various Articles of what is called natural Religion.

The *eternity*, the *omnipresence*, and the *perfect prescience* of God, are doctrines of Natural Theology that we *must* believe; are facts that we *dare* not controvert, except we are inclined to Atheism. Yet they are attended with such difficulties as perhaps no mortal can solve.

You have met with some insuperable difficulties in the trinitarian scheme, on account of which, you have renounced it. Is then, your present hypothesis intirely free? you have too much good sense, and too much integrity to answer in the affirmative. But though you see and feel some of those embarrassments that attend your newly adopted principles; yet there may be others that had not occurred to your notice; or at least, have not been duly considered by you. Permit me, then, to lay before you a few of those that have come under my observation; such as, in my opinion, render your sentiments absolutely inadmissible. Now, Sir, I cannot embrace your Arian hypothesis for the following reasons.

First, Because it implies that *two* agents, *essentially* different, were employed in creating the world. And if so, either there are *two* Gods, or one of those Agents must be a *creature*. But a *created* Creator, is of all absurdities one of the most absurd.

Secondly, Because it maintains, that there are *two* objects of worship, essentially distinct, and *infinitely* different in their nature and excellence. Now to address Religious worship to any object, is to treat that object *as God*. For we have no idea of treating any one *as God*, nor is there any other way of doing it but by *worshipping* him. Agreeable to those words of Paul, "that is called *God*"

or that is worshipped." Consequently he that has *two* objects of religious worship, has *two* Gods.

Thirdly. Because the distinction between *supreme* and *subordinate* worship, by which you endeavour to support your cause is entirely unknown to the Bible; being first invented by Pagan Idolators, and afterwards adopted by the Papists to justify their damnable idolatry.

Fourthly. Because the holy Scripture *absolutely forbids* the worshipping of any object besides JEHOVAH the God of Israel. See *Exod. xx, 3. Deut. vi, 13.—x, 20. Isa. xliii, 10.—xliv, 8. Hosea xiii, 4. Exod. xxii, 20.—xxxiv, 14. Deut. xiii, 1—3. Matt. iv, 10. Gal. iv, 8.* Now, if your famous distinction of *superior* and *inferior* worship can be so applied to these and similar passages, as to justify you, in paying religious homage to one that is *not* God; it must be, because they do not, nor ever did; forbid an *inferior* kind of adoration being paid to one that is not Jehovah: and if so, *supreme* worship only was forbidden to be paid to any besides him, but so to imagine, is to exculpate the ancient Israelites from every charge of idolatry: except so far as it can be proved that they worshipped *two supreme* Gods: which I presume never can be done, unless it be also proved, that they had, at any time, entirely lost their senses. Remember, Sir, that whatever *softenings* you may give to express passages of scripture, the first of Jehovah's commands is, *Thou shalt have no other God before me.* And it is an adjudged case, that they who worship an object, *not God* BY NATURE, are, ipso facto, idolators. *Gal. iv, 8.* The divine Law does not condemn the objects of Pagan worship because they were adored by *heathens*, but because they were not God.

Fifthly. Because, if Jesus Christ be *not Jehovah*, no command to adore him could be valid, even though it were enforced by miracles, without vacating an express prohibition of the God of Israel. See *Deut. xiii, 1—3.*

Sixthly. Because, though you maintain the propriety of worshipping Jesus Christ, yet, on your principles, you are not, you *cannot* be certain, when you adore him, that he is *present* with you, or that he knows either the nature or the degree of that honour you pay to him. For if he be not *omnipresent*, he cannot be *always* present with *all* his worshippers. And if he be not *omniscient*, he cannot know *all* the secrets of *all* their hearts. To maintain, that the Son of God is a *created spirit*, a *human soul*, and to suppose, that he can be always present with all his worshippers, both in heaven and earth, and that he knows the secrets of all their hearts, and the motives of all their conduct, so as to form an exact estimate of the nature and the degree of that homage they pay to him every moment, is the wildest of all imaginations. But then is it not extreme folly to pay religious worship to one, that is not, that

cannot be present with all his worshippers? Is it not madness to adore an object that cannot possibly know, without being beholden to another, to *what degree* he is honoured, and how many of the millions that worship him at the same instant are *sincere*? Is not this worshipping an object that is, in a literal and proper sense, *ser offe*? Is it; not *praying to a God that cannot save*? And do not these ideas enter into a definition of heathen idolatry? On the Trinitarian principles, Jesus Christ is both *omniscient* and *omnipresent*. We infer the former from *John* ii, 24, 25—xxi, 17. *Rev.* ii, 23 compared with *Psalms* vii, 9, *Jer.* xi, 20.—xviii, 10. *1 Kings* viii, 39. And, that he is the latter we conclude from *Matt.* xviii, 20 and xxviii, 20, *Where two or three are gathered together in my name there am I—Lo I am with you always.* In *Exodus* xx, 24, Jehovah says *Where I record my name; I will come unto thee.* Consider the different phraseology in these passages. The God of Israel, speaking by Moses, says, *I will come* to thee; as if he were not every where present. Christ when speaking by Matthew says, *There I am; I am with you.* Had this remarkable difference of expression been reversed; or had the words of Moses been, *“There I am;”* and those of Matthew, *“Thither I will come,”* you, I am persuaded, would have inferred thence, that the Father is omnipresent, but that the Son is not so.

Seventhly. Because, on your principles, it is absolutely necessary to distinguish between a *supreme* and a *subordinate* object of worship; and consequently, between *supreme* and *subordinate* worship: This distinction should not only be *accurately known* in theory; but it must *regulate all your devotional services.* For, if you pay supreme worship to a subordinate object, you rob him that is the supreme, and idolize him that is the inferior. On the other hand, if you address inferior worship to the supreme object, you practically deny his supremacy, and, in effect dethrone him. You are bound, therefore, on the peril of committing idolatry or sacrilege, to pay *no less* than supreme worship to the Father; nor a *little more* than subordinate worship to the Son. But by what *precept* or by what *example*, in the sacred scripture, are these two kinds of religious worship to be distinguished and regulated? Do not you feel yourself at a loss for both precept and precedent in this respect? Let us come to a particular instance. *Prayer*, you know, is a capital part of religious worship. Now, either you pray to Christ for temporal and spiritual blessings, or you do not. If the latter, with what propriety can you pretend to worship him at all? What! have an object of worship to whom you *have* not, or *will* not pray? If the former, then I ask, what is it that constitutes a *subordinate* prayer? And how is it distinguished from a *supreme* prayer? Swearing, when lawfully used, is an act of religious worship. But how

must we distinguish a *supreme* from a *subordinate* oath? In the ancient Jewish church, the *offering of sacrifices* and the *making of vows* were branches of religious worship. But, by what rule of reason or of revelation, could they distinguish and settle the boundaries between *supreme* and *subordinate* in those affairs? On the whole, I do not perceive how any man of sense and of a tender conscience, can, on your principles, ever pray to Christ, or address any branch of religious worship to him, without a *trembling fear* lest he should either *degrade* the Son, or *commit sacrilege* on the Father's honour. How, then, must those do, to whom the very terms *supreme* and *subordinate* are hardly intelligible?

(to be continued.)

Self Denial.

He who will not use self-denial, can never make a peaceable member of society, for men in a state of imperfect knowledge, can never all see alike, and it would be unreasonable to expect it; but proud nature, far from compliant, does not like to yield: without the exercise of self-denial, then, there must be an end of peace; for where men see differently, in many cases they will act differently; and if it be in a matter of church-discipline, there will most likely be a majority on one side, and consequently a minority on the other, whose duty, no doubt, it is to submit to the greater number; but submission calls for self-denial, and which in such a case ought to be exercised, and submission rendered, without murmuring.—Self denial is *essential* to christianity, it is the christian's duty, when he is considered personally; but when he becomes a member of a christian society, duty binds him to exercise it differently.—Probably there may be some part of our conduct which in itself, may be innocent, but it may not be so in the view of some of our brethren, their minds, being weak, may be hurt by it; now in such a case we ought to use self-denial, or else we 'walk not charitably,' for, as saith St. Paul, 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves;' and according to this rule the apostle himself determined to act, for, although 'he knew and was persuaded by the Lord Jesus, that there was nothing unclean of itself,' yet, so great was his charity and self-denial, that 'if meat made his brother to offend, he would eat no flesh while the world should stand, lest he made his brother to offend.' Excellent example! Let us copy it, my brethren; and let us 'look, not every man on his own things, but every man also on the things of others;' and let us not be self-willed, but 'submit ourselves one to another, in the fear of God.'

Trivett's Christian Duties.

Papers from the Port-folio of a Minister.

Luther's interview with Vergerius, the legate of Pope Pius III.

Pious III affected much more moderation toward the protestant party than was manifested by his predecessor, Clement VII. It is generally known, however, that Luther and his party considered the pope's moderation and his avowed desire for a general council as a mere farce, and treated it with the ridicule it deserved. Luther wrote a book on the occasion, and caused a picture to be drawn in which the pope was represented seated on a throne, with his cardinals round him with foxes tails on, and evacuating *sursum deorsum-que*. This picture was placed in the front of the book, and designed to expose the craft and artifice with which those subtle politicians affected to cleanse themselves from their errors and superstitions, which was one main object they professed to have in view in calling a general council.

The humour of the reformer was equally conspicuous in the interview he had with the Pope's legate on the occasion. The pope had fixed on Vergerius, who had been the legate of his predecessor in Germany, as a suitable person to prevail on the heads of the different states of the German empire, to promote a general council to be held at Mantua. Vergerius travelled in great style, and among other places visited Wittenburgh, the residence of the elector of Saxony, Luther's patron. He made his entrance to the castle with a numerous cavalcade, and Luther was commanded to wait on him on the following Sunday. When the day arrived Luther sent for a barber in order to shave him and make him as smart as possible on the occasion. The barber on his entrance, expressed his surprise that the Doctor should send for him so much earlier than usual; to whom Luther replied; I have received a message from the legate of the holy father the pope, and I wish to make myself as smart as possible, that I may surprise the Legate with my appearance; Ah! he will be ready to exclaim, What is Luther still so young, and has he done so much mischief already! and likely to live long enough to do much more! After Luther had put on his best suit, he called for the golden jewel, and suspended it from his neck. The domestic observing that the appearance would vex the legate, he replied, I dress thus on purpose; they have sufficiently vexed us, and we must pay foxes and serpents in kind. On leaving his house, his servant said, "Go, Dr. in the peace of God; may God bless you to his conversion." Luther replied, "I do not expect to do that, but I'll do what I can, I will at least read a good chapter to him before I leave him." On the way to the castle, as Pomeranus

and he were riding in a carriage, he facetiously exclaimed, "See in what style the german pope and cardinal Pomeranus travel." On his arrival being announced, he was immediately introduced to the legate, who received him politely, and Luther conducted himself respectfully in return; however without addressing him in that fulsome language with which legates had been used to be received. They soon entered into conversation on the subject of the council, and Luther addressed him to this effect. "You are not sincere in your desires for a council. I am fully convinced it is a mere surce. And even if one were to be called, you would discuss nothing but crows and bald pates, meats and drinks, and such like fooleries, which we are already convinced are useless and unprofitable. You know that nothing is farther from your intention than the discussion of a single point of faith and other important affairs; for a discussion of that kind would not issue in any advantage to your party. As for me and my friends, we are by the holy ghost fully convinced of these things, and have no desire for a council, but for the sake of those poor people who are oppressed by your tyranny. As to yourselves, you know not what you believe. However, if you wish a council for a discussion of these matters, I will come, by the help of God, though I knew your intention was to burn me alive." The legate asked him, in what city he should like to have the council held? "Where you please," he replied, "at Mantua, Padua, Florence, or where you chuse." "Should you like it at Benonia?" said the legate. Luther enquired in whose dominion that City was. On being told that it belonged to the Pope. "Almighty God!" he exclaimed, "has the pope seized on that city too! Yes, I'll attend there." On the legate's observing that the pope would not object to come to Wittenburgh to him; "Well," says Luther, "if he will pay me a visit, I shall be glad to see him." "But," says the legate, "how would you receive his holiness, with an army, or without one?" Luther replied, "Just as he pleases, we will prepare for his reception either way." The conference drew to a close, and the legate, mounting his horse, being about to leave the city, charged Luther to come well prepared to the council. The reformer pointing to his neck, facetiously replied, "*How can it be otherwise, as long as I bring this neck with me.*" — Upon this they parted.

Luther's method of reproving Bucer for preaching too learnedly.

At a meeting held at Wittenburgh by the leading parties of the reformation with a view to promote the harmony of the whole; it was agreed that Albert, Bucer and Luther should be the preachers. At the close of the services Luther requested Bucer to be his guest, to which Bucer readily acceded. In the course of the evening Lu-

that found an opportunity to make his remarks on the sermon delivered by his sage friend. He spake highly in its praise, but added "Bucer, I can preach better than you." Such an observation sounded oddly to the ears of his friend, who however took it in good part, and readily replied "Every person of course will agree that Luther should bear the palm." Luther immediately changed the tone of his voice, and with undescribable seriousness addressed his friend to this effect: "Do not mistake me, my brother; as though I spake merely in the praise of myself; I am fully aware of my weakness, and am conscious of my inability to deliver a sermon so learned and judicious, as the one I have heard from your lips this afternoon. But my method is, when I enter the pulpit to look at the people that sit in the aisle; because they are principally Vandals—(By this term he meant the ignorant common people, and alluded to the circumstance of those parts having been formerly overrun by hordes of ignorant Vandals)—I keep my eye, says he, on the Vandals, and endeavour to preach what they can comprehend. But you shot over their heads; your sermon was adapted for learned hearers, but my Vandals could not understand you. I compare them to a crying babe who is sooner satisfied with the breast of its mother, than with the richest confectionaries; so my people are more nourished by the simple word of the Gospel, than by the deepest erudition though accompanied with all the embellishments of Eloquence."—The contributor of this article wishes that himself and his brethren may always imitate Luther, and *remember the Vandals.*

Anecdote.

A Gentleman of Arminian principles being about to pay a cornish Miner who is a baptist, a certain sum of money, addressed him thus, "Malachi, is it decreed that I should pay thee this money?" The Miner promptly replied,—“Put it into my hand, and I'll tell you.”

Is it not to be wished that many professors of religion would imitate the conduct of this Miner, and infer their "election of grace," merely by their actually possessing the *blessing of grace?*

Obituary.

MR. JOHN DENTON.

Mr. John Denton was a native of Newport in the Isle of Wight, and well respected by the inhabitants of the place. In the early part of his life he was occupied in doing business on the great waters,

and made several voyages to the West Indies, in some of which he was almost miraculously preserved from a watery grave. He used to speak of two remarkable instances of divine interposition with much emphasis, namely, the passing close by another Ship in a dread-

ful hurricane, when the concussion had they struck each other must have been fatal to one or both; another was being nearly foundered in a Packet of which he was Master in a voyage to New York. All these things were ineffectual to bring him to a just sense of his state as a guilty sinner. But God who had a favor towards him, overruled existing circumstances for his ultimate advantage, and from a reflection on past deliverances, and a series of succeeding calamities, he was induced to leave the sea, and return to his native place to see his aged parents. In a letter he writes thus whilst on board his ship in the river Thames, "My mind is much troubled, but I know not from what cause, except it be a separation from those I dearly love, and I pray to God that he would calm my distracted mind;" from which it should appear he was not at this time altogether exempt from convictions and remorse.

During his stay with his friends they conversed with him on the concerns of his immortal soul, and the conversation of his pious brother and father appeared to have a salutary effect, and at their instance he was prevailed on to go one evening to hear the Rev. Robert Winter, who was then settled in Newport, and the most satisfactory evidence was given of his so receiving the word in the love of it as was effectual to Salvation. After leaving the Isle of Wight he was appointed Clerk to a Dock in London, when he attended with much satisfaction and edification the Ministry of the late venerable Abraham Booth and Mr. Gray his assistant, in Prescott Street. Here he, with his wife, were baptized on a profession of faith and repentance, and were united to the Church, with whom

they walked in the sweet fellowship of the Gospel; but soon his affliction commenced which was to terminate his earthly career. He was visited by his religious friends in London, and the frame of his mind, I believe, was such as became an afflicted saint; but it was the latter part of his affliction, after he had removed back to Newport, that I can best speak to, and the following narrative will comprehend what may be necessary to say on the occasion.

At first his experience was very variable, but it appeared that in this affliction, like antient Isaac, he grew more abundantly in divine knowledge and holy submission. In conversing with a friend he would often say, "My affliction is heavy and long, but it comes from a good and gracious Lord, who knows what is best for me. Had this come upon me when I was a stranger to God, how could I have possibly borne it? Now he has prepared my heart to profit by this painful dispensation; I would not exchange my pain and affliction for the most enviable situation in life, with my former ignorance of God and Christ." Sometimes when his pains were very long and violent, he would say, "I see the Lord is making my illness a blessing to our people, (meaning his relatives); it appears to be sanctified to several of them, and I hope it will be to all of them in the end. I am willing to suffer any thing that may at all promote the glory of God." As the complaint advanced, his faith grew strong, and his hope became like an anchor to the soul, sure and stedfast; and his love to the Redeemer abounded more and more. He would often say, "I have felt much of the divine presence to-day; I have found Christ precious to my soul; he

hath said *As thy day is so shall thy strength be*, and I have found it to be the word of that God who is faithful and true."

He feared at times that he did not feel so patient as he ought, under the hand of God, and when the violence of his pain was extreme, would often say, "Oh my heavenly father, give me grace that I may bear thy whole will."—and when the pain in any measure abated, would add, "Blessed be the Lord who has helped me now; his grace is sufficient; I hope I shall never forget that." When there appeared some possibility of his recovery, he said, "Should the Lord restore me I hope I shall let none of my precious time pass unimproved, but that for me to live may be Christ." When the idea of his recovery vanished, he said with holy resignation, "It is the Lord, let him do what seemeth him good." A friend asked him how he felt; his mind in the near prospect of death; he answered, "peaceful and happy." His friend remarking to him that in the former part of his affliction he had felt a dread on his spirits at the idea of death; he said, "Yes, I had, but Christ is more precious to me now than ever. Blessed God, when shall I come to appear before thee? Oh happy, happy place. Heaven is indeed delightful—'tis delightful only to think of it, what must it be to enjoy it? One night, finding himself much worse, he desired the whole of the family then

at home, to be called up, and he spoke to them severally in the most affecting manner on the great concern of their souls, and of salvation by Jesus Christ. An acquaintance of his, who had been long afflicted called to see him, and they conversed together on their afflictions, on their supports, and on their expected home; and on parting, he said, "Well, I shall pass the River before you." Soon after this, his end came, which was peaceful, desirable and joyful. ————— J. S.

REV. B. S. LLOYD,

Whose decease we mentioned, page 494, in our first volume, was a native of Chatham, born and brought up in a family totally unacquainted with divine things. His Father used to go about to country fairs with puppets, &c. B. S. Lloyd was brought about the age of sixteen, by motives of a secular nature, to the Baptist place of worship at Chatham; the subject discussed was the new birth, from *John iii*. It was then he received his first serious impressions; quickly after he was in providence removed to Woolwich, where the work was carried on; he was gradually brought forward to the notice of Mr. Freeman's church; soon after employed in the Villages in that neighbourhood; collected a church at Lessnes Heath; was active and useful in his Master's work; but his time was short; he died at the age of thirty five.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Sermons principally designed to illustrate and to enforce Christian Morality. By the Rev. T. Gisborne, M. A. 8vo. pp. 430. Cadell, 6s.

We transcribe an extract from the Preface of these valuable discourses explanatory of the design of their Author.

O late years it has been loudly as-

serted, that among clergymen who have shewed themselves very earnest in doctrinal points, adequate regard has not been evinced to moral instruction. The charge has perhaps been urged with the greatest vehemence by persons, who have employed little trouble in examining into its truth. In many cases it has been groundless; in many, exaggerated. In some instances there has been reason, I fear, for a degree of complaint; and in more, a colourable pretext for the imputation. I believe that some preachers, shocked on beholding examples, real or supposed, of congregations starving on mere morality substituted for the bread of life; eager to lay broad and deep the foundations of the gospel; and ultimately apprehensive lest their own hearers should suspect them of reverting towards LEGALITY; have not given to morals, as fruits of faith, the station and the amplitude to which they have a scriptural claim. Anxious lest others should mistake, or lest they should themselves be deemed to mistake, the branch for the root: not satisfied with proclaiming to the branch, as they were bound habitually to proclaim, *Thou bearest not the root: but the root thee*, they have shrunk from the needful office of tracing the ramifications. They have not left morality out of their discourses. But they have kept it too much in the background. They have noticed it shortly, generally, incidentally; in a manner which, while perhaps they were eminent as private patterns of moral duties, might not sufficiently guard an unwary hearer against a reduced estimate of practical holiness, nor exempt themselves from the suspicion of undervaluing moral obedience." p. vii, viii.

It might be deemed invidious to name the productions of many very respectable authors which, in our opinion, but too much sanction these sentiments; and call loudly for some decisive measures from the friends of evangelical holiness. Mr. G's volume, however, is very far from resting its claim to attention solely on this ground, the subjects discussed are of no common importance, nor are they very commonly heard from the pulpit. Notwithstanding they are almost in-

tirely moral, the force and delicacy of the Author render them neither dry nor superficial. The morality of this volume is indeed that of the New Testament, standing forth in all the majesty of truth and the beauties of holiness.

The following are the Subjects of the Discourses. Our Lord Jesus Christ the Foundation of Morality; on the Evils resulting from false principles of Morality; on the Changes produced by the Coming of Christ in the Situation of Men as to the Divine Law; Justification not attainable by Acts of Morality; on Living after the Flesh or after the Spirit; the Love of God an Inducement to strict Morality; on Brotherly Love; on the Love of Money; on the Sacrifice of worldly Interest to Duty; on Christian Bounty; on Discontent; on worldly Anxiety; on Christian Obedience to Civil Rulers; Christian Patriotism illustrated by the Character of Nehemiah; on quiet Diligence in our proper Concerns; on Partiality; on Suspicion; on doing Evil to produce Good; on the Superiority of Moral Conduct required of Christians. In the discussion of these, Mr. G. not only exhibits many of the excellences of pulpit composition, but practically instructs his brethren how to remedy the defect mentioned in the preface, and which many judicious christians have long lamented. Our younger brethren may learn from these pages how to enforce Morality without being reproached as *legal*, and we hope many of them, discovering the advantage of studying the different branches of Christian Morals in all their ramifications, will no longer be charged with evading the difficulties attending the application of Gospel Prin-

ciples to the ever-varying circumstances of its professors. The Spirit of this volume widely diffused would tend greatly to revive in our pulpits a full and just delineation of *the truth as it is in Jesus*, as exhibited in the discoveries, promises, and precepts of the New Testament. We therefore strongly recommend its contents to the attention of our readers in general, and especially to our brethren in the ministry.

We second our recommendation by the following Extract from the first Sermon; by which it will be seen that the preacher does not content himself with saying something about Morality, but explores its deep foundation, which he exhibits as the only basis whereon to erect its rich and ornamental superstructure.

‘There must yet be brought forward another consideration, which places our Lord before us as the foundation of morality. It is to please him, or in other equivalent words, to please God through him, that our views in the discharge of moral duties are always to be directed.

‘The word of God speaketh expressly, that all men should honour the Son, even as they honour the Father. To live unto him who died for us, and to do all for the glory of God, that God may in all things be glorified through Jesus Christ, are commands of the same import. They are commands from whose scope and jurisdiction no actions of men are exempt. Whatever participates of the nature of morality, be it inward disposition or outward conduct, be it thought, or word or deed is completely subject to their controul. To render an action morally acceptable through our Redeemer to God, is it sufficient that the action accord with the literal tenour of the precept? To affirm this proposition would be to affirm, that the service of formality ranks on a level with the offering of the heart. It would be to affirm, that, if you are honest through policy, it is the same as though you were upright through principle. It would be to affirm, that when you are

temperate through considerations of health, it is the same as when you keep your appetites under subjection to the dictates of conscience. It would be to affirm, that motives are nothing; that whether an action, verbally consistent with a scriptural injunction, be the result of selfishness or of self-denial: of spiritual mindedness or of pride; whether it be done for the honour of God and our Lord Jesus Christ, or in conformity to the suggestions of the world, the flesh and the devil; there is no moral difference in the conduct of the agent, nor any difference as to the manner in which the deed will be appreciated at the great day of account and retribution. To expose such a doctrine, it is not necessary to refer to the Scriptures. In a case so plain, *why even of ourselves judge we not what is right?* No action whatever, though fulfilling the widest extent of the letter of a divine commandment, partakes of Christian morality, is included within the limits of scriptural goodness, is in any degree authorised to hope through the merits of Christ for acceptance with God, except so far as the obedience to the divine commandment has ultimately proceeded from a desire to please our God and Saviour. No other obedience is obedience to the Father and the Son. And on what grounds shall man contend that obedience, not rendered to THEM, shall be accepted and rewarded by THEM? page 11, 13.

The Necessity of Personal Religion, and the Importance of Adult Baptism asserted, *In a Letter to a friend.* By Samuel Rowles. Button, &c. 6d.

Many persons, on their Baptism are exposed to similar charges with Mr. Rowles on a like occasion: viz. “That they renounce their infant baptism, and thereby slight, if not despise all its benefits.— That they desert the religion of their fathers, and turn away from their former connections.” The object of this letter is to furnish them with a suitable reply to such charges, and the sentiments it contains are well adapted to repel them.

Jubilium Regis: A Discourse on the Objects and consequences of the present Royal Jubilee; preached at Diss, October 25, 1809. By Rev. William Ward A. M. Button.

Having noticed the first Jubilee Sermons that came to our hands and feeling rather satiated with the subject, in the various forms in which it fell under our notice, in news-papers, magazines, and a long etcetera, we had made up our minds not to notice any more Sermons on the occasion, unless indeed we might mention them in our list of religious publications. Mr. Ward's discourse has diverted us from our intention by its singularity. A Baptist Minister of the nineteenth century, (who had graduated A. M. at one of the Universities, we believe Cambridge,) whatsoever might be his political or religious sentiments, might reasonably be expected to make the Bible his text book, and if he investigated any prophecies, we should suppose they would be those of the old or new Testament. Mr. W. has indeed taken a text from *Isaiah lxi, 2*; but the principal parts of the sermon rest on the "prophecies" of "*the pious and excellent Maid of Orleans*," Archbishop Usher, Mr. C. Love, Alexander Peden, and the *sage Merlin*! We wonder the preacher forgot Moore's Almanack, a publication highly esteemed by many, and quite equal in authority to those he has quoted and applied. We hope this gentle hint will lead him back to his Bible, it is a very good Book, given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the MAN OF GOD may be perfect THROUGHLY FURNISHED unto all good works.

Religious Books lately published.

1. Righteousness the Dignity and Ornament of old age. A Sermon preached at Pell Street Meeting-house, Ratcliffe Highway, Wednesday, October 25th, 1809, being the day on which his Majesty King George the third entered the fiftieth year of his reign. By Thomas Cloutt. 1s.

2. Prostitutes reclaimed and Penitents protected: being an answer to some Objections made against the principle and tendency of the London Female Penitentiary: with Observations on licensed Brothel-houses, and on the Means of discouraging Prostitution. By W. Blair, Esq. 2s.

3. The Religious World displayed: or, A View of the Four Grand Systems of Religion: Judaism, Paganism, Christianity, Mohammedism, and of the various existing Denominations, Sects, and Parties in the Christian World. To which is subjoined, a View of Deism and Atheism. By the Rev. Robert Adam, B. A. Oxford, Minister of the Episcopal Congregation, Blackfriar's Wynd, Edinburgh; and Chaplain to the Right Hon. the Earl of Kellie. 3 vols. 8vo. 1l. 11s 6d.

4. Dr. Gill's Exposition of the New Testament. 3 vols. 4to 4l. 10s

5. Memoirs of the Life and Writings of John Calvin, with a fine portrait, 8vo.

6. The Divine Meditations of John Gerhad, D. D. 12mo. 6s.

7. Owen's display of Arminianism. Edited by the Rev. S. Burder. 3s 6d.

8. Dr. Sibbs's Works, 3 vols. 8vo. 18s.

9. An English Harmony of the Evangelists, after the manner of the Greek of Abp. Newcome. 7s. 6d.

THEOLOGICAL NOTICES.

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

B. Boothroyd has in the press an Hebrew Bible, with the chief various readings of Kennicott and De Rossi, and the various readings found in the ancient versions, intended to comprise whatever is useful and interesting to the biblical scholar and critic in the above works. The text followed is that of Kennicott, and the poetical parts will be divided into distichs in like manner. English notes accompany the text, selected from the best ancient or modern, English or foreign biblical critics, designed to obviate the difficulties, throw light on the obscurities, and harmonize the discordances which occur in the Hebrew Scriptures.—This work will be published in parts, and the first part containing the book of Genesis, will appear early in this year. The editor solicits the friends of sacred literature to communicate to his publisher, J. Burditt, Paternoster Row, any short and valuable criticisms, they may have made or collected on the Hebrew Scriptures; and he begs to assure them the most respectful attention will be paid to such communications.

Dr. Lawrence is preparing for

the press, from the papers of his late brother, a volume of Critical Observations on the New Testament, particularly on the prophecies in the Revelations.

The Rev. Josiah Pratt is preparing two volumes for the press, one of which will contain Memoirs of Young Men, and the other Memoirs of Young Women. These Memoirs are compiled or abridged from authentic documents, and are designed to illustrate the nature and operation of real religion. The subjects are selected from the various classes in society, and are limited to that period of life (from about fifteen to thirty year. of age) when the efficacy of religion is most clearly asserted by its victory over the snares and allurements which beset the youthful mind. Any person possessed of scarce and interesting pieces of biography, suited to this purpose will greatly oblige the Editor by informing him, in a line addressed to him in Doughty-street, near the Foundling Hospital.

The first volume of the Works of the Rev. Richard Cecil, containing the Memoirs of the Rev. W. Cadogan, of John Bacon, Esq. R. A. and of the Rev. John Newton, with their portraits, will appear this month.

A new Edition of Tables of Scripture Lessons for the use of families is in the press.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

MEMOIR OF FUTTICK
A HINDOO CONVERT.

His Father was a weaver, a strict idolator, who died while Futtick was very young. His

sister Bhanee; after the death of her husband, came to live with him and her mother. At this time Futtick disregarded the cast in secret, and under the idea of cultivating universal love, used to eat with all other casts who were of the same mind. Still however,

he used to worship Kreesnoo, under the name of Huree. His mother received what is called an initiatory muntra * from a brahman as her gooroo; but another brahman came to Futtick's house, and constrained Futtick to take a muntra from him, contrary to the advice of his mother, who wished her son to receive the same spiritual teacher as herself. The words of this muntra, which indeed Futtick never understood, were *Ungu Kilingu ungu shwoda ungu suvitru mundule*. Some time after this, his mother's gooroo came to the house, and flew into a dreadful passion because Futtick had received the initiatory muntra from another gooroo. The whole family threw themselves at his feet to appease him, and Futtick ran and hid himself. Nothing could pacify the enraged gooroo till Futtick came, and threw himself at his feet, and promised to receive the muntra from him. Futtick now took a second guardian deity, and a second gooroo, or spiritual teacher. After the gooroo was thus pacified, he rose and ate with them.

“These efforts to get disciples arise from the poverty of the gooroo, whose means of subsistence depend upon the number of his disciples, at each of whose houses he stays for a day or two at a time, taking with him a present, according to the ability of the disciple. After this a woman gave Futtick another muntra to repeat, and he became her disciple. This muntra consisted of certain words addressed to the earth, sun, air, and water. Futtick was next drawn among the Ghosparowites, † and took another muntra, called the soloanna or perfect mun-

tra, for which he gave a rupee. The words of this muntra are, *Kurta aoliya muha prubhoo, amec tomaru sookhe chulec phirec, lilarddha amec tomaru charanaec; amec tomaru sunge ahee; dohaec muha prubhoo; viz. O sinless Lord, O great Lord; at thy pleasure I go and return; not a moment am I without thee. I am ever with thee; save, O great Lord* “The person who gave this muntra told Futtick that by it he would be able to cure the most dreadful diseases, &c.

“In this way poor Futtick was carried away by different deceivers, finding nothing on which he could rest for salvation, and getting daily proofs that all these people were only seeking their own profit by teaching lies; and while they pretended to teach others the way to heaven, were themselves in the high road to destruction.

“Futtick says, he has attended meetings of those who worship what are called the Suktée deb-tahs, at which meetings men and women secretly set up a woman as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length the persons present, both male and female, drink off a pot of spirits, each man becoming a Sheva, and each woman a Doorga, and conclude the meeting with indecencies which delicacy forbids to be mentioned.

“He has also attended meetings of persons of different casts, followers of the god Kreesnoo, when the worshippers, at the close of the ceremony, eat together, mix in play indiscriminately, the men becoming Kreesnoos and the women Radhas, (the name of Kreesnoo-

* This muntra is repeated in silence, as a sure means of salivation.

† Followers of a man named Ramdoolol

no's principal mistress) and commit every abomination.

"This forms a faint sketch of the religious life of a Hindoo idolater. In this state, a gospel tract, written by old Petumber, found Futtick. He obtained this tract through a young man named Petumber, the brother of Neloo, who was afterwards baptized. Futtick also met with another tract, written by brother Ward. This was the tract which old Petumber first met with: At the time that Futtick obtained these tracts, a friendship had taken place betwixt him, Deep Chundra, Kanæe, and Kanta. He used to call these persons, and his mother and sister, and make them sit down and hear them. Bhæe, the sister, however, did not like the thought of leaving her idols, and she used to attend very reluctantly while poor Futtick was reading about "Yesoo Khreest." At length Futtick could wait no longer, but was determined to find out Serampore, where the persons lived who gave away these papers. He and Deep Chundra left their village at the time the people were going to a great assembly of idolators at Ugrudwipa."

"Arriving at Serampore, nobody would give them the needful information, and they proceeded to Calcutta, having heard that a gentleman there was the person who gave away gospel tracts in Bengalee. This person's door-keeper took them by the neck and turned them out of the yard. This was a sad disappointment, as they expected the persons who had proclaimed the love of Yesoo Khreest would have taken them into their bosoms. Mortified and discouraged, they returned to their village without a farthing to bear their expenses. Here they

worked for some time to collect a little money to make another attempt. After some months, Deep Chundra got a situation in another part of the country. Futtick saved a rupee and twelve annas, and Kunæe a rupee and four annas: Kanta was not able to save any thing. At last however they left their homes, and came to Serampore, where they enquired where the new shastra was printed. The people whom they asked only abused them, and demanded whether they were come to sell their cast, and were perishing for want, &c. A brahman of whom they enquired before our door, did all he could to make them afraid and ashamed. Kunæe and Kanta were almost persuaded to turn back, till Futtick reproved them for their cowardice, asking them whether they had not renounced their cast a hundred times in secret; and whether, in fact, they, (Futtick, Kunæe and Kanta) though they now ate together, were not of different casts. While they were disputing with this brahman, Kristao Presaud happened to be going out of our house, and he asked them what they were disputing about. Futtick told him. With the utmost joy he took them by the hand, brought them into our house, and gave them something to eat, while Roopa fetched them a draught of water.

"All was new and very wonderful to them; but Futtick's mind was (he says) filled with love and satisfaction. Indeed, it is difficult to give his description in the cold language of England, of his state of mind before he saw us, while meditating on his bed upon the love of Christ in giving his soul for sinners, and after he had found our house, and had sat down, looking with surprise at us,

surrounded with our native converts. Futtick and his two companions staid with us five days, and then went home, promising soon to return.

“After some time, Futtick returned with a native convert named Kanta; and having staid about two months, he was baptized, and returned home. Soon after this he came again to Serampore, bringing with him his two friends, Kunnee and Kanta, who were also baptized.

“Futtick’s mind was now so taken up with the contents of the books he had with him that he almost forgot to eat, and his neighbours began to abuse him. The brahmans and others went to the head-man of the village, complaining against Futtick, who had drawn Deep Chundra, Kunnee, and Kanta after him, and would at this rate draw away all the neighbourhood; that these persons did not mind cast, and besides, there was something in the books they read which unaccountably stole away the mind, and unfitted it for every thing. Futtick’s mother and sister were also against him. The head-man of the village hearing this, collected a mob which went to Futtick’s house on the Lord’s day, while he was at prayer, bound his hands, and dragged him into the road, while the whole village, men, women, and children, hissed at him, and treated him shamefully. Futtick’s mother, sister, and nephews were in a state of great distress, thinking he would have been murdered. His uncle went to appease the mob, but they hissed and abused him, asking whether he also was become Yesoo Khreest. They threw dirt and dust on Futtick, daubed him all over with cow dung, with which they stopped up his eyes, ears, &c. They offered

him deliverance, if he would promise to worship the gods like his forefathers, and forsake Yesoo Khreesto, but he entreated them to forbear asking him such questions.

“While in this state, and while his mother and family were in an agony of distress, Futtick says his mind was filled with the love of Christ, and he was delivered from all fear and shame. The mob destroyed his Bengulee Testament, and all the tracts in his house, and he was kept tied up to the pillar of an idol temple for several hours. In the evening, when they were tired of punishing him, they promised to let him go, if he would give security that he would worship Christ no longer. Not giving this, a man in a joke said, I am his surety, and liberated him, Kunnee and Kanta fled. The mob promised, if they could find them, they would feed them with dung.

“Futtick next brought Deep Chundra, and afterwards his mother to Serampore, where they were baptized. Deep Chundra’s mother one day thanked Futtick for rescuing her son from a state of the deepest pollution, and probably from a premature and violent death.

“At length the brethren at Serampore wishing to place a native brother or two at Dinapore, made an offer to Futtick who after some days consented to go. He then went to Panjee, to sell his little property and take leave of his friends. Brother Ward, before his departure, reminded Futtick of the importance of saving his sister and her children, if possible, and rescuing them from a death in idolatry. Hitherto Bhanee, his sister, had been stout against the gospel; but her mother being at Serampore, and Futtick and her two

sons being now about to leave her, most likely forever, she was cut to the heart, and followed Futtick, with other relations, out of the village, crying and wailing in a most affecting manner. Futtick turned about, and again addressed her on the subject of salvation. She relented, and promised to go with him, when Futtick, full of joy, turned back to the village. She then arranged her affairs and came to Serampore with her brother.

Writing respecting his death, which took place in April, 1808, Mr. Ward says, "In our brother Futtick, another Hindoo is added to the number of those who have died in the faith, giving glory to God.

"Futtick came down from Dinagore with a disorder upon him which never was wholly removed. For many months before his death he was much afflicted: yet in all his afflictions his faith in Christ was not diminished.

"A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his address to the brahmins, and others employed in the office, warning them against perseverance in rejecting the Gospel. Seeing this, it was thought, that perhaps Futtick had not long to live and that he might be bearing his last testimony for God to these men. Such it proved, for in a day or two afterwards he was taken ill, and every one who saw him perceived his approaching dissolution.

"At this time, two persons, a man and a woman, were at the Bengalee school, seeking Christian instruction. One evening in

particular Futtick endeavoured, with peculiar earnestness, to bring them to Christ. Roop, one of the native brethren, perceiving the effect it had on him, entreated him to spare himself: but he could not be dissuaded from recommending Christ to his fellow-countrymen, though at the time he was burning with the fever.

"One evening, brother Moore, when attending the Bengalee prayer-meeting, asked Futtick respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune before prayer.

"On the evening before his death, he sent for me. The symptoms of death were upon him; but he was cheerful even in death. He was talking to his mother on worldly-mindedness, warning her against it, and urging her to be ready for death.—Not being able to stay long, I went home, and returned between nine and ten o'clock the same evening. Futtick was then worse. On my placing myself before him, he gave a brief history of his life after his conversion. He began with our coming into the country with the Gospel, and went on to his own reception of it, and his taking his nephew by the hand, and spreading the good news through the villages near his residence. This nephew had learnt a few hymns, and used to sing them at the places where Futtick sat down to talk about the Gospel. He went on with his story till he began to talk about *Deep Chund*, who, to our great grief, has lately gone back into idolatry! Futtick urged us to seek to recover this wanderer.*

"With all this detail, which had been interrupted again and

* He has since been restored to the communion of the church, on his profession of repentance.

again by want of breath, and by the weakness necessarily accompanying dying moments, Futtick at length was overcome, and acknowledged he must give it up.

"After a short pause, I asked him respecting his prospects, and his hope of salvation. He, collecting all the breath he could, with peculiar force and emphasis, said, "I have not a doubt of obtaining salvation by the death of Christ." I asked him if he had any uneasiness about leaving the world? To this he answered by quoting, "Blessed are the pure in heart, for they shall see God;" and then added a very proper reflection or two on the vanity of the creatures. After this, commending this, my dying brother, to the Lord, I left him.

"The native brethren sat up with him by turns. About one o'clock Roop asked him, whether they should sing? He answered in the affirmative; and they continued singing for some time. About half past five in the morning they sang the hymn, the chorus of which is, "Full salvation by the death of Christ:" after which Kreeshnoo prayed, when almost immediately Futtick expired.

"Futtick, naturally of a warm and ardent temper, entered into the Gospel with his whole heart. Nor did he ever swerve from it, nor shrink back when it was to be defended. Before the most learned, or the most audacious of the brahmans, he was the same; he feared none of them; he avowed himself a Christian; he exhibited to them, in undisguised language, the character of their gods; and then would shew them the love of Christ, and the way of salvation by him. He would say, "I have gone into all your ways of folly; sin, and shame: I have tried them

all. I know where you are, and declare to you that there is no way to heaven but by Jesus Christ." His zeal in recommending the Gospel is a pleasing trait in his Christian character. He was the instrument in bringing Kansee, Kanta, Deep Chund, his own mother, his sister Bhanee, and her two sons, to attend the means of instruction, all of whom, except the two last, have been baptized.

"His general walk was consistent and exemplary. Under all his persecutions for the Gospel, he still adhered to it with great faithfulness. The last ten days of his life, were distinguished by a frame of mind, which made his heavy afflictions appear light and momentary.

"Putting all these facts together, who can help admiring the divine grace in the conversion, perseverance, and blessed end of a man who was once an enthusiast in idolatry? This grace will particularly appear, if we think of his former state. There are many obstacles in the way of the salvation of every man; but to all these common obstacles add those in the way of every Hindoo, arising from his cast,* his ignorance, the influence of friends, his prejudices, his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation; and then say, Is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames, which are to burn her to ashes, than to shake hands with a European!—But that we may still more admire the riches of the grace of Christ in the conversion

* "A Hindoo alone knows the full meaning of the word OUTCAST."

of a Hindoo, let us remember that every power and faculty of the mind, and all the members of his body, have been, as it were, baptized into idolatry. His mind is filled with the impure stories of the gods, which are mixed with all his modes of thinking and reasoning and interwoven, like net-work, with every decision of the mind. He can scarcely think at all, except through the medium of the system in which he has been nourished. All the members of his body have been habitually employed in this impure and idolatrous service. He has the marks and scars of idolatry indelibly imprinted on his flesh, and must carry them to the grave with him. All he hears and sees, and practices after conversion, is new, and to his old nature and habits very strange. Nor can he see all the reasons for these things as he could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, histories, and doctrines of the Bible. Well may conversion, in all cases, but especially in such a case be called a *new creation*, and a Hindoo Christian a *new creature in Christ Jesus*."

Singular Case of Hydrophobia.

A Hindoo convert was bitten by a mad jackal, in the corner of his mouth. He did not begin to feel the effects of the bite till nearly two months afterwards, when after a few days it proved fatal. The account given of the man's end is pleasing. He was at times so furious that it was necessary to tie him down in bed; but, during the intervals between the fits, he was very earnest in prayer, not only for himself, but for the Church that God would pour out his bless-

ing upon it; and he expired with prayer on his lips.

NEW SOUTH WALES.

NEW CHAPEL AND SCHOOL.

We are glad to hear that, in this country, where the gospel is so much needed, a commendable effort of Christian zeal has been manifested. In the district of Portland Head, on the banks of the river Hawkesbury, several of the settlers have come forward, by a subscription, to erect a chapel and school-house. One of the settlers has given four acres of ground for the purpose: and about £200 was subscribed. The spot, which is delightfully situated, is now called *Ebenezer Mount*. The institution is named "The Portland Head Society, for the Propagation of Christian knowledge, and the Instruction of Youth." Mr. Hassal and Mr. Youl, formerly missionaries at Otaheite, are the ministers. A supply of Bibles, Testaments, Watts's psalm and hymn books, and school books, will be very acceptable. They will be received by the Secretary of the Missionary Society, 53, Hatton Garden.

BIBLE SOCIETIES.

We learn with pleasure that these are every where increasing. In addition to those we have already noticed, one was formed at Haddington on the 24th of October last, called "The East Lothian Bible Society"—another at Leeds, on the Day of Jubilee—and a third at Falmouth, by a Society for the Suppression of Vice.

From Exeter we are informed that Sir Thomas Dyke Acland, Bart. High Sheriff of Devon, has

in a very handsome manner, accepted the office of President of the Bible Society lately formed there; at the same time presenting to it a benefaction of 20 Guineas, and becoming an annual subscriber of 5 Guineas. The Mayor of Exeter is the Vice-president, and one Clergyman and two Dissenting Ministers, of different denominations, are Secretaries. An Assistant Secretary is appointed with a Salary of 10 Guineas per Annum, who will collect subscriptions within the city, and take charge of and deliver the Books to the Subscribers.

As many other places will doubtless follow the examples we have recorded, to whom the regulations of existing Societies may be useful, we subjoin the following from "The Devon and Exeter Bible Society."

2. That the society consist of such congregations as shall make an annual collection for its support and of such individual persons as shall be benefactors of £5, and upwards, or shall subscribe not less than half-a-guinea per annum.

3. That the minister or ministers, and the church wardens, stewards, and deacons of congregations, collecting for the support of this society, shall be members of the society, as representatives of their respective congregations.

4. That one-half of the amount of the funds of the society shall be subscribed to the British and Foreign Bible Society.

5. That the remainder of the funds, after discharging the expenses of the society, shall be appropriated to the purchase of Bibles and Testaments from the British and Foreign Bible Society; and that each congregation, contributing to the funds of the society, and every subscriber and benefactor, may receive for dis-

tribution a number of Bibles and Testaments so purchased, proportioned to the amount of their subscription.

6. That the affairs of the society shall be conducted by a committee, consisting of the president, vice-president, treasurer, and secretaries, (to be annually chosen by the society) and subscribers of two guineas and upwards, and benefactors of £10 and upwards, who shall be standing members of the society to be annually chosen, and that any five of them be competent to act.

Wallingford. Nov. 26, Sermons were preached at St. Mary's Church, and at the Independent and Baptist Meetings, by the Rev. Mr. Lee, of this town; the Rev. Dr. Valpy, and the Rev. J. Holloway of Reading, in aid of the British and Foreign Bible Society. When the liberality manifested by each of the denominations of Christians in support of this extensive and beneficent institution, did honour to the inhabitants of the place; the sums collected amounting to £72 7s 6d½.

ERUPTION OF ETNA.

Copy of a Letter from a British Officer in Sicily, to his Friends in Scotland.

Messina, April 24, 1809.

On the morning of the 27th of March, about 7 o'clock, advices of an eruption of Etna were conveyed hither, by a very swift courier, a cloud of black ashes from the mountain top, which is 50 miles distant in a straight line. These ashes borne on a hard gale of wind, showered into the town in such quantities, that several cart loads might have been collected from the streets and house tops. They resembled gun-powder; so much so indeed, that an

Irish soldier, in the citadel, called out, "Blood and turf! the wind has blown open the magazine doors, and here's all the powder blowing about the barracks."

Soon after daylight, an awful howling and horizontal shaking of the mountain excited a general alarm among the inhabitants of its vast regions: Uncertain where the calamity might fall, many deserted their houses. This shock was immediately succeeded by a furious eruption of ashes from the great crater, which formed immense clouds, and covered an amazing extent of country. So violent was the discharge, that a vast quantity overspread the country, many miles to windward of the spot whence they issued.

On the evening of the same day, an eruption of lava took place at a short distance below, whose terrible stream flowed down the mountain about three miles, and then divided into two branches. This volcano soon ceased burning; and another broke out next day, with greater fury than the former, about five miles lower down; at a place called Monte Negro. This one displayed three vast columns of flame and smoke, and its lava extended, in a few days, across the woody region, to the distance of three or four leagues. Hitherto we have heard of no guide bold enough to conduct the curious traveller as far as either of these eruptions, because of the vast and deceitful heaps of snow and ashes scattered about the two upper regions of the mountain; nor has any person, I believe, been yet so rash as to ascend higher than one which broke out two hours after the first alarm, about twelve miles below Monte Negro, and eight west of Lingua Grossa, a town on the north east side, near the foot of Etna. This eruption has form-

ed a row of craters, within a space of about two miles, forming, with the others, an irregular line, running in a north-east direction from the top of the mountain.

From the dark bosom of a wood of tall firs and huge oaks, spread over steep and craggy hills and close valleys, conceive twelve craters or mouths, two unceasingly, and the rest at intervals, with a noise like a tremendous chorus of several thousand cannons, muskets, and sky rockets, discharging flame, and showers of burning rocks of various forms and all magnitudes, from several yards in diameter down to the smallest pebble; which according to their weight and bulk, ascend from 200 to 1000 feet.—The two foremost craters, (or rather double crater) the lowest of the row down the mountain, formed the principal object of this awful and magnificent scene—they were the only craters which did not seem to labour. Their joint emissions had encompassed them with a black oblong hill of ashes and lava stones: 30 yards above the top of which their mingling flames furiously ascended; in one immense blaze, which seemed 100 yards in breadth. Amidst this blaze, vast showers of rocks, rising and falling, were continually passing each other. About the middle of the whole line of craters was situated one, which laboured the most, and made the loudest, the heaviest, the highest, and the most dangerous discharges; from the rocks of which our party twice narrowly escaped; one or two, of considerable size, falling within a pice of us:—I think the lava flowed only from a few of the chief craters, particularly the double one. During the emissions of rock and flame, the boiling matter was seen, in slow undulating waves, issuing

through the sides, close to the bottom of the black hills of ashes. The double crater appeared completely isolated by the lava of the others. Just below it, all the lavas uniting formed one grand stream of various breadths, from half a mile to 50 yards, which leaving the fir wood, pursued its destructive course down a rocky part of the mountain, interspersed with oaks; until, about five miles below the double crater, it entered some vineyards, after dividing into two branches, the principal one of which advancing a mile farther, directly threatened the house of Baron Carri. Within 200 yards of this house, it entered a hollow way, which, it was hoped, would turn its course; but, going on according to the direction of the impelling fluid behind, its loose rocks rolling off the main body, soon filled up the small ravine, and formed a causeway for itself to pass. The other branch took the direction of *Lingua Grossa*, and arrived near the Baron Cagnone's house, whose inhabitants, as well as those of the town, were trembling for their property, when the eruption ceased.

The stream sometimes branched off and joined again, forming islands as it flowed along.— Sometimes its banks were formed by the sides of ravines; but where the country was open, it formed its own, which, from the porous nature of the lava, imbibed the cool air, and soon hardened into lofty banks of many feet in thickness. It gradually thickened in advancing, until about four miles from the crater, when it began to assume the appearance of a vast rugged mound of black rocks, or stones and cinders, moving almost imperceptibly along. By daylight, the appearance of this amazing stream, or moving

mound, was black, and might be compared to a long tract of ploughed ground, moving and smoking along, raised on banks from fifteen to forty feet high. The end of it, however, presented a bold front of vivid fire, about fifteen or sixteen feet high, and eighty paces in extent.— While it moved forward in a body, the loose stones and cinders, presenting less resistance to the stream behind, impelled in a continual succession from the top, rolled cracking down its rough sloping sides and front, advancing from the main body, and burning the grass, the weeds and grape vines, like light troops skirmishing on the front, and flanks of an army marching in solid columns.

I never saw a painting which gave me any thing like a correct idea of lava, yet it appears no difficult task. I could discern nothing of the fluid part of the stream; yet, until somewhat cooled by flowing several miles, it must be liquid immediately underneath the thin light crusted surface. Just after issuing from the crater, I should think it flowed at the rate of four miles an hour; half way down the stream (whose whole extent, when the eruption ceased, was about six miles) a mile and a half an hour; and soon, gradually decreasing in velocity to the most advanced part, where its progress was a few hundred yards a day.

The night view of the eruption and stream of lava, was truly grand and terrific. The rocks emitted from the craters displayed a white heat and the flames an intense red; when the adjacent hills and valleys were covered by a shower of rocks, and they appeared for a time beautifully spangled with stars, whose silver brightness, as well as that of the burning trees,

formed a no less admirable contrast to the flames of the crater, than did the evening songs of the birds to the bellowing of the mountain. The lava was a fancied infernal fire, streaked with black and red, presenting a horrid contrast to the dark surrounding scenery. Here down the rocky slopes, it rolled a cataract of fire; there, it displayed floating mounts crowned with imagined fortresses. Trees were seen as if growing from the fire, whose parched branches and burning trunks exhibited the idea of desolation with all its horrors.

Except the inhabitants likely to suffer, little concern or curiosity was expressed by the Sicilians. Even the Baron Carri, whose house was so much in danger, with superstitious obstinacy rejected, for a long while, every proposal of the British officers for removing his property, "No, no," he always replied, "let it be as God wills it." At length, however, self-interest prevailed, the solitary walls alone remained. But when the lava had arrived within 200 yards of this deserted habitation, the eruption ceased, to the great joy of the natives, who attributed this mercy to the merits and interference of the patron saints, whose images were daily brought from Castilone (a distance of three miles) in procession, during the progress of this calamity, and placed, while mass was performed, amidst the tears of a wretched multitude, a few yards in front of a slow advancing fire. This procession was composed of the miserable and ragged natives, of both sexes and all ages, crying and sobbing, beating their breasts, tearing their hair, and flogging their backs in penance, while the priests were calling on all their saints to assist them. On their

way to the lava, they stopped at the Baron's house, from the balcony of which the chief priest, with the most violent gestures of grief, delivered a short sermon, in which he told them, the eruption was a judgment upon their sins, and recommended to them to mend their lives, and pray to all the saints to intercede for them. Every pause of this discourse was filled with a general burst of tears, beating of breasts, tearing of hair, and flogging of backs. I was never more affected by any scene of public distress.

What mortal dares to think he breathes a single moment without divine assistance! How feeble, how insignificant does he feel, who stands within 200 yards of these furious volcanoes. What must be the pangs of his heart, who beholds his earthly property, his native fields in a few hours irrecoverably overwhelmed! Transitory, compared with this, are all the other scourges of the earth. The fertility swept away by floods and tempests, by war and by pestilence, is shortly succeeded by smiling plenty.—The fields of Austerlitz and Jena, already revive from their late desolation. Even Spain may perhaps smile ere long; but many successive generations, with hopeless sighs, must view the black and barren rocks which have buried the native lands of their unhappy forefathers!

PUBLIC MEETING.

On Wednesday, September 20, 1800. The half-yearly Baptist Bath District Meeting was held at Beckington, Somerset. In the morning, Mr. Hutchings preached from Ps. xxxi, 19, *Oh how great is his goodness.* Afternoon, Mr. Porter from Gal. vi, 7, 8. In the evening Mr. Saunders from

Eph. iii, 10. Messrs. Ward, Barnett, Harries, Flower and Hinton engaged in prayer. A collection was made in aid of village preaching, and the business relative thereto was transacted in the intervals of public worship.

The next Meeting will be at Crockerton, on the third Wednesday in April next.

NEW PLACES OF WORSHIP.

A large and commodious place of worship, belonging to the particular Baptist Denomination, has been lately opened at the Village of Little-newcastle, Pembrokeshire, between Haverfordwest and Fishguard, erected at the expense of Llangloffan churches. Brother H. Davies of *Llangloffan* prayed, and the Brethren T. Jones of *Rhydwylym*, B. Davies of *Haverfordwest*, and J. Reynolds of *Middlemill*, preached from *Rev.* xix, 6. *Psal.* cxx, 1. and *Psal.* lxiii, 5. There has been preaching at the above village for many years, in a dwelling house, but as the hearers grew more numerous, and a great many were baptized of late in the neighbourhood, it became exceedingly necessary that a commodious place for containing the people should be erected. The new built chapel being surrounded by other villages, not far distant, there is a pleasing prospect of much good being done. May God send success.

October 31, 1809, A new chapel belonging to the particular Baptists was opened at a place called Blaenauglyntawe, Breconshire. Brother David Griffiths of *Llansadwrn* preached from *Phil.* i, 21. Brother David Bowen of *Llanelly* from *Ps.* xxvi, 8. Brother J. Harries of *Swansea* from *Luke* xiv, 23. and Bro-

ther D. Richards of *Bridgend* from *Eph.* i, 7. The house could not contain the people who assembled on the occasion; the Lord seemed to smile on the exertions of his servants, and many praised the God of Israel for carrying on his work thus far. The baptists never had a place erected for public worship in the above vale before; but a small church was formed there several years ago, which met, (as some of the churches did in the apostolic age) at a brother's house.

Nov. 14, 1809, The place of worship at Lane-end, between Great Marlow and High Wycombe, was re-opened after repair and enlargement. The Rev. Messrs. G. Edwards of *Marlow*, Holloway of *Reading*, and Snellgar of *Wycomb*, preached on the occasion. Other parts of the exercises were conducted by Messrs: Newbury, Moore, Millard, and Mitchel. The unwearied exertions of Mr. Renny in this place, amid various difficulties and persecutions have been attended with much success, and the present prospect is very promising.

NEW CHURCH FORMED.

On Wednesday, October 18, 1809, the formation of the particular baptist Church at Newport in the Isle of Wight was publicly recognized. The morning service at $\frac{1}{2}$ past 10 commenced by brother Mursell reading a suitable portion of scripture and praying; brother Miall of Portsea enquired whether the brethren at whose instance the meeting was convened had formed themselves into a church of the particular baptist denomination, and being replied to in the affirmative, by their Deacon, he was requested

to give the reason of the body for having so done; who gave a detail of their proceedings which was considered satisfactory; brother Miall then delivered a discourse on the nature of a Gospel Church from *Eph. v, 23. Christ is the head of the Church*, in which he expatiated largely on the privileges and duties of Church members. Brother Read of *Wellow* prayed.

The Ordinance of the Lord's supper was then solemnized, when a respectable number of friends from the neighbouring Churches of the same faith and order united with the newly formed Church in this feast of love;—with which all present, communicant and spectators, seemed greatly affected. Brethren Miall, Bulgin of *Poole*, Giles of *Lymington*, and Owers of *Southampton* engaged in the various exercises of the occasion. At 3 in the afternoon, the congregation assembled in the methodist meeting. Brother Bulgin prayed, brother Owers preached from *Acts xii, 24. The word of God grew and multiplied*; and brother Shoveller concluded.

Evening, 7. Brother Penney, pastor of the second baptist church *Portsea*, prayed; brother Giles preached from *Eph. iv, 12, For the perfecting of the saints*, and concluded.

There have for many years been persons in Newport of the particular baptist persuasion, belonging to Churches in different places; which churches could derive but little advantage from their membership, and the persons themselves there resident enjoyed very imperfectly the privilege of Church fellowship. In their intercourse with the respectable pædobaptists in Newport they were painfully, for the sake of good neighbourhood, under restraint in reference to Baptism.

It will doubtless be found for the happiness of both to keep the capacious font and the effusive bason apart while they cordially unite in extolling the same Saviour and in the promotion of one grand common cause. S.

On Wednesday, Nov. 1, 1809, The Rev. Mr. Shilling was ordained pastor over the particular baptist church at Betherden, in the county of Kent. Mr. W. Broady of *Ashford* began with reading and prayer, Mr. Giles of *Aythorn* described very judiciously the nature of a Gospel Church, asked the usual questions, and received Mr. Shilling's confession of faith; Mr Atwood of *Folkstone* prayed the ordination prayer, with imposition of hands, and delivered an appropriate charge from *Acts xx, 28*. Mr. Purdy of *Rye* delivered a suitable address to the church from *1 Cor. i, 2, 3*: and Mr. Exall of *Tentenden* concluded with prayer. Appropriate Hymns were sung at the proper intervals.

This is a small church, the fruit of village preaching; the congregation consists chiefly of labouring people; they have a small Meeting which at present is incumbered with a debt of about £190. (it cost at first above £300.) Various circumstances render it extremely desirable that the whole should be speedily liquidated.

TIME.

Lines written in the Case of a Lady's WATCH.

Onward perpetually moving,
These faithful hands are ever proving
How quick the hours steal by;
This monitory pulse-like beating,
Is constantly, methinks, repeating
Swift, Swift, the moments fly.
Reader, be ready! for perchance before
These hands have made our revolution
Life's spring is snapt—you die. [more
E. Button.

Set to Music by Mr. Whitaker, 75 *Parade Church Yard*.

THE HINDOO'S COMPLAINT.

*Supposed to be spoken by one left to die on the banks of the
River Ganges.*

Despairing I languish and die,
My heart heaves a sorrowful moan,
The soft-flowing Ganges rolls by,
But hears not the long—the last groan.
O! where shall I seek for repose?
Where find the sweet haven of rest?
Eternity soon will disclose,
The misery begun in this breast.
Bewildered and vain were my days,
On folly was founded my hope;
Now death the stern mandate obeys,
And strikes down the worm-eaten prop.
Ye harden'd spectators of woe,
Who know not a sigh or a tear,
(But a tear and a sigh you will know,
When lowly like me you lie here,)
O! listen, the tale is for you,
My orisons daily were paid,
While yet hung the bright drops of dew,
To the sun in his glory array'd.
Then thro' the deep jungle I trod,
(There sleep the huge serpent by day,)
There I cull'd from their darkest abode
The sweet off'ring-flowers of the spray.
With eager devotion my hands
Consign'd the weak babe to the floods,
I burst thro' humanity's bands,
To satisfy blood-thirsty gods.
My weakness did all things for them,
Whose power can do nothing for me,—
O! who will the hurricane stem?
O! whither shall wretchedness flee?
My father at work in the glade,
The trees of the Sunderbunds fell'd,
There, an infant I carelessly stray'd
And the parrot's gay plumage beheld.
I saw the wild tyger asleep,
In the shade where the rank hemlock grows.
Had he seen me, one swift glancing leap,
Would have blasted the bud of my woes.
But I liv'd to despair and to die,
I liv'd but in madness to rave.
Ah! better a babe low to lie,
The grim tyger's bowels my grave.
Then my sorrows had surely been less;
But now—(my heart aches at the thought)
I go—to an unknown abyss.
I die—but my spirit will not.

THE

BAPTIST MAGAZINE.

MARCH, 1810.

"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."

Brief Memoir of the English Baptists.

SECTION II.

From the introduction of Popery to the commencement of the Reformation.

AS soon as the church of Rome had propagated her errors, and established her authority in our Land, truth was put to shame, and its friends persecuted: consequently it was but a short time that our baptist brethren could remain in a congregated state, even in the recesses of Wales and Cornwall. Despotism and death silenced their ministers, dissolved their churches, and the offspring of the mother of harlots prevented their children from raising up their waste places and repairing the breaches of Zion. The light of the gospel was obscured, clouds of error spread over the country, but God ordained a lamp for his anointed, and raised up men to plead their cause, and contend for the faith once delivered to the saints.

We have no mention of the christening, or baptizing children, in England, before the coming of Austin, A. D. 597, and to us, it is very evident, he brought it not from heaven, but from Rome! But though the subject of baptism began now to be altered, the mode of it continued in the national church, a thousand years longer, and baptism was performed by dipping those that were baptized in water. * Baptizing in churches began with the Baptism of Edwin the great, king of Northumberland, who came to the throne A. D.

Vol. II.

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* Crosby's history of English Baptists, vol. 2. pref. 31-32.

617, after being 3 years a candidate for christianity, in the year 620, he called a Wittenagemot or Parliament, to debate whether the christian religion should be received or not by him and his people! The motion passed without opposition, and it is said, the same day Edwin, his niece Hilda, afterwards abbess of Whitby, many of his nobles, and a multitude of his subjects, were baptized by Paulinus in a small wooden church built for the purpose in the city of York. About this time baptism was generally performed at Easter and Whitsuntide, and at least in many instances trine immersion was used. The baptistries first erected in english churches, were as large as our modern baptistries, big enough for the immersion of the parties to be baptized, and they descended into them by steps in the same manner as we do into ours. In after times the baptistries were made in little buildings adjoining to churches, and in some of these buildings were several baptistries, for baptizing both sexes, or several people at one and the same time. At first, baptistries were only allowed in great cities, next to parishes, and afterwards to monastries. When infant baptism became general in the country, the large baptistries were but little used, smaller ones were erected, but these were large enough for the total immersion of an infant. Some of them remain to this day. After the commencement of baptizing adults in baptistries, the administration of the ordinance was by no means confined to them. From the time of Edwin's baptism to his death, a space of 6 years, Paulinus very frequently baptized in the rivers Gwenje and Swale. The northumbrians following the example of their king, Paulinus found himself fully employed by the prodigious crowds that daily came to be taught and baptized. Coming at one time with the king and queen to a place called Adegryn, it is said he spent there thirty six days from morning till night, instructing and baptizing in the river Gleni the people that flocked to him from all quarters. † After him, probably about the year 639, James, one of his disciples, said to be a good and holy man, continued preaching and baptizing in the same parts of the country. In the year 636, Berinus preached to the people in the southwest part of England, and converted and baptized many of them. Among the rest Kingills king of the west saxons, and Quinthelin his brother. Oswald, king of Northumberland, was present, at their baptism, and the same day was married to a daughter of Kingills. About the year 656 Chad, otherwise called Saint Chad, bishop of Litchfield, a mild and modest man, preached to the saxons, converted Wulfade, Refine, and many more, and baptized them by immersion. A. D. 680 Wilfred converted and baptized Adelwach king of the west saxons, and many of his subjects. In the reign of Alfred, who came to the throne in 872, Guthrumnu a dane, and thirty of his compa-

† Crosby, Preface 2 vol. Page 17.

nions were baptized in a fountain. Ethelred, second son of king Edgar, crowned in 979, was baptized when an infant by total immersion. Dunstan who baptized him, was sadly offended with him, for leaving more water in the font than he found there; from which the archbishop prognosticated fresh inundations of the Danes, and swore by the virgin Mary that he would be a prince untowardly and cowardly.

The Danes began to invade and plunder the coasts of England in the year 832, and continued their incursions and exactions till 1012, when Swain king of Denmark made an entire conquest of the country, and the year following, was acknowledged king of England. It appears he was a servant of mammon, for his first act of sovereignty was an insupportable tax which he did not live to see collected. Death dethroned him Feb. 3, 1014, and he was succeeded by his son Canute, called the great, being king of England, Denmark, Sweden and Norway. Before the irruptions of the Danes, the state of religion in the country was bad, and as piety seldom prospers while war rages, their incursions and subjugation of the land did not mend the matter. It is not the sword of war, but the sword of the spirit, that converts men from sin to holiness.

Of what religion Canute was before he became king of England, we cannot say, but after he ascended the british throne, he called himself a christian; and finding his nominal christian subjects grossly ignorant of christianity, professed to promote religious knowledge among them by passing the following ecclesiastical law. "That every christian man understand the points of his faith, and that at least he learn perfectly the Lord's prayer, and the creed, and that whosoever cannot, the same shall be excluded the eucharist, and shall not be received to undertake for others in baptism!" So then there were at this time christian men that were ignorant of the Lord's prayer, the creed, and the articles of their faith! and these ignorant wretches partook of the Lord's supper, and did promise and vow for others that they should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, that they should also *believe all the articles of the christian faith!* and keep God's holy will and commandments and walk in the same all the days of their lives!! Oh the abominable deceitfulness and desperate wickedness of the human heart! It was indeed high time to reform: What effect the king's law had upon his subjects we know not, but we rather suppose that if such a law was now in force and strictly executed in England, it might keep a few people from the Lord's table, prevent many from becoming Godfathers and Godmothers, and if every man called a christian must understand the articles of the christian faith, or renounce the christian name, thousands must seek to be better informed than they are at present, or declare themselves infidels! *Lighten our darkness we beseech thee O Lord.*

Canute died in 1036, and about thirty years after, upon the death of Edward the confessor, Harold, son of the Earl of Kent, stepped into the throne, on pretence that the confessor had appointed him his successor, but William Duke of Normandy, a descendant of Canute, making the like claim, invaded the kingdom, and coming to a battle with Harold near Hastings in Sussex, October 14, 1066, defeated and killed him. Whereupon William assumed the name of conqueror, was proclaimed king of England, and crowned on 25th of December following. And now the time commenced, when God who visiteth the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him, resolved to AVENGE THE BLOOD OF THE BRITISH BAPTISTS SHED BY THE SAXONS UPON THEIR UNGODLY OFFSPRING! The depredations of the danes were an earnest of their punishment, and the cruelty of the conqueror filled up the cup of their chastisement and they were made to drink the dregs of it mingled with wormwood and gall. William treated the english with some humanity at his accession, but afterward, finding them disaffected to his government, he used them with horrid barbarity: cut off the hands and feet of many thousands! destroyed all the north of england with fire and sword, and gave away all the lands to his Normans! so that before he died, there was not an english gentleman possessed of an estate in his own right! All the lands in england were in the hands of the Normans, and the english only tenants at will, or vassals to them! And so jealous was the tyrant of insurrections after this usage of the natives, that he obliged them to put out their fires and candles every evening, at eight o'clock, at the ringing of the corfeu bell! *True and righteous are thy judgments, Lord God Almighty! But hear O heavens, and give ear, O earth!*

“God moves in a mysterious way, His wonders to perform,
He plants his footsteps in the sea, And rides upon the storm!”

As soon as he had avenged the blood of his slaughtered servants, upon the heads of the wicked children of their murderers, *some seeds of the Reformation began to be sown!* and although the prince of darkness tried to destroy them by the pestiferous damps of superstition, his labour was in vain! William himself refused to swear fealty to the Pope for the crown of England; and during his reign, the Waldenses and their disciples from France, Germany and Holland, had their frequent recourse, and residence, and did abound in England. * They were Baptists in sentiment, denied infant baptism, and were the purest churches in the darkest times. † About the year 1080, they are said to have propagated their sentiments throughout England, so that not only the meaner sort in country

* Crosby Preface 2 vol P. 43. also No. 1 of this Mag. p. 8.

† Ewer's answer to Hitchen, 167.

villages but the nobility and gentry in the chiefest towns and cities, embraced their doctrines, and became baptists in opinion; and therefore Lanfrank, archbishop of Canterbury, wrote a book against them. Here we find *the first seeds of the Reformation in England were sown by Baptists in sentiment*, and that by their means a new, numerous, and very respectable people, were raised up to espouse and honor the baptist cause. From the year 1100 to 1216 in the successive reigns of Henry I, Stephen, Henry II, Richard I, and John, they considerably increased in number, and were unmolested. In the time of Henry III, about 1218, the order of the friar Minorites were sent over from the continent, to suppress them by their sham sanctity, but the painted hypocrites were known through the disguise they wore, and their masquerade devotions were ineffectual. In the reign of Edward II, A. D. 1315, Walter Lollard, a German preacher of great renown among the Waldenses, and a friend to believer's baptism, came into England, and spread his doctrines very much among our countrymen. His disciples afterwards went by the name of Lollards, and rejected infant baptism as a needless ceremony. * In the year 1371, in the reign of Edward III, the famous John Wickliffe began openly and successfully to oppose the corruptions of the church of Rome, and witnessed against infant baptism. It is therefore worthy of observation that **THE FIRST ENGLISH REFORMER WAS A BAPTIST IN SENTIMENT.** † Among the followers of this great man, in Bohemia and England were many baptists.

Richard II in the year 1382, made a law for suppressing the Wickliffites, or Lollards as they were called, and they were persecuted with great severity; but their sufferings did not deter others from embracing their principles; therefore Henry IV, in the year 1400, enacted the cruel statute for the burning of hereticks. The first that suffered by this infernal law was William Sawtre, some time minister of St. Margaret's parish, in the town of Lynn in Norfolk. He was a Lollard, was burnt in London A. D. 1400, and has been called the protomartyr of the english nation. Therefore we find, that *the first englishman that was burnt to death for religion was a Baptist.* (Sir John Oldcastle, Lord Cobham, and Rev. W. Taylor, three Lollards or baptists, were also burnt to death for their religion. The former in the reign of Henry V, 1417, and the latter in the reign of Henry VI, 1492. In 1426, Wickliff's bones were dug up, burnt to ashes and plunged in the river Swift! In about three years from 1428 to 1431, one hundred and twenty people were committed to prison for Lollardy, or baptist sentiments. Some of these recanted; others did penance, and several of them were burnt alive. These cruel proceedings made the Wickliffites,

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* Crosby vol. 1, p. 23.

† Baptist Mag. No. 1, p. 11.

Lollards, or baptists, very cautious of divulging their principles, but however careful they were of themselves, their enemies found means to discover many of them, and they were treated without mercy. Yet notwithstanding the hardships they suffered, like the Israelites in Egypt, *the more they were afflicted, the more they grew!* and increased from this time down to the reign of Henry VIII, a period of 78 years. Sir James Bainham, and Mr. John Frith, both opposers of infant baptism, were burnt in Smithfield, the former in 1532, the latter in 1533. In 1535 ten baptists were put to death in different parts of the realm, and fourteen Hollanders, supposed to be baptists, were burnt by pairs in several places. In 1536 the opinions of the baptists increased so much in the land, that in order to prevent the further spread of their notions, the national Clergy, when met in convocation, declared their sentiments to be detestable heresies, utterly to be condemned! In October 1538, a commission was given to Cranmer and others to enquire after, and proceed against baptists, and burn their books! On the 16th of November following, the king put forth a proclamation in which he condemns all baptist books, appoints those to be punished who vended them, and about a month afterward, sent a letter to all the Justices in England directing them to see that all the laws against the baptists were duly executed. In the same year, two baptists were burnt in Smithfield, and four others did penance by carrying faggots at Paul's cross, and so escaped the flames. In 1539 thirty one baptists, sixteen men and fifteen women, were banished the country, who going to Delf in Holland were there put to death; the men beheaded, and the women drowned! The king's speech to his parliament in 1545 intimates that many of his subjects went under the name of Baptists. * Henry died January 8, 1547, and was succeeded by his Son Edward VI, only nine years of age. Edward proved to be a sensible pious youth, a true protestant, and a friend to liberty of conscience; and during his short reign of only six years, the reformation, very imperfectly begun in his father's time, was brought to a greater degree of maturity. Popery was put down, and the protestant religion established by law. The Lord has a time, a set time to favor zion; nor does he ever lose a moment of it, or is slack in improving it, whatsoever his hand findeth to do, he doeth it with his might, and fulfils his great decrees. In his appointed time, he brought Joseph out of prison, Israel out of Egypt and Babylon; sent his Son to preach good tidings to the Jews, and gave his gospel to the Gentiles. And his power, wisdom, justice, mercy and goodness, endure for ever. *They shall be ashamed and confounded, that are makers of Idols, but Israel shall not be ashamed nor confounded world without end.* Remember this, tried and trembling followers of the Lamb, let faith, patience, and per-

severance have their perfect work, and it shall be well with you. Consider this, you who have not been accustomed to have God in your thoughts. Would you be happy? you must be holy. That which, by faith, we have seen, heard and felt, declare we unto you, that if ye believe in God, forsake your sins, and work righteousness, you may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. Come with us and we will do you good. The Lord create in you a clean heart, and renew a right spirit within you. Grace be with all them, of every name and nation, that love our Lord Jesus Christ in sincerity.

Calne. (to be continued.)

I. T.

Letter of the late Mr. Booth on the Arian Scheme.

(concluded from page 66.)

Eighthly. I cannot embrace your Arian hypothesis, because it ascribes the *names* and *attributes*, the *works* and *honours* of God, to one who has no nature but that which is human; nor any *essential* properties but those that belong to a *man*—a man properly so called. For you allow that Christ is *really* and properly a man; and maintain that in his person there is but one nature. To a *man*, therefore, and to one that is in his *whole* nature no more than a man, do you ascribe *characters* and *perfections*, *works* and *honours*, than which none more glorious can be found in the holy scripture: so that it is out of your power to prove the divine Father to be *really* and properly God while you maintain your present sentiments. For as long as you insist upon it, that the frequent and solemn ascription of *Divine titles*, *properties*, *operations*, and *worship* to Jesus Christ in the Bible is insufficient to prove him to be *really* and truly a Divine Person; it is impossible for you to prove that an ascription of the same or similar things to the Father, in that inspired volume, demonstrate him to be so. And, if you cannot make it appear from the scripture, that the Father is *really* and properly God, I may challenge both you and all the men in the world to prove it from any other quarter. For though the works of Creation shew that there is a God, yet they are far from assuring us that the Father is he. The whole doctrine of the Father and the Son, is, in the fullest sense, a *Scripture* doctrine; for we cannot learn from the works of Creation any more of the Father *as such* than of the Son *as such*. But is it not strange, strange to astonishment and absolutely incredible, that so large a Book as the Bible should be penned under the direction of the true God; that its great design should be to promote the glory of God, and the happiness of men; that the writers of it should say so much concerning the Father and the Son, and in such various ways; and that, after all, it should be

left problematical, whether they *sincerely believed* and *really asserted* the one or the other of these sublime persons to be the true God? What! have the Prophets and Apostles united in denouncing an *everlasting curse* on the crime of idolatry, without informing their most serious and intelligent readers how to avoid it, by telling them who He is that is really and properly God, and by laying down the criterion of true and false worship? We are told by ancient writers, that Basilides interpreted the Scripture in such a manner as to divest the Divine Father of proper Deity, and the Marcionites and Manichees maintained some unknown God, superior to the Father; and how, on your principles, could they have been confuted? For though, as just observed, you may prove by the works of creation, that there is a God; yet you cannot prove independent of the Scripture, that *the Father* is He, any more than that the Son is so. And will you, dear Sir, or can you, as a man of sense and integrity, abide by an hypothesis that leaves the proper Deity of the Father, as well as of the Son, at the mercy of a Manichee? In other words, that render it impossible to prove that either the Father or the Son is GOD OVER ALL *blessed forever*. The more I reflect on this difficulty, which is unavoidable on your hypothesis, the more I am astonished that you do not feel it as a Millstone about the neck of your cause. For common sense, one would think, must suggest this; That if a Divine Revelation reveal any thing of importance to mankind, who have been always prone to idolatry, one capital article of its contents must be a *clear and strong manifestation* of Him that is GOD BY NATURE.

Ninthly. Because your hypothesis renders it morally impossible for us to determine with certainty when *God himself* speaks in the Scriptures, and when he speaks by a *created representative*; as also when the Prophets and Apostles speak of *Him* and when they speak of his *Ambassador*; who is a *mere creature*; a *human soul*. For you maintain, and your cause requires it, that *He* who appeared to Moses in the burning bush was *not God*, though he manifestly *speaks of himself* as God, and that by applying to himself the most discriminating characters of the God of Israel; and though Moses both *speaks to him*, and *of him*, and also *treats him* in other respects as God. Read, I beseech you, with attention and prayer, the third and fourth chapters of Exodus; not forgetting that Moses at another time expressly *prayed to him that dwelt in the bush*. The more I read and consider these chapters, the more I am convinced, that *He* who spake from the bush was not a created representative, or an ambassador of God; and that for the following reasons: He gives no intimation of his having any *superior*; or of his acting under the commission of a *Divine Sovereign*.—He no sooner says any thing concerning himself, than he declares that he is the GOD of *Abraham*, &c, repeating the term GOD four times in one

verse.—Speaking of the Israelites, he says, *MY people, I have seen their affliction; I know their sorrows; I am come down to deliver them*—In reference to the commission which Moses received, he says; *I will send thee to Pharaoh; I will be with thee; this shall be a token, that I have sent thee, &c.* Moses being anxious to know by what name he should make him known to his brethren in Egypt, and by whose authority he should declare himself to act, the sublime Person in the bush says; *I AM THAT I AM*—*Thus shalt thou say to the children of Israel, I AM hath sent me unto you. Thus shalt thou say unto the children of Israel, Jehovah, God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is MY NAME FOREVER: AND THIS IS MY MEMORIAL UNTO ALL GENERATIONS.* Speaking of Egypt, he says, *I will stretch out my hand and smite Egypt with all MY wonders, &c.* Now is this the language of GOD himself or of a creature, a human soul, representing the eternal sovereign? Does an Ambassador from the Court of London when delivering his credentials, ever say, “I am THE KING of Great Britain, France and Ireland!” or I am GEORGE the third? Yet I will venture to affirm, that JEHOVAH THE GOD OF ABRAHAM, THE GOD OF ISAAC AND THE GOD OF JACOB, are characters as peculiar to the true God, in opposition to every creature, as the forementioned titles are characteristic of our present Sovereign, in contradiction to all others, whether Kings or subjects. Further, If he who spake to Moses in the bush was an Ambassador, he took upon him to give his Divine Sovereign a *new name*; of which we have no instance, that I recollect, among all that have represented Sovereign Princes. Nay, he assumed such titles, spake with such authority, demanded such honour, attributed to himself such works, and avowed his intention of producing such events; that, had the eternal Sovereign been there in person, he could not, so far as we can perceive, have spoken or acted more like the great Supreme than his supposed representative did. It is the duty of an Ambassador to promote his Master’s honour, and not to rob him of his royalties, as he that spake to Moses did, if he was a created representative. But, whatever liberties a mortal envoy may take with the titles and honours of his Master, who is a fellow worm; yet certainly it behoves a representative of the Infinite Supreme to be very cautious lest he should seem to intrench on any part of the Divine Prerogative. For by so doing he might be the occasion of millions falling into Idolatry and blasphemy. And this has been actually the case, if He that spake out of the flaming bush was, as you suppose, a human soul. I have been used to think that no creature is more humble than the human soul of Jesus Christ; and that no saint or martyr ever had half the humility of the unau Jesus; but did I see your principles proved, I should not forbear concluding quite the reverse. Moses was an ambassador of God, and

the Apostles were Ambassadors of Christ; but neither Moses nor any of the Apostles ever imitated the conduct of your supposed representative in the bush. And yet on your hypothesis, the Ambassador in the bush, that spake as if he had been the Sovereign whom he represented, had no other nature than that which is human: consequently in respect of *essential* excellence, was on a level with Moses and Paul. I do not remember to have read of more than *one* that ever pretended in earnest to represent a Sovereign, and imitated your supposed Ambassador at Horeb. And he—But you have read his character and have a specimen of his conduct, in *2 Thess. ii. 3, 4.*

Tenthly. Because, granting, for the sake of argument, that all the divine characters, works, and honours, which were assumed by Him who appeared in the flaming bush, might be accounted for, on your principles, by admitting the idea of *representation*; yet that idea cannot possibly be applied in various other passages, where the Father and the Son are *expressly mentioned, plainly distinguished, and equally adored.* See *Matt. xxviii. 19. 2 Cor. xiii. 14. 2 Thess. ii. 16. 17. Rev. i. 4, 5; 6,—v. 12, 13, 14.*

Eleventhly. Because your hypothesis almost annihilates the sense of those divine declarations which lay the *emphasis* of the Father's love on his *giving* HIS OWN and ONLY BEGOTTEN Son, for the salvation of sinners. As it is written; *God SO loved the world, as to give his HIS ONLY BEGOTTEN SON—IN THIS was manifested the love of God towards us because that God sent his ONLY BEGOTTEN SON—Herein is love that God sent his Son—And, he that spared not his own Son,—How shall he not with him freely give us all things? Now, who is this Son of whom the Apostles have said so much? and how does it appear that the gift of Him was such a mighty effort of Divine love, and such a matchless present to mankind? Why, according to your principles, he was a pre-existent human soul. Substitute, then, the expression human soul; nay, substitute any definition of the character, Son of God that agrees with your hypothesis; and see how the forementioned texts will read.*

Once more, I cannot embrace your hypothesis, because, finally, it represents Jesus Christ as neither *God nor Man.* The Scriptures indeed, frequently call him *God*; and I take it for granted, as you venture to worship him, that you have no great objection to the application of that sublime name to him, in a *qualified sense.* I said, in a *qualified sense*; that is, using the term without any of those *grand and divine ideas* that are commonly annexed to it, or signified by it. In other words, using the term in such a sense as to quit the condition of the *first and most exalted* of all creatures; which creature, nevertheless, has no nature above the human. Jesus Christ therefore, on your principles is *not God*; nor indeed can you bear the idea of his being so called, in an *emphatical and proper sense.*

And that our Lord is not, on your hypothesis, a real man, I think may be demonstrated. Here, I take it for granted, that no one, properly speaking, can be denominated a man who is not possessed of a real human soul as well as an organized body of a human form. Now, can he, who according to your principles, is denominated the Son of God in a sense peculiar to himself—He who existed under that character before the creation—He who is vastly superior to all the angels, who was employed in giving them existence and in forming the Universe—He who is an object of Gabriel's worship; can HE be really and properly a human soul? Common sense turns abhorrent at the thought! What is he denominated both the Son of God and the Son of Man in reference to the human nature! If so, he must be called the Son of David and the seed of the woman, barely in respect of his body—of his body as contra-distinguished from his soul; and consequently in respect of that which was an organized mass of unintelligent senseless matter. But, is this all that is meant when he is called the seed of the woman, and the son of man? Is this all that was intended by the Apostle, when he said; *Christ was made of the seed of David, according to the flesh?* David had a body and a soul. But what would you think, were any one to say concerning that illustrious ancient, "He was the Son of Jesse in respect of his body only—He was made of the seed of Jesse, according to the flesh?" The sacred writers assure us, when speaking of the Son of God, *That the word was made flesh—That because the children were partakers of flesh and blood, he also himself took part of the same—And, that it behoved him to be made in all things like his brethren.* Must then, all these expressions mean only that he took a body of the human form? Is not the term flesh very commonly used in scripture to signify Man, or human nature, or as including the two constituent parts of man? For instance, *All flesh had corrupted his way—Thou hast given him power over all flesh—No flesh should be saved—No flesh shall be justified;* and in many other places. From all which it is manifested that the Son of God was made flesh in such a sense as to be like the objects of his redemption in all things that were not incompatible with his perfect moral purity; and that it was absolutely necessary he should be so; in order to execute the wonderful desigus of Grace, in the salvation of sinners. But what likeness is there between the soul of Adam, for instance, when sent from the hand of his Maker, and one who, on your own principles, existed before the world, was concerned in creating the world, and had a claim on the adoration of angels? What likeness, did I say? why, not so much as there is between the body of an Oyster and that of an Elephant; or between the light of a candle and that of the meridian sun. It must indeed be allowed, on your principles, that the pre-existent spirit of Christ, and the Soul of Adam agree in this that they are

both the subjects of *intelligence*; but so do the bodies of an *Oyster*, of an *Elephant*, and I may add of a *Man*, in being the subjects of *solidity* and *extension*. Yet who that has not lost his senses would take upon him to assert, on the ground of that very general and most remote analogy, that they are made like one another in *all things*, as the sacred writers do concerning Christ and his brethren? The likeness which there is, on your hypothesis, between the soul of Christ and the soul of Adam, is just equal to that which subsists between the *Creator* and a *rational creature*, or between a *proper* object of worship and the worshipper. For if your sentiments be true, the Soul of Christ was not a little concerned in *creating* the soul of Adam, and the immortal powers of our first father are bound to adore the Soul of Christ.

If, however, you should still insist upon it that the Arian hypothesis gives a just representation of the Person of Christ; I shall for the present only say: It represents him as a *created* God, and an *adorable* man. It compliments him with the *names*, and *honours* of God, but renders him *dependent* as a worm. It acknowledges him as the Object of Angelic worship, and yet would fain have us consider him, in his *whole nature*, as a man. When I view it in *one* point of light, it is much too high, and I cannot reach it; when in *another* it is *infinitely too low*, and I detest it. I apply it to Jesus, the *Son of Man*—Here I gaze and wonder at the *super-angelic* excellence of mere humanity. This I confess is too high for me. I do not, however, *adore* this astonishing man; nor should I, did the sum total of all created excellence reside in him. I apply it to Jesus, the *Son of God*—and behold! it represents him as the *first link* in the immense chain of dependent beings, and reduces him to the size of a *mere creature*! This is infinitely too low for me; and provokes my abhorrence. For as a human soul creating a world is above my comprehension; so a created God, a God of the same essence as myself, is beneath my notice, and I detest the idea of paying him the least degree of adoration. I am, &c.

ABRAHAM BOOTH.

The Traitor, or Remarks on Judas Iscariot.

The great purpose of our Saviour's Incarnation was *to put away sin by the sacrifice of himself*. He repeatedly foretold by the most striking allusions, though much misunderstood by his disciples, the sort of exit he was to make from this life, and at the last Supper which he partook with them at Jerusalem, he thus addressed them, *The Son of man goeth as it is written of him, but woe unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born.*

But in what direction shall we look for his murderer? The en-

mity of the Scribes and Pharisees was on every occasion sufficiently conspicuous, and from their hands this deed of blood might be expected; or if not personally engaged, it is natural to imagine they would procure some dark assassin, some steeled ruffian, familiar with crime, to secure him. What other dare rashly attempt the life of him whose miracles had astonished the multitude and demonstrated his entire dominion over the visible and invisible worlds; who might therefore justly apprehend destruction in the enterprise? The page of inspiration, however, records that his betrayer was neither a Scribe, a Pharisee, a Common Ruffian, nor a Lawyer, whom he had so often discomfited in the field of argument, and who might consequently be supposed to have cherished an invincible revenge against him: but it was—a Friend!—an Associate!—a witness of all his miraculous and generous actions!—a constant hearer of his public discourses and private instructions!—a Disciple!—an Apostle!—one, in an Office of Trust!—it was Judas Iscariot! and he betrayed him too in his Solitudes, and in the very act of expressing by a salutation of love, the most genuine affection?—He bargained with the chief Priests for thirty pieces of silver (about £4: 10) but after the apprehension of Jesus and when they had delivered him to Pontius Pilate the Governor; then Judas who had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of Silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of Silver in the Temple and departed, and went and hanged himself. *Mat. xxvii, 2—5.*

It is not our design to indulge in invectives against Judas, but by endeavouring to develop the sources of his conduct, produce a subject for serious and profitable reflection. His confession may be considered as the Language of Despair, and of Testimony.

PART I.

The Confession of Judas considered as the language of Despair.

Wrought up to the highest pitch of rage and frenzy by the torturing remonstrances of Conscience, against whose convictions he had acted, perceiving that he was reduced to the most hopeless condition by his crime, believing himself abhorred by God, execrated by the universe, and the curse of all future ages; the settled malignity of his mind rose into a tempest and exhibited the terrific reign of frantic remorse.

“Horror and doubt distract

His troubled thoughts, and from the bottom stir

The Hell within him; for within him Hell

He brings, and round about him, nor from Hell

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One step no more than from himself can fly
 By change of place. Now conscience wakes despair
 That slumber'd, wakes the bitter Memory
 Of what he was, what is, and what must be
 Worse—————

Parad. Lost, B. 4. l. 18—26.

Let us inquire, *First*, what Motives influenced this wretched Traitor?

The most predominant one appears to have been *Avarice*. There can be nothing more dangerous than this passion. It diffuses its subtle poison throughout the whole man and creates a universal selfishness of character. It is deaf to the clamorous outcries of poverty and wretchedness; excites a suspicion of every one with whom the commerce of life is conducted; violates the most sacred injunction of law, of reason, of common honesty; and would sacrifice the interests and happiness of the universe to its own gratification. Witness its influence in the present instance. Judas would rather the Son of God should be delivered up to the power of his malignant enemies than lose the opportunity of gaining a little silver. He resolves to fill his purse though it endanger the life of Jesus, the Saviour of the World. How truly is *the love of money the root of all evil*. Nothing can elude its vigilance, nothing escape its audacious grasp. If other passions have slain their thousands the love of gold has slain ten thousands; for it is an appetite so insatiable, that when no other means remain, it will levy its contributions on the very bowels of the poor. It has no mercy or sense of justice, but at all events resolves on the accumulation of wealth, to the total dereliction of every virtuous principle.

What renders this infamous *Idolatry* more injurious to individuals and to christian societies is the extreme difficulty of detecting it. It conceals itself under the most plausible appearances, and even pretends liberality when it designs emolument. Who would not have believed that Judas was both compassionate and benevolent, when on a certain occasion *Mary took a pound of Ointment of Spikenard, very costly, and anointed the feet of Jesus*, he thus re-anonstrated, *Why was not this Ointment sold for 300 pence and given to the poor?* The feeling heart of Judas, as he would induce the disciples and Christ himself to suppose, could not endure the waste of that which had it been sold would have procured many a meal for the starving sons of Indigence. Yet, alas! *This he said not that he cared for the poor, but because he was a thief and had the bag, and bare what was put therein.* *John xii, 3—6.*

And have none of my readers any reason to suspect themselves? Is there no covetousness in our very generosity? Is there no reason to fear that our deceitful hearts sometimes tempt us to varnish over an action as good which in its motive is really sinful? Do we not on some occasions propose to ourselves, or secretly purpose to obtain

the applauses of Men, when we profess the good of others, and give away our gold to flatter vanity, to soothe conceit, to excite admiration? By these things be assured we no less betray our Lord than Judas—we deliver up Christ for honor, and sacrifice our souls at the shrine of popular applause.

And did Judas sell his Lord for silver? Was he bribed by a little money to murder the Holy One? "O contemptible wretch," say you, "O infernal assassin! O hateful, sordid, diabolical principle! What, shed the blood of the Redeemer for private advantage! What, for a little silver put the sword into the hands of his raging foes, and conduct them all armed and vengeful, into his unprotected solitudes? Such conduct deserves the wrath it incurred, and Judas is righteously consigned to *his own place!*" How many would start with wonder and indignation were I to say, "You have pronounced your own doom. You are the very Judas whose conduct you have reprobated, and whose condemnation you have justified. If you have not literally taken the *Lamb*, you have by the exhibition of a conduct resulting from similar principles identified yourself with the transgressor, and however *self* may be the last person suspected, ΤΗΣ ΑΥΤ ΤΗΣ ΜΑΝ!" (2 Sam. xii, 7) There are characters between whom and Judas the only difference is, that the *circumstances* of the case vary: their disposition, and dying impatient, their *Destiny* will be the same, who sacrifice every thing to Gold, who *will be rich*, making it the study of their nights and labour of their days; who evidently discover that their heart is in their covetousness, by the coldness and formality of their professed religion, and by the intemperate eagerness with which they pursue Riches. It is a fatal sign when a professor is active, diligent, earnest, "faint, yet pursuing," every where but in the sanctuary and the closet.

In addition to his avaritious principles, the Traitor probably entertained a hope that his Master would miraculously escape from his Assassins. In that case his money would have been secure, and the greatest atrocity of the crime, as he imagined, completely prevented. Judas, however, would be equally chargeable with treachery though Christ had escaped. This, doubtless, was within the Saviour's power, since he declared all the legions of Heaven were under his controul; but it was the appointed means of his sufferings, the cup was prepared, the hour of the power of darkness arrived, and for the *joy set before him*, in the Redemption of fallen Millions, he endured the cross, despising the shame.

Let us enquire *Secondly*, Wherein the remorse of Judas differed from genuine Repentance?

The resemblance is apparent to every attentive reader, he exculpated Christ and criminated himself. Two considerations will however elucidate the distinction.

1. The acknowledgement of Judas does not appear to have originated in a deep rooted aversion against sin, from a perception of its atrocious nature, but to have resulted from terror of conscience. When Jesus was really apprehended and brought to a public trial, the idea of his deliberate treason and base ingratitude, and probably the dreaded doom of almighty vengeance, produced the most distracting reflections. In hope of atoning in some measure for his conduct, he offered to restore to the chief Priests and Elders the price of his treachery; which was refused with an air of indifference and triumph, highly calculated to aggravate Judas's remorse.

I have sinned—but this confession is no proof of genuine sorrow. He does not, like Peter, when he fell, retire to some secluded spot, and when no human eye beholds him weep bitterly before God. Genuine grief seeks solitude to have an opportunity of more unre-served exposure and acknowledgement of all the secret iniquity which true penitence perceives, laments, and expels from the most retired recess of the heart.

Another characteristic difference is, that Judas confesses his crime to the Priests and Pharisees, a concern of no importance to them, who had obtained their object; but Peter retires in silence! True penitence instead of being loquacious is usually *dumb and opens not its mouth*. Our protestations to men are of no avail, what has been our behaviour to God? Have we experienced the secret and silent grief of the heart, and poured out our tears in private where no prevarication can deceive him who knoweth our thoughts afar off? Superficial grief is like a temporary torrent, shallow and noisy, but substantial penitence resembles the deep and constant river, which in its calm and majestic progress

“Runs, and as it runs forever shall run on.” COWLEY.

I have sinned! so says the Drunkard when he feels the fatal effects of intoxication; but he returns to his brutal revels as the sow that was washed to her wallowing in the mire. *I have sinned!* so exclaims the sensualist, the profane, the adulterer and unclean person, while from the mouth of inspiration he hears the alarming sentence of condemnation; but the next opportunity of indulgence is embraced with renewed avidity, and he flies from the clamorous reproaches of conscience to the haunts of licentious dissipation. *I have sinned!* Such is the language of the expiring Infidel, compelled at length to believe a hereafter, when the terrors of Eternity present themselves to his tormented Spirit. Similar to this was the confession of the apostate Julian, who was accustomed to ridicule the Son of God by the name Galilean, but who in the agonies of Death exclaimed “Thou hast overcome me, O Galilean!”—Confessions of this description, then, it is evident, are frequently extorted from criminals on the rack of despair, haunted by the terrors of guilt, and desirous of averting the stroke of vengeance, but

are totally unconnected with the sentiments and feelings of genuine Penitence.

2. Judas's remorse differeth also from sincere Repentance, as it impelled him to the desperate act of Suicide. *Godly sorrow* is represented in the New Testament as *working repentance to Salvation*, and is distinguished by the epithet *Repentance unto Life*. It is essentially connected with Faith in Jesus Christ, by disposing the humble Spirit to a ready and cordial acceptance of whatever means of reconciliation infinite wisdom shall dictate; and it is only upon this principle that Repentance, for which there was no provision under the law, can be available. In the case of Judas, however, it produced despondency and suicide, and consequently was not genuine; but his conduct was a flagrant insult to the Redeemer's mercy. Jesus Christ is declared to be *able to save them to the utmost who come unto God by him*—to disregard his clemency and power, to seek refuge from the outcries of conscience and denunciations of scripture in a premature death, which after all, fails of its object, or to continue from day to day in a doubting, desponding temper, which prevents Repentance and paralyses Faith, is an unjust and wicked rejection of the Saviour! To despair of Mercy on account of the atrociousness of our crimes is to limit the operations of grace, and to depreciate that *blood which cleanses us from all Sin*. It supposes that Christ either cannot or will not save; the former denies his power, the latter suspects his goodness.

It will not, surely, be understood that I am attempting to encourage presumption, or a reliance on the virtue of our griefs or the merit of our petitions. This is equally repugnant to true Religion, for we obtain Salvation only through the blood and righteousness of Jesus Christ. It is to him we wish to bring the Sinner; to this refuge genuine repentance will infallibly conduct him. Overwhelmed with grief, he will receive it as *a faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners*. This truth is the great solace of all his sorrows, the only efficacious remedy administered by the great Physician to perishing sinners. There are many, however, who imagine their very despondency is meritorious, and confide more in the righteousness of their doubts than in the blood of the Saviour, as if despair were the test of humility, or as if Faith implied presumption! FAC.

(to be continued.)

On the Omnipresence of God.

Do not I fill heaven and earth? saith the Lord.

JER. XXIII, 24.

The Subjects which usually employ the thoughts of the busy, the indolent, or licentious, are such as can be comprehended with-

out much effort. Indolence is natural to man, and if knowledge or riches could be acquired without exertion, he would remain idle. Every valuable object requires industry for its attainment; and Religion as much or more than other things—for in it we are presented with the most awful obscurities. Let us therefore suspend our cares, our calculations, and our plans, that we may study the Religion which shall guide us in difficulty and support us in trouble, introducing us to fellowship with him *whom the heavens cannot contain.*

The *Omnipresence* of God is a term used to express his essential presence in every part of the Universe at the same time. The incomprehensibility of the subject should not, however, discourage our investigation, since the more we become acquainted with any of the Divine perfections, the more humbly shall we adopt the language of David, *Such knowledge is too wonderful.*

Let not our thoughts tire while we meditate on a perfection that is the very basis of christian consolation. If God were not every where present, what could encourage us to meet for public devotion? What could inspire our minds with love and confidence in retirement? But God is every where. How distressing would be an apprehension to the contrary! That our minds may rest in this truth, let us contemplate

1. *The Simplicity of the Divine Nature.* God is an infinite Being. His infinity is grounded on his self-existence: for a Being who owes not his existence to another must be necessary, and if necessary in one part of the Universe he must be so in every part. If his existence, or any of its properties could be limited, they might be destroyed—if so, he could not be self-existent.

The Scripture teaches that *God is a Spirit*; He is called the *Father of Spirits*. If he were not a Spirit he could not be infinite, because he must be compounded of a number of parts, which parts must be finite, for it would be a contradiction to suppose them infinite, as in that case the parts would be equal to the whole. Now however numerous and vast those finite parts might be, they could never compose an infinite Being, but all together must be finite still. Therefore, as God is self-existent he must be infinite—if infinite he must be a Spirit—if a Spirit he must be simple or uncompounded.

It is true that the Scriptures, for the indulgence of our weakness, often speak of God as possessing members of a form similar to our own—but their action is accompanied with such loftiness of figure in description as if designed principally to exalt our views of his grandeur and immensity. When he sits on a throne, that throne is heaven; when he touches the earth, it is his footstool; when he walks, it is through the sky; when he rides, it is on the whirlwind; when he stretches out his hand, it is to span the heavens; when he looks, his eyes run to and fro as a flame of fire; when he speaks,

the pillars of heaven tremble—and God, assembling all these ideas together, enquires, *Do not I fill heaven and earth?* It cannot be said he is here but not there, or there but not here. To illustrate this thought, let us contemplate the light, which issuing from its centre, scatters its rays millions of miles around it; or let us reflect upon the ether, diffused through infinitude of space. These, which are but creatures, are amazingly extended, it ought not to appear strange, therefore, that the infinite Spirit is in every place at once. But here is a vast difference—the ray of light which is in one place is not the identical ray that is in another; that portion of air which surrounds one man is not the same portion which surrounds another—whereas God is in all places the same. “He is a circle whose centre is every where and whose circumference is no where.” As his Eternity swallows up all time, his essence contains all space; and as all time is but a moment to Eternity, so all worlds and the space wherein they revolve are but as a point to his infinity. *Behold all Nations before him are as nothing.*

The Nature of God is perfect, and that perfection supposes him every where. Otherwise he must either be confined to some fixed place, and so a creature might be where God is not; or he must be supposed to move from one place to another, which would not only destroy his immutability, but limit him to the place in which he moves—thus he would be at one time where he was not before, and at another not in the place where he was. But he *fills heaven and earth.* We cannot imagine a place, a distance, a world, where he is not. *Whither shall I flee from thy presence?*

2. *Consider his unlimited perception.* He is most intimately acquainted with all created things and all their accidents and circumstances. Every atom and every mind was created by his mighty word. He sees the earth, with all kinds of matter, and the effects they have on each other; He sees the various actions and thoughts of men with all their connexions and dependencies, and the infinite variety of circumstances arising out of them all. He sees the misery of the human race, the infernal malice of Satan, and all the wonderful achievements of Christ to accomplish our redemption, the troubles of his people, the supports necessary for them, the effects of divine truth on the human mind, the progress of the church, and its tendency to final triumph. He sees the influence which all these have upon the felicity of his creatures, and how they tend to his own glory.

God sees all, and therefore is with all. Though he *ruleth in heaven and inhabiteth eternity*, yet he *searcheth all hearts*, and *knoweth our thoughts afar off.* *He that created the eye, shall he not see? he that planted the ear, shall he not hear?* God is every where. Are Angels celebrating his praises in heaven, he is there delighting them with the manifestations of his presence. Are fallen Spirits tortured

in hell, he is there dressed in vengeance. Is the earth shaken with political tempests, he is there, *taking the wise in their own craftiness*. Are States overturned, he is there, ruling among men. Do plague, pestilence, famine, or battle rage, he is there, shewing how *bitter it is to sin against God*. Do the wicked love darkness and the licentious fly to the shade, he is there, writing down the crimes for which darkness is sought as a concealment. Do we assemble to worship him, he is there, to cheer his saints, to wound the impenitent, and to make Jesus precious to believers. Do we shut the door and retire from the world, he is there, to observe the labour of our minds, to meet our sorrows with mercy, and wipe away our tears.

God is every where. How awful! Could we *take the wings of the morning*, and fly rapid as the light, still would his hand hold us! Could we blacken darkness itself, it would not hide us, for the *night is as clear as the day to him!* Even the ruins of the universe would be insufficient to conceal us, God would be there.

3. *Let us contemplate the extent of the Divine Operations.* Wherever we turn our eyes we see traces of a divine hand, and marks of wisdom and design in its productions. To say that all is governed by the *laws of nature*, is a puerile way of getting rid of nature's God; for laws cannot produce effects of themselves. Laws refer us to a Legislator, and the efficiency of those laws must be derived from some power. What is that power? It is not an inconceivable nothing, for then it could not act. It is the attribute of a great Existence, whose operations are evident in the preservation of all things. Wheresoever this preserving Power exists, we must conclude that God is there. But God is not only *virtually* present in every part of the universe; he is *essentially* there. He created the world, and he preserveth every part of it at the same instant; then the divine essence is greater than the world. He created other worlds, his essence then extends to them. Every where here we see plenty growing, creatures moving, men living, thinking and acting; every where above us orbs roll and suns burn; and the Scriptures authorise the conclusion that he not only *measured the water and fixed its bounds, weighed the hills and the mountains*, but he also *meted out the heavens, and calleth the stars by their names*. All existence is derived from him; all animal life, is diffused through myriads of creatures, owes itself to him; all the intellect of men and angels was poured from his fulness; all created existence, compared with his immensity is less than the drop of the bucket compared with the mighty waters of the Ocean. All creatures before him are *less than nothing and vanity*.

Let us not rest satisfied with exercising our intellect by these contemplations. Let us give them their proper moral and spiritual effect.

1. *From the Omnipresence of God we may derive Lessons of humi-*

lity. We have taken a glance at a Being too vast for our comprehension—His immensity strikes us into nothing. Will any be so mad as to doubt the divine Omnipresence because our reason flutters and falls in attempting to wing her way over it? Folly, similar to this is prevalent. This made the cross a stumbling block to the Jews and foolishness to the Greeks. Let us possess evidence that God has revealed any thing respecting himself, and its incomprehensibility is an argument for our believing it. *Who hath seen God? or who can find out the Almighty?*

2. *From this Divine attribute let us learn the importance of real piety.* All things are open to the eyes of him with whom we have to do. He searches all hearts. Have we any objections to religion, he sees them; do we pour contempt on Christ, he knows it; do we attend his house only through idleness or for entertainment, he marks and abhors it; do any indulge in secret sins while they profess to be religious, it is no secret to him. He knows whether our repentance is sincere, our humility unaffected, our love without dissimulation, and our faith unfeigned. Let the christian remember, all his ways are before God, in public and private duties of religion, in his chamber, in his shop, in the street, and by the fire side. O what doth he behold in us! Let us *stand in awe and sin not.*

3. *From hence let us draw consolation in affliction.* This was Hagar's support, *Thou God seest me.* Was Daniel in the den, Daniel's God was there. Were Shadrach and his faithful companions in the fire, the God they served walked with them therein. Christian Martyrs have enjoyed his presence in their prisons, giving songs in the night. This is our support in temptation, God is nearer than Satan. In every trial the Lord looketh on, who hath promised that the fire shall not burn, nor the waters drown the believer. *Wherefore let us gird up the loins of our minds, be sober, and hope to the end.*

S.

Papers from the Port-folio of a Minister.

Extract from the Life of Colonel Hutchinson.

“When formerly the Presbyterian minister had forced him, (being then the Governor of Nottingham Castle in the time of the Civil wars, and a pædo-baptist) for quietness sake to go and break up a private meeting in the cannoneer's chamber, there were found some notes concerning pædobaptism, which being brought into the governor's lodgings, his wife having then more leisure to read than he, having perused them and compared them with the scriptures, found not what to say against the truths they asserted, concerning the misapplication of *that ordinance* to infants: but being then young

and modest, she thought it a kind of virtue to submit to the judgment and practice of most churches, rather than to defend a singular opinion of her own, she not being then enlightened in the great mistake of the national churches: but in this year, she happening to be with child, communicated her doubts to her husband, and desired him to endeavour after her satisfaction; which while he did he himself became as unsatisfied, or rather satisfied against it. First, therefore, he diligently searched the scriptures alone, and could find in them no ground at all for that practice; then he bought and read all the eminent treatises on both sides, which at that time came thick from the presses, and still was cleared in the error of the paedobaptists. After this, his wife being brought to bed, that he might, if possible, give the religious party no offence, he invited all the ministers to dinner, and propounded his doubt and the ground thereof to them. None of them could defend their practice with any satisfactory reason, but the tradition of the church from the primitive times, and their main buckle of federal holiness: which Tombs and Donne had excellently overthrown. He and his wife, then professing themselves unsatisfied in the practice, desired their opinions, what they ought to do? Most answered, to conform to the general practice of other Christians, how dark soever it were to themselves; but Mr. Foxcraft, one of the Assembly, said, that except they were convinced of the warrant of that practice from the word, they sinned in doing it, whereupon that infant was not baptized. And now the governor and his lady, notwithstanding that they forsook not their assemblies, nor retracted their benevolence and civilities from them, yet were they reviled by them, (the presbyterian ministers) called fanatics and anabaptists, and often glanced at in their public sermons."

Restitution.

The following anecdote is related in Calamy's Nonconformist's Memorial of the Rev. Samuel Fairclough, who was ejected from Kedington in Suffolk, at which place he was succeeded by Dr. Tillotson, afterward Archbishop of Canterbury.

When a youth he attended the ministry of Mr. Samuel Ward, lecturer of Haverhill, and was remarkably affected by a remark he heard from him when preaching on the conversion of Zacchæus. Mr. W. observed "No one who has wronged another can expect pardon of God, who does not make restitution if in his power." This was like a dart directed by the hand of God to the heart of young Fairclough; who with one John Trigg, (afterwards an eminent physician) had the preceding week robbed the orchard of one Goodman Jude. This discourse drew forth many tears, and he could get no sleep that night. Early the next morning he went to his companion Trigg, and told him he was going to Jude's to carry

him a shilling for the pears he had stolen. *Trigg* fearing the old man would acquaint their master, strove to dissuade *Fairclough* from his purpose, who answered that God would not pardon the sin without restitution. *Trigg* replied, "You talk like a fool, *Sam*; God will forgive us ten times sooner than old *Jude* will once." But *Samuel* persisted in his design, when *Jude* refused to take the money and forgave him the wrong. But he could get no rest till he went to Mr. Ward and opened to him the state of his soul. Mr. Ward received him, with great tenderness, and from this time he became a true convert, and devoted himself to the service of Christ, in which he was remarkably zealous and eminently useful, and died much lamented at the age of 84 years, Dec. 14, 1677.

Agricola, the Antinomian.

The celebrated John Agricola, of Eisleben in Saxony, is generally considered as the parent of Antinomian opinions. In the dawn of the Reformation in the German church; he attached himself to Luther, and accompanied him to Leipsic, in the character of secretary when the Reformer held his dispute with the famous papist Dr. Eck, or Eckius. Agricola was patronised on his return from Leipsic by Albert, Count of Mansfield, who appointed him rector at Eisleben, where he first broached his antinomian tenets in the year 1530. In 1536, he solicited leave to remove from Eisleben, alledging as his inducement, the many instances of ill treatment he there received. The Count, in reply, charged him with ingratitude, avarice, negligence in the duties of his office, and drunkenness, * affirming that he was a greater enemy to the protestants than to the papists. He removed however to Wittenburgh, the residence of Luther, and the court of the Elector of Saxony, and, what is not easy to be accounted for, was permitted to teach in the university, and to preach in the churches; he even received a salary from the Elector. He soon laboured to inculcate sentiments which he had formally disavowed, and by his restless disposition forfeited every claim to the protection of the Elector and the friendship of Luther. He made repeated efforts to inculcate his opinions, and when his writings were attacked by Luther or Melancthon, as repeatedly acknowledged and recanted his errors. At length he retired to Berlin, where the Elector of Brandenburg patronized him, and wrote a letter to Melancthon in his favour. He now published another formal recantation, in which he expressed his high veneration of Luther, and most strenuously maintained the sincerity of this disa-

* The observation of Robinson (*Claude's Essays* Vol. 2. p. 260) 'that Agricola never acted an antinomian part but once,' is not deserving notice, as it is evidently introductory to a jeu de spirit, which he wished to play off against creed makers.

vowal of his former opinions. His former duplicity, however, prevented his regaining the patronage of the Elector of Saxony or the friendship of Luther and his brethren, as they suspected he was more induced to the recantation by a wish to preserve the salary allowed him by the Elector, than a conviction of the erroneous nature of his opinions. He lived for several years after at Berlin, the same unsteady man, and by the inconsistent part he took in the celebrated "*Interim*," grew completely out of favour with the Lutheran party. He died at Berlin in 1566, in the seventy fourth year of his age. *

Extract from Luther against the Antinomians on their first appearance.

"The Antinomians † of our day very much resemble the Nestorians of old, in one particular. Both readily admit certain propositions, and both as readily deny the consequences fairly deducible from these propositions. Thus our antinomians descaut very beautifully, and, I must in charity hope, with genuine zeal, on the grace of Christ, forgiveness of sin, and other subjects connected with the article of redemption; still however they flee from, as if it were Satan himself, the obvious consequent of these doctrines, *i. e.* the new life in Christ. They studiously avoid mentioning this fact in their sermons, under an idea that their people should not be distressed or alarmed, but ought always to be comforted with the doctrines of grace and forgiveness of sins in Christ. It is true they do not venture to inform their congregations that they may be Christians, and yet remain adulterers, whoremongers, gluttons, proud, wrathful, envious, &c. but they affirm that though *they are* adulterers, whoremongers, &c. still, if they believe, they are sure to be saved, and need be under no apprehension on account of the law, for Christ has made ample satisfaction. But is not this strain of preaching, *in fact*, denying the obvious consequence deduced from those doctrines of grace which they admit, and on which they lay so much stress? It is in fact, to banish Christ from the gospel, even while they are professedly endeavouring to extol him to the utmost. For either Christ died for his people's sins, in order to lead them from their iniquities, to walk in newness of life, or, according to the scheme of redemption, he is no Christ at all. There can be no other alternative. If it could be proved that Christ merely died for sinners, and did not require newness of life; there would be no difficulty in proving that he was not the Messiah of God.

* At the beginning of the last century, an inhabitant of Berlin, of the name of Wolter rose to considerable note in defending the opinions of his predecessor Agricola. He appears to have been addicted to sensual pleasures, and the worthy Dr. Spence availed himself of the opportunity to investigate and explode the tenets of his party.

† The term antinomian, we believe, was first used by Luther, he also stiled them *Gesetzstürmer*—the stormers of the law, in allusion to the act of carrying a town or fortification by assault.

These persons seem to preach Christ according to the nestorian and eutychan reveries, with whom Jesus was the Christ, and at the same time, was not the Christ. * They are good Easter-preachers, but very bad Whitsuntide ones. † They say nothing of the justifying, sanctifying influences of the holy spirit, but perpetually insist on the redemption of Christ Jesus. Christ, however, whom they endeavour to exalt thus highly is *therefore* Christ in as much as he has obtained redemption from sin and death, in order that the holy spirit may form *new men* out of *old adam*. Or, as St. Paul expresses it, that we may *die to sin, and live to righteousness*; which divine life is begun on earth, and consummated in heaven. For Christ has not only purchased *grace* but *gifts* likewise, the gifts of the holy spirit, that we may obtain not merely the forgiveness of sin, but also desist from its practice. He who does not break off his sins by repentance, must go the antinomians for a Christ to his liking; he will not find him in the gospel. The true Christ is not among them, and if all the angels were to proclaim, Lo! there is Christ, both they and their party would alike be damned.

“Our antinomians do not seem to be aware that by preaching Christ without, and in opposition to the holy spirit, they hold out to their people a prospect of salvation, and at the same time allow them to live in their sins. ‡ There is, however, no other alternative. A person either must possess the holy spirit, and lead a new life, or remain uninterested in the redemption of Christ Jesus.”

* Luther alludes to the reveries of those ancients relative to the *person* of Christ. They contended Christ had nothing of humanity but the *appearance*.

† Alluding to the subjects discussed in the lutheran churches on those days.

‡ The zeal with which the modern antinomians contend for ‘the work of the spirit,’ might perhaps lead some superficial observers to suspect that they had considerably shifted their ground. The difference however is merely in *appearance*. The antinomians of the reformation would mention nothing but the doctrines of grace, through fear of alarming or distressing their people; and this is precisely the case in the present day; their modern teachers aim to accomplish the same object, by confining the influence of the Spirit to the task of whispering peace to them, while they walk after their own hearts; a work which the worst spirit in the world can perform much better than he.

We extend this note a little merely to illustrate the invariable features of antinomianism. The german antinomian would banish the law from the church to the senate house, and contend that believers are entirely released from it. So does the english one. Agricola and his adherents professed great attachment to Luther and other ministers; they would commend their sermons, and intimate a conformity of sentiment to their own, in order the more effectually to gain the attention of the people; and when that object was accomplished, would leave no method untried to alienate the people’s hearts. Sometimes suggesting such a one may be a good man, but he does not know how to feed Christ’s lambs. At other times throwing out the bitterest invectives against them. With what pain do many valuable ministers now living perceive the agreement! Agricola was proverbial for his unsteadiness. So in the present day, restlessness seems a distinguishing badge of the Party.

Obituary.

MISS MARTHA JUTSON.

Out of the Mouth of Babes and Sucklings God sometimes perfects praise. When those instances occur they cannot fail to excite Interest. It is for this reason that the following short account of Miss Martha Jutson of Warminster, Wilts, who died happy in the Lord, Oct. 11, 1809, in her fifteenth year, is written for insertion in the Baptist Magazine.

It was Miss Juston's happiness to have pious parents, whose solicitude for the spiritual welfare of their children was rewarded by this first seal to their pious exertions. Miss J's religious impressions commenced at the very early period of six years of age; occasioned by the frequent conversation of her Mother, respecting the evil of sin, the value of the soul, the importance of prayer, the love of the Saviour, &c. At an early age she was placed at a Boarding School under the care of pious Teachers, who frequently addressed the Children upon some interesting topic of a religious nature, which, under a divine blessing, strengthened the Impressions of our young friend. While here her piety was particularly manifested in selecting one of her school fellows, and frequently withdrawing in private, to converse upon serious subjects. The Bible, Watts's, Hart's, and Rippon's Hymns were her constant companions, and from these she enriched her mind with much experimental treasure, the stores of which she often repeated in her last illness. Her disposition was peculiarly diffident which is, as one calls it, "a sacred solitary feeling," and prevented her

from opening her mind and expressing the real state of her feelings to those who could have sympathized with her under convictions of sin, and would have rejoiced in being the instruments of pouring into her wounded soul those consolations which the religion of Jesus produces. Owing to this her parents would frequently converse with her as though she knew nothing of religion; which she afterwards informed them pierced her very heart.

The people of God were the objects of her warmest affections, she has frequently expressed the pleasure she felt in their company; she would listen attentively to their conversation upon their religious experience, and would afterwards examine herself as to her own evidences of being the subject of divine grace. Her constitution was very tender and delicate, and hence she was often the subject of much indisposition, but the patience and meekness with which she bore her bodily infirmities evidenced the influence of Religion on her heart; this led her to remark in one of her violent paroxysms of pain, "O what are my sufferings, if they were ten times greater, when compared with the sufferings of Christ." Our young friend delighted to attend the means of grace publicly, and was very attentive in hearing the gospel, and to be as much disengaged as possible from worldly objects. It was her practice to hear with her eyes cast downward, for she said, "If I look up, I am immediately engaged in thinking who are present, and my eyes are looking at the dress of the young people, &c." Not that she was

fond of gaiety in dress, for when ever she had an opportunity she discovered her aversion to it.

Early in the Summer of 1809, it pleased the Lord to visit her with symptoms of a decline, which increased so fast that she soon took to her bed. Here her friends who visited her during the space of 19 weeks will long remember the many spiritual expressions she used as expressive of the state of her mind.

At the commencement of her Illness she was much exercised with doubts and fears respecting her state, and was often heard to repeat these words,

When thou my Righteous Judge shall come,
To fetch thy ransom'd people home,
Shall I among them stand?
Shall such a wofull wretch as I,
Who sometimes am afraid to die,
Be found at thy right hand?

At this period some friends would ask her, "do you feel the need of a Saviour, do you love Jesus?" when she would burst into tears and reply, "Yes, I love the Lord." The words of our Lord in *Matt. xi, 28, Come unto me all ye that labour and are heavy-laden, and I will give you rest,* were very precious to her, and were often repeated by her as affording her much comfort and delight. Upon her Mother's entering her room one morning, she said "I have had a refreshing Night," and repeated

Once they were mourning here below,
And wet their couch with tears,
They wrestled hard as we do now,
With slus and doubts and fears.

adding, that as the Saints formerly went thus to glory, she was encouraged and supported by the thought that she resembled them.

Previous to her death she said "I had thought, if I lived till I was 16 years old, I would propose myself to join the Baptist Church at Crockerton (where her father

was a member) and then I thought how comfortable, (addressing herself to her father) for us both to walk to the house of God in company and sit together at his Table. She then referred to those parts of Scripture respecting believer's baptism, on which she said she founded her sentiments. At one time, when her sufferings were very great, she prayed very fervently for Jesus to put underneath his everlasting arms, and guide her thro' the valley of the shadow of death, (and appearing to be much at liberty) said "I feel no pain, no pain, worth calling pain, although my sufferings are great." Sin appeared to her exceeding sinful, and she would often rejoice in the prospect of being delivered from its power, and of being happy in the enjoyment of God for ever.

As the termination of her earthly existence drew near, she enjoyed much of the Love of God and the presence of the Saviour. On the last Saturday she spent on Earth, she wished to see the whole family, when they came, taking each by the hand, she addressed them severally upon the value of their immortal souls, urging them to seek the Lord with full purpose of heart, and then holding up her dying hands, pointing her finger towards heaven, cried out with shouts of joy, "There I shall soon see my dear Minister, my dear Sister, my dear Uncle, and there you my dear Father and Mother will soon follow; there come in and sit round the throne, to sing the praises of the Lamb for ever and ever. O Eternity, Eternity! 'tis not too long thus to be employed; 'tis not for a week, a month, a year, but forever and ever."

In the course of the Lord's day, she addressed her Mother and said, "sing mother, sing,"

but her parental feelings were too much affected, wherefore she began herself and sang,

Sweet to rejoice in lively hope,
That when my change shall come,
Angels will hover round my bed,
And waft my Spirit home.

In the evening she expressed a wish that the family would drink tea in her chamber; and whilst they were sitting round the table, said "I hope we shall all meet around the throne, I hope to be there soon." Afterwards she said, "Mother, never omit talking to the children about their Soul's welfare, for if I ever knew any thing of religion, it commenced with your instructions."

From this time she continued in a happy frame of mind till the following Wednesday Morning, when she gently fell asleep in Jesus, without a sigh or a groan.

Let Parents take encouragement from hence to pay particular attention to the eternal happiness of their children in early life.

Let young people observe the importance of Religion, they are not secure from the shafts of death. The Son of Man may come ere they are aware, in an hour when they look not for him.

J. M.

ELIZABETH SHEPHERD.

On the 18th of November, 1809, died Elizabeth Shepherd, of Plymouth, after a long and severe illness. She had the honour to be a branch of a family whose names are written in heaven; three of whom fell victims to the same fatal disorder, having finished their course, died in the faith, and preceded her in taking the crown.

About 18 years she bore the honourable name of a christian, and from the time of her first awakenings to the period of her

departure exemplified the character of a child of God. She received her first serious impressions, and was brought into gospel liberty, under the ministry of that faithful servant of Jesus, the late H. Penn, then pastor of the Baptist church at Kingsbridge. She was soon after baptized by him on profession of faith in the Lord Jesus, and continued a member of that church for several years. Removing to Plymouth, she joined the church at Pembroke Street, Plymouth Dock, then under the pastoral care of that worthy man of God, William Steadman.

In her various relations in life she was truly amiable, and conducted herself so as to merit the highest respect from those to whom she was related: as a child dutiful and kind, as a sister loving and affable, and as a wife affectionate, faithful and virtuous: As a christian, she was peculiarly and supremely attached to the Lord Jesus, and was favoured with a simple, sincere and cordial reliance upon his all-perfect and finished work. Her mind was well stored with information relative to divine things, which under the divine blessing was of great and important service to her in her affliction, and in her dying moments. She felt a peculiar regard for the doctrines of free grace, especially sovereign election, imputed righteousness and efficacious grace in regeneration, and final perseverance. She felt the force of that scripture, *what hast thou, that thou hast not received?* enjoyed the privilege of being born again of God, and the sweetness of being justified through the riches of his grace. She had in common with all christians to lament the changeableness of her own frames and feelings, but

could rejoice in the covenant ordered in all things and sure. That Scripture *I will never leave thee nor forsake thee* was a great support to her through her afflictions.

She delighted in the law of God, regarded the moral precepts as well as the soul-satisfying doctrines of the gospel of Christ. Contemplating the defects of her obedience, she consoled herself with the hope that the period would soon arrive when she should be perfectly delivered from every trace of sin, and be wholly conformed to the image of her Lord.

In the beginning of December, 1807, she caught a severe cold, which was attended with a violent inflammation of her lungs, that brought on a consumption, which terminated her mortal career.

In the two following springs the disorder a little abated, but came on again with greater violence. During the whole of her illness (which lasted near 2 years,) she suffered much, and especially at some seasons her pains were very great; but her patience and holy submission to the divine will throughout all was truly admirable; as her sufferings increased, so her patience became the more conspicuous and had its perfect work. She was never heard to drop one word that reflected on the divine conduct, but if any one spoke to her of her sufferings, she would reply, "It comes from God, and is all right, it is no way to be compared with what Jesus suffered, that I might enjoy heaven for ever."

Through grace she was pious in health, patient under affliction, and happy in death; her last days were peculiarly her best days; the closing scene was the most solemn, affecting, and profitable, I ever witnessed; Oh that my last end may be like hers.

A few days before she died, observing a great change in her countenance, I enquired the state of her mind. She replied, "very happy, I can rely on my God in Christ, I see him as my God, my father; and as such, ready to receive me to his glory; I feel the sweetness of Redemption through Christ."

"Fully through him absolv'd I am,
From sin's tremendous curse and shame.
"I feel I am a poor sinner, and expect to be pardoned and saved alone through the rich discriminating mercy of God in Christ." To another question respecting the terrors of death, she replied "No doubt it will make my poor flesh tremble when death-pangs come upon me, and while the convulsions of nature continue; but the fears of death are taken away, the sting of death is removed by Jesus' blood."

Having many affectionate friends, she said "My friends are dear to me, I love them all; but my Saviour is tenfold more dear." Her mother entering the room, she said, "Ah my dear mother, I have had a very comfortable view this morning of my interest in Jesus; I was afraid that my Lord would not reveal himself again to me in time, but he has, he has." For many days before this, she had been rather in a gloomy state of mind, but from this time the comforts of the holy Ghost did not leave her.

The time of her departure being at hand, observing the pangs of death coming on, I said to her, "'tis hard work to die;" "O yes," said she, "'tis hard work, 'tis no easy thing to die; 'tis painful to nature: but he that *was* my God is my God still, and he strengthens me with strength in my soul. I am happy, happy! I have no cla-

mours of conscience; all is peace and composure within.

My sins are pardon'd, I'm secure.

I have nothing else to fear, death hath no sting beside." The very affectionate manner in which she took her leave of all her friends, both present and absent, was such as will not speedily be forgotten. Oh how earnest were the breathings of her holy soul for their welfare; how pathetic and impressive were her admonitions; how solemnly did she commit us to God and to the word of his Grace.

She was fully sensible of death's approach, and without the least agitation of mind received its harbingers; with longing desire hailing the king of terrors as her friend, her Lord's messenger.—With deep solemnity she cried out "Come Lord Jesus, come quickly; into thy hands I commit my soul; Lord Jesus receive my spirit."—the agonies of death ceased, and for half an hour she was, almost still, yet perfectly sensible to the last; then without a groan or a sigh, with a slight convulsion, she breathed out her soul into the hands of her Maker.

The Righteous rest in hope.

D. S.

MR. GEORGE OSBORN.

Mr. G. Osborn was for many years an Itinerant Minister, chiefly amongst the people called Independents; for the last seven years through age and infirmities he was obliged nearly to decline preaching. Kenninghall being his native place he very much desired to have the Gospel established there, and after the Chapel was erected (which was in 1807) he contributed £100 towards its being purchased and settled upon regular Trustees. After that was completed, he desired to join that Society, as Baptism by immersion

was much impressed upon his mind; accordingly he came before the Church, so late as the 6th of August last, and at the advanced age of seventy seven years; and related his conversion (which was about fifty years ago, through hearing a field preacher) and declared his desire to be baptized and join that Church; to this they unanimously consented, and he was baptized the same day. After his baptism he returned home to Wickham Skeith. On Saturday the 21st of October he came to visit his Kenninghall friends again, and within three weeks was taken ill, death appeared to be near approaching, and the last Lord's day but one that he lived (his desire being to appear at the House of God) he was carried to the Chapel twice and heard Mr. Simpson of Diss preach from *Psalm cvii, 7.* *And he led them forth by the right way, that they might go to a city of habitation;* which he very much enjoyed.

During his few remaining days he was very patient in his affliction, and calm and composed at the thoughts of death, observing "I enjoy a good hope through grace." The pleasure he enjoyed upon the day he was baptized he still relished, saying "that was the happiest day I ever lived." At intervals he felt some embarrassment in his mind from the suggestions of satan, but he would say, *The Lord hath not turned away my prayer nor his mercy from me.*

He died in peace the 25th of November. The writer of these lines desires it to be recorded to the praise of free and distinguishing grace, and as a token of affection to the deceased; that early in the year 1798, hearing Mr. Osborn preach from *1 Peter ii, 7.* *Unto you therefore which believe*

he is precious; he trusts the preciousness of the Lord Jesus Christ was first experienced in his Soul; for a considerable time before which he had been exercised with severe convictions for sin, and endured much from the temptations of satan. The Lord grant that a grateful sense of that deliverance, with many more that have since been received may ever dwell upon his mind.

Kenninghall, Norfolk. T. J. H.

TWO WELSH SISTERS.

Who departed this life about two months since.

Mary, the elder, was born about 1741; her Sister Elenor about two years after, in the mountainous part of Montgomeryshire. The Rev. Howel Harnes, travelled through great part of North Wales in those days of darkness and ignorance, preaching the Gospel of Christ; many souls were added to his ministry, among whom were these two Sisters, who in their youthful days were brought out of darkness into light.

They first joined the society of the Calvinistic Methodists, and afterward the Baptist Church then meeting at Garth.

Mary was married to a pious man named Jones. She soon became the mother of six children; her husband died and left her a widow with several small children. She was a woman of great understanding and experience, very well gifted in prayer; she kept up reading the scriptures and prayer in her family morning and evening from the death of her husband, till she had the great happiness of seeing her prayers answered in bringing her sons to fill the place of their father, one of whom is a deacon of a Baptist Church, another a member of the calvinistic

Methodist society, the other an honourable minister in the same connection. She buried her three daughters who were also pious characters. Her children having all left her, she retired to the town of Lanidloes in her old age, to enjoy more of the means of grace, which were her chief delight below; here she continued till within a few days of her death.

Elinor was married to William Price of Garth at whose house the Baptist Church have met above 130 years. She buried her husband, but in a few years was married again to Mr. T. Meredith, a man of piety and property, who now laments the loss of his beloved partner. Elenor still appeared as a plain country woman; her adorning was not of costly apparel, but was eminent in charity. Poor Ministers of the Gospel were assisted by her in general. Perhaps in this none excelled her in the Principality.

Poor members of the church to which she belonged were in common the objects of her care; and the poor of an extensive country made it their common language *Could we reach Garth we should be relieved.*

Whatever she did it was not for applause; and if any in those parts obeyed the commands of the blessed Jesus in *Matt. vi, 1, 2, 3, 4;* Mrs. Meredith was one.

In regard to publick worship, it may be said of her as of Anna of old, *Luke ii, 37.* At last she was taken ill, tho' she did not appear dangerous; She sent for her dear and only sister Mary to visit her. Mary came and said to her (what she had oftentimes said before) that it had been her earnest desire to die first, but that she now greatly feared a disappointment in regard to her desires.

However, a few days after, she

was taken of a fever, which terminated to her wishes. Elenor was assisted to the room where her sister lay, and the persons that were present will not forget the affectionate farewell of those pious sisters, both standing on Jordan's brink, concluding that in a few days (perhaps hours) they should meet in glory never to part again.

Mary the following day departed, her affliction being short but severe; yet in the midst of all many sweet promises were applied to her soul, and her language was much the same as in her health, firm, unwavering, resting upon the Rock Christ.

Elenor's illness was more moderate, gently declining away; her conversation was truly affecting to all around her. It was the heart language of the pious christian, the beloved wife, affectionate mother, and wise governess of a large family; who by the grace of her Redeemer was highly fitted for each of these relations. Her view of herself to the end was as the vilest sinner, humbly looking for acceptance with God through the righteousness of his dear Son.

On the Sabbath evening, after an edifying conversation with her beloved friends on earth, she unexpectedly took her flight to happier worlds above.

On Wednesday following they were buried at Newchapel; brother Evans of *Doleu* delivered a short discourse at Garth; before their bodies were taken to the grave, and brother Thomas of *Nantgwyn* spake at the Chapel from *Ecclesiastes vii. 1.*

These two sisters, nursed together, professed religion together, travelled to the house of God together, were taken ill together, and died under the same roof; their bodies carried together and interred in the same grave, where

they rest in hope; having from their profession of religion to their dying day, a space of about 50 years, given no place to the church or the world, that knew them, to suppose any other but that their souls are together in Glory. E. D. R.

MR. THOMAS TURNER.

On the 17th of December last died at Danbury in the county of Essex, Mr. Thomas Turner, in the 91st year of his age. When he was 10 years old he became the subject of convictions for sin, but these soon subsided, and he walked for a time according to the course of this World. When a young man he was united with others in carrying on that delightful part of the worship of God singing: Upon one occasion, hearing the congregation called upon to sing to the praise and glory of God, he instantly began to ask himself, whether he had ever *thus* sung? Upon reflection, he found he had not; this produced keen conviction, which terminated in a saving conversion to God. Would to God singers in general were led thus to reflect, for it is to be lamented that in too many places this sacred exercise is carried on by very improper characters. Having through grace given himself to the Lord, he gave himself to the church of Christ in Chelmsford, now under the pastoral care of the Rev. Mr. Cooper; here he was a member nearly 60 years, continuing in their communion till he was removed to the church triumphant.

He was married in early life, and the first fruit of the union was a son; this favour from God, he often said, deeply impressed his mind, from the consideration that he had now another soul to care for.

He found that his path in the wilderness was a thorny one. Many painful exercises he met with, but through the good hand of his God upon him, he possessed much patience, and in him it had its perfect work. He was esteemed by all who knew him; he brought up his children in the nurture and admonition of the Lord. Such was his prudence in governing, that a look or nod was sufficient to command respect and obedience. He had the peculiar happiness to see three of his children called by grace, and united with the church of Christ in different places. His son James was in communion with the Lord's people at Tottenham Court Chapel; after a long and painful affliction, he died happy in God, September 20, 1808, in the 56th year of his age. His daughter is in communion with the Church under the pastoral care of the Rev. John Bain, Potter's Street Harlow. She says that some months before his death, she went to see him, asked whether he did not find a willingness to be gone? he answered he

did not; death had a very gloomy aspect to him; he told her he had been favoured with the Faith of reliance for many years, but not with the Faith of assurance.

In his last illness, which lasted but a week, he was set at liberty by the grace and Spirit of him who came to deliver them who through fear of death were all their life time subject to bondage. He said to one of his daughters, "The Devil is a liar; I always told him so, I am happy; I am going to my Jesus—I am his and he is mine." All fear was banished, he observed to her, "I have prayed for you, for all my children and grand children, and I now pray for you." He admired the divine goodness in answering prayer. Nearly 15 years ago he laboured under a heavy affliction; he begged of God to lengthen his days as he did those of Hezekiah, and had he survived until April it would have been just 15 years. He chose for his funeral text *Isaiah xliii, 1. I have called thee by thy name, thou art mine.*
Potter's Street, Harlow. J. B.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Unitarianism the Doctrine of the Gospel. *Letters to the Rev. Daniel Veysie, B. D. occasioned by his Preservative against Unitarianism; containing a view of the Scripture Grounds of Unitarianism, and an examination of all the expressions in the New Testament which are generally considered as supporting opposite doctrines.* By Lant Carpenter LL. D. pp. 359. 12mo. 8.

Lant Carpenter has received

literary Knighthood, which is of no small importance to a book-maker as it renders a title page imposing, and silences the complaints of the Reader as to the claims which a writer may make on his time and pocket. Were it not for the deference we pay purely to degrees, we should enter our protest against the bulk and the price of this book. A short letter was addressed by the Rev. D. Veysie, B. D. to Dr. Carpenter, who takes the opportunity of send-

ing forth 350 pages of letter press, for which he demands *eight shillings*. This he acknowledges was not called for by the Preservative—but he “prefers taking a wider field,” and one no doubt which may be more productive. To manufacture even a greater book than this requires little else but industry, and a tolerable acquaintance with what others have written on the subject; and to obtain sale for it needs only a connexion: Dr. C. possesses both *these* advantages, but we do believe that many of his friends who will purchase the volume will never open one half of its pages.

This piece had been long announced, and we took it up with some expectation, not from a deep impression of the writer's talents, but from his known indefatigable diligence and earnest zeal; nothing however but a sense of duty could have induced us to wade through it. It is composed in a heavy, and for the more part, a cloudy style; the same statements are frequently repeated, and the arguments, which are made to *fill* rather than to tell, have been often adduced, and as often refuted. There is no individuality of thought, no impress of originality in the Doctor's mind; he follows others, we cannot say *passibus equis*, nor has he skill to place an old argument in new or stronger lights; he does not relieve the dryness of discussion, by emanations of genius, or felicity of expression; and tho' he is sufficiently self-complacent, and professes to feel “lively convictions,” he does not rouse and stimulate the reader by sprightly sallies; by controversial pungency, or critical acumen.

The Unitarians, with singular modesty, are fond of comparing themselves with the reformers.

(see page 25.) They imagine it is their high destiny to fill up that immense void of light which yet remains in the christian world. We “bigots,” as we are civilly denominated in this work, we, and our forefathers, it seems, have made but little use of the gospel, except to darken it by our own inventions, and while dreaming that we enjoyed the noon day, we have been involved in the shades of night. Biblical learning, and philological acuteness, to be sure, belong exclusively to the unitarian circle, and its teachers stepping forth in all the confidence of rationality, apply the magic of criticism to the scriptures, and lo! popular doctrines disappear like the phantoms of superstition and the spectres of darker ages. Through some strange and unaccountable misconception of the lofty and magnificent stile of the east, in giving divine titles to man, the church—*under the most luminous dispensation*, has for eighteen centuries, been guilty of idolatry the most awful; and that revelation, one great object of which was to turn men from idols to the only true and living God, has been the occasion of producing an effect the most adverse to its avowed design. Equally misled by jewish phraseology, and allusions to the sacrificial economy of Moses, which are abundantly employed by the writers of the New Testament, (who by the way were neither critics nor philosophers) we have fallen into deplorable mistakes as to the grand purpose of the death of Christ, and we have been resting our hopes in a propitiation which, we are here taught is at once unscriptural in its foundation, unfavourable to the best affections, and injurious to the interests of morality! This unitarianism is to be regarded as e-

qually the cause of truth and virtue. More anxious to enlighten the world in general, than to reply to Mr. Veynie, Dr. C. thus lays down his plan. "I shall endeavour, first, to give a general view of the scriptural evidence respecting the nature of Jesus, taking each book separately; next I shall adduce (*deduce*) from the whole such arguments as seem to myself satisfactory in proof of my position, that Unitarianism is the doctrine of the gospel, and in my third letter I shall consider the passages which are considered as proving other opinions."

That our readers may judge of the success of this theologian in overturning commonly received Doctrines, we shall select a specimen of his argumentation from a part of the book which appears to us to be the best written, and the most original. After intimating that his "nerves" had been affected by the denunciations of a well known creed, the damatory clauses of which we join with him in reprobating, he says, "For myself, when I examine *Acts* 3, 33—44, I feel convinced that I possess *all the essentials* of Christianity." "Cornelius says to Peter, We are present before God to hear *all* things which God hath commanded thee. After his speech to them in which there is *not one word* of the Divinity and vicarious sufferings of our Lord, the holy Spirit fell upon them; and they were all baptized. Now is it conceivable that Peter should not have declared to these gentile converts the *essentials* of gospel faith? Upon what principles the apostle's silence respecting what are now called the peculiar Doctrines of the gospel, is vindicated by those who suppose that he knew and believed those doctrines, I have never had an opportunity of ob-

serving." We had not imagined that the Doctor's opportunities had been so confined, or that he was so little on his guard as to stumble on an argument which, if it proves any thing, proves too much for the author himself, and is equally fatal to his own system. Is it conceivable, we may ask, that a few short verses, which may be spoken deliberately in two minutes, contain the whole of Peter's discourse to this gentile family? But not to dwell on the obvious absurdity of such a supposition, it happens most perversely for the writer's conclusion (that every essential of Christianity is stated in this address of Peter) that there is not in it one word of a future state of happiness and misery, nor of the efficacy of repentance, a doctrine *peculiar* to the rationalists; nor even of the unity of God, which the Doctor has taken so much pains to prove from various other places of the New Testament. Perhaps he will tell us that a future state of rewards and punishments is *implied* in the 42 verse, where Jesus is called *Judge of quick and dead*; be it so—but will not his opponents see the Deity of our Lord as strongly implied in the same passage? for how can any mere creature be competent to the office of judging the World? Some will think that the dignity of Christ's person, and the doctrine of reconciliation may be found in the 36th verse, though the Doctor can see no traces of it; but however that may be, he has yet to prove that this abstract of Peter's discourse contains any declaration of *all* the essentials of his *own* creed, scanty as it is. Thus in the outset he has handled his weapons so awkwardly as to wound himself instead of slaying his adversary.

Leaving all ideas of inspiration,

and even of divine superintendance out of the question, he views the various books of the New Testament not as connected parts of an entire system of revelation, but rather as detached and fugitive pieces. This gratuitous assumption serves a purpose, and is worthy the characteristic subtlety of the party. He says, "It appears to me clear that the writers of the New Testament did not compose their respective books with reference to each other, so that all might together form one whole; but that each wrote what was necessary for his particular purpose, without reference to what might in future be written by others." From the supposition that the books of the New Testament are thus unrelated to each other, the Doctor comes direct to the conclusion that if the Divinity and pre-existence of Christ "be accordant with the matter of fact, we may reasonably expect to find in every book in which he is expressly spoken of, sufficient reason to believe that the writer was acquainted with it and believed it." It will not be contended that the Divinity of our Lord is mentioned in every book of the New Testament, neither is the doctrine of a future judgement and the resurrection of the body. Is it necessary to the proof of a doctrine or fact that it be found in every one of these books? Doctor C's own essentials will not stand this test. As to the insinuation that the writings of the New Testament have no reference, to each other, there is positive proof to the contrary. Luke in his introduction to the book of Acts refers to his own Gospel—Peter in his second Epistle adverts to the writings of his brother Paul—and it is admitted by the Author himself, in a note, that John "in his gospel had

in view, among other things, to supply the deficiencies of previous narrations." Doctor C. deals abundantly in fanciful statements; "Let us suppose for a moment, that the first three Gospels and Acts had alone been preserved to us,—inestimable as the Gospel of John and other parts of the New Testament appear to us, will any one venture to assert that without them the fundamental truths would have been unknown, and that Matthew, and Mark and Luke have not said enough to make the Disciple of Jesus to possess the faith which sanctifieth, and sayeth?" Is not this egregious-trifling? Why reason on a circumstance that does not exist? There are in fact other books; and if the sum total of Christian Doctrines, together with their evidence, were contained in these four alone, what need, it might be asked, was there of all the other christian scriptures? Though, however, there are fundamentals enough in the three first Gospels, and in the Acts to satisfy the Doctor, he proceeds to examine the Gospel of John and the various epistolary writings in succession; and viewing the whole through the medium of his own system, and by the optics of unitarian criticism, he does not of course perceive any proof of the Deity of Christ. On which it may suffice to remark that the evidence of this doctrine will appear undiminished to unsophisticated minds, in spite of all the mists which pseudo critics may attempt to raise about it, who should be reminded that the eye may be blinded by the glare of false science as well as by the clouds of ignorance.

In the second part, this theologian labors at two truths which are not disputed by any sect in the christian world,—the unity of

God—and the real humanity of our Lord. With great formality and shew of argument he adduces a variety of texts in which the Saviour is called man, and with an air of triumph he considers these proofs of his humanity as conclusive against the Doctrine of his Divinity. Indeed, from the title page to the close of the volume he rings the changes on this truism.

Chorda semper oberrat eadem: Hon. We do assure the Doctor we never for a moment doubted the real humanity of Jesus; it is the fiction of his *simple* humanity that we oppose. The argument derived from our Lord's being spoken of, as a man is very common with unlettered Socinians, but we were not aware that it was so much valued by the learned of the party.

In his third letter Doctor C. examines the passages which are commonly understood as proving the pre-existence and proper Deity of Jesus, and trying them one by one by the test of the new "critical principles," of which the unitarians are happily in possession, he does not hesitate to decide that many of them are mistranslated—that more are misunderstood—and the rest interpolations. Here he marshals all his forces, nay the whole force of the party; brings forward numerous auxiliaries—the authors of the "Improved Version"—the writers in the *Theological Repository!* and others.

The passages which christians for ages have regarded and used as their best weapons in contending for the *Faith once delivered to the Saints*, are here melted down and recast; they are made to pass through the torturing fire of criticism, and placed in the unitarian forge, where they are beaten into

such forms as to be no longer formidable in our hands. If Doctor C. ever displays any dexterity, it is in using the philological anvil. In noticing the efforts of these united theological Cyclops we exclaimed,

Nunc viribus usus,

*Nunc manibus rapidis, omne aunc arte
magistra.*

At illi

*Oculus incubuere omnes, pariterque la-
horem*

*Sortiti Fluit æs rivis, aurique metallum,
Vulnificusque chalybs vasta fornace li-
quescit.* VIR.

By going through the whole Magazine of the New Testament, the Doctor and his coadjutors attempt to forge *one* great shield of seven-fold strength, which shall defend them from all future assailants.

*Ingentem Clypeum informant, unum omnia
contra*

*Tela latinorum; septenosque orbibus
orbes*

Impediant.

*Illi inter sese multa vi brachia tollant
versantque tenaci forcipe massam.*

VIR.

This new forging the christian scriptures, however, is labor too hard for men of much greater strength than Doctor C. The original language is not sufficiently pliable, and he is evidently oppressed with his work. Notwithstanding all his auxiliary force, he is much annoyed with *Matt. xxviii, 10; Rom. ix, 5. Titus ii, 13. John xx, 28.* After all his pains, we think he has completely failed in his attempts to nullify the evidence of our Lord's Deity. His own party will receive no new ideas from his elaborate comment on the beginning of John's Gospel; a comment which tho' unknown till the time of Socinus, is now become stale, and has been stated, times without number, by trinitarian writers for

the sake only of exposing its weakness.

Doctor C. is compelled to admit that our Lord is called God, but he endeavors to get over this difficulty by foisting in an article where there is none in the original, and having represented Jesus as a God, he takes refuge under the bold and lofty stile of the cast, reminding his readers often that this application is only accordant with the elevated phraseology of the Jews, in which Moses is said to have been appointed a God to Pharaoh, and rulers, magistrates, and prophets are called gods. The unitarians invariably resort to these human gods to help them; but we do not see of what avail their appeal to them will be, except to prove the extremity of their distress. When men, in their official capacity are called gods, the distinction and subordination are obvious, and as names, attributes, works, and honors, are ascribed to Christ, which are not ascribable to any creature however exalted, this argument, though the strongest point of the Unitarians' defence, may be left to its fate.

(To be concluded in our next.)

Believers' Baptism Defended.
Remarks on a pamphlet entitled "Baptism" in two Letters to a Friend. By J. Jarman, Nottingham, price 6d.

The pamphlet alluded to in the title page, to which this is an answer, consists of an Extract from the *New Theological Dictionary*, with Notes, generally, and we believe justly, attributed to an independent Minister in Nottingham. The Notes form the principal object of Mr. Jarman's animadversions in two letters; the former "On the Proper Subjects

of Baptism," the latter "on the Mode of Baptism."

We candidly confess that though decided and strenuous Baptists, from the most serious conviction, we earnestly wish that a Controversy so frequently, fully, and publicly discussed as that which has so long employed the two denominations, were lulled into the profound repose of an eternal sleep, and that every serious individual would impartially and solemnly examine for himself the Holy Scriptures. We should therefore be the last to tolerate a new controversy needlessly excited by any of our Baptist Brethren. But Mr. Jarman is far from thus incurring our displeasure. A publication from an independent Minister in his own Town, of sentiments diametrically opposed to what he thinks the express Institution of Jesus Christ; a publication too which assumes a very triumphant tone, demanded a reply, if reply were possible. Mr. J. has not only proved it possible, but easy; and if his Readers do not feel that the influence of the Pædobaptist publication is completely counteracted, we should think it must be for the same reason that an idle man does not work. Mr. J. it is true does not advance any thing particularly new; his pamphlet is rather an abstract of the more-prolix argumentations of others; but the reason of this is obvious, the pamphlet he answers contains no new argument against us, and our cause requires neither new arguments nor a new Bible.

Religious Books lately published.

1. Candour and Consistency united, or Considerations on some important Duties connected with

the Belief of Evangelical Truth. 12mo. 3s.

2. A Course of Lectures, containing a Description and systematic Arrangement of the several branches of Divinity. By H. Marsh, D. D. F. R. S. 3s.

3. The History of the Church of Christ, Vol. IV. By the Rev. Isaac Milner, D. D. F. R. S. 8vo. 10s.

4. An Enquiry into the Moral Tendency of Methodism, and Evangelical Preaching, including some Remarks on the Hints of a Barrister. By William Burns. 4s.

5. Tables of Scripture Lessons with suitable Hymns for the use of Families. *Second Edition.* 6d.

6. A Vindication of the Jews, by way of Reply to the Letter addressed by Perseverans, to the English Israelite. By Thomas Witherby. 7s.

7. Good Thoughts in Bad Times, and Good Thoughts in Worse Times, by T. Fuller, B. D. Recommended by Mr. Hutton, 18mo.

8. Evangelical and Pharisaic Righteousness compared: a Sermon before the University of Cambridge, by C. Simeon, M. A. 8vo, 1s.

9. Memoirs of the Hon. and Rev. W. B. Cadogan; of J. Bacon, Esq. R. A.; and of the Rev. J. Newton. By R. Cecil, A. M. Rector of Bisley, &c. 8vo, 12s.

THEOLOGICAL NOTICES.

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

Mr. Ivimey is enlarging his History of Baptism, intending to comprise in it a History of Baptism in England from the earliest time in which it can be traced, to 1688. He will be obliged to any of our Readers who will communicate any Information respecting our Churches prior to the latter period.

In the Press, The Scripture Atlas, or a Series of Maps intended to illustrate the Holy Scriptures of the Old and New Testament to be neatly coloured and half bound.

Memoirs of Temperance Pascoe, reprinting with additions from the Baptist Magazine.

The Second edition with additions of the Rev. Richard De Courcy's Sermons, embellished with a fine portrait will be published at about 8s. The first edition it will be recollected was sold at £1 1s each.

Remarks on the present State of the Established Church, and the Increase of Dissenters.

A Letter to Sir John Nicholl, on his late Decision against a Clergyman, for refusing to bury the Child of a Dissenter; with a Preface addressed to the Archbishops and Bishops of the Church of England. By a Clergyman.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Letters have been recently received from our brethren at Serampore, of a pleasing nature.

The Missionaries were all well and ardently and successfully pursuing their important labours.

Several Europeans and natives had been lately baptized. The

prospect at Calcutta was very encouraging; the preaching well attended; sinners there have been converted, and a Church is formed. *O Lord we beseech thee send now prosperity,* and may all the peoplesay, Amen.

A letter from Mr. Chater, dated September 8th, 1808, to his brother in London, gives the following proof of European depravity. After speaking of the difficulties he had met with in acquiring the Burman language, he adds, "I have heard but one English sentence in this country, and that was, *God damn you!*" How awful the consideration that in all the intercourse of Europeans with that distant region, they have imported nothing respecting the Deity but profane oaths; imprecations of his wrath upon those who are ignorant of his name! How pleasing the thought, that at length a servant of Jesus Christ has arrived among them, to teach them the animating truth "that God having raised up his Son Jesus sent him to *bless them*, by turning away every one of them from their iniquities." What christian can read this without feeling strongly excited to prayer in reference to the Rangoon Mission.

Restoration of Deep Chund.

We mentioned in our last that this man, who had gone back into idolatry, and on whose account Futtick had expressed so much anxiety; had been restored to the Church at Serampore. We now present our Readers with his own account of his backsliding and return.

"Before I thus went into sin, I had preached the gospel at Goanalty, Purneah, and in the neighbouring villages. After this, being taken ill, I on that account

went home to my relations, where I continued ill about six months. At the beginning of my illness, Kawnie and Ram Mohun came to see me. My mind was then in a happy frame: I had not wounded it by sin. But soon after this, my mind, by little and little, became wicked. My connections and all that I had to do with, tended to draw me away from Christ. A Goroo (teacher) came to me morning and evening to advise me to give up Christ. "You were a good man-ouce, said he, but now, what work have you been doing! Forsake this work, and remain at home at your own house. Go no more to Serampore." Then, as you were, so will I make you again; and you shall have your cast restored." This Goroo also performed worship on my account. My wife, mother, two brothers, wife's brother, and many neighbours united in turning my mind from Christ. I at length consented to their persuasions, and promised them I would go to Serampore no more. Yet at first I refused to engage in many of the sins of the heathen; but at last I gave way to their continued entreaties.

"After this, my brethren Marnick and Shectaram came to see me. When they came to my house, they gave me their hands. One of my brothers then asked them what they were come for, and told them I should stay at home and give away my cast no more. These brethren affectionately entreated me to return to Christ. When they thus talked to me I felt convicted. Their words were heavy on my mind, and I had much inward trouble. I hesitated about returning to Christ; but the persuasions of my relations overcame me.

"Not long after this I received

a letter from the church at Serampore. I read it while I was in the presence of my relations; and being in such circumstances it did not produce much effect on my mind. Before I could read it a second time, one of my brothers took it and tore it to pieces. I said to my brother, why have you destroyed the letter? I am much troubled about it. My English brethren who love me, have sent much love to me; but you have torn it in pieces, and now I cannot answer it.

"I then thought within myself how the children of Israel used to sin against God while they were passing through the wilderness; and how God used to punish them for their sin. I also thought on Moses' interceding with God for them, and of the great mercy which he manifested towards them. As they were, so I thought I was; and I wrote a letter to the brethren to intreat them to pray to God for me. I reflected also on the children of Israel when they looked at the brazen serpent, and resolved that I would look to Christ.

"I had a Bengalee bible, and felt a great desire to read it, but could not in the presence of my relations. Another person in the village had a Bengalee bible also, and I frequently went to his house to read it. I had so much trouble in my mind at this time that I was often unable to work.

"Some time after this brother Carapiet Chator came to visit me. He read, prayed, and talked much with me; and advised me to return to Serampore. Before this my mind was like a tree that is without water, dried up; but afterwards it was like a tree that is watered. I told him my sins could not be forgiven; but he assured me Christ's blood

could cleanse me from all sin. I told him I could not go to Serampore then, but would go as soon as possible. After he had taken leave of me, my mind was unsettled, but I soon resolved on going to Serampore. A few days after this I went to a neighbouring market, and without saying any thing to my friends, instead of returning home, I proceeded to Serampore. I have much trouble in my mind, and I am sorry, very sorry for my sins. I wish to give myself to Christ, and to be admitted into the church again."

ORDINATIONS.

August 15th, 1809. A Quarterly Meeting was held in the town of Bailth, Breconshire, brother James Evans prayed, and spake from *John* iii, 36; brother G. Watkins from *Numbers* xxviii, 16; brother James Doune from *Matt.* xi, 28—30.

Next day brother J. Davies prayed and spake from *Isaiah* ix, 6; brother T. Thomas from *John* viii, 45; brother D. Evans, *Daleu* from *Ecclesiastes* xii, 13, 14, and concluded.

In the afternoon, brother T. Daniel was set apart to the work of the Ministry over the Baptist Church in Bailth. Brother G. Griffiths prayed, brother Morgan Evans described the nature of a Gospel Church, asked the usual questions, and offered the Ordination prayer; brother G. Watkins gave the charge from *2 Tim.* ii, 15; and D. Evans addressed the Church from *Phil.* ii, 29, and concluded.

Wednesday Dec. 27, 1809, Mr. Ottaway was ordained over the Baptist Church at Rotherfield, Sussex. The place at Rotherfield being too small, Mayfield, two miles distant was chosen

as more eligible to accommodate the number of persons expected to meet on the occasion.

Mr. Hall introduced the exercises of the day by reading the scriptures; Mr. Bailey engaged in prayer; Mr. Gough of *Brighton*, stated the nature and privileges of a Church of Christ, and asked the usual questions; Mr. Ottaway then read his confession of faith; Mr. Gough offered up the ordination prayer, after which Mr. Sarjant of *Wivelsfield* delivered a solemn charge from 2 *Tim.* ix, 2. Mr. Foster of *Uckfield* in a serious and very affectionate manner addressed the Church from 2 *Chron.* xxxi, 4, and Mr. Garnett of *Lewes* concluded with prayer.

Through the whole of the services there appeared much seriousness and devotion, a sweet savour of Christ was enjoyed, great numbers attended on the occasion, and went away praising God.

Mr. Gough preached the preceding evening from *Mal.* iii, 16, 17, and in the evening after the Ordination from *Luke* xxiv, 47.

Jan. 18, 1810, The Rev. W. Anderson was ordained to the pastoral office over the Baptist Church at Dunstable, Bedfordshire. Mr. Geard of *Hitchin*, began with reading the scriptures and prayer; Mr. Sutchiff of *Olney* delivered the introductory discourse, and asked the usual questions; Mr. Stephens of *London*, prayed the ordination prayer; Dr. Ryland of *Bristol*, (Mr. Anderson's Tutor,) gave the charge from *Hebrews* xiii, 17; Mr. Fuller of *Kettering* preached to the people from 1 *Cor.* viii, 1; Mr. Hilliard of *Bedford*, gave out the hymns and concluded with prayer. Mr. Saffery of *Salisbury*, preached in the evening.

Bristol Auxiliary Bible Society.

In consequence of a Circular Letter from the Rt. Rev. the Lord Bishop of Bristol recommending to the Clergy of his Diocese the formation of an Auxiliary Bible Society, on Thursday Feb. 1, a public meeting was held at the Guildhall, Bristol, for the purpose of taking into consideration the propriety of forming an Auxiliary Bible Society, in aid of the British and Foreign Bible Society in London. At twelve o'clock the Mayor, under whose sanction the meeting was convened, took the chair. The business was opened by the Rev. Dr. Small, who in a short, appropriate and animated speech highly commended the object, constitution and proceedings of the British and Foreign Bible Society, and earnestly recommended the formation of an Auxiliary Society for the city and vicinity of Bristol. The secretaries of the parent Society, who attended by particular request, were then called upon to address the meeting, which they severally did in a manner that produced a very strong sensation on the whole assembly. The Rev. Mr. Steinkopff, the foreign secretary, represented the destitute condition of several parts of the Continent with respect to the Holy Scriptures, and the very gratifying manner in which they had been supplied, through the medium of the British and Foreign Bible Society; concluding with a very affecting eulogium on British beneficence and liberality with regard to foreign nations. The Rev. Mr. Hughes took a cursory view of the Society in its origin, progress, and actually comprehensive operation; and pointed out with great judgment and animation how admirably it was adapted to promote the glory of

God, and the universal welfare of mankind. The Rev. Mr. Owen, who followed, entered at some length into the consideration of the Society's constitution, as associating in the prosecution of one common object, all denominations of Christians: he contended with great animation that the object of the association was one in which all descriptions of Christians might legitimately and correctly unite, and demonstrated, both by argument and an appeal to facts, that no deviation could occur, nor had occurred; from the fundamental rule of the Society, to circulate the Scriptures, according to the authorised versions, through the united kingdom, and without comment, both at home and abroad; he then concluded by an impressive appeal to the citizens of Bristol on behalf of the parent institution, as calculated by the support which they might give it, to place their religious reputation still higher than their commercial character stood; to bring down blessings on themselves, and to transmit those blessings as a patrimonial inheritance to their children's children. A string of resolutions was then proposed, and most cordially and unanimously adopted. Books were opened in the Hall for subscriptions, and more than £700 were immediately contributed. It was a truly gratifying sight to witness the Clergy, Dissenting Ministers, and Laity of the several denominations of Christians assembled together on this interesting occasion, and united in the common object with so much cordiality. Bristol may now be congratulated upon having formed an *Auxiliary Bible Society*; and its inhabitants, as well as those of its vicinity will, we doubt not, emulate each other in coun-

tenancing and supporting so important an instrument of promoting the temporal and eternal interests of their fellow-creatures both at home and abroad.

Devon and Exeter Bible Society.

We are gratified to perceive the stability and progressive prosperity of the Devon and Exeter Bible Society. The Committee, at their first meeting, on the 5th ultimo, remitted £50 to the British Foreign Bible Society, and expended £50 in the purchase of Bibles and Testaments to be distributed in the Country. We hope this Society will receive support from all in the County who love that Word which God has magnified above all his name.

DEVON UNION.

ADDRESS from the Committee of the Devon Union to the Evangelical Ministers of all denominations in Devonshire.

Dear Brethren,

In July, 1808, our Secretary was directed to transmit to you the rules of our Society and a report of our operations. The design of the communication was to engage your counsel and efforts, from which we expected to realize the most happy result. We cannot believe that any of you are less anxious for the prosperity of Immanuel's kingdom and the salvation of precious immortals than ourselves. We therefore intreat you to review our plan. You will instantly perceive, we trust, that our object is momentous, and our disposition catholic. We have no Party-interest to promote. We wish to comprehend in our Union all who love our Lord Jesus Christ, and hold fast the form of sound words delivered to the Saints. We intreat you to be workers together with us. Instead of using arguments to prevail with you to

comply with our request, we cheerfully leave the object to your serious deliberation, and indulge a confident hope that compassion for perishing sinners, zeal for the Redeemer's glory, and a desire to exhibit to the world the uniting and animating influence of the Gospel, will dispose you to say in reply, "We will go with you, for we perceive that God is with you."

Aware of the enmity of the carnal mind against God, we ever expected opposition to our efforts from a variety of quarters, therefore we are not discouraged by the comparatively little success we have experienced. The redemption of *one* soul is precious; and even though none should be converted from the error of their ways, we shall be satisfied and thankful to hear our Master say "Thou didst well that it was in thy heart." But we should be ungrateful if we did not acknowledge that God has

been pleased to honour our Attempts. The preaching of the Gospel has already been introduced into several towns and villages through our efforts, where a serious attention is paid to the words of eternal life, and where we hope some are to be found of whom we may say "They are our Epistles." Brethren, hasten to share our labors and our pleasure, for you know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

By order of the Committee,

R. P. ALLEN, Secretary.

The next General Meeting of the Union, will be held at the Rev. T. C. Edmonds's Meeting-house, Exeter; on the first Thursday in May, at 11 o'clock in the forenoon; when your Company and that of any of your friends will be very gratifying. In the interval, communications may be addressed to Samuel Duvy Esq. Crediton, President; or to the Rev. R. P. Allen, Exeter, Secretary.

Exeter Feb. 7th, 1810,

Desiring to Depart.

Fain would my Soul on Faith's bright wing
From earth's vain scenes mount up and fly;
Beulah's land! thy pleasures spring,
And streams flow rich with endless joy.

Fain would I reach the happy plain,
Where Saints and Seraphs dwell above:
Jesus with thee I long to reign,
And see the beauties of thy love.

Fain would I fill the mansion there,
Possess the kingdom, wear the crown;
In purest robes of light appear,
And know as then I shall be known.

Immanuel, call thy wanderer home,
Thy banish'd one from earth receive;
Soon let the blissful moment come,
When in thy presence I shall live.

Live free from Sin and Satan's rage,
The World's contaminating smile;
From youthful lusts, decrepid age,
And every foe that would beguile.

In holy friendship, converse sweet,
Pass undeclining ages o'er,
Illustrious Morn, with bliss replete,
Arise and shine for evermore.

W. SIMPSON.

THE
BAPTIST MAGAZINE.

APRIL, 1810.

“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.

Brief Memoirs of the English Baptists.

SECTION III.

From the Reformation to the death of James I.

WE contemplate with pleasure, the liberty afforded to all true protestants from popish persecutions by the accession of Edward VI. to the throne of England; but our joy is presently turned into mourning by a view of the hardships which many of them suffered from the absurd oppressions of their professed brethren. Indeed a reformation forwarded by a wicked man, and matured by a sickly child, cannot be supposed to be a perfect one. Henry VIII. was a flagitious tyrant, whose conduct abounded with abominable inconsistencies. He divorced two of his wives, whose actions were better than his own; beheaded two of them, who were more worthy to live than himself; ordered another to be murdered in child birth, rather than lose her infant; and after enacting a law to make it high treason for any woman to marry him unless she was a pure virgin, married a widow! He renounced all subjection to the see of Rome, but enforced popery upon the people, put protestants to death for religion, and paid devout adoration to a precious relic kept at Hales in Gloucestershire, said to be some of the blood of Christ brought from Jerusalem, but in reality nothing more than the blood of a Duck! * He wrote against Luther and the protestant religion, but put down 1148 popish religious houses, and seiz-

* Vide Latimer’s Sermon, Lond. ed. 1783, vol. 4, Sermon 71, note page, 325.

ed their lands, amounting to £183,707:13:0 per annum. Gave his subjects an english translation of the Bible, but ordered all such books to be destroyed as might help to explain it to them! These are a few of the mighty works of this supreme head of the Church, and potent defender of her Faith!

His son and successor, Edward VI, was a pious youth, but his head was too tender to enable him fully to reform his ecclesiastical body, *the church*, and his ministers who managed for him were but half reformed themselves. Nor should it be forgotten, that at best a reformation is not a *renovation*. The grace of God will change a lion into a lamb; but a reformed lion, if ever so tame, is not a *Lamb*, but only a *lion* tamed. The church of england as established by law at this time, was not a *new church*, but only an *old one fitted up in a new fashion*. Our reformers stript the whore of Babylon of her gorgeous attire, washed her filthy hands, pared her nails, purified her bloated face, cleansed her skin, and arrayed her in fine linen, clean and white. Thus metamorphosed, short sighted people took her for a *new creature*, a heavenly stranger, the bride, the *Lamb's* wife; were as fond of her as the ancient Ephesians were of their Diana, and readily agreed with their rulers, that whosoever would not follow their mistress, should be turned over to dungeons and flames, death and the devil! But clear sighted people recognized the old strumpet in her new dress, refused to keep company with an harlot; and were therefore afflicted and tormented!

The baptists, at this time, were so much increased that it is supposed there were five hundred of them in one town, they were also very numerous in several other parts of England, and their sufferings for conscience sake were severe.

It is an astonishing fact, that during this reign, popish traitors to the state, were treated with more lenity than protestant dissenters from the church! After many political cavils, an act passed for the King's general pardon, wherein the Baptists were excepted! On the 12th of April, 1547, a commission was given the Archbishop of Canterbury, and other clerical hunters, to search after all baptists, reclaim them, enjoin them penance, give them absolution, or in case they were obstinate, excommunicate and imprison them and deliver them to the secular power to be further proceeded against. The courteous Ridley, very uncourteously, enquired if there were any of them in his Diocese. Latimer preached against them before the King, and Cranmer laboured hard, and at length prevailed with his majesty, against his will, to burn two of them to death in Smithfield. Accordingly Joan Bocher was committed to the flames May 2, 1549, and George Van Pare, April 12th, 1551. They both suffered with great fortitude, and peace of mind, and Van Pare kissed the stake and faggots that were to consume his body to ashes!

The king himself died of a consumption, July 6, 1553, in the 16th year of his age, and was succeeded by his sulky, malicious, implacable, popish sister Mary. This furiously superstitious Queen, as soon as she had possessed herself of regal authority, set aside the reformed religion, and restored the unreformed romish trumpery. Cruel papists were promoted to honor, and in a short time hundreds of pious protestants burnt to death, or otherwise destroyed for their loyalty to Jesus Christ.

Many of the martyrs, we have no doubt were baptists, though no particular mention is made of their sentiments respecting believer's baptism; and those zealous reformers who in the preceding reign burnt our people to death for religion, were now burnt themselves! After a bloody and infamous reign of only five years, this infernal Queen gave up the ghost, Nov. 17, 1558; upon whose decease her sister Elizabeth succeeded to the throne.

Elizabeth favored the reformation, and therefore soon repealed the laws made in favor of popery by her sister; restored the protestant religion, and assumed the supreme direction of it in her dominions. Those that were imprisoned for conscience sake were set free; the english bible and service book were replaced, and the thirty nine articles of the Church established. But as her majesty had very high notions of her ecclesiastical and civil authority, she thought the most compulsive measures lawful to bring her subjects to yield implicit obedience to her will. An act to enforce religious uniformity was passed, and all the engines of persecution made use of to oblige the nation to submit to it. Those who refused to be confined within the pale of the national church were contemptuously called Puritans, and while the Queen suffered french Protestants to take refuge in England from the persecutions of France, she prosecuted her own protestant dissenting subjects for their religion! But the cruelties practised against them only served to increase their number, and add to their fortitude, so that in the year 1573 they left their parish Churches, and began to form themselves into distinct societies. The baptists wonderfully prospered, their prosperity provoked the indignation of their adversaries, and their wrath lay heavy upon them. On Easter day 1575 a congregation of Baptists was discovered without Aldgate, London. Twenty seven of them were imprisoned. Some of them recanted, others were banished, and two of them were burnt to death in Smithfield July 22, next following.

In 1589, Dr. Some, a man of great note, wrote against the Puritans in general, and the baptists in particular. But while he inveighs against the baptists, he acknowledgés there were several congregations of them in London; that some of their Ministers were bred at our Universities, and the principles he charges them with holding, when stript of his dress, do honor to their piety and judg-

ment. Besides believers' baptism, they are said to have held,
 "That the ministers of the gospel ought to be maintained by the
 voluntary contributions of the people:

That the civil power has no right to make and impose ecclesiastical laws :

That people ought to have the right of choosing their own ministers:

That the high commission court was an antichristian usurpation:

That those who are qualified to preach the gospel ought not to be hindered by the civil powers:

That though the Lord's prayer be a rule and foundation of prayer, yet not to be used as a form; and that no forms of prayer ought to be imposed on the church:

That the baptism administered in the church of Rome is invalid:

That a true constitution and discipline is essential to a true church; and that the worship of God in the church of England is in many things defective."

Some time after this, the Queen by her proclamation, commanded all Baptists* and others called heretics, to depart the land, under the penalties of imprisonment or loss of goods, so that all that were of this opinion were obliged either to conceal their principles, or fly into some other country, where they might enjoy the liberty of their religion! Upon which many Dissenters went over into Holland, among whom there were not a few baptists, so that there was now no great number of dissenters of any denomination that dared openly to appear.

Elizabeth died March 24, 1603, in the 70th year of her age, upon whose demise, James, king of Scotland, became king of England under the title of James the first.

James was born of Roman Catholic parents, brought up a presbyterian, but as soon as he became king of England he commenced a violent episcopalian. Being made supreme head of the Church, he resolved to have his mystical body as large and as compact as possible, and therefore published a proclamation to enforce the act of religious uniformity, and endeavoured to make it effectual by the following energetic canons. "If any one shall hereafter affirm, that the established church of England is not an orthodox and apostolical church—that the liturgy of the church of England is corrupt—that any one of the thirty-nine articles of faith is in any part superstitious or erroneous, or that they may not be subscribed with a good conscience—that the ceremonies of the church are superstitious—that the government of the Church by archbishops, deans, &c. is contrary to scripture—that the form of ordaining bishops is contrary to scripture,—*Let him be excommunicated.*" †

The penalties of these mandates excluded people from the privileges of religious and civil society, and subjected them to many

* Crosby's Eng. Bap. vol. i, p. 77. † Eccles Constitut. Lon. 1603. Can. 2--8.

grievous hardships; wherefore in the year 1604, the puritans whether baptists or others, presented a petition to the King for toleration. The Bishops strenuously opposed it and it was refused, and the petitioners were commanded to conform to the established church or otherwise ordered to be punished for their nonconformity.

In 1606 an act for levying one shilling a Sunday upon every one that did not come to church, was executed with rigour, the puritans were otherwise sorely persecuted, and called an obstinate people of a turbulent spirit, who deserved to have no favour shewn them. They suffered various oppressions with great patience, but persecution growing still more violent against them, great numbers resolved to go and settle in Virginia. Some departed for that country, and others were ready to take the same voyage, but a proclamation was published enjoining them not to go without the king's express license.

About this time baptismal immersion began to be laid aside in the church of England, and sprinkling or pouring water used in its stead: This instead of weakening, strengthened the baptist cause, our brethren became more and more numerous, and resolved to revive the ancient practice of immersion. At first there was some small diversity of sentiment among them, respecting the mode of doing it, but this difficulty was soon got over. Some were of opinion that the first administrator should baptize himself, and then proceed to baptize others. Accordingly it is said that Mr. John Smith, a man of great piety and learning, and accounted one of the grandees of the separation, first baptized himself, and afterwards baptized others, but the account of his baptizing himself, is given by his enemies, and does not appear to be true. Others were for sending to foreign baptists, that they might receive it from them and it is said, that several pious people about London, being convinced of believer's baptism, sent Mr. Richard Blount over into the Netherlands, where he was baptized by Mr. John Batte, pastor of a baptist Church there; and that upon his return he baptized Mr. Samuel Blacklock a Minister; and that these baptized the rest of their company to the number of 53. But the greater number and more judicious of the English Baptists, looked upon it as needless trouble to send abroad for baptism, and held and practised accordingly, that after a general corruption of baptism, *an unbaptized person might warrantably baptize and so begin a reformation.**

In 1611, some of the baptists published a confession of their faith. The same year the *most dread sovereign*, king James exercised his zeal against heresy upon two of his subjects, who were burnt alive in Smithfield, for their religious opinions: one of whom was Ed-

ward Wightman, a baptist of Bourton upon Trent, who was burnt April 11. *

It is worthy of observation, that *William Sawtre*, the first that was burnt in England for religion, was a baptist; and *Edward Wightman*, the last that was burnt, was a baptist; so that the baptists had the honour of leading the way, and bringing up the rear of all the martyrs who were burnt in England for conscience sake.

Many of those who suffered death for the same cause in the two hundred years between these, were also of the same denomination.

This burning heretics startled the common people. The barbarity of their punishment moved compassion towards the sufferers,

* The following is a copy of the warrant for his execution. "The king to the sheriff of our city of Litchfield, greeting. "Whereas the reverend father in Christ, *Richard*, by divine providence, of *Coventry* and *Litchfield*, bishop, hath signified unto us, that he judicially proceeding, according to the exigence of the ecclesiastical canons, and of the laws and customs of this our kingdom of *England*, against one *Edward Wightman*, of the parish of *Burton upon Trent* in the diocese of *Coventry* and *Litchfield*, of, and upon the wicked heresies of *Ebion*, *Cerinthus*, *Valentinian*, *Arius*, *Macedonius*, *Simon Magus*, *Manas*, *Manicheas*, *Photinus*, and of the *Anabaptists* and other arch heretics; and moreover, of other cursed opinions, by the instinct of Satan excogitated, and heretofore unheard of; the aforesaid *Edward Wightman* appearing before the aforesaid reverend father, and other divines learned in the law, assisting him in judgment, the aforesaid wicked crimes, heresies, and other detestable blasphemies and errors, stubbornly and pertinaciously, knowingly, maliciously, and with an hardened heart published, defended and dispersed; by definitive sentence of the said reverend father, with the consent of divines learned in the law aforesaid, justly, lawfully, and canonically, against the said *Edward Wightman*, in that part brought, stands adjudged and pronounced an heretic; and therefore, as a diseased sheep out of the flock of the Lord, lest our subjects he do infect by his contagion, he hath decreed to be cast out and cut off. Whereas therefore the holy mother church, hath not further in this part what it ought more to do and prosecute, the same reverend father, the same *Edward Wightman*, as a blasphemous and condemned heretic, hath left to our secular power, to be punished with condign punishment; as by the letters patent of the aforesaid reverend father, the bishop of *Coventry* and *Litchfield*, in this behalf thereupon made, is certified unto us in our *Chancery*. We, therefore, as a *Zealot of Justice*, and a *defender of the catholic faith*, and willing that the holy church, and the rights and liberties of the same, and the catholic faith to maintain and defend, and such like heresies and errors every where, so much as in us lies, to root out and extirpate, and heretics so convicted to punish with condign punishment, holding that such an heretic in the aforesaid forms convict and condemned, according to the laws and customs of this our kingdom of *England*, in this part accustomed, ought to be burned with fire. We command thee, that thou cause the said *Edward Wightman*, being in thy custody, to be committed to the fire in some public and open place, below the city aforesaid, for the cause aforesaid, before the people; and the same *Edward Wightman*, in the same fire, cause really to be burned, in the detestation of the said crime, and for manifest example of other christians, that they may not fall into the same crime. And this no ways omit, under the peril that shall follow thereon. Crosby, vol. 1, appendix, page 5. Witness, &c.

and their firmness in sealing their opinions with their blood, served rather to promote their doctrines than put a stop to them. Therefore, for the future, king James chose only to seize their estates, and waste away their lives privately in nasty prisons, rather than honour them with such a public martyrdom. In 1614 several dissenting families, baptists and others, withdrew from the oppressions of their own country and emigrated to America.

In 1615, The Baptists published a treatise wherein they justified their separation from the church of England.

In 1617, a book of Sports was published by order of the king, allowing dancing, wrestling, backword playing, bull baiting, foot ball, and other vulgar and profane amusements, on Sabbath-day afternoons, and the clergy were ordered to read it in their churches, for neglect whereof some of them were punished.

In 1620, The baptists presented a humble and loyal supplication to the king, for relief from persecution, wherein they set forth, that their miseries were not only the taking away their goods, but also long and lingering imprisonments, for many years, in divers counties in England in which many died leaving their widows and several children behind them, and all because they could not join in such worship as they not did believe to be according to scripture. Their petition was rejected, and their sufferings continued; but notwithstanding the severities used against them, they kept up their separate meetings, increased in number, and one of their enemies confessed they were in appearance, more holy than the members of the established church. *

In 1618 a book was published, vindicating the principles of the baptists. This was translated from the dutch, and is the first book that was published in english against baptizing infants. In a short time after this, our english brethren wrote many books in defence of their sentiments and gained many disciples.

On March 27, 1625, James departed this life, and left ample testimony behind him, that during his reign the supreme head of the Church of England, was not Him in whom dwells all the fulness of the Godhead bodily, but one whose head and body were dust and ashes! We have need to pray for kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty. When the vilest men are exalted, the wicked walk on every side, but when princes reign in righteousness, they are a praise to them that do well. When Pharoah ruled in Egypt, the magicians were promoted, and the Israelites opprest; but when David reigned in Palestine, his eyes were upon the faithful of the land, that they might dwell with him; but the wicked were not suffered to abide in his house, nor tarry in his sight. Let us rejoice

* Crosby, vol. 1. page 113.

that Christ the shepherd and bishop of souls, is King of Kings, and Lord of Lords, over all, gracious and merciful and blessed for ever. Come and let us join ourselves to him in a perpetual covenant that shall not be forgotten. He will then be our arm every morning, and our salvation for ever. Let us give all diligence to make our calling and election sure. Now if ever, for now is the accepted time. Now for ever, for as the tree falls so it lies. Now or never, for our life is a vapour that soon vanisheth away.

Calnc.

(to be continued.)

I. T.

The Traitor, or Remarks on Judas Isoariot.

PART II.

The Confession of Judas considered as the language of Testimony.

The Traitor acquits Jesus, even at the bar of prejudice, though the sentence exposes his own infamy, and justifies his own doom. This confession from an enemy we shall see tends in the most decisive manner to confirm the truth of Christianity.

I. Judas had every opportunity of being acquainted with the real motives and intentions of Jesus Christ. In common with the chosen companions of his life, who attended him on all occasions, this man enjoyed the Redeemer's friendship. He not only witnessed all his astonishing miracles, which demonstrated to the multitude the reality of his Mission and the grandeur of his Nature; he not only heard the mighty Eloquence that flowed from the lips of him who *spoke as never man spake*, in all his public discourses, but he was a companion of his more private walks, he partook with the other disciples of the kind and condescending familiarity of his conversations; he was admitted to those explanations sometimes given to his most select friends of the Truths which were often delivered in the form of parables; he was present in those retired hours when he was most unbosomed, as being secluded from public notice.

It is notorious that the most celebrated characters, who in public have acquired the reputation usually attached to profound knowledge, acute discernment, or overwhelming eloquence—Statesmen, Orators, and Heroes, who have appeared to the greatest advantage in the Senate or the Field, when at perfect liberty, concealed from the eye of the World, and amidst their particular favourites, have assumed a very different character, they have so far broken the chains of restraint, and relaxed the features of gravity, that their very parasites have been tempted to exclaim, "*Yes, 'tis he, but O how changed!*"

If a genuine character is to be known, it must not be altogether

ther estimated from a person's public appearance, when there exist innumerable inducements of deception, it must be ascertained by the more private conduct of the social hour and domestic life. It is in such circumstances also that Impostors unmask with confidence. Whatever hypocritical part they may have played before others, amongst their particular associates and coadjutors they exhibit their undissembled genuine character. The Traitor then possessed every means of knowing Christ. If any deceit were practised on the credulity of mankind, he must have been aware of it. If the miracles of Christ were effected by some magical contrivance, if his intentions were mercenary or fraudulent, if his private sentiments did not accord with his public discourses, or if he had been a wicked designing impostor, Judas must have known it. Cunning and Hypocrisy could not withstand the temptations to development presented in the social hour, besides that so extensive and novel an imposition could not have been conducted without the co-operation of the Disciples. They would privately have satirized the credulous public and gloried in the success of their devices. But was this the case? Was Jesus a Saint, a worker of Miracles, a Son of God abroad, and a deceiver at home? Was his behaviour externally spotless and benevolent for the sake of acquiring human applause, but in the private hour vicious and profane? Was any plot contrived, any juggle, any deception? Did Christ ever descend from his dignity and change his character? Was any guile found in his mouth? Propose these questions, infidel, to his most malignant enemy!—Speak Traitor!—Speak Judas!—Thou hadst opportunity of knowing!—He *does* speak, he tells all he knows, he confesses all he ever discovered—*I have sinned—I have betrayed INNOCENT BLOOD!*

II. Not only were this wicked man's opportunities great, but having acted the Traitor he had every *inducement* to divulge any secret collusion if it really existed.

This would have been the natural effect of his malice under circumstances of extreme disappointment and vexation. If he could with deliberate baseness agree with the Priests and Elders when there was no provocation to such treachery, if he could coolly arrange the deep laid plan, fix on midnight, betray under pretence of friendship, go forth from the very presence of Christ after eating the last supper with him, and when pointed at expressly by the Saviour's own language—if he could do all this upon a regular and deliberate system of Assassination, is it probable he would have concealed any unfavourable circumstance had he known any calculated to depreciate the character of Jesus? Would not such conduct rather be contrary to the very principles of human nature, which uniformly urge a man to vilify the object of malice? If Jesus then were addicted to any crime, or guilty of imposture, he

would have exposed it with all the virulence of wrath, he would have coloured the picture with every tint of atrocity, and if possible blackened it with the darkness of hell. That nothing of this kind was exposed, proves that nothing existed.

Besides, the Traitor would naturally conclude that such a discovery must infallibly have tended to justify his conduct, or at least extenuate his guilt. Though treachery, to say the least, is a meanness, yet under these circumstances, the crime, if allowed to be such, would have admitted some excuse. Exposing the deceptions of a public impostor, who pretended with imposing gravity, to enlighten the world, who was gradually obtaining influence amongst all classes of the people, and attempting to subvert the Mosaic religion, and as might have been supposed, secretly aspiring to the imperial throne, would have been a public benefit, and the infuriated mobility might with some reason have reiterated, "Crucify him, Crucify him." In such a case, Judas, instead of deserving the execration of the Universe, might have merited the plaudits of Mankind, nor, considering the selfishness of man, and the readiness with which vice can fabricate plausible excuses for itself, is it supposeable he should have been insensible to such ideas. This statement proceeding from an intimate friend, would easily have obtained credit, and have removed from his character the imputation of guilt. But though all these inducements existed, he never attempted to criminate his Master, on the contrary, the scorpion lashes of an awakened conscience extorted the simple Truth; *I have betrayed innocent blood.*

Many writers have with great propriety defended Christianity against the attacks of Infidels, by an appeal to the purity of the Saviour's conduct, his Death and Resurrection, as narrated by his disciples. They have justly appealed to them as credible witnesses of the important facts of the Gospel, from their number, their simplicity and apparent integrity, the want of temptation to deceive, their agreement, the time and place of their testimony, with various other corroborative considerations; but Judas's language furnishes us with a new ground of Argument, and one I conceive by no means less forcible than any to which I have alluded. Here let Infidelity assemble her cavils and produce her strong reasonings; let her votaries behold Judas, (we know they would willingly avert their eyes) one whom they cannot suspect of giving a favourable testimony to Christ if it be avoidable, one who possessed every inducement to the reverse, one who was not bribed to tell falsehoods for Christ, but paid in paltry silver for *betraying* him; one who treacherously joined their own ranks, an associate, an intimate turned an enemy, and engaged with crafty Jews in plotting against his life—hear, hear his accusation! What has he who had the greatest opportunity of discovering imposture, and the greatest in-

ducements to expose it, to say against Jesus Christ? What charge does he produce in justification of himself, the malicious insinuations of the chief Priests and Rulers, and the artful suggestions of modern Sceptics? Let it be published in Gath, let it be proclaimed in Askelon, let an attentive world be silent and listen! Alas for them! when summoned to the tribunal, when forced by conscience to speak out, he criminales himself as a sinner, curses the gold that seduced him, and asserts the innocence of his suffering Master! *Fas est ab hoste doceri!*

(1.) The subject we have now discussed should teach us to be ware of Covetousness. No sin perhaps so successfully conceals itself within the folds of the human heart. There is no one that so easily escapes being detected by others, and by its plausible pretences blinds our own Judgment. Like the Cameleon it is perpetually changing its colours, by which it deceives the most skilful observer. To avoid detection, it puts on the sober appearance of provident care, laudable diligence and industry, or prudent frugality. It bribes the tongue to proclaim its merit and the heart to approve its actions; but after all it endangers the soul, and leads to that conduct which exposes the unhappy victim to the everlasting displeasure of God.

These considerations should induce us seriously and frequently to examine ourselves, lest our most latent motives be impure. Let it be our daily concern to banish self partiality, to drag the lurking evil from its hidden retreat, and sacrifice it with unreluctant fortitude on the altar of penitence and humiliation. If permitted to remain in security, it will gradually acquire ascendancy and produce the most disastrous effects.

(2.) Let us rejoice in the assurances of the Scriptures that the *innocent Blood* betrayed by Judas, was according to the determinate wisdom and foreknowledge of God shed for the remission of Sins. That event which proved the occasion of the Traitor's eternal death procured the life of happy millions, and promoted in the highest degree the Glory of him who made the wrath of man to praise him. It was within the Saviour's power to have escaped from the Ruffians who apprehended him, by a miraculous disappearance, or to have called the armies of Heaven to his defence, but for this end he came into the World. The moment was now approaching for which the ages of time began their course, to which the holy angels were looking with suspended triumph, and which all the prophecies had long anticipated; the moment when Christ must die for Man. *Whosoever therefore believeth in him shall not perish, but have eternal life.* Unfading honor now displays its laurel on that head which was once disgraced by thorns, while as conqueror of death and hell he proclaims *I am he that liveth and was dead and am alive for evermore, Amen, and have the keys of hell and of death.*

(3.) Let unreasonable and wicked men, who still reject the counsel of God, profit by the fate of Judas; but especially let those who profess the Christian name beware of treading in the Traitor's footsteps. The literal deed it is true cannot be repeated, but as some are spoken of who *crucify the Son of God afresh and put him to open shame*, so it may be possible to re-act the part of Judas. Solemn and awful thought! To be a professor of the religion of the *bcnevolent* Jesus, and yet to be the slave of *Avarice!* to profess attachment to Christ, and yet make this world our *god!* to be a member of his church, to sit at his Table, to eat of his bread, and lift up the heel against him! much more to be in an office of trust and yet to be devoted to the world! this, this is to be another Judas! —Whatever may be the profit at present, it will prove irreparable loss in the end! O sad exchange, to gain a *Fortune* and to lose a *Soul!* Though now we may press the sordid good to our fond hearts, whether it be gold, honor, or pleasure, when too late we shall cast it away with distracting madness and unavailing remorse!

Let me imagine the betrayer of Jesus in the sense we have described brought up to the judgment seat in that day when *he cometh in clouds and every eye shall see him.* When asked by the awful Judge, in whose person he will recognize his insulted Lord, wherefore he betrayed him, what defence he has prepared, or what accusation he has to produce against him, how will he hang down his head in his presence, and covered with confusion, while sinking into despair and hell, under the execration of the unnumbered myriads that shall for ever reign in the heavens of bliss, how will he piteously exclaim, *I have sinned in that I have betrayed the innocent blood!*

This is no Romance; for if God be true, such shall go away into EVERLASTING PUNISHMENT, but the Righteous into LIFE ETERNAL!

— o o o —
EAC.

Letters of the late Mr. Newton.

Mr. Editor,

The following Letter accompanied with a £20 bank note was sent by the late worthy Mr. J. Newton of London, to a baptist Minister in the Country, who had applied to him on behalf of a distressed Clergyman. The Spirit manifested in it deserves to be admired and imitated by every disciple of Jesus; for that purpose shall be glad to see it inserted in your magazine,

Yours, affectionately,

Blockley, Feb. 14th, 1810.

E. SMITH.

My Dear Sir,

My Eyes will scarcely permit me to write at all, but your kind Letter must be acknowledged, —

You are one that can look over the paper walls of a denomination, and like the Lord whom you serve, who respects parties no more than persons. I wish there were more of your spirit on all sides. Mr. Whitfield used to say, that Bigotry was a brat laid at every man's door and no man will own it; should I see any one lay that brat at your door I would tell him plainly that it is not yours.

I could not do all I wished, provisions are so dear, and taxes and expenses so high, that gentlemen of fortune, if liberal, have little more to spare for extraordinaries than myself. However I am able to send this enclosed note; and I send it to *you*, rather than to Mr. S— that you may have the pleasure which I know it will give you of delivering it to him yourself.

I could enlarge, would my eyes permit, but I must content myself with a tender of my love and prayer to and for you and yours— Mr. P. and all who love the Lord Jesus; requesting your prayers for me and my dear adopted Daughter, now in Bethlehem Hospital deranged. It is a great trial, but the Lord supports me, and gives me a measure of submission to his will and a dependance on his wisdom, power and faithfulness, that all shall eventually work together for his glory and our final benefit. That the Lord may bless you in your heart, house and ministry is the sincere prayer of

Coleman Street Buildings. Your affectionate friend and brother,

Jan. 8, 1802.

JOHN NEWTON.

The following was written to a person who was strongly solicited to marry an unconverted man, by her Mistress, in whose service he also lived.

Dear Mrs—

Mrs. N. called on me this morning and shewed me your letter to Mrs. E—, and mentioned some other particulars.

We both wondered that you could hesitate a moment in a case that appeared to us so plain? If the house were on fire would you deliberate whether you should leave it or not? Flee from temptation as you would from a serpent. Trust not to promises. Trust not yourself. Determine not to stay a day or an hour longer than is absolutely necessary: but flee for your life.

I could not eat my dinner till I had given you my advice; which if you follow I am sure you will not repent; either at the hour of death, or the day of judgment. Nor shall I repent giving it you. I beg, I intreat, I charge you in the name of the Lord, Flee for your life. Leave all consequences upon his providence and promises. Fear not being troublesome to your friends. They will love you better than ever. I pray the Lord to support and strengthen you, and to make you willing and anxious to escape the snare which Satan has spread for your feet. I am your very affectionate,

April 1—

JOHN NEWTON.

On a Mission to Abyssinia.

To the Editor of the Baptist Magazine.

Sir,

I trust that you will ever discover and maintain a high regard to the sacred cause of Missionary exertions in the kingdom of Jesus Christ. I particularly intrust your early insertion of the following quotation and remarks. While the prayers of the thousands of Israel are daily piercing the Heavens, that the skies may pour down righteousness and sanctify the awful desolations which depopulate the Earth, and finally usher in the peaceable kingdom of the Lord and Saviour; I do not understand that any of our Missionary societies have conceived the intention of visiting the vast and interesting Country of Abyssinia. When I reflect on the early efforts, which some friends of God and Man must have made, to introduce the Gospel of the Son of God amongst that people,—the wonderful superintendance of divine providence, in preserving, at least, the fragments of christianity in the public acknowledgment of the name of Christ,—the present political and religious state into which that Country is sunk,—the vast incroachments of paganism and mahometanism;—it appears, that unless some prompt and strong exertions be made, in a little time the name of Jesus Christ will be heard no more among them, and the last appearances of christianity be interred by the hands of pagans and mussulmen.

Very lately looking over a part of the very interesting travels of Lord Valentia into Abyssinia, so late as the year 1806; and the remarks of Mr. Salt, his lordship's attendant, together with those of the *Eclectic Review* (October, 1809) upon that work, they struck me as too important to be suffered to retire to that silent grave which ingulfs periodical journals in general. I therefore beg you to insert the following quotations from the work alluded to.

“At the present moment the nation, with its religion, is fast verging to ruin; the Galla and Mussulmaun tribes around are daily becoming more powerful; and there is reason to fear that, in a short time, the very name of Christ may be lost among them. Some events have lately occurred likely to hasten their fall; viz. the death of their late Aboona Marcus, and the failure of their endeavors to procure another from Egypt. By this the last tie which bound them to the mother country is cut asunder; divisions among the priests have already ensued, &c. &c. To this may be added, that the little learning they have among them will soon be exhausted, being entirely cut off from the source that supplied it— it appears to me, that these circumstances call for the serious consideration of all christians; for when so much trouble is taken, and so much expense incurred, in endeavouring to convert infidels to the faith: might it not be of equal or more consequence to give relief

to a nation already professing, generally, the same faith with ourselves, who at so very early a period received the christian religion, cherished and defended it against its open and secret enemies; and who still maintain it, not pure indeed, but as their established faith; and to prove that they are a people not unworthy of our care let us refer to what the Jesuits have said of them, at a time indeed when they were friends, but which, as Ludolf well observes, they never afterwards contradicted." On this Paragraph a writer in the Eclectic Review remarks "Some of these testimonies to the inquisitiveness, docility, hospitality, and attachment to the christian religion of the Abyssinians, are quoted and confirmed by the report of the Traveller Poncet."

Mr. Salt adds, "In addition to these, my own observations tend fully to corroborate what I have here quoted. I believe them in general to be possessed of most excellent inclinations, with great quickness of understanding, and an anxious desire of improvement; and I am fully persuaded that there is no part of the world where European influence might be exerted with more beneficial effects than in Abyssinia." The Reviewer continues,

"This appears to us a very interesting subject for speculation. In the interior of Africa there is a nation which very early received christianity. From various causes their knowledge of this religion has become so obscured, as nearly to reduce it to a few historical facts, prominent names, and ritual observances. Still it has been so far maintained, as to preclude the prevalence of any other religion; the people are tenacious of the christian name, and would be well disposed to receive christian knowledge. Without European interference they are likely, in a very few years more, to be finally overrun by the surrounding tribes of absolute savages, partly pagan, and partly mahometan. This catastrophe would involve the destruction of all the institutions which preserve the name, and some small measure of the knowledge, of Christianity; and would probably involve too the exercise of a rancorous intolerance against all that retained any trace of its profession."

Now Sir, as a medium is open, would it not be worthy the attention of the bible society, to send a number of bibles, of the version which is used in Abyssinia, and tracts, if it shall be thought a prudent measure, just at present, suitable to the condition of that people; and if some Man or Men, at once ardent, prudent, and faithful, can be found, ready to embark in this benevolent concern, let them know that the distance is not great, the facility of reaching the place greater than ever, and the expense would not be so formidable as to discourage those who know the value of immortal souls, the price of redemption, the honor of God, and the everlasting recompence of reward. I know and own that great undertakings require deliberation, calculation, and prudent provision, but unneces-

sary delay is the hand of death, which having once passed over such a subject, generally consigns it to inactivity and the tomb.

Mr. Editor. I trust that you will not count me an enthusiast, unless it be in the best sense of that term; if I add this communication is the result of an ardour of desire—a sympathy which nothing can allay but success, or at least, endeavors. My wishes are to reach the hearts of my Brethren, and move them to the consideration of some measures which may save the last sad remains and almost extinguished embers of christianity in Abyssinia.

February 2, 1810.

ELIJAH.

Judgement and Mercy.

Behold the Goodness and the Severity of God.

Among other fatal Instances of Intoxication, so common in the Navy, a Sailor once related the following circumstance to a Baptist Minister.

“Running down Channel one afternoon, with the wind right aft and studding sails out, the gunner’s mate came to me in the Cable tier, saying, “I am going to join a few shipmates to night in getting gloriously drunk. I know you have liquor by you, and I must have some as soon as we have shortened sail;” adding, with a dreadful oath, that still sounds in my ears, “I am determined to lay my soul in soak this night.” By this time we had passed the Isle of Wight, the sun was declining, and the breeze freshening. He had scarce uttered these last words, when the Boatswain turned the hands up to shorten sail; we instantly separated, he ran to the larboard gang and I up the fore rigging. I had scarcely ascended 20 rattlings when I was alarmed with the cry “a man overboard, a man overboard.” I immediately turned towards the larboard side, and judge my astonishment when I beheld the very man who a minute before had sworn to me that he would *lay his soul in soak to night*, thrown out about 20 yards from the ship by the studding sail sheet, struggling with huge waves, and bitterly crying, “a rope a rope,” while the ship was darting by him like an arrow. I was so shocked at this sight, that like Belshazzar, “my countenance was changed, my thoughts troubled me, so that the joints of my loins were loosed and my knees smote one against another.” With great difficulty I reached the fore topmast cross trees, where I sat down looking at this unhappy man, (who had already drunk immoderately,) whose violent exertions with surrounding billows surprized and affected me beyond expression. The hands on board were in the utmost confusion, and we were some time before we could possibly bring the ship upon a wind and lay to; but so great was

the anxiety of the crew to save him, that they cut away almost every rope that held a sail, and threw the ship into still greater disorder than at first.

A boat was at length hoisted out and sent for him; I followed its course with inconceivable distress, trembling and anticipating the dreadful sentence that awaited his immortal soul at the tribunal of God. I knew there was an hereafter and firmly believed in a day of judgment and eternal punishment; thanks to pious parents and a religious education. I could hear nothing but "*I'll lay my soul in soak this night.*" I could only look with fixed attention at the gloomy space where I saw, or thought I saw, the death like agonies of this unhappy victim.

The shadows of the evening soon closed around us, and the boat after a long fatiguing search returned. On her approach a solemn silence prevailed; (it was now dark;) all feared to ask what every one dreaded to hear, when the Officer reached the quarter deck, and feebly but pathetically exclaimed, "He is gone!"

The Minister, afterwards, addressing a large body of Seamen, related this incident. During the relation of it an uncommon eagerness of attention was manifest, and when it closed, the hearts of the hearers sunk within them, presenting a fine opportunity for a suitable improvement.

A few months since it appeared that a poor seaman who had spent the greater part of his life on the Ocean in different services, this very evening had landed in the port and was proceeding up the street, when, attracted by the sound of singing, he entered the place, heard the circumstance, was pricked to the heart, forced to cry for mercy, and has since proved himself a converted man. The Minister has had the pleasure to administer the Holy Ordinance of believer's Baptism to both him and his wife, and they are now going on their way rejoicing, admiring the unsearchable riches of divine grace, exulting in the efficacy of "precious blood," and adoring the mysterious methods of Providence to illustrate the Glory of discriminating free Grace. *Who is a God like unto our God, glorious in holiness, fearful in praises, doing wonders!*



On the Power of God.

He had horns coming out of his hand, and there was the hiding of his power.

HAB. iii, 4.

The Prophets wrote in a highly figurative style; the intention, however, of all the figures that relate to the divine Being, is manifestly to set forth the incomprehensible nature of his Attributes. His power is represented concealed in the *horns coming out of his*

hand, or rays proceeding from every side. The great source of it has never been discovered, notwithstanding the many awful revelations of its extent.

1. *Let us cultivate a proper idea of the Power of God.* (1.) It agrees with the grandeur of his Essence. The Scriptures afford a mortifying view of the weakness of man. * Any comparison between God and his creatures is impious and absurd, *Hast thou an arm like God? or canst thou thunder with a voice like his?* The Essence of God was never a mere existence, he never possessed a mind destitute of thought, which afterwards expanded itself and compassed by succession a number of ideas; he never knew the moment in which his power began to rise from weakness to something stronger; He always was ALMIGHTY. The self-existence of God places him in the most perfect independence. *He fills the heavens and the earth,* but has no dependence on them; for if the heavens and the earth were demolished and creation made a blank, he would retain all his native grandeur. His throne is encircled with millions of glorious spirits, who with 10,000 times 10,000 songs adore his majesty; but were they all annihilated, and no tongue found to utter his praise, he would retain all his native excellence. If such is the dignity of the divine Essence, what must be its power? Its activity or its repose are independent of all creatures. He protects his people, punishes the guilty, vindicates his government, and asserts his dignity. *Lo, these are a part of his ways, but how little a portion is heard of him, and the thunder of his power who can understand.*

(2.) The divine Power comports with the Sovereignty of his Will. Let us contemplate the wisest politicians, however artful their plans—the greatest heroes, whatever their military skill, the extent of their resources, or the valour of their troops—or even Satan, the chief rebel against Omnipotence, though long practised in deceit, and fruitful in artifice,—None of these can perform the things they wish. But of God it is written, *His counsel shall stand, he will do all his pleasure.* Whatsoever he desireth, it is done by an act of his will. Does he command Light to shine out of Darkness? No materials are brought before him that he may kindle up its lustre, *He said, Let there be light and there was light!* Does he create the heavenly bodies? He saith, *Let there be lights in the firmament,* and sun, moon, and stars, blaze forth in all their varied splendour! Does he create animated beings? He saith, *Let the earth bring forth living creatures, &c.* In the same instant bones are formed, muscles play, blood flows, instinct operates! Does he say, *Let man become a living soul?* Immediately the soul thinks, imagines, enquires, reasons, and adores! But the revelation of his Power in the magnificence and beauty of creation, is as nothing when compared to its real energy. All these wonders,

* Ps. ciii, 15, 16. Job xl, 9.

above, below, around us, are as a drop to the ocean—as a spark emanated from the fountain of light. *O Lord how great are thy works, and thy thoughts are very deep.*

(3.) The divine Power exists in harmony with all other divine perfections. Is he spiritual? such are his operations. *He spake and it was done, he commanded and it stood fast.* The deed is imperceptibly connected with the fiat, as the sound of a voice is with utterance, which though two distinct things, are inseparable. Is his duration eternal? such is his power; *he fainteth not neither is weary.* Is he omnipresent? *he upholdeth all things by the word of his power.* Has he all knowledge? his power is commensurate, to cherish the good, to punish the evil, to put away sin, and bring in everlasting righteousness by a new and living way. Is he holy, in all his works, and in all places of his dominion? His power is a holy power. He cannot lie; he cannot deny himself; but this is no imperfection of power, rather it is its glory. The divine power is always in perfect harmony with spotless purity.

2. *The Display of the Power of God calls for our attention.* It was in the magnificence of Creation that ancient believers beheld the glory of God. The earth, the air, the sea, and all the myriads of living creatures therein are all his Workmanship; and he has made their several habitations fruitful to supply their various wants. *He openeth his hand and filleth all things living with plenty!* But what is earth, with all that inhabit it, to the amazing worlds around us? The Sun, a vast globe of fire, 768,000 miles in diameter, a million times larger than our earth, shedding a glorious light and diffusing a prolific warmth on other worlds like ours: whose beneficial influence we feel at the distance of 90,000,000 of miles, and other planets in our system at the distance of 426,000,000 miles, and others at incalculable distances. Yet even all the solar System is but as a point in the works of God! Other stars are other centres of other Systems; some of them so remote that their light, though travelling 1,000,000 times swifter than a ball from a cannon's mouth, has not reached the earth in 5000 years. *When I consider the heavens, the work of thy fingers, the stars which thou hast made, Lord what is man?*

But Christians more especially delight to contemplate the Power of God manifested in the triumphs of the Cross. Had the Gospel been adapted to Jewish prejudices or gentile philosophy, enforced by royalty, prevailed through eloquence, or been supported by the sword; we should cease to regard it as under the protection of Omnipotence. But from the manger to the cross, from the time of Pilate to this day, it has prevailed, not by the will of man, nor by the power of the flesh; but by the will of God. This baffled the first adversary of the new-born Saviour, defeated the powers of darkness, and made use of the malice of the Jews, and the treachery of Judas to suit the divine purposes of grace and salvation! This gave knowledge and the command of all language to the il-

literate, made the heathen oracles dumb, and to this hour, *He that measures the earth and drives asunder the nations*, declares, *I will overturn, overturn, till he shall reign whose right it is to reign.*

In the history of the Church it is especially gratifying to contemplate the Power of God in reducing all events into a concurrence to promote his own glory. There we see men acting only for their own interest, obeying only their own passions, some prompted by ambition, some moved by fear; yet, whatever their aims, God over-rules their conduct for his own purposes, and makes all things work together to forward his designs. Apostles are put in prison, but this issues in the conversion of the Jailor and his family. Disciples are persecuted at Jerusalem, and scattered abroad, but in every direction they carried with them the Gospel of our Lord. Believers in Jesus are made public spectacles, racks, gibbets, tortures and flames are every where prepared for those of whom the world is not worthy; but the piety, calmness and zeal with which they submit to every indignity, convinces the Spectators, and they also become Christians. A licentious prince, in subservience to a brutal passion, opposes the authority of the Mother of harlots, and by his very crimes, though the last thing he intended, he laid a foundation for a Reformation, under which the first of blessings have been these many years poured out upon our Island. *Thus he taketh the wise in their own craftiness, and carrieth the counsel of the froward headlong.* The great Adversary of Mankind goeth about daily, seeking to injure the people of God; ever varying his temptations, exciting to presumption, to pride, to murmuring, to fear, to despair,—but *the Lord God Omnipotent reigneth*, all these trials tend daily to convince them of their weakness and their dependance, the excellence of the promises and the faithfulness of God.

3. *From the Power of God we may derive motives to exertion, and reasons of consolation* It is true that the divine Omnipotence is one of the most awful subjects that can meet a sinner's ear. Who is this that *thou* art opposing, frail worm of the earth? He hath power to call thee to his bar in a moment, and to cast thee body and soul into hell! But the almighty power of God encourages the believer to trust in his grace for himself, and to pray and watch for its blessings upon the unconverted. Whatever obstacles stand in the way in either respect, *nothing is too hard for the Lord.* This impression dwelt on the apostles' minds; *Lo, I am with you always*, inspired their souls with zeal. In the same spirit we may still aim to convert sinners to God, for he is able to cause *the weak things of the world to confound the mighty.* To this object we may ever look up and be encouraged. The keeping of our souls is in *almighty* hands, favoured with his protection, sin shall not have dominion over us, Satan shall not prevail against us, though we are as bruised reeds, God shall bring forth our judgment unto Victory.

Candour.

"Candour, surely, does not consist in believing all systems to be equally true, or equally false, or equally uncertain, or equally indifferent; nor is it bigotry to endeavour, by all fair and honourable means, to propagate the doctrines which, after due examination, are judged to be true and important, even though it may occasionally disturb the slumbers of those who, from ignorance, or indolence, or self interest, may be desirous that mankind should always remain in error. If this be candour, Christ and his Apostles were the most uncandid of all men; and the great Reformers, to whose vigorous efforts the present generation is indebted for its civil and religious liberties, and for its mental and moral improvements, were unchristian bigots;—for they were the great disturbers of the peace of mankind; and, by their zeal, for truth, and their bold and determined opposition to established error, they incurred the charge of turning the world upside down. In my estimation that man is truly candid with respect to his own opinions, who avows his principles fairly and without any disguise or mental reservation; and he is candid with respect to others, who readily concedes to them in practice, as well as in words, the same right of private judgment, which he claims for himself;—who makes every reasonable allowance for the effect of early prepossessions and other circumstances which tend imperceptibly to bias the judgment;—who does not hastily impute to his opponents improper motives;—who is willing patiently to listen to arguments, and to consider objections, and does not charge his antagonist, personally, with consequences which he disavows, however clearly they may appear to himself to follow from his principles, and however necessary he may feel it to be to state such consequences, in order to guard others against pernicious and dangerous opinions. Of the opinion that rejects all controversy, and renounces the spirit of proselytism, it may become us to recollect that there is such a duty as Christian zeal,—or zeal for truth; and that the Disciples of Jesus are exhorted to contend earnestly for the faith which was once delivered to the Saints. Of this the Apostle Paul was an eminent example; so likewise was the Apostle John. Their epistles are chiefly controversial. They express great indignation against the errors and pernicious principles with which the christian doctrine, in that early age, began to be corrupted."

Belsham.

 Papers from the Port-folio of a Minister.
Anecdote of the Dissenters at Cambridge

It is very well known that the gowmsmen at our Universities of Oxford and Cambridge have frequently interrupted the dissenters of

those Cities in their public worship. From the following account extracted from a small piece written by the late Rev. R. Robinson, and printed in 1776, we learn that the first dissenters at Cambridge were greatly incommoded by their impertinence, and resented their conduct with more asperity, perhaps, than religion will justify.

The piece referred to is entitled "A Lecture on a becoming Behaviour in Religious Assemblies, delivered on Sunday evening January 10, 1773, at the Meeting house, St. Andrews, Cambridge. The text is 1 Tim. iii, 15. *That thou mightest know how thou oughtest to behave thyself in the house of God.*—a passage which few besides Mr. R. would have thought of taking for the purpose.

"When I was first called (says Mr. R.) to the pastoral office of this congregation, about fourteen years ago, I had an opportunity of inspecting the papers belonging to the society, among which was the covenant or agreement signed by all the members, before they were admitted to the Lord's supper, as the rule of their actions. I was the more curious to examine this, as it described the manners of the old dissenters at Cambridge from their first toleration, and had been their rule of life for more than half a century. To my great surprize, I found one article forbid their entering, on any account whatever, into the established places of worship. Another prohibited their accompanying with people of that community. A third strictly enjoined them not to intermarry with any of the members of that church. The penalty for a breach of these articles was excommunication. I was surprized, that a people, who were neither required to abjure in form, Atheism, Deism, Judaism, nor Popery, should yet be required formally to abjure the established church. The Church of England only was the object of this inveteracy. My astonishment increased on finding that such a covenant was drawn up by the famous Joseph Hussey, one of their former pastors. He was a man of great learning and piety, a very popular preacher, and deservedly respected by all the dissenters in the country. Indeed, his ideas of learning and piety were so refined, that he was very susceptible of an affront from people professing either to be knowing or good. For my part, having been educated in the established church, having conscientiously dissented from it, and having suffered on account of my dissent, I had been naturally led to examine, and to abhor intolerant principles, and my notions of church discipline were very remote from these articles; however, great respect was due to Mr. Hussey's judgment, and, I thought, it might edify me to inquire the cause of so extraordinary a conduct to the established church. An opportunity soon offered. The congregation invited me again to take the pastoral office. I thanked them for their generous confidence in a person so young: but begged leave to refuse the pastorship. They urged me to give a reason

for my refusal; which I did, by assuring them, that I could not in conscience agree to their discipline, which I thought by far too rigorous. None of the old men attempted to plead for the old discipline; they all agreed however, in declaring that it was highly proper, when it was first established; and assigned the ill-behaviour of the gownsmen at meeting as a reason. Jews and Papists never entered their assemblies; they had a good opinion of them: but the gown came frequently, and always disturbed their worship: they thought them therefore the profaneest of mankind; and that the most anti-christian church which nourished such members and ministers in her bosom. I'll tell you, gentlemen! how the gownsmen of that age behaved in the church of God.

When a young gentleman came to college, finding no amusement in books, manuscripts, experiments, or any of the riches of literature, he must be amused with oddities of Cambridge, among which old Hussey, the presbyterian parson (as was the cant of that day) was always numbered; away a *posse* went to meeting, and in defiance of statutes and proctors, they would publish all along the streets, that they were going to have a little fun with the preacher. Arrived at the house, they would bang the doors, stalk up the aisles, fling themselves upon the sides of the pews: just come over from the country schools, many of them from charity schools, they thought to give themselves airs were proofs of good breeding. One with a *lack lustro eye*, with a vacant countenance, and a harmless heart, would toss, and twirl, and play with his cap; and when tired with that amusement, would walk off. A second, with a *brazen brow and an iron sinew*, if the minister mentioned a word that was not in his school dictionary, would swear he never heard such a word in his life. A third, who thought he must act some part, would laugh, and for want of discernment: to know when, would often laugh when he ought to have blushed. A fourth, with *eyes full of adultery* (I use St. Peter's language) would stand on tiptoe, stare at all the ladies in the meeting, and sometimes, O lost to all decency! would peep under the women's hats. Do you wonder, my brethren! that there have been instances of the good women's losing all patience, and before the whole assembly, slapping their faces? Ought that young gentleman to complain, who one day mistaking an old for a young woman, was knocked down by the old lady for his impertinence! These were the glorious criteria of academic politeness at that time of day. Whether the modern practice of hunting for the preacher, as astronomers hunt for Jupiter's moons, with magnifying glasses, were then in use, I cannot tell. If it were, I should think nothing could justify it; for if students eyes be worn down with hard night-reading and writing, they should remember, that they come to divine worship rather to hear than to see; besides

if *spectatum veniunt** be allowed, *spectentur ut ipsi* † ought not to be refused; and would not that have been, think ye, a very edifying sight? Some hundreds of people worshipping God by spying one another's features through glasses, the preacher in his turn spying at them all! But to return.

When I had heard all this, I own, I was struck: but having, I know not what partiality for the gown, I tried to excuse what I could not in my conscience approve, I urged their *youth*. That, said the good old men, is no excuse; on the contrary, it aggravates their crime. The virtue of youth is modesty, and when a young man has lost his modesty, possess what he will, he is an object of horror. I pleaded their *birth*; but that would not do. For, said my opponents, if they be gentlemen's sons, they sin against their own knowledge; and if they be poor lads, they sin against humility. Does it become poor lads, said they, to disguise themselves in a gown, and insult us, *who would have disdained to have set their fathers with the dogs of our flock?* Such as they, said one,

"Forget the dunghills where they grew,
And think themselves the Lord knows who."

I said, they were *members of a famous university*. They replied, that therefore they should be concerned for the honour of that reverend body; that this was the way to disgrace the whole university; that the worst part of the worst man's character was, *he ate of my bread, and he lifted up his heel against me*. I added, that as Mr. Hussey preached often, preached to a plain people, and for their sakes preferred a popular, familiar dialect before scholastic accuracy, or before an elegant delicacy of style, perhaps he not only thought, with Quintilian, that perspicuity was the first, but the only virtue of a public speech; and, intent on answering the first ends of his ministry, the salvation of his people's souls, he might sometimes offend against the laws of speech. They answered, it was not likely that a man of his learning should do so; that if he did, it would be easy, though not generous, to say to an undergraduate censor, *Physician heal thyself*; that every man of sense would attend to a public speaker's design more than to his address in delivering himself. At length, I had exhausted my pleas, and as I could not excuse, I was forced to content myself with pitying and blushing for young men, whom with all their faults, I sincerely loved.

Nothing of this however, was urged for the continuance of the old rigid discipline, and I took the pastoral office only on condition of their abrogating laws, the manifest tendency of which was the maintenance of party prejudices, the murder of christian love."

* They come to see.

† They come to be seen.

Pulpit Drollery reprov'd.

The late venerable Abraham Booth, was one day speaking of a sermon addressed to a church at the ordination of a minister. "The most serious and awful truths, (said he) were delivered in such a way that the most grave could not avoid laughing, though I detested it, I could not help it." He added with that gravity and earnestness peculiar to him. "Had that sermon been printed and I had been applied to for a title, I would have written, as an appropriate description, **DAMNATION, A FARCE!**" Those ministers who indulge themselves in this pulpit drollery would do well to read the invaluable Essay of Mr. Booth, on the Kingdom of Christ, when after describing the pulpit harlequin he quotes

"If Angels tremble, tis at such a sight,
More struck with grief or wonder, who can tell."

Seven Sacraments.

It is well known that the Church of Rome maintains that there are seven Sacraments. One of her learned Doctors found them in the Miracle of our Lord's feeding the multitude with *five loaves and two fishes*. On which a Protestant observed, "It seems there are *two* of God's making and *five* of the bakers'."

Obituary.

MARY WAREHAM.

Was born in the year 1782 at Pill near Bristol. Her parents dying when young, she was brought up under the care of guardians in a respectable family. But she was so attached to the Established Church, that she scarcely ever attended worship any where else. Her first serious impressions about two years since, were occasioned by a thunder storm, accompanied with many vivid flashes of lightning. She was much alarmed, and for the first time reflected on her situation as possessed of an immortal soul,—accountable to God, and

exposed to His wrath. But these impressions vanished as the morning cloud, or early dew.

About the beginning of last year, her convictions of sin revived and became so strong, that she found the burdea of them was intolerable. She now began to attend the Meeting, with a friend of the Baptist persuasion, but no one supposed that any other motive than curiosity led her there.

A little after this she attended the Pithay Meeting, to see the ordinance of Baptism administered, and ever after looked upon it as an institution of the Lord's appointment.

Last April her complaint be-

gan ; it proved a fixed consumption, medical assistance was procured, but all attempts to restore health proved abortive. She seldom was flattered with hopes of recovery. Hearing of her situation, I determined to call on her, which I did on Sabbath evening ; I found a christian friend there, with whom I had a pleasing conversation on Christian experience ; she seemed all attention and eagerly listened to what was said, perceiving by her looks the state of her mind, I availed myself of the opportunity to ask her whether she understood our conversation, or wished to know it, her answer was, (tears running down her cheeks,) she should be glad to receive instruction from any one, who knew better than herself, respecting her soul, for she believed that she should soon change worlds. From this time I frequently visited her, but too often found her surrounded with acquaintance, who shut out all profitable conversation. Seeing her gradually declining, I suggested to her, that it was high time to seclude herself from such company, as the mind by such interruptions is diverted from things of greater importance. She said she felt it and thought she should take to her room the sooner on that account. I enquired into the state of her mind ; what views she had of death ; what hopes of salvation ; I pointed her to Christ as the only Saviour ; spoke of his character and offices, but dwelt particularly on his atonement, mediation, and intercession : insisting especially on the necessity of our feeling our need of him before we can apply to him. Before I left her, I read several suitable passages out of the Bible to her, and prayed with her. She seemed much to enjoy the conversation.

In my future visits, she seemed to be much enlivened when the name of Jesus and his great Salvation was mentioned.

On the 9th of Oct. she took to her bedroom, and on the following day, hearing her speak of "the blessed Jesus," I asked her when the blessed Jesus first became so estimable to her : she said, "I will tell you, I have been a poor ignorant creature all the days of my life, and took delight in nothing that was good. I have broken all the commands of God, I have been every thing abominable in my own eyes ; Oh ! I cannot tell you the worst, I think no creature in the world has been so wicked ; while thinking on my miserable condition, my burden became intolerable, but at last the Lord was pleased to put it in my heart to cry to that blessed Jesus, and I believe he heard me ; and since that time I have felt such a love to him ; viewing him as interceding for me, yea, he ever liveth to make intercession for me ; Oh Mrs. W— you never felt any thing like what I did ! instead of being miserable I could not think of my sins as before, it appeared as though they were put away." I now visited her most evenings, found her very happy, her tongue was as the pen of a ready writer speaking the praises of Jesus, and talking of his goodness to all who attended her.

At another time I remarked, To them that believe Christ is indeed precious ! "O yes," said she, "he is precious to me ! O how sweet to draw near the cross, and pour out my soul before him ! blessed moments !" I then repeated a hymn in Lady H's collection, Sweet the moments ! rich in blessing,
Which before the Cross I spend, &c.
She much enjoyed it, and a little while after said, "O Mrs. W—

Do you think I'm right? I have no fear of death, but I long to go to my blessed Jesus, yet I would wait his time and bear all my pains, for when I compare them with his they shrink into nothing. She would often with tears, express her apprehensions lest she should be too impatient under her sufferings; and pray that she might never drop a murmuring word, for his goodness towards her no tongue could express.

She became so deaf, that she could not hear without great difficulty; she often lamented the loss of hearing the scriptures read, being so weak that she could not read them herself. But even now could not bear thoughts of my leaving her without prayer; She would turn herself in bed, and fix her ear just opposite to me, and at the conclusion has sometimes observed, oh how good the Lord has been to me! I heard every word of your prayer, when I can scarcely hear any thing at another time; what a mercy this is! The Lord is too good to me!" Thus she was continually praising the Lord; and though her nights were rendered sleepless by her cough, and her body in a most pitiable state, yet she would still besaying, "What a mercy that I am no worse! What are these sufferings to what my blessed Jesus bore!" Several Ministers called to see her, who were much gratified with her evidences, and enlivened by her conversation. Her weakness increased so much that, as she said, when she attempted to pour out her soul before the Lord, it occasioned her so much pain, that to use her own words, her life was almost gone.

The Friday evening preceding her death, I saw a visible alteration had taken place, she said, "Oh how sweet it is to die in Christ!

I gladly leave all to go to Jesus, yes, husband, children and all;" she added, "but I wish you could go with me," clasping my hand, and pressing it to her bosom, I then prayed with her, and left her. The next morning I found a much greater alteration, she fixed her eyes upon me, as if she wished me to come near to her, and said in a low voice, "I believe I'm going, pray with me." I did so. Next morning I found her breathing with great difficulty, and she urged me to pray that she might go immediately. A little while after she cried out very loud, "Come my Jesus, come, come my Jesus, come quickly!" and immediately expired, Nov. 26th, 1809.

MR. GEORGE CHARLTON.

Deacon of the Baptist Church at Newcastle upon Tyne, died the 17th of January last, aged 37. The following account of this excellent man is the copy of a letter to a Friend in London.

My dear Friend,

I am going to relate to you the death and character of a man who might justly be esteemed as one of whom the world is not worthy. In obituaries in general we read the experience of Christians in the last months and weeks and days and hours of their affliction—how they endured with patience their wearisome days and nights, and how when their pains abounded, their joys did much more abound. But in the case I am about to describe, our brother had neither months nor weeks nor days nor hours nor even minutes of affliction, before he was called away to the skies. No wearisome days or nights were appointed him; no heavy afflictions to endure; none of those disorders which rage around us and which

pull down the poor *earthly house of this tabernacle* with severe and incessant pains, were the lot of our lamented but happy Friend. The very same minute that saw him in perfect health, saw him a lifeless corpse! He met his death by an accident in his employ: his left arm was caught by an iron wheel, worked by a steam engine, by which he was drawn in and instantly crushed to death.

In this I have sustained a loss which no human being, that I know, can possibly make up. He was one of those few, whom Ministers call their right-hand men. When I came to Newcastle, which you will remember, was about three years ago, he was chosen a Deacon of the church; before which he had been, several years, a worthy member. He was also the clerk of our chapel and the principal manager of a large Sunday School, and of a Reading Society established in our Vestry for the benefit of our young people.

In all these offices he was indefatigably persevering, and acted with such propriety as justly to merit and universally to obtain the respect and esteem of his brethren.

The other Deacons being men of great business, and he being so circumstanced as to have considerable time at leisure, he was called upon to take a very active part in our church affairs. For this work none were better qualified, and none could possibly be more ready and willing to every duty than our lamented brother. It was his delight and joy to promote the cause of Christ in any and every way. The peace and prosperity of the church was dearer to him than life itself—he the theme of his conversation, the object of his wishes, and the constant object of his prayers.

In his attention to the means of grace, he was regular and uniform. At our weekly lectures and meetings for prayer, though sometimes no other brethren have been present, yet this worthy character was never known to be absent, except through the most imperious necessity, and which consequently seldom occurred. Mental indisposition, severe weather, or other concerns, never prevented him from filling his place in the house of God. As regularly as I stood in the pulpit he stood in his place, to read the hymns and raise the tunes. But God has called him home to take his place amongst the saints in light and to join in the anthems of the heavenly hosts.

It is rather remarkable that the last Sabbath but one that he heard me, the text was, 2 kings, xx. 1: *Set thine house in order for thou shalt die and not live.* The same day, *O death, where is thy sting,* &c. after which he was pleased to say he saw more than ever the Christian's victory over the last enemy. The evening before his death I attempted to illustrate the blessedness and necessity of being always ready, as the time of our death was totally uncertain; from Luke xii. 37, 38 *Blessed are those servants whom the Lord when he cometh shall find watching, and if he come in the second watch, or in the third watch and find them so, blessed are those servants.* And the last hymn he chose and sung amongst us was the 162nd of the selection, ending,

And when this liaping stammering
Lies silent in the grave; (tongue
Then, in a nobler sweeter song,
I'll sing thy power to save.

This was accomplished in less than twenty four hours! for before that time the next evening we saw the grave close upon him! You

may therefore, my dear friend, guess my feelings on this occasion, without my attempting to describe them; and you will judge the sorrow of the church, and the loss it has sustained. But we must not, we do not despair. God will raise up others to take the place, which by his own wise and unerring hand is now left vacant. The providence is inscrutable, but no doubt ordered in infinite wisdom and mercy, both towards our brother and ourselves. It is a happy consideration that he was prepared to go. He wanted not space for repentance towards God and faith in Christ Jesus, or affliction to awaken him to the need of it. He not long before said to his friends that 'sudden death to him would be sudden glory,' and that 'if he had his choice he would prefer a sudden dismissal from the world.'

I know not how you feel, my brother, but with me the death of every Christian acquaintance adds a degree of pleasure to the prospect of my own death, by the hope of meeting my dearest friends in a better world, where parting shall be no more. If their society

affords us so much delight in the present imperfect state, what may we expect when we shall meet in absolute perfection in the kingdom of God!

We know not at what watch he may come for us; let us therefore fervently pray and endeavour to be always ready, and looking for the appearance of our blessed Saviour. We have nothing to fear in death or the grave, if we have an interest in him who conquered death and opened so triumphantly the doors of its otherwise dreary prison. By this, to them that believe he "Has made it sweet to die."

That you, my dear brother, may partake of this happiness, and be found compleat in Christ at his coming, is the prayer of your ever affectionate,
Newcastle. R. PENGILLY.

February 26, died the Rev. Geo. Hall, nearly forty years the Pastor of the Baptist Church at Ipswich, Suffolk. We hope soon to be favoured with a Memoir of this eminently useful Servant of our Lord.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Carpenter's Unitarianism the Doctrine of the Gospel.

(concluded from p. 126.)

This book is the shadow of a shade, the ideas of other writers obscurely reflected and feebly transcribed. We have already paid more attention to it than the Author, in himself considered, is entitled to; but our apology for the extraordinary length of our
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remarks is, that this piece is a labored and systematic statement of all the principal arguments of the most redoubtable controversialists of the party, made by a writer who though of very inferior talents to his predecessor, is like him ambitious of being the Apostle of unitarianism in the west of England.

We now enter on the last letter, in which the doctrine of stone-

ment is examined. Here the writer, in some observations copied, with but little difference of language, from the Theological Repository, Vol. 1. p. 417, has confounded together the Justice and Benevolence of God. With exemplary precision he calls Justice "a modification of benevolence;" shortly after this modification becomes "a branch of benevolence," and again he says "the divine Justice must have *precisely the same end* in view as the divine Mercy; both are equally parts of the Benevolence of God, or rather *both are merely names* for the benevolence of God." Before our judgements had been rectified by this exquisite specimen of logical definition, we had imagined that Justice was the same as Equity, agreeableness to *right*, that perfection of the supreme Governor by which he distributes to all his moral subjects their *due* whether of reward or punishment. Whereas benevolence does not suppose any thing properly due to the objects of it, but is altogether *gratuitous*, and is well defined by our Lord where he says God is *good to the evil and unthankful*. All have a right to Justice; it may without any presumption be *claimed*, but it is of the very essence of Benevolence to be *unclaimable* and *undeserved*.

To modify a thing is to produce some kind of change in it—and we had conceived that the modification must be in some manner different from the thing itself; but Dr. C. has dextrously contrived to make Justice and Mercy the same, and according to this new nomenclature it would not be improper to say, that mercy is exercised to every criminal who is justly, tho' *capitally* punished! How can Justice be a modification of Benevolence if it be not at

all *different* from it? and if it be *different* from it, how can the one be merely another name for the other? Apart from the confusion and inaccuracy of the terms, the idea intended to be conveyed cannot be made out but on the supposition of there being no pain or evil in the universe but what is simply preventative or corrective, and that the future punishment of the wicked is only *purgatorial*, a notion indeed which makes a part of the *catholic* christianity of Unitarians.

Dr. C. attempts to maintain the sufficiency of repentance to obtain acceptance and pardon. This *rational* doctrine, however, which is vital to the socinian body of divinity, does not accord either with the intimations of nature or the deductions of sober reason. To say nothing of the fears of the heathen world, and the prevalence of sacrifices among all nations, do we not see that repentance, however sincere, does not in the course of providence *remove* the penal evils which transgressors bring upon themselves in this life? Judging then of one part of the divine government by another, does this fact favor the idea that repentance will of itself avert from the offender the evils of a future world? Let us look at the equitable administration of Justice among men. In what court in the world is the contrition of the criminal admitted as a sufficient reason for the removal of his sentence? A just law *proportions* the penalty to the offence; but if instead of being immutable, it were influenced by the subsequent dispositions of the offender, there would be an end to all order and good government. Reformation cannot change the nature, nor obliterate the guilt of *past* transgression. As creatures, we owe

universal and perpetual obedience to the laws of God; this obligation never changes, and as we are bound to obey him equally *at all times*, our devotedness to him in the *future*, cannot make amends for our want of it in the *past*. To imagine that the perfect discharge of duty in one instance is sufficient to answer for the violation of it in another, is contrary to all distinct ideas of duty and justice. The reformation of the offender (were we for a moment to grant that it might be promoted on the unitarian scheme) is after all but *one* of the objects of the divine administration; among which surely we ought not to overlook the authority of the laws, and the honor of the Sovereign.

The manner in which the author treats the atonement is unmanly and disingenuous. He draws a frightful caricature of the doctrine, and fixes on some strong phrases said to be found in one or two old Divines; passages, which this most honest enquirer after truth, has not read at all in their connexion, but has taken on trust from the garbled and distorted accounts of socinian writers. Thus instead of controverting the genuine and fairly-stated sentiments of his opponents, he fights with phantoms of his own raising. Well trained in the school of candor, and revolting, no doubt, at the idea of bearing false witness, he repeats nevertheless the low calumny that *we* represent the Deity, "as if he were a gloomy tyrant." It is far more easy to *rail* than to *argue*, and abuse always betrays the weakness and beggary of the cause in which it is employed; a writer who sets about enlightening the world ought to be able to perceive the different bearings of a subject; the relations of one truth to ano-

ther; the agreement of ideas only seemingly different; the harmony which subsists between the various lines of the divine character, and the connexion of the several parts of his conduct; but this is beyond the scope of a minute mind that has occupied itself chiefly with *geographical positions*, and *greek particles*. Dr. C. wretchedly misconceives and mistakes the point at issue. We glory in the truth that God is Love; but this love is not an indifference to sin, an indiscriminate fondness, a weak undistinguishing lenity; and that it is not inconsistent with the infliction of penal evil is obvious from the course of nature and providence, as well as the testimony of scripture. To represent God as pardoning offenders without any regard to law or order, without any illustration of his hatred of sin, without, in short, a view to any thing but their repentance; is not to magnify his love, but to disrobe him of his sanctity, and to turn the charter of hope into a privilege for transgression; such extreme facility of pardon, such lax untempered propitiousness in the Legislator, would encourage offenders, and tend to multiply crimes by diminishing the impression of their turpitude.

Where has Dr. C. learned that Calvinists hold that "the death of Christ rendered God placable?" We believe that he was *always* placable; that no change was produced on the divine mind by the sufferings of our Lord; and that he designed from eternity to exercise mercy. We regard the death of Jesus not as the *cause* but as the *effect* of the love of God, and the most signal display of it. We view it as a grand expedient, originating in infinite benevolence, sanctity and wisdom,

that he might forgive sin in a manner most consistent both with his own glory and the moral interests of the intelligent universe. It remains for the adversaries of the doctrine to prove that any injustice was done to the Saviour, who was a *voluntary* sufferer, and had the free disposal of his own life, having both power to lay it down, and to take it up again. We see under the Government of God, the innocent suffering for the guilty without any impeachment of the divine rectitude; and that the unworthy often receive high advantages from the individual merits and illustrious actions of other persons. This is agreeable to the analogy of providence and the actual institution of society; and what is it but virtual imputation? See these ideas developed and applied to the subject under consideration, with unrivalled force of argument in *Butler's Analogy*, part 2, chap. 5.

That man's respect for the authority of scripture must be exceeding small, or his blindness extreme, who cannot see the doctrine of atonement in the pages of the New Testament. On the supposition of our Lord's being a mere teacher of righteousness, a revealer of immortality, a bright example of virtue, a martyr of the truth, and nothing more; the declarations of his being a *propitiation*, an *offering* and a *sacrifice* for sin, which are continually employed by the sacred writers, are calculated to create and perpetuate error. Would those who regard him in no other light apply such terms to any other teacher, however eminent, to any other character, however illustrious, to any other martyr, however extraordinary? Can they apply them to our Lord himself without first violently distorting them, or frittering a-

way their meaning? Words are the signs of ideas, the representations of thought, and they will be *true* representations unless the writers are either dishonest and designedly obscure in their language, or their stile is in itself destitute of all clearness and precisious. As to the flimsy pretext that the terms used to express the design of our Lord's death, are figures of speech, we might with the same kind of argument prove that God does not sustain the character of our father, that he has no regards and dispositions towards us *analogous* to the tender relations and parental affections of human nature; but would not this unsettle the meaning of all language, in which metaphor is unavoidably interwoven? Besides, when the death of Christ is spoken of in the most literal terms, the idea of vicarious suffering is preserved; that he died *for us*; gave himself *for us*; laid down his life *for us*; died the just *for* the unjust; here are no figures, yet the idea is vacarious. As these writings were addressed for the more part to a people whose religion was entirely sacrificial, in what but the literal and obvious sense could the sacrificial representations of the death of Christ be understood?

Dr. C. would have us believe Christ's dying for us, is his dying only on our account, and for our benefit. He says "In a very small number of instances *ὡς* with a genitive denotes *instead of*" see 2 Cor. v. 20. Phile. 13; but as is well known to every greek scholar, this is an uncommon signification, and would most probably have been denoted by *ὑπὲρ*" We are as little awed by the vaunted scholarship as by the labored reasonings of this pedantic divine, and we hesitate not to deny his assertion.

That *vicarius* was often used in its common application to express substitution, may be seen in Plato Conviv. p. 1178 and again 1197, and Raphaelius on Rom. v. 8. has shewn that the Greeks were accustomed to use this word to denote a vicarious death, of which he produces several instances from Xenophon.

Dr. C. though not an ardent and impetuous writer, does not always feel his ground before he takes it. In attempting to prove that no sacrifices were necessary to render obedience acceptable or repentance availing, he dwells on the moral inefficacy of the mosaic offerings and atonement; forgetting that this inefficacy, as it shews that those atonements were not instituted on their own account, naturally leads to the very conclusion which he opposes,—namely, that their chief design was to prefigure that all-eflicacious propitiation which was made by the Saviour, who appeared once in the end of the world, to put away sin by the sacrifice of himself. But this theologian would reverse this order, he observes “that the mosaic ritual and scriptural phraseology were a fertile source of metaphors and allusions, which were well suited to soften down the prepossessions of the Jews against the gospel dispensation,” in short that the sacrificial language of the New Testament is only allusive to Jewish ideas and usages. The rationalists might with as much reason say that the shadow produces the body, not the body the shadow; for it is explicitly declared in the Scriptures that *the Law was a shadow of good things to come*, and that *the body is Christ*. But as they consider the doctrine of Christ’s propitiation as disposed of by such statements, we beg leave to reply that sacrificial lan-

guage was not employed in accommodation to the Jews, for the sacred writers use it also when addressing Gentiles; and however desirous they were to conciliate the regard, and to remove the prejudices of the Jews, yet, whatever mode of expression they adopted, their design as honest men must have been to convey true ideas of christian doctrine; moreover, knowing the prepossessions of the Jews, it is natural to suppose that they were particularly careful not to use any similitudes which by falling in with them, might lead them to mistake the nature of the gospel dispensation.

According to the unitarians, our Lord may be said to have died for any purpose, except the one which is so specifically stated in the scriptures. They say it was to confirm the truth of his mission. But have not many died martyrs to notorious errors? A man proves his own sincerity, but not the truth of his principles by dying for them. The miracles of Jesus were far more illustrious evidence of the truth of his pretensions than his death, and have always been considered so by his enemies, who admit that he suffered crucifixion, but deny his mighty works; because to acknowledge them would be to establish the certainty of the gospel: and yet our redemption is never once attributed to his miracles, as it always is to his death. Whereas on the socinian scheme, his dying for our sins has no real connexion with the forgiveness of them. We are told that it was necessary Christ should die in a public manner in order to give proof of immortal life by his own resurrection? The publicity of his death assuredly brightened the evidence of his resurrection, but had he died in a common and natural way, he might have arisen as

gain: and considering that he had frequently foretold his resurrection, that event might have been sufficiently attested. Besides he had given proof of a resurrection by raising others from the dead. It is said that he died as an example of martyrdom to his followers. Such examples had been presented to mankind before Jesus expired on the cross, or appeared in the world; and it is admitted that many advocates of truth and virtue have both *anticipated* and *suffered* a public and ignominious death with more tranquility and joy than our Lord did; a difficulty *this* on Dr. C's hypothesis, which he has labored hard to remove, but without success. But view our Lord as being *made sin for us, as bearing our sins in his own body on the tree*; then his agony in anticipating the event and his exclamation on the cross, appear natural and consistent, and the sacrificial language of the New Testament is luminous and satisfactory.

Dangerous as we conceive the doctrines of this book to be, we do not think it will do extensive mischief, as the manner in which it is written is by no means captivating. Here indeed the serpent of error distils his poison; but he neither conceals himself in flowers, nor lures by the grace and vivacity of his movements, the enamel of his skin, or the brilliance of his colors.

Testimonies of ancient writers in favour of Adult baptism: an extract from a pamphlet entitled, 'The Divine right of Infant baptism examined and disproved. By Dr. Gill pp. 50, with a plate, J. s. Burditt.

This interesting little work, which is reprinted in a form adapt-

ed to general circulation, encounters the three following propositions of an American writer, in the year 1746.—(1) "That infant baptism universally obtained in the primitive church." The doctor examines the account given of the church of Jerusalem, Samaria, Philippi, Corinth, and others, and shews that no trace of it is to be found in the sacred history.—(2.) "That undoubted evidence may be had from the ancient fathers that infant baptism constantly obtained in the primitive church." The fathers of the *first* century are here examined; and the result is, "there is no evidence, at all that such a practice did then obtain." The writers of the *second* century next pass in review, and here nothing is found to support the proposition; but on the contrary, undoubted proof is given from Justin Martyr that Adult baptism was then practised in the church. In the *third* century, remarkable for its corruptions of christianity, it is allowed that infant baptism did make its appearance, but not before; and the first writer who mentions it, does it with disapprobation. "The truth of the matter is (says the doctor) that infant baptism was moved for in the second century; got footing and establishment in the fourth and fifth; and so prevailed till the time of the reformation."—(3.) "That infant baptism was not called in question till the madmen of Munster set themselves against it." The doctor here traces back the subject from the time of the reformation in the sixteenth century, to the earlier part of the fourth, shewing that infant baptism had been opposed in all these ages of the church; and consequently, that it had been "called in question" some hun-

dreds of years before the men of Munster had any existence. And as to those "madmen," as they are called, there was scarcely any thing in their principles that would justify their being associated with those who are properly denominated Baptists. — Several critical observations are added by the learned doctor on the *mode* of baptism, which are followed with suitable notes by the editor.

Those who are able to explore this wide field of controversy, and can have access to the writings of the ancients, will not need the assistance that is here offered; but to the unlearned christian, who possesses not these advantages, and who wishes to be acquainted with the opinions of former times, this historical compendium will be highly acceptable. He will find in a narrow compass what is sufficient to satisfy him on this part of the subject, and learn how to appreciate the evidence adduced in favour of infant baptism from the writings of the early fathers; and though the scripture alone, and not traditionary evidence, is to be the rule of our faith and practice, yet it is gratifying to know that there have been some in every age who have borne their testimony to the truth, and kept the ordinances as they were at first delivered.

An Essay on the Revelations, particularly on the seven Vials, supposed to be now pouring out, containing an answer to the Question, "Watchman what of the Night?" By T. Blundell, Pastor of the Baptist Church, Luton. Beds. Burditt, 2s. 6d.

Many persons have been accustomed to regard the Book of Revelations as a wilderness through which no man could find a path, without the special illumination

of the Spirit by whom it was given.

It cannot be expected that a Pamphlet of 53 pages should enter much into the minutiae of the various objects embraced in so large a portion of prophecy. Mr. B's design seems to have been to give a correct outline of his subject, by the light of other Scriptures exploring a way through this "mysterious Book," as far as he supposes the past and present state of the world may tend to its illustration.

We subjoin a Paragraph or two from towards the close.

In a vision on so small a scale, the most lordly pope, or renowned general could not possibly occupy half the space that is taken up by a hair that grows on the woman's head, or a bristle on the beast's rump! If then Buonaparte be noticed in the Revelations, it cannot be by any direct reference: it can only be by analogy, and by analogy it is probable he may be found. This mysterious book not only presents us with a mystical Babylon, but also with a mystical Cyrus, one whose way to Babylon is prepared by the drying up of the waters of the Euphrates. And as Buonaparte has dried up those waters, or has destroyed the means of Babylon's security, the author's opinion is, that Buonaparte is the antitype of Cyrus.

Buonaparte, therefore, like Cyrus, may be the Lord's anointed, who may hold his right hand to subdue nations before him, and loose the loins of kings; he may cause Babylon the great to fall by destroying her security; he may pass decrees which shall be beneficial in their operation on God's people, his city, and temple; but the stern decrees of heaven will never permit Buonaparte, like Cyrus, to translate the empire of the world to his own nation, for that is promised to the Messiah.

We have no hesitation in asserting our belief that every person desirous of studying the Revelations, will find in Mr. B's Essay a very useful companion.

Religious Books lately published.

1. Remarks on the present state of the established Church and the increase of protestant dissenters by an Attentive Observer. Price 2s.

2. Remarks on the favourable and unfavourable Signs of the present times, in reference to the Church of God in this Kingdom, the State of Religion in the Nation, and the Interests of Religion in the World at large. By John Holloway. 1s. 6d.

3. A Few words on the Increase of Methodism: occasioned by the Hints of a Barrister; and the Observations of the Edinburgh Review. 8vo. 1s.

4. An inquiry into the Moral tendency of Methodism and Evangelical Preaching. Including some Remarks on the Hints of a Barrister. By W. Burns. 8vo. 4s. sewed.

5. The History of our Lord and Saviour Jesus Christ; arranged according to the order of time, and in the exact words of the four gospels. To which are added, the Lives of the four Evangelist; an account of the principal Jewish sects and parties; and the Prophetic History of Christ. Illustrated by forty seven Plates. Royal 8vo. £1. 6s.

6. Thoughts on the sufferings of Christ. By the Author of the Refuge. 2s.

7. A Defence of Calvinism, in Answer to a Pamphlet, entitled St. Paul against Calvin. By W. Roby. 2s.

8. A Sermon preached for the Benefit of the London Female Penitentiary. By J. Styles. 1s.

9. Lectures on our Lord's Sermon on the Mount. By James Brewster, Minister at Craig. 8vo. 10s. 6d.

10. Christian Baptism descri-

bed from Scripture, in a Discourse addressed to a Society meeting for Worship in Grape-lane Chapel, York. By Thomas Wemyss.

THEOLOGICAL NOTICES.

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

The Rev. I. Williams, M. A. Curate of Stroud, Gloucestershire, will shortly publish a small volume of Poems, illustrative of Subjects Moral and Divine, to which will be added, an Ode on Vaccination, addressed to Dr. Jenner.

Proposals are issued for printing, by Subscription, a Rational Demonstration of the Divine Authority of the Bible; to be printed with a large type, on thick paper. Price 10s. in boards, demy octavo.

The Rev. Dr. Baker, of Cawston in Norfolk, has put to the press, the Psalms evangelized, in a continued Explanation, wherein is seen, the Unity of divine Truth, the Harmony of the old and new Testaments, and the peculiar Sentiments of Christianity in Accordance with the Experience of Believers in all Ages, It is intended to be comprised, if possible, in one large octavo volume.

The Rev. Mr. Davies, of Ipswich, has issued Proposals for printing, in a 12mo volume, the 16 last Sermons on Grace, of the Rev. Chsistopher Love, with an Account of his Life.

The Rev. Mr. Bicheno has in the press, his Sermon preached on the late Fast-day.

The Rev. W. P. Scargill, is preparing for publication, a Hebrew and English Dictionary.

RELIGIOUS INTELLIGENCE.

LONDON SOCIETY

*For promoting Christianity among
the Jews.*

To the Editor of the Baptist
Magazine.

Dear Sir,

I transcribe the following account of the half yearly meeting of the above Society, with the address delivered by one of the young Jew boys and that of Mr. Frey. It will be very gratifying to the Society, if you would insert them in your Magazine. The effect produced was truly delightful. Perhaps for several years past no public meeting has been more deeply affected. The sight of so many of the Jewish race singing that beautiful Hymn of Dr. Watts, produced the most lively emotions. I am,
Lombard Street,
Feb. 13, 1910.

Dear Sir,
Your obliged Servant,
Joseph Fox.

On Tuesday the 26th of Dec. was held the half-yearly meeting of the London Society for promoting Christianity among the Jews, when two Sermons were preached by the Rev. Mr. Wilcox, at St. Bride's Church, and the Rev. Mr. Sutcliffe of *Olney*, at the Jews Chapel in Spital Fields. On the next day a very numerous company of the Subscribers dined together at the City of London Tavern, the Earl of Crawford and Lindsay in the Chair. After dinner, the report of the Committee was read; the Jewish children under the patronage of the Society (19 boys and 4 girls) were admitted into the room, by Mr. Frey and Mr. Judah Katarivas; a Rab-

bi from Jerusalem who has embraced Christianity. One of the boys was then placed on the table, and delivered, with great propriety and energy, the following address.

MY LORD AND GENTLEMEN,

Encouraged by the kindness with which you have noticed the little company of Hebrew children who, under your patronage, appear amongst you at the present time, permit me, on behalf of myself and companions, to address you in a few words;

Rescued from ignorance and want, we are desirous of expressing our gratitude to that benevolence of spirit, which has prompted you to regard the destitute children of Israel. When the situation in which we are now placed, is contrasted with the actual state of thousands of our kindred, and when, indeed, some of us consider the change which has been wrought on our behalf by your bounty; words cannot be supplied, in sufficient force, by which we can express our thankfulness.

With grief I advert to those of the Jewish race, who, young as we, are to be met with in all parts of our streets, exhibiting marks of poverty and profligacy, which cannot but excite the compassion of all who behold them. In the company now before you are some who, but for your efforts, would have been numbered with those youthful gangs of depredators which infest the places of public resort, and bring disgrace upon our nation and people. This great attempt, in the cause of a race who have been considered as the outcasts of society, although the descendants of him who was

called the friend of God, and the father of the faithful, was reserved for you, and the happy days which now we see.

The lot of all the children now before you was poverty and want; that of several, was the greatest ignorance; and others were in danger of falling into the commission of crimes.—From how many evils have you rescued us! We are clothed and fed; we are instructed in useful learning, and what is of far greater importance, we are instructed in those principles which will lead us to virtue and happiness. One of our number, when he applied to the Society for admission under your hospitable roof which truly stands as a CITY OF REFUGE, in the sincerity of his heart, said with tears, that “he wished to be made a good Christian.”—To you, Gentlemen, has been reserved this greatest of all efforts, to snatch from worse than Egyptian bondage the rising generation of the seed of Abraham; by delivering their minds from Jewish prejudice and darkness, and directing their attention to the glories of that Messiah, who whilst he is the root and offspring of David, and concerning the flesh our kinsman and brother, yet is the bright and morning star.

Oh! Generous Christians! Recollect that benefits have flowed to you through the medium of our ancestors; since, by the providence of God, the house of Abraham was chosen to be the channel through which every blessing, both temporal and spiritual, should be communicated to all the nations of the earth.

Endeavour to illuminate our youthful minds with that light and knowledge, which may remove that blindness “which in part has happened to Israel.”—Multitudes of Jewish children, who are now

in the benighted state in which we lately were, I hope will shortly be desirous of partaking of those benefits which you have so richly showered upon us; let me, therefore, become the humble supplicant for the helpless, friendless children of our people, that by your liberality a fund may be raised, which shall enable the LONDON SOCIETY to realize its brightest hopes, and become the patrons of the rising generation of the house of Israel.—And may thousands of them speedily imitate us in believing and singing—

Not all the blood of beasts

On Jewish altars slain, &c.

[The whole of this Hymn of Dr. Watts’s, was repeated with a very proper emphasis.]

This Hymn being sung by the Children, produced the most lively impression upon the company. We never recollect on any public occasion of this nature to have seen so many persons moved to tears; it was the most gratifying sight to behold so great a number of Jewish Children acknowledging Jesus as the all-sufficient atoning Lamb.

Mr. Frey then addressed the meeting as follows,

MY LORD AND GENTLEMEN.

Notwithstanding my unfitness properly to address a company like the present, yet I am compelled to rise to assure you, that I am utterly unworthy of the honour you have just conferred upon me. The Lord himself has already infinitely honoured me; by counting me worthy of putting my fingers to so great and glorious a work as to promote the conversion of the Jews. With shame I confess that I have been a slothful and unprofitable servant. Whatever may have been my labours and usefulness since the commencement of this Institu-

tion, it is wholly and solely owing "not to me, O Lord, not to me," but to the grace of God, and to the unwearied and unparalleled exertions of the Committee of the London Society. After hearing such a Report as that which has just been read, I doubt not but every one will unite with me in saying, "What has God wrought!"

When I cast my eyes upon yonder tender lambs, upon twenty-three Jewish Children who have been translated from Jewish ignorance into the Gospel light, I have no other words to express either the feelings of my heart or the sentiments of my mind but in those of the prophet: "Sing, O barren, thou that didst not bear, break forth into singing thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord; enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right and on the left." Isaiah liv. 1, 2, 3.

It is an awful truth that the Jewish Church has been barren and unfruitful for more than 1700 years. In former ages a few, indeed, but a few only, have embraced the Christian religion; but in these latter days God seems to have created a new thing in the world.

A nursery ground has been laid out, of soil, it appears, most fertile. It has already produced, in less than nine months, these most promising scions to be grafted into the true olive tree; which may by the blessing of God, bring forth an abundant harvest. The value of such an Institution none can appreciate!

Among the many false reports

which have been spread respecting this Institution, I shall notice but one. It has been said that the Society is in a state of bankruptcy, but is it possible that this should be the case, when I behold these children as the fruit of their labours, which are of more value than all the gold and silver in the East? Even if this report were true, the Society have laid out their money to the best advantage. Hundreds of my brethren, the Jews, who never heard the Gospel before, as well as thousands of Christians, have been brought under the sound of the word, and by their patronage of these dear children they have laid the axe to the very root of Jewish prejudice, and taken the most certain steps for a future glorious harvest. During all the opposition that has been made to my labours, from the commencement of this institution, my heart has not failed, neither have my hands become slack. Who would have thought in December last, when this Society had no existence upon the present plan, that so large and respectable a meeting should now have been held on this subject? Beside this, I know, and am certain that thousands in this kingdom encourage us by their fervent prayers and liberal contributions; and that which affords me the greatest support, under all trials, is the recollection, that a Jew sits at the right hand of God, who ever remembers his brethren and kinsmen after the flesh.

The Rabbi Judah Katarivas then addressed the meeting as well as his imperfect knowledge of the English language would permit.

In the course of his address, he read part of the 26th chapter of Deuteronomy, alternately in the Hebrew and the English. He concluded with presenting to the

Chairman a copy of the Epistle to the Hebrews, most beautifully written in Hebrew, as the first fruits of his labours, desirous that it may be printed, and transmitted to the Jews at Jerusalem.

ABERGAVENNY ACADEMY.

The annual Meeting of the Welsh and English Baptist Education Society will be held at Abergavenny the first Wednesday in May next, when Dr. Ryland, and Mr. Titus Lewis of Carmarthen, are expected to preach.

The design of this Institution is to instruct young WELSH PREACHERS ONLY in the english language, to advance their knowledge in divinity, and afford them the rules of just composition. And when it is known that from the Churches in Wales, a considerable number of promising young Men are almost annually sent out to preach the Gospel, it is to be regretted that no more than three Students can be supported at one time by the Funds of this Society. Donations and Subscriptions are thankfully received by the Treasurer and Secretary at Abergavenny, Messrs. Harris and Wyke. Rev. T. Thomas Islington, Rev. T. Morgan Birmingham, and the Rev. Dr. Ryland, Bristol.

LORD SIDMOUTH'S MOTION.

A Correspondent observes respecting the Motion of Lord Sidmouth that there be laid before the House an account of the Licences granted to dissenting Teachers, and for Meeting Houses, from 1760 to 1808, as extracted from the Register of the different Dioceses of England and Wales: also the returns from the Quarter Sessions; that by the noble Lord's observa-

tions on the subject it cannot be supposed that he wishes to be informed of the annual number of Qualifications and Licenses, merely for the purpose of attempting to create alarm; but that his Lordship rather wishes to know the number of persons now preaching to dissenting congregations, and the number of Buildings now used as places of worship by Protestant Dissenters.

Our correspondent adds his opinion that the returns moved for will not give correct information in this respect, and adduces an example from *Laxfield*, in Suffolk, where since 1797, no less than eight different houses have been licensed, (through the removal of tenants, increase of hearers, and other causes) although there has never been more than one congregation of Protestant Dissenters in the place.

SHIPWRECK OF THE REV. MR. T.— *An Episcopalian Missionary.*

To the Editor of the Baptist Magazine.

In No. XIX of our periodical accounts, page 556, mention is made of the arrival at Calcutta of the Rev. Mr. T— an excellent episcopalian Minister, who, with his family, had been preserved from Shipwreck in their passage to India. With this worthy and liberal minded Clergyman, I had the pleasure of conversing a short time before he left England. He spake with high approbation of our Missionary efforts, and expressed great pleasure at the prospect of an interview with our excellent friend Carey in that distant clime. The interesting narrative of his remarkable deliverance from death, given in a letter to his Mother, has appeared in the Christian Guardian; but, as I conceive that work is but little

known among your readers, I have been induced to send you the letter for insertion in your Magazine, judging it would afford much pious pleasure to many who "love the Lord" and "regard the operations of his hand," whilst they exhibit a striking proof of the value of real religion in supporting the mind, when death and all its terrors seem at hand to overwhelm the body.

January 27th, 1810. J. G.

Extract from the Letter referred to.

"MY DEAREST MOTHER.

"I would now endeavour to relate a most wonderful deliverance from shipwreck, by which God has been graciously pleased to preserve myself and family, with many other persons, belonging to the ship in which we sailed. Early in the morning of Nov. 7, we approached Cape Negrais, and our object was to pass between that point, and the Cocos. Soundings were continually made during the night, which, agreeing with the charts, left us no room to apprehend any immediate danger. At half past four the soundings were made twenty-one fathom, which being notified to the captain, he immediately came upon deck, and gave orders for heaving the ship to; the words were scarcely pronounced, when the ship struck upon a rock. At this time the Earl Spencer was so near, that the captain hailed and cried out, that they were amongst breakers. The Earl Spencer providentially escaped the danger, and actually passed over the reef without striking; but our own ship notwithstanding every exertion, continued to strike the rock with violence. The first shock brought down the mizen-top-mast. The wind was blowing fresh. In a moment a cry of distress was raised, which

was distinctly heard by the Spencer, and which it very soon appeared was not raised without reason. The passengers, and all the ship's company, were soon upon deck; and saw, with the deepest anguish, the danger in which they were. I had previously gone down into my cabin, and informed Mrs. — that the ship had struck upon a rock, and that none but God could save us. The heeling of the ship was now tremendous, and the blows on the rock continued, until the rudder was broke off with an awful crash, that seemed to portend that the ship would immediately go to the bottom. Who, but those who have actually borne a part in such scenes, can conceive the dreadful sensations which this produced! we endeavoured to commit ourselves to the mercy of God; and then, Mrs. — snatching up our dear James, followed by Mrs. — with Esther, repaired upon deck. Here the confusion was extreme. Through the mercy of God the wind soon moderated; a circumstance which gave time to take proper measures, for saving the crew. The main-mast was first cut down, which fell over the side with a tremendous crash. Afterwards the fore-mast was cut away, and we were thus left a mere hull, which was momentarily coming to pieces. At this critical juncture, the cutter unfortunately went adrift: the jolly boat was dispatched after it: and, in the mean time, the crew were all busily employed in clearing, and launching the long-boat. This was a long and difficult operation; but as all our lives depended upon its success, the men exerted themselves to the utmost. Before they had fully raised it from its place, the ship's back was broken; at this moment, I felt that nothing but a miracle could save us. I

lifted up my heart to God, and exhorted Mrs. — to do so too. I committed myself, and all my concerns, to him; and dangerous as our situation was, felt persuaded he would deliver us. I ran down in haste to my cabin, to secure something from the wreck, which I might preserve, if saved from destruction, as a memorial of our deliverance. In vain I sought, in the confusion of the moment, for my pocket Bible; at length, hastily snatching up a Hebrew Psalter, with a volume of the Greek Testament; and, my dear Mother's last valued present, the Golden Treasury; I put them in my bosom, and flew to my dear Mrs. — and children, upon deck. In passing through the cabins to the ladder, it was painful to hear the rushing of the water in the hold, and to see the decks giving way, and the boxes floating about on all sides. Arrived again upon deck, I remained with my dear—; and had the pleasure of seeing the long-boat safely launched into the water. The Captain now called for the ladies, who were one by one conveyed into the boat by a rope. The gentlemen followed; and the crew, to the number of 91. More could not be admitted with safety: indeed, I had great apprehensions that it was already overloaded, and could not convey us in safety. In the cutter were 18, and in the jolly boat 11; 6 Europeans were left behind, 7 Chinamen, and 3 Lascars. A sail was hastily thrown into the boat and then we left the wreck with mingled sensations of joy, resignation, and apprehension; and, indeed, new dangers were now before us. Our consorts were out of sight; and, though we could see the land from the ship, it was at a great distance. Our boat was crowded, the sea was high, the weather

boisterous and the shore, when reached, barbarous and inhospitable. This was a new and trying situation. How little did we think a few hours before, that we should in such circumstances cast a longing, lingering look on the ship Travers. The wreck afforded now a distressing spectacle. We thanked God for our deliverance; and, turning our heads from the awful scene, we looked before us, and committed ourselves to the guidance of Providence.

We had brought a little sail from the wreck, which, with the help of an oar, kept our boat before the wind. It was about 7 o'clock when we committed ourselves to the boats: soon after which, a heavy squall of wind came on, which rendered our situation still more gloomy and distressing. At the end of an hour and a half, we saw the two other ships at a great distance; and, soon after we perceived them make sail from us. This was a distressing moment, as our last resource seemed now to fail us. Meantime, another tremendous squall involved us in darkness, and drenched us with sheets of water. The boat shipped much water; and it was extremely difficult, on account of her being so heavily loaded, to keep her before the wind. At length, however, by the good Providence of God, the weather cleared up, and we saw the two ships hove to, in order to receive us. This was, indeed, a cheering sight; and, with inexpressible joy, we looked towards them, and thanked God, as we observed the lessening distance. However, a third heavy squall came on, and hid them from our view; through this we were preserved by the same gracious Providence. As we approached the Earl Spencer, wa-

saw the poop and decks covered with spectators, who were anxiously beholding our progress, and longing to receive us.

Passing under the stern, I felt myself quite overpowered; it was, indeed, an affecting sight. Above a hundred fellow-creatures, rescued from a watery grave, were joyfully received on board, and cheered by the loud and cordial congratulations on their deliverance. By the captain and passengers of the *Spencer*, we were treated with a kindness and generosity, that can never be obliterated from our minds. It was half past 10 when we arrived at the ship, having been three hours and a half exposed in an open boat, on a heavy sea, during which time we had sailed about ten miles. Before we arrived, a gentleman on board the *Spencer*, saw the *Travers* break in the middle, and the fore part go down. It afterwards blew very hard; and there can be no doubt, but that before the afternoon, every vestige of the *Travers* had disappeared. Throughout the whole of this painful scene, the conduct of our captain was truly admirable. He was cool and deliberate in giving his orders; and the steps which he took for our preservation, were highly seaman-like and judicious. To him under God, we owe our lives; and we cannot be sufficiently thankful for the skill which he displayed upon the occasion. But the numerous interferences of Divine providence on our behalf deserve to be distinctly considered and gratefully remembered. The scene was altogether most sublime and interesting. Though I saw from the beginning, the extent of our danger, yet, as I have observed, I felt a secret persuasion that we should be preserved through it. This, on the whole,

was unfavourable to the state of my mind, as I found it insuperably difficult to pray, like one that was at the point of death. But I was enabled to cast myself on the mercy of God; and, great indeed was the exercise of my mind during the hour of danger. Now, thought I, the Lord is showing us at once his power, and his mercy; his power in bringing low, his mercy in raising up. Now he is showing me what a miserable, weak, helpless creature I am. Now he is warning me against all creature idolatry. He has stripped me bare; and made me altogether destitute, that I may live simply and habitually upon him. O Lord, sanctify this dispensation; and may it leave me more dead to the world, more in earnest for heaven, more fully purposed to surrender myself in body and soul to thee, and employ all my talents to thine honour and glory. By how many ties hast thou bound me to serve thee! O, that as I have now received my life afresh from thy hands, I may consecrate it to thee anew, and be wholly, wholly, wholly thine. My dearest mother, unite your prayers with mine, that this may be the case; and thank God with me, for this dispensation. Thank him, I say, with me; for, though we have lost our all of worldly goods, we have been great gainers in other respects. When I see my dear —, and the dear children in safety; and reflect on the dangers through which we have been preserved, I find it impossible to lament our loss, being wholly absorbed in the greatness of our deliverance. Wonder, love, and praise, predominate so much, that I have neither time nor spirit to regret what has passed.

Since our reception on board, we have been used with the utmost

tenderness and liberality. The ship was crowded with passengers before; and you can easily conceive, that the addition of 120 persons, must have made a prodigious difference to the comforts of individuals. Our concern since the wreck has been, that the crowded state of the ship renders it impossible for us to be alone at any time. We want retirement greatly, and long to reach Calcutta, in order that we may enjoy it. At such a time solitude is peculiarly needful; but the state of the wind and weather has been such, as to increase the difficulty of obtaining it. We do not expect to reach Calcutta before Thursday next; and on the Sunday following, propose to assemble at church, and return public thanks for our deliverance. God grant that we may not trifle with that solemn business.

The District Meeting established at Malmsbury in May last, held their second assembly at Horsley,

Gloucestershire, the 10th of Oct. last, in the forenoon, when two appropriate discourses were delivered by Mr. Mosely of Gittleton and Mr. Flint of Uley, and a collection was made in aid of Village Preaching. The next Meeting (to be called in future the Horsley District Meeting) will be held at Cirencester the first Thursday in May, 1810, the Rev. W. Winterbotham of Horsley and Williams of Stauley to preach.

The Annual Meeting of the British and Foreign Bible Society will be removed for want of room, to the [Old] London Tavern in Bishops-gate-Street where it will be held on Wednesday the 2nd of May next at 12 o'clock.

The Wellington District Meeting will be held at Cullompton, Devon, on Wednesday the 25th of April; where the attendance of the Ministers and Gentlemen supporting it is particularly requested.

Fragment, by the late W. Cowper.

To Jesus the crown of my hope,
My soul is in haste to be gone,
O hear me ye Cherubim up
And waft me away to his throne,
My Saviour! whom absent I love!
Whom, not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power.
Dissolve thou the bond that detains
My soul from her portion in thee,
And strike off the adamant chains,
And make me eternally free!

When that happy era begins
When array'd in thy beauty I shine,
Nor pierce any more by my sins
The bosom on which I recline.

left unfinished.

THE
BAPTIST MAGAZINE.

MAY, 1810.

“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.

Brief Memoirs of the English Baptists.

SECTION IV.

From the death of James I. to the Restoration of Charles II.

MARCH 27th, 1625, Charles the first, only surviving son of James the first, succeeded to the crown of England, on the demise of his father, and was crowned at Westminster the second of February following.

William Laud, a proud and furious bigot, was in particular favour with his majesty, who advanced him to the see of London, and at last to the archbishopric of Canterbury. This imperious zealot persuaded his sovereign to pursue measures which contributed to his ruin. Encouragement was given to vulgar sports on sabbath day afternoons, Dissenters were prevented from emigrating to America, the Scots ordered to use the liturgy of the church of England, and the *Irish Papists suffered to murder two hundred thousand protestants in cold blood!* The penal statutes against the Puritans in England were severely executed, and oppressive taxes imposed upon the people at large.

In the worst times, believer's baptism had its proselytes, and now its advocates became more numerous than ever. Until the year 1633 the baptists for the most part continued intermixed among other protestant dissenters, and shared with them in their persecutions; but now they began more particularly to separate themselves, and form distinct societies of those of their own denomina-

tion. On the 12th of September this year, a baptist church was formed in London, who chose Mr. John Spilsbury for their pastor, and the same year another church was formed at Olchior in Wales, whose pastor was Mr. Howell Vaughan, and the year following another church was formed in Crutched Friars, London, of which Captain Spencer was a chief promoter.

In 1639, the war between the king and his parliament commenced, which for a short time put a stop to the hot persecutions of the dissenters, but many of them soon found their sorrows return. January 18th, 1641, about 80 people, baptists and others, who met for divine service in Southwark, and accused of holding unlawful sentiments, were discovered and taken by Sir John Leithal, Marshal of the King's Bench, and committed to prison. The next morning six or seven of them were by an order of government carried up to the house of Lords, examined strictly concerning their principles, and treated with considerable respect. Some of the Lords enquired where they met, and the next sabbath four of the Peers went to their meeting and staid during the whole of the service. Two sermons were preached; the Lord's supper administered, and a collection made for the poor, to which the noblemen contributed liberally; and at their departure signified their satisfaction in all they had heard and seen.

Some of the greatest writers for reformation at this time, particularly Lord Brook, Bishop Taylor, and Dr. Hammond, spoke favorably of the opinions of the baptists, and thereby promoted their cause; but their adversaries Dr. Featly, Mr. Baxter, Dr. Wall, and others, sadly bewailed their increase and prosperity. In 1642 a public dispute took place between Dr. Featly and four baptist ministers in Southwark, upon the subject of believer's baptism; during which dispute, the doctor appeared much more capable of pouring slander upon his opponents, than defending his infantile operations. About this time, another baptist Church was gathered in London by Mr. Hanserd Knollys, and several books were written by our brethren in defence of their principles. It may be proper to observe here, that there have been two parties of the English Baptists ever since the beginning of the reformation. Those who have held the doctrine of particular redemption and therefore called *Particular Baptists*, and those that have held universal redemption and are stiled *General Baptists*. In 1643 some of our particular brethren published a confession of their faith in 25 articles.*

In 1645 the parliament seized the reins of government, put down episcopacy, set up presbyterianism, and would have had the whole nation to become presbyterians. The westminster assembly of divines, and presbyterian ministers in town and country, as far as

* Crosby vol. 1, p. 170.

In them lay, opposed liberty of conscience and a general toleration of different opinions in matters of religion. The ministers in Lancashire published a paper signed by eighty four of them, in which are these expressions. "A toleration would be putting a sword in a madman's hand; a cup of poison into the hand of a child, a letting loose of madmen with steeltrails in their hands, and opening a city of refuge in men's consciences for the Devil to fly to; a laying of a stumbling block before the blind, a proclaiming liberty to the wolves to come into Christ's fold to prey upon the lambs; neither would it be to provide for tender consciences, but to take away all conscience!!" * The baptists especially were inveighed against, particularly by a Mr. Edwards, Lecturer of Christ Church, who wished the parliament would forbid *all dipping*, and take some severe course against all *dippers*; as the senate of Zurich did. The precedent he refers to is an *edict*, published at Zurich in the year 1534, making it death for any to baptize by immersion; upon which law, some baptists were tied back to back, and thrown into the sea, others were burnt alive, many starved to death in prison. † These proceedings against religious liberty, so far prevailed with the managers of affairs as to occasion several laws to be made for suppressing all that would not come into the presbyterian establishment. Many people of different denominations were persecuted; and several baptist ministers sent to prison for preaching and baptizing.

April 26, 1645, an ordinance of parliament was made for silencing all preachers that were not ordained ministers either in the *english* or in some of the *foreign protestant* churches. But as this ordinance did not fix the crime upon those that took upon them to preach without ordination, but such as should admit them so to do; nor empower magistrates to take the offenders into custody, they could do but little with it. Therefore on the 26th of May, 1646, the lord mayor, court of aldermen and common council of London presented a petition to parliament in which they desired some strict and speedy course might be taken for suppressing all baptists, and other sectaries, and that no person disaffected to *presbyterian government* might be employed in any place of public trust. This petition backed by the instigations of other illiberal people, had its effect. On the 26th of December following, another oppressive ordinance of parliament was made to explain and amend the former. In this the commons declared, they would proceed against all preachers that were not ordained as they had before appointed and all *ministers* or others that should publish or maintain, by preaching or otherwise, any thing against their church government, and ordered all magistrates and officers in the army, to prevent offences against this law, apprehend offenders, and give notice thereof to parliament, that thereupon course might be speedily taken for a due punishment to be inflicted upon them!

* Crosby, 190.

† Idem, 193.

The Baptists were as much aimed at, and as many of them persecuted by this law as any others called sectaries, yet by some means or other, they obtained a great indulgence from parliament about a year after. On March the 4th, 1647, a declaration of the Lords and Commons was published very much in their favor,* but to the shame of this very parliament, about a year afterwards, a more severe law passed against *heresy* and *error*, than any that has been made in *England* since the Reformation. It was entitled "An ordinance of the lords and commons assembled in parliament for the punishment of blasphemers and heresies." In this there is first a catalogue of *heresies*, any of which, whosoever did maintain and publish with obstinacy therein, he was to suffer the pains of Death, as in case of felony, without benefit of clergy. Among the errors specified are these, "That the baptizing of infants is unlawful, or that such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized." "That the church government by presbytery is anticristian, or unlawful, &c.† By this ordinance, all the baptists, and all in *England* except rigid presbyterians are expressly condemned, and probably a violent persecution would have followed, if the confusions of the times, and the great numbers of dissenters had not prevented.

January 30, 1649, king Charles was beheaded. In 1650, the baptist churches at Ilston, Llanafan, and Hay including Olchor, in Wales, formed themselves into an association to assist each other and promote the cause of religion. We are not certain that there was at this time any such union of baptist churches in *England*. It does not appear that the churches which had agreed in publishing a confession of their faith, did otherwise form themselves into an association. In 1653, the English, Scotch, Irish and Welsh baptist churches, began an epistolary correspondence with each other, with a view to their mutual religious prosperity and usefulness. On the 12th of December, in the same year, Oliver Cromwell was made protector for life, of the three kingdoms, *England*, *Scotland*, and *Ireland*. Oliver was an Independent, and by his elevation to supreme power, an end was put to the presbyterian establishment. His first parliament advised him to encourage a *godly ministry* in these nations, to provide a *confession of faith* for his people, and not suffer any by words or writing to revile or reproach the said *confession*! Thus as in former days, the church was to be formed of a rib of the state, and they twain were to be one flesh and one spirit, and dwell together in court wedlock until death might them part. And what presumption might thus join together, no man, by reason, or scripture, or justice, or righteousness, was to attempt to put asunder! However, the protector was a man of more mo-

* Crosby Vol. 1. p. 196.

† Idem 197.

deration than his counsellors, and therefore did not altogether follow their advice. The presbyterians were deprived of power, but were allowed more religious liberty than they had afforded the independants; the private meetings of the Episcopalians were connived at, and though the baptists were frowned upon, reviled and persecuted, yet they were not destroyed, banished, or shut up in dungeons, as they before had been. Oliver died September the 3rd, 1658, in the 60th year of his age, and fifth of his protectorate. His morals were regular, he promoted men of character and ability to places of public trust, sought the good of the nation, added to its renown, and with all his faults was one of the greatest men of his age. His son Richard succeeded him in his office, but finding his station very perplexing and unpleasant, he resigned it by writing under his hand April 22, 1659, spent the remainder of his life in peaceful retirement at Cheshunt in Hertfordshire, and died July 12, 1712, aged 82.

The Nation tired of change, considered the restoration of monarchy, the most likely means of securing public tranquility. The matter was agitated in parliament, a day of solemn *fasting and prayer* appointed, but while they fasted and prayed, they neglected *watchfulness!* The very next day, May 1, 1660, they voted home the king *without conditions!* And to their unwatchfulness in so doing may be imputed many of the errors of his reign.

If we enquire, what part our brethren took in public affairs in these times of confusion, the following extracts will inform us. Captain Richard Dean, in his Letter to Dr. Barlow, bishop of Lincoln, having spoken of the increase of the baptists in the year 1649, says "In that time did this opinion spread itself into some of the regiments of horse and foot, in the army; and in 1650 and afterwards, some professing this opinion were called from their private employments and promoted to commands at sea. Among others, Captain Mildmay, to command the admiral flagship, under the late Duke of Albermarle, when he was one of the generals at sea. Captain Pack, to command the flagship under Sir George Ascue, Rear Admiral; Sir John Harman, to command the admiral flagship under his Royal Highness the Duke of York. But notwithstanding this sect had that countenance given them, as I have mentioned by such as had the principal management of affairs; yet this sect in general, as they have published in their *apologies*, were the least of any sort of people concerned in any vicissitudes of government that happened among us. And although in and after the year 1649, their numbers did increase, insomuch that the principal officers in diverse regiments of horse and foot, became baptists; particularly in *Oliver Cromwell's* own Regiment, when he was general of all the parliament's forces; and in the Duke of Alber-

marle's own regiment of foot when he was general of all the *english* forces in *Scotland*: yet by the best information I could have, there were not at any time, before the year 1649, twenty baptists in any sort of command in the whole army; and until after the year 1648 there were no more than two; viz Mr. Laurence, and Mr. John Pienners, one of the Lord Say's sons, who made profession of this opinion, chosen into the house of Commons; and both these did in that year, and in the life time of king Charles the first, as I have been credibly informed, voluntarily depart from that parliament, as not approving of their proceedings against the person of the king.*

An address, with propositions annexed to it, sent by the baptists to Charles the II, then at Bruges, a short time before his restoration, closes with these words, "We have presumed in all humility to offer to your majesty these few propositions, hereunto annexed; to which, if your majesty shall be pleased to condescend, we do solemnly protest in the presence of Almighty God, that we will hazard our lives, and all that is dear unto us, for the restoring and re-establishing your majesty in the throne of your father."

The annexed propositions are, 1. To call a lawful parliament. 2. Secure the just and natural rights of the people. 3. Allow liberty of conscience. 4. Abolish tythes, and find some other way for the maintenance of the national ministry. 5. Grant a general amnesty. † These propositions contain *sound speech*, that cannot be condemned. May we and all our baptist brethren, *be followers of them, who through faith and patience inherit the promises.*

"Jesus hear our humble prayer!

Tender Shepherd of thy sheep!

Let thy mercy and thy care

All our souls in safety keep."

Calne.

(to be continued.)

I. T.

Mr. Booth on Village Preaching.

A valued correspondent has favoured us with the following article, the production of the late venerable Abraham Booth, which we readily insert to give such sentiments all the circulation in our power,

"It is very affecting to think, that in this country, though highly favoured with civil and religious privileges, the inhabitants of many Villages are destitute of an Evangelical ministry: because it is apparent from Holy Scripture, that the Gospel of salvation by grace is of the highest importance, to enlighten the minds and relieve the consciences, to sanctify the hearts and reform the lives, of the ungodly and the profligate.

* Crosby vol. 2, p. 2.

† Crosby vol. 1, appendix No. 5, p. 83 &c.

The Gospel, though contained in the Bible, and though that best of books lies open to every one that can read his own language, must, according to the appointment of Heaven, be exhibited in a public ministry. Preaching the Gospel, or publishing salvation by Jesus Christ, is the ordinance of God, and the grand mean of converting sinners, in order to their present peace, their greater usefulness, and their final happiness. **PREACH THE GOSPEL TO EVERY CREATURE**, was the high command of our sovereign Lord to his disciples, just before he ascended the throne of universal dominion. This divine order is yet in force; and its obligation extends to all that are invested with the ministerial character. Nor ought private christians to consider themselves as unconcerned in the execution of an order so authoritative, and so beneficent; for without their co-operation by affording pecuniary assistance, the ministers of Christ are not able to make those exertions which, in the common course of providence, are necessary to the diffusion of spiritual knowledge, by itinerant preaching, in the darker parts of any country. Thus private Brethren become fellow-helpers to the truth; and to the public ministers of it.

It is with peculiar pleasure that we contemplate the recent formation of societies in the country, not only among the particular Baptists, but also among our congregational brethren, for the spread of the Gospel in this land by Village preaching. A design so important, and a conduct so laudable, that we cannot but earnestly recommend them, as worthy to be adopted by all those Pastors and Churches, in the different counties, who love the doctrines of divine grace, and, especially, to those of our own denomination.

As private Brethren, though not endued with abilities for the public ministry, may nevertheless, possess a well-informed understanding, a gift for prayer, a talent for edifying conversation, and be conspicuous in the churches to which they belong, for steady piety, for benevolence, and for a well regulated zeal; so it is very desirable that such characters were selected and encouraged, by those churches of which they are members, to use their pious endeavours in adjacent villages. By benevolent, prudent, and gradual efforts, one or another, in each circumjacent village, might admit a few neighbours into his house, to hear a person of the preceding description read the scriptures, converse on sacred subjects, and pray; whether on Lord's-days, or at other times, as opportunity presented. By such means the cause of Christ might be greatly promoted; for experience and observation unite in attesting, that a singular line of conduct has been owned of God, to the spiritual benefit of many.

Though real Christians ought always to consider themselves as lying under indispensable obligations, to use every scriptural mean to their power, to diffuse the savour of the knowledge of Christ in

the several countries where they reside ; yet, the varying aspect of divine providence may more loudly call for exertions of this kind at one time than at another. Such is the present season. For who that seriously reflects on those scenes of distress which are in the world, but must exclaim, *Behold the works of the Lord, what desolations he hath made in the earth !* God, in the language of prophecy, is manifestly *come out of his place to punish the inhabitants of the earth for their iniquities, and to shake the earth with terror !* The great and alarming events, which have recently taken place, are pregnant with new and powerful motives to strenuous endeavours for the spread of divine truth, by a conscientious and practical regard to which motives, it shall be apparent, that our hearts are in unison with that comprehensive petition.——*Thy kingdom come.*

While we rejoice in the spirited and laudable exertions of our Christian brethren, under different denominations, to propagate the Gospel among the Heathens in foreign climes, we should not forget the many myriads at home, who have scarcely any thing pertaining to Christianity besides the name—who are profoundly ignorant, if not notoriously profligate and profane.

The spread of infidelity is now uncommonly great. Multitudes of people in this country, being unacquainted with the true principles of Christianity, have no experience of their salutary tendency to relieve the distressed conscience, to sanctify the depraved heart, or to meliorate the conduct : and consequently, there is no reason to wonder, that many of this description fall an easy prey to the artful insinuations, and the blasphemous assertions, which so frequently proceed from the lips or the pens of Deists. Many, indeed, are the judicious defences of Christianity which have appeared in our language. These, however, being seldom read by the lower classes of people, can have but little effect in preserving them from the contagion of infidelity. Besides, reading the inspired volume, and the preaching of divine truth, are the grand means, appointed of God, to excite serious reflection and earnest prayer : to produce conviction of sin, and interest the conscience in what the scriptures reveal : to renew the heart, and give an holy bias to the whole soul. Now, persons who are thus affected by what the divine writings contain, will revere the Bible, and be far from renouncing christianity.

Amidst all the improvements in Philosophy, in Science, and in useful Arts, there is the highest reason to lament the neglect of that inspired volume, which is *able to make us wise to salvation.* A serious attention to the sacred contents of which must lead us to conclude, either that the New Testament does not give a just representation of Christianity, or, that incomparably the major part of these who profess the religion of Jesus are not Christians. For

Christianity, as delineated in the Apostolic writings, is the religion of rectitude, of love, and of peace. Evangelical truth, which is the great instrument, in the hand of God, for promoting real Christianity, is the doctrine of divine benevolence to man—the doctrine of pardon, of reconciliation, and of salvation by Jesus Christ. This doctrine, by whomsoever sincerely believed, never fails to produce a cordial veneration for God, and an unfeigned benevolence to man. That veneration is expressed, by a conscientious regard to holy worship, according to scriptural rule: by habitually observing the divine precepts, and by devout submission to the orders of providence. This benevolence is manifested by a series of truly virtuous affections towards our own species, in order to promote individual and social happiness; or, in other words, a prevailing disposition to treat others, as we might reasonably wish them to treat us. To profess the religion of Jesus, while habitually destitute of that veneration, and of this benevolence, is to insult Christianity, and to libel the New Testament.

Let us then, christian brethren, regard these considerations as emphatically inculcating the uncertainty of all temporal enjoyments; the necessity of spiritual mindedness: and a practical attention to that divine precept, *Whatever thy hand findeth to do, do it with thy might*. Nor is much reflection required to convince us, that there is no object of equal importance with that of promoting the genuine cause of Christ. To this, therefore, let pious and prudent exertions be directed. Let suitable persons, for itinerant preachers, be therefore engaged; and let stated pastors in the country, according to their abilities and opportunities, employ themselves in village preaching. Let reading a portion of the sacred scripture constitute a part of their public devotions; that those who cannot read, who have not Bibles, or who suffer them to lie neglected, may hear the Lord himself speaking in the old and new testament.

In these labours, let them keep the great object constantly in view; which is not merely to propagate a set of theological sentiments, though ever so true: much less, either in public or private, to disseminate political opinions, or to canvass the affairs of State: for this we absolutely disavow: but, in the fear of God, with much prayer, circumspection, and self-denial, to warn sinners of the wrath to come—to preach the unsearchable riches of Christ, and to render their ungodly fellow creatures truly wise, holy, and happy. Then, happy Christians indeed—by exemplary piety in the several churches with which they may be connected—by domestic religion and good order in the families to which they belong—by integrity and benevolence in all their private connexions—and, by a peaceable behaviour, as members of civil society at large—they shall *adorn the doctrine of God our Saviour.*”

On the Kingdom of Christ.

The following Paper will be read with great interest by many of our Readers, as the last production of our late excellent Friend, the Rev. George Hall of Ipswich, it was written for the Baptist Magazine, but did not reach us till after his decease.

They shall speak of the glory of thy kingdom. — ps. cxlv, 11.

What a pleasing theme! what a precious topic this! It is said that, *Out of the abundance of the heart the mouth speaketh.* Hence, if my readers are the Lord's workmanship, created in Christ Jesus unto good works, they will not only praise and bless the Lord, but speak of the glory of his kingdom, and talk of his power. Of this glorious kingdom Christ is King, his government as God reaches to all his creatures, his kingdom as mediator (the subject now before us) is special, he reigns over and on the behalf of a certain number of persons collectively called Zion, individually they are *Saints.* (Ps. ii; 6. Rev. iv, 3.) These are the honoured subjects of this spiritual kingdom, through the energy of divine grace. But my chief design is to mention a few things wherein the Glory of this kingdom consist. That there is a glory attached to it, none can doubt, who truly know the Scriptures and have seen the king in his beauty; for, *Glorious things are spoken of thee, O city of God.*

First. *The Glory of it lies, in the greatness, magnificence, and majesty of its King;* in the transcendent beauties of his person, his qualifications, and suitableness and fitness (as a king) to rule over his subjects, and make them happy; being immensely rich, supremely wise, infinitely powerful, exceedingly affectionate, very compassionate, altogether just and righteous, and unremitting in his care over and concern for the welfare of his subjects. All the appendages of a monarch essentially belong to him; he was appointed by the Father, anointed by the Spirit, and being crowned, he sits on his throne; he has no less than three Palaces, one in heaven, another in his Church, and a third in the hearts of his Saints, for there he reigns. Angels are his attendants, ministers are his ambassadors, his word is his sceptre, by the ministration hereof, through glorious doctrines propagated, truths preached, and ordinances administered, he executes his kingly office.

Secondly. *The Glory of this kingdom in part consists in the excellency and salutary nature of its Laws;* these are admirably calculated to promote the honour and glory of its King, and the safety, peace, purity, and pleasure, of all his people. The Bible is the saint's magna charta, here injunctions and rules which respect their duty to their adored Sovereign, to their fellow subjects and others are laid down, and it is their glory and interest to conform thereto. *Ezekiel* xliii, 10, 11, 12.

Thirdly. *The Glory of this kingdom consists in the desirable tenor of its Constitution.* Here we view the spirituality of it. It is not of this world, it lies not in outward things, as meat and drink, but *righteousness, and peace, and joy in the Holy Ghost*: as it is diametrically opposite to Satan's kingdom, so also, to every earthly one, for it is neither constituted, nor supported by carnal policy, human wisdom, worldly influence, or outward weapons.

Fourthly. *The Glory of this kingdom consists also, in the extensiveness thereof.* Solomon's kingdom was a large and a peaceable one, but what was that to this? Christ's dominions are large now, but will be far more extensive soon, when *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ*; and he shall reign from shore to shore. This kingdom embraces persons of every clime and colour, consists of a number that no man can reckon; Jesus sways or will sway his sceptre in every land; by it he conquers and wins the heart; blessed be his glorious name, this is a progressive, an increasing kingdom; yes, *when the Lord shall build up Zion he shall appear in his glory.*

Fifthly. *That this is a glorious kingdom, appears from and in part consists in the privileges of its subjects, and the dignity conferred on them.* They are all beloved by their King, dear to and known of him, he grants them a plenitude of spiritual provision, of the best and richest kind, and yet to be had freely, without money and without price. These subjects can never be arrested for debt, or thrown into the prison where the rebels against the king dwell for ever. It is true, they have run solemnly and deeply in debt, but Jesus has amply answered for all, and delivered them by an infinite ransom. Moreover, they can never be finally conquered, for they are led forth to conquest and a crown; they have likewise ready access to their king, he grants them every one admission to his presence, and often feasts them at his table, promising they shall sit with him on his throne.

Sixthly. *The Glory of his kingdom consists in the honourable and peculiar character of all its subjects.* They are all freemen; free of the city of God, and can never be disfranchised. They are all soldiers, equipped with suitable armor and clothing, yea richly clothed, for though they are all servants, yet are they princes, king's sons and daughters, who are all glorious within, and their cloathing of wrought gold, and they enter the king's palaces. These persons though in themselves poor, yet are rich, all merchants, who trade by faith to heaven, have a valuable stock of grace always in use, and glory in prospect. In their dealings they buy the best of commodities, and that without money or price; and what is very singular, the chief of their trade consists in buying and not selling. *Buy the truth, sell it not.* They should live in peace, and yet be always at war. They all know and love their King though not always alike or as they ought,

Seventhly. *The Glory of this kingdom consists in the duration thereof.* Other kingdoms have had their times and turns, their rise and ruin; the crown has fallen sooner or later from their monarch's head, and the sceptre out of his hands. Other kingdoms totter and fall, and not a trace of them is left. But things are not so here; this is a kingdom that shall last for ever; it is an everlasting one. Then how blessed are they that belong to it. Reader art thou of this number? Then be obedient, faithful, and affectionate, and so glorify thy King.

Ipswich.

G. H.

Anecdote.

A good old minister who died in America, Jan. 2, 1807, nearly ninety years of age, had lost his recollection, and been long incapable of engaging in public services. Towards the last he was removed to the house of a beloved son, where he would be nourished with the most filial affection. On the evening before his death, a neighbouring minister visited him, but he did not know him. Being told who he was, he answered, "No, I do not remember any such person." His beloved son was introduced to him: but no, he did not know him. "I do not remember that I have a son," said the good old man. In short, his memory was so impaired that he knew none of his friends or family about him. At last he was asked, Do you not remember the Lord Jesus Christ? On this, his eyes brightened; and attempting to lift his hands in the hour of death, he exclaimed, "Oh yes, I do, I do! I remember the Lord Jesus Christ! He is my Lord and my God, by whom I hope to be saved!"

An instance of stronger faith can scarcely be conceived. So long as a christian remains in the body, he will remember his Lord and Saviour, though every thing else be forgotten: nor will our gracious Redeemer withdraw his presence from his saints when they can no longer behold a perishing world.

Query.

To the Editor of the Baptist Magazine.

I should feel myself much obliged if you, or any of your correspondents, would favour me with a complete history of the Crispian controversy—how it originated, the books that were written, and by whom.

I have, by this request, no wish to involve your excellent Miscellany in that controversy; it is merely for the information of an individual who is a constant reader of your work, and respectfully yours.

EDWIN.

Original Letters of the Rev. W. Pardoë.

EPISTLE II.

In this are contained sundry comfortable cautions and counsels, proper for the state of a new convert. L. SPOONER.

My very dear Brother,

I have great confidence that you have strongly felt the powers of the world to come in your very soul, in order to transchange it into a heavenly state; which powers are to break in pieces the whole image of the old man, even the gold, the silver, the iron, the brass and clay, that the glory of man, as well as his shame, may be wholly dissolved, and the first heaven and first earth wholly pass away, that so the most pure image of the blessed Lamb may be formed in you: and a new heaven and new earth, wherein dwelleth righteousness, as a glorious new creation which cannot be shaken, may appear. The which being once experienced, and of which I am persuaded you have had a blessed taste, will cause the broken soul to rejoice that he hath sown a precious seed in tears; and though the life be hard to be obtained that enjoyeth communion with the most blessed Jesus, yet when once enjoyed, it is exceeding precious, and is worth the loss of all, if we had the glory of 10,000 worlds. And for the obtaining of which I beseech you yet again, my dear brother, take your final leave of Egypt's glory, and leave not a hoof behind you there, and cast not so much as one look towards that Sodom out of which you are now by the grace of God blessedly escaped. To go out of the camp and bear the reproach of Christ in this world is the way to obtain everlasting honour in the world to come.

Your conversion seemeth to be somewhat wonderful, and I would therefore fain believe the Lord hath some special work for you to do, or possibly some great suffering to undergo for his truth. Yet let not that yoke seem heavy that keepeth the soul in the Lord's fold and holdeth it in that labour which shall have an everlasting reward. Godliness is surely profitable to all things and hath the promise of the life that now is, and bringeth no real damage to soul or body; and nothing is or can be lost, but that which cannot possibly be kept for ever. To see you swim through the flesh-pleasing streams of human felicities will but fill my heart with fears; but to behold your soul gloriously flourish in eminent piety will be to me matter of triumphant joy. Therefore let your soul follow hard after God in a pure imitation of your blessed Saviour, that he may hold it fast in life and makes it comfortable in every state.

Through the great goodness of God I got well home, * but very

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* This was from his imprisonment at Leicester.—L. Spooner.

weary, and many were glad to see me; but I had, and still have, many a look back in my mind to those places where I was before; and may in no wise forget you, my dear friend and brother, who art now become so dear unto me. And I pray you present my true love to your wife, after whose dear-bought soul I most dearly long; the which I entreat you let be tender in your eye, that she may be joined to you in that yoke that holdeth your soul fast to Christ; unto whom nature bindeth you to be very tender, but grace much more tender. Reason teacheth us in such cases to do our duties as men, but charity teacheth us to do them as Christians. It seeketh not its own, is not easily provoked, but rejoiceth to empty itself to fill another; in which if you abound, you shall do well, and dwell in God and so in all fulness, and then your state must needs be blessed. I entreat you pray for me, as I hope I shall still for you, and give my love to any friends, who now desire to commit you to the everlasting arms to uphold you, and to the divine counsels to guide you, to glorious grace to assist and beautify you, and to the only Comforter who can refresh your spirit, most truly desiring your perfection in felicity; even so, Amen. I am and hope to be, while life remaineth,

Your friend, brother, and servant in truth,
WILLIAM PARDOE.

Letter of the late Mr. Newton.

To Mrs.——
 Dear Madam,

Southampton, Sept. 22, 1789.

Our Friend Dr. B. has undoubtedly given you a piece of information concerning us now and then—that we had a safe and pleasant journey hither, that my dear is tolerably well, Miss C. and myself as usual, that we are in excellent quarters, that we dearly love; and so on. From all this you may justly infer that we, and especially I, ought to be very thankful; pray for us, that we may be more so. There is a good distinction in our thanksgiving collect, “That we may shew forth thy praise, not only with our lips, but in our *Lives*.” Ah! this lip service, and this pen service, are comparatively easy; but if the heart is not concerned; if the life is not influenced; all that can be *said*, or *written*, is but like a receipt without a stamp. However exact and full the particulars may be expressed, the essential qualification to make them good, and valid, is wanting. So I could give my pride a breakfast this morning, by making a particular humiliating confession to you; what a poor, weak, and unworthy creature I am; while something might whisper in my ears, “good man, how humble he is!” In-

deed I must stop, for the whisper says, "now you disdain professions of humility, she will think you humbler still." Indeed the heart is very deceitful, and very deep, I can compare it to nothing more fitly than the sea. It is sometimes like a looking glass; but then you may be sure it is a calm; a small breeze will ruffle its surface, and in proportion as the wind rises so does the sea; Oh how it raves and rages in a moment, so sometimes the heart is smooth and quiet: if it be a calm reason with us; if husband, wife, and child, and things are going on tolerably to our mind; especially if with this, we have some present taste of the Lord's goodness; then the heart promises mighty fair, and teaches the mouth to talk of gratitude, and submission, and to give abundance of good advice to any friends in trouble. But presently comes a blast of temptation, and all is in an uproar at once. Nay, the heart is worse than the sea; which will not greatly swell unless the wind be very strong. But a mere *trifle*, a *cross word*, a *seeming slight*, or something we should be ashamed to own to our friends, is sufficient to make the heart swell, and foam, and toss its billows even to the clouds as it were. Again, if you look upon the sea you perceive nothing but water, but if you suppose *there is nothing else*, it proves you are no sailor. It abounds with inhabitants; some of whom are very formidable. Who can enumerate the monsters of the deep? Some of them appear at times on the surface, but whether seen or not, they are *all there*, and *always there*. And who can enumerate the hidden things of heart? Occasions frequently shew some of them, and bring them into view; nay disclose such things as make us tremble. Were it possible to see all the hidden things of the heart, and to see them all *at once*, I think the stoutest believer would stand aghast! When I hear some well meaning persons intreat the Lord, to make them acquainted with the *evil* of their *hearts*; I cannot say amen to their petitions! either for them or myself, without adding a limitation, "Lord shew me only so much as I can bear to see, and let me trust thy word for the rest." Hezekiah had one lurking evil which caused him much trouble, he was not aware of it, till he saw it; and how often have I been wounded by some enormity, of which till the trial discovered it, I had no more apprehension of than of what is doing in the moon. But let me turn my thoughts to another sea; which has neither bottom nor shore, the ocean of grace and mercy in *Christ Jesus*! Ah what unsearchable riches! What depths of love! How delightful to stand upon the shore and admire its fulness! But here likewise we must *believe*, for we cannot *comprehend*. A shepherd from a cliff may say, "I have seen the sea," and in *parabole* he speaks truly, it is the sea that he looks upon; but how small is the part that is within the reach of his eye? Here is our relief, though our sins are numerous as the sands; enormous as the mountains; there is a capaciousness in this sea sufficient to

bury them all; that they shall be found no more. Here millions of sinners may wash and be cleansed from all their defilements; millions of thirsty souls may here drink and be satisfied! Blessed be God for JESUS CHRIST, our all in all! May he be ever glorious in our eyes, and his name precious to our hearts.

Yours, &c.

J. NEWTON.

P. S. The country is very pleasant, I love to roam in lanes, and fields, to dive into woods, and climb the tops of hills, from whence I can see far around me. How different from Holborn and Cheapside! But London is *my post*, I shall therefore soon say farewell retired walks, and pleasant prospects; and welcome *clouds, noise, and smook*. May I be honoured with some usefulness during the remnant of my uncertain life, and at length "die the death of the righteous," and it will not much signify whether I lived in town or country.

On the Knowledge of God.

The Lord is a God of Knowledge. 1 SAM. ii, 3.

The nature and perfection of the divine Knowledge are topics on which the inspired writers delighted to expatiate. Even heathens, notwithstanding their corrupt notions, ascribed *Knowledge* to God, calling him emphatically, *the eternal Mind, the Inspector of all things, the Eye of the world*. In contemplating the Knowledge of God, we soon perceive it has two peculiarities; It is self dependent, and perfect.

1. Our first idea of the Knowledge of God is self dependence. Thus the Prophet exclaimed, *Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him?* Human knowledge is dependent on a variety of second causes. It is derived from something extraneous; it is connected with a body, by the senses of which ideas are received. These are the media of our acquirements; but let injury, or fatigue, or age depress or enfeeble the body, the vigour of the mind sinks, and our intellect feels the deplorable result. But the Knowledge of God has no such dependence, his nature is never subject to weariness or decay, and without the smallest assistance from any thing out of his own intelligence, he knows all that is possible to be known. Without the aid of creatures to exemplify them, he beholds all natures, all effects, all occurrences, as perfectly as though they were in existence—*He calleth the things that are not as though they were.*

Human Knowledge depends in a great measure on information and reading. If a man of the most extensive knowledge were suddenly to lose all the ideas he had acquired from books and conversation, little would be left behind; and this is another instance

of the mutual dependence of creatures; but the Knowledge of God is wholly independent, no creatures can add any thing thereto.

Does he require us in deep humiliation to deplore our sinfulness? It is not that he is ignorant of our sorrows, but thereby we shall be brought more sensibly to feel our depravity. *Surely I have heard Ephraim bemoaning himself thus, I was as a bullock unaccustomed to the yoke.*

Does he require us to supplicate his gracious interposition, his paternal care? It is not that he is unacquainted with our wants, but, to excite in our minds a sense of our dependence on him. *Your heavenly Father knoweth that ye have need of these things.*

Does he commission Angels to attend his children through the wilderness? It is not that he is ignorant to what they will be exposed; but to grant them a gracious testimony of his regard.

2. Our next conception of the Knowledge of God is that it is perfect. A Being whose knowledge is neither dependent nor acquired, must have knowledge beyond all degree, no ignorance can be mingled therewith. A creature may possess very comprehensive powers; and may be impelled to the severest application under the greatest advantages; yet, after all, his knowledge will be very circumscribed. Many branches of science must be wholly unattended to, or should he attempt to grasp the whole circle, his knowledge of each would be very superficial. Besides that there must remain many countries he had never seen, many languages with which he remains unacquainted, many laws in the vegetable and animal kingdoms which he cannot explain. Indeed, a creature's highest attainments appear contemptible if brought into comparison with the Knowledge of God. He supports all existence. No orb can roll, no seasons revolve, no fruits mature, no animal be produced, nor even its minutest bone or artery, no motion can take place in the eye, the muscles, or the blood; no ideas be impressed on the brain; no train of thought exist, without his influence; so that God is intimately acquainted with all the most minute particulars of all created being. *He that made the eye, shall he not see? A sparrow falleth not to the ground without our father's notice. The very hairs of your head are all numbered. Such Knowledge is too wonderful for us. There is no searching of his understanding. It is high as heaven, what canst thou know? It is deeper than hell, what canst thou do? It is longer than the earth and broader than the sea.* All human knowledge shrinks into little more than idiotism when compared with the immensity of the Divine Intelligence.

God knows all things by one simple act. Man is obliged to contemplate the several parts of an object in succession; but the divine Being knows from eternity all existences, with their modes and changes. *All things are open and naked to him.* He by one act perceives all the agonies of the wretched, all the afflictions of his

people, all the prayers of the righteous, all the blasphemies of the damned, all the designs of hell, and all the adorations of faithful spirits.

The knowledge of God is absolutely unlimited. It can by no means be increased. It is impossible any of his creatures should be other than he intended, or that any circumstances should take place which he did not expect. Nothing can undermine the plans he has formed, or render abortive his designs for consummating the felicity of his people.

We are aware that these ideas have been abused, and some good men, from the desire to clear the Deity from the charge of bringing sin into the world, have insisted that God could not foreknow the fall of man, for if he had, his holiness and benevolence would have induced him to prevent it. That the entrance of sin was not prevented, is evident: but it must be admitted that God knew the nature of the being he created, and all circumstances possible to that being; now the objection supposes that he ought to have prevented sin if he knew it barely possible. The consequence seems with impiety, that God has not done what he ought to have done. He could indeed have prevented sin, by excluding temptation, but this was contrary to his design of creating a free agent, and treating him according to his *voluntary* obedience to the divine will. Others have ventured to assert that if God foreknew the entrance of sin, He must be the cause of it. But it should be remembered that things do not exist because they are known, but because of a competent will or power positively or permissively giving them being. We may know the sun will rise to-morrow, but our knowledge of that circumstance does not at all influence its occurrence. We may also know, by the prevailing dispositions of a man, what will be his conduct in certain circumstances, but our knowledge is not the cause of his vices or his virtues.

It is certain that nothing from God could have influenced the first man to sin; for *that* would have equally destroyed his freedom, as the supposition of his being prevented from falling. If Adam had continued in his primeval state, we should not have concluded that his so doing was to be attributed to the prescience of God, but to the freedom of his own will. His fall therefore must be imputed to the same cause.

The Scriptures furnish us with the loftiest ideas of the Knowledge of God. *All things are known unto God from the beginning of the world.* Would the jews in future ages need a deliverer; God knew it and foretold him. *Thus said the Lord to his anointed, to Cyrus, whose hand I have holden to subdue nations before him— for Jacob my servant's sake, and Israel mine elect, I have called thee by thy name.* Did the world stand in need of a Saviour? God foreknew and promised him, *The Seed of the woman shall bruise*

the serpent's head. Behold the days come, saith the Lord, that I will raise unto David a righteous branch—and this is the name whereby he shall be called, The Lord our Righteousness. Did Pilate and the Jews put Christ to death? *Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, to do whatsoever, thy hand and thy counsel before determined to be done.* On Premises like these we found our notions of the Knowledge of God. The difficulties attending its developement we acknowledge to be insuperable, but piety should lead us into the spirit of the Apostle's exclamation, *O the depth of the Riches both of the Knowledge and Wisdom of God!*

It remains that we offer a few practical reflections on this amazing subject. 1. *It sets in a strong light the absurdity of those men, who from a high opinion of their own knowledge, affect to despise the truths of Revelation.* Ought we to be surprised if we find such a Being, condescending to make a Revelation respecting his nature, his purposes, and the laws of his government, that it should contain many things past our comprehension? Shall we stumble at the mystery of Father, Son, and Spirit—the Incarnation of the Saviour—or the demand of a Sacrifice equal to our guilt? On these, on any subjects, ought not men to bow with implicit confidence to instructions coming from the Fountain of all Knowledge? Where then is the piety, where the good sense of that man, whose existence is but of yesterday, who has but just begun to breathe, to think to inquire—and yet affects to reject and despise the declarations of eternal Wisdom? *Who by searching can find out God?* What mysteries may not be expected when we contemplate a Being every where present, whose power is unbounded, whose Knowledge is infinite?

2. *The Divine Omniscience exposes the folly of those who having concealed their sin from the public eye, secretly exult that they have escaped detection.* Men are usually as intent on concealing their crimes as they were on committing them. What art, what vigilance, what suspicion do they exert! But God knows all their proceedings; he has registered all their deeds, and will bring every work into judgment. The event of that trial will not rest on fallible testimony, but on the knowledge of him whose eyes are in every place.

3. *We here perceive the danger of self-deception.* If our religion be mere pretence; if we rest satisfied with formal worship; if our piety be no more than hypocritical flattering with our lips; he knows it all; of Israel he said of old, *This people draweth nigh to me with their lips, but their hearts are far from me.*

4. *From hence also we draw a warning against neglect.* Reader,

thy carelessness, thine indifference, thy dislike, all thine excuses are open before him. *He spieth thee out in all thy ways.*

5. *This divine Perfection affords a stimulus to Prayer.* The exaltation of the wicked is grounded on their conceit, that *God hath forsaken the earth*, that he taketh no notice of the affairs of men; but a good man finds consolation in the truth, the Most High doth regard; Jehovah heareth prayer; he knows when I approach his mercy seat; the desire of my heart, the feelings of my soul, which at times I cannot utter, are all before his eyes.

6. *The Church of God may hence derive great consolation in time of trouble.* It is true God pays attention to the world, to nations, societies, and individuals; but "his Church is his peculiar care." He knows all the contrivances of its enemies, and is fully aware of its wants and its weaknesses, his own arm bringeth salvation.

7. *Individual believers may exult in the prospect of future felicity.* The foundation of their hope standeth sure, *the Lord knoweth them that are his.* They live and move under his eye, he distinguishes them from the world, comforts them in their distress, and sends his Angels for their guard when they wait on the verge of this life. However obscure they may be now, not one shall be left out when their names are called from the Lamb's book of life.

Anecdote of Village Ignorance.

As a striking comment on the necessity and importance of Village preaching, if indeed, such be wanting, perhaps the Editor of the Baptist Magazine will insert the following proofs. The writer of this article, whose itinerant labours have been multiplied, remembers well, in one of the obscure places to which they were first directed, two brothers, who confessing their mutual astonishment respecting that Jesus of whom they heard so much, declared in their own language, they wondered "who the Gentleman could be." These men were brought to the knowledge of the truth! But a yet more affecting instance was communicated a few days since, by a fellow labourer. A Villager, somewhat excited to attention by his itinerant addresses, warmly insisted that there was no essential difference in their faith. "What does it signify, said he, where we go to worship? The only difference is, that at Church they worship God most, and at Meeting Jesus Christ." Adding, in order to establish his position, that both were in the right, *that God Almighty having grown old, and finding the management of the world too much for him, employed his Son to assist him therein!* O for the more abundant entrance of that word which giveth light; which giveth understanding to the simple.

On Humility.

On humility depends the exercise of self-denial, for the proud man thinks it too great a stoop for him, to deny himself for the sake of others; while the man who is little in his own eyes, can easily submit to others, and deny himself for their advantage, he does not think himself of so much consequence that every thing must give way to him; he is diffident, in many cases of his own judgment, and therefore can more easily bear contradiction than the proud and confident.—Humility is an excellent grace, it makes the disciple like his Lord and Master, who was ‘meek and lowly;’ and whose lovely image it is our greatest honor to resemble. Is it possible that we should be his disciples without humility? Would it not imply a contradiction, to say, Such an one is a *proud* disciple of the *humble* Saviour? Pride is abhorrent to God, and disgraceful to man; but humility is the christian’s ornament; the Apostle Peter therefore saith, ‘Ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble.’—How disgraceful is it for a man who bears the honourable character of a member of a church of Christ (and who therefore is expected to exercise all humility) to swell with pride, shew supercilious airs, grow up into a Diotrophes, and lord it over God’s heritage, wanting in every thing to bear the sway; and so convert a *society of free christians*, into a *company of slaves*, over-which he himself becomes a *petty tyrant*. Ought not such a man to tremble at the proverb, ‘Pride goeth before destruction, and a haughty spirit before a fall.’—Assume not the appearance of masters in the church of God, but like him who washed the disciples’ feet, let each one take ‘upon him the form of a servant:’ and ‘let nothing be done through strife, or vain-glory, but in lowliness of mind let each esteem other *better* than themselves.’

Trivett’s Christian Duties.

Papers from the Port-folio of a Minister.

Death of an Atheist.

Mr. Editor,

The person who visited this unhappy man in his illness, and who being familiarly acquainted with his life, recorded this narrative for the advantage of posterity, concealed his name for the sake of surviving relatives, especially as “he was descended of a noble and religious family.” “He had long been accustomed

to ridicule the Scriptures and every thing sacred; lived a life the most obscene and profligate, and persevered in it to the end, against every admonition and warning of his most faithful friends. He no sooner, however, felt his approaching dissolution than he saw things differently, and was constrained to bow before the God he had long blasphemed, and to own that religion as divine which before he had treated with contempt and scorn.

This Gentleman, believed he should die at the beginning of his sickness. I was with him every day three or four hours, while his illness continued; during which time, through the divine mercy, he had his senses preserved in a wonderful manner. On my first visit he said, 'Oh what a sad account have I to give of a long life spent in sin and folly. I look beyond the fears of a temporal death—all the dread you see in me arises from the near approach I make to an eternal death; for I must die—must die to live and live to die to all eternity! I wish from the bottom of my heart I had been so sensible of my error in time of health, then I never had had those dreadful foretastes of misery I now have.' After my reply, he added 'Why do you discover so great a love for my soul, when you know the vanity of my former life? Take no pity on me, who had no compassion on myself. How happy might I have been, had I acted in conformity to the holy Scriptures. 'Twas not that I disbelieved them—the being of a God—a Providence—a Heaven and Hell—but *I would have it so*, because the course of my life was so repugnant to such principles. Oh wretched state of sin, the source of all my miseries! How happy might I have been if I had freed myself from the snares of the Devil—how calm and serene all my thoughts—how sweet my repose—how delightfully might I have passed the flower of my age in the sacred paths of virtue! But how did Satan hurry me on from one act of sin to another! Oh that I had escaped those dangerous gins and snares that so easily entrapped me. How steadily might I have steered my course through this turbulent world, if true godliness had freighted my empty vessel, in its short voyage to Eternity! I have made trial of most states and conditions—have been rich and poor—raised to honor and sunk again—at home and far abroad—been wise and foolish—experienced the difference between virtue and vice, and now I see the contrast.'

'Then,' I replied, 'Sir, I perceive there is no longer any need of proving to you the being of a God, or the certainty of a future state, and that you are now come to be of my opinion that there is no real Atheist in the world, though there are many practical ones. I cannot express how great a satisfaction it is to me that you have saved yourself and me the trouble of any disputes on this article, which might have taken up much of the short time of your life that is left, and prove the main obstacle to your salvation. For

can discern but small hope when a man leaves the world disputing against the being and attributes of the Almighty. Now trust in God, I doubt not but through the merits of the ever blessed Jesus, you may at last prove victorious and be saved.'

The Gentleman returned 'O cursed day when I blasphemously disputed the being of God! The remembrance of those atheistical arguments makes the deepest wounds in my soul and stings my conscience to the quick; that I should so preposterously argue against the dictates of my own natural reason! Oh that I could summon all those pretended Atheists that range about, and make it their whole business to make others as vile as themselves. O I would put them to silence by undeniable demonstrations! I have a witness within my own breast that cannot lie, a vigilant conscience that will not be lulled to sleep. Time was, when I refused to hear its small still voice; now it is like a roaring lion, and fills me with amazement. I fear I became sensible of its checks too late.'

On some other occasions he professed a hope in the mercy of God and the ability of Jesus Christ, but in general was overwhelmed in apprehensions of approaching misery; considering his sins as too great and numerous to be forgiven. 'I see,' he once exclaimed, 'the king of terrors is making his near approach and ready to lance his keen javelin into my trembling heart. I see my friends begin to despair, and the room in which I lie resembles the shades of death. Lord, thou knowest that Thomas, thine Apostle, called in question the truth of thy resurrection, and would not be persuaded till he had thrust his hand into thy wounded side, and saw the prints of the nails in thy hands and feet. Nevertheless, thou hadst compassion on him, and brought him to the full belief of what he before doubted. O Lord remember not how vain I have been, or how vile I am in myself, but bathe my soul in that fountain of blood which flowed from thy wounds, when thou didst hang on the tormenting cross, to atone for transgression. Although my sins be of a crimson dye, thou canst make them white as snow. If I perish, I will perish at the throne of thy grace; sweet Jesus! O cast me not away from thee. Thou didst not descend into this vale of misery to save the righteous, but to call sinners to repentance. Lord, here's need of thy help; this is a work fit for thy strong hand. O come quickly; here are legions of temptations, all striving to gain the victory over my fainting soul.'

Addressing persons around him, on another occasion, he said, 'O my friends, pray that I may be forgiven. Pray for me as long as you perceive any life or motion, and recommend my poor departing soul to the divine protection. Let not your heart be troubled because I am going to leave the world, and shall see you no more; but lament that I have lived so long in wilful disobedience to Heaven. Behold the strugglings of a dying sinner with the king

of terrors! Now satan is storming the soul with fierce and repeated assaults; nor do I know what will be the event. Here you may behold the bitter fruits of sin, and see a poor unhappy wretch that would admit of no reproof in time of health; but thought himself too wise for instruction. Alas, had I followed advice, I had not been in this deplorable condition.

Feeling his strength fast abating, he broke out in the following distressing expressions, 'I begin to grow faint—my spirits sink apace—I am retiring to my last abode, the grave; but where my poor soul will arrive I am not able to tell! Take compassion on me, O my friends, and see whether your prayers can prevail on my behalf. Oh wrestle with the God of Israel and try what can be done. Pity me, for my calamities are exceeding dreadful, and the burden of my sins is intolerable. Who is on my side? is there any one that suffers with me, in compassion equal to my sorrow? Cry mightily to God, that he would take pity on a miserable sinner, and not remember my Atheism or profaneness, or any other of my vile offences; but be pleased to rescue me from the pit of destruction!'

On every occasion his friends did all they could, by prayers and advice, for his consolation; but his grief and fear were too great and powerful for any but God to remove. A little before his departure he was heard to say, "Oh that I had possession of the meanest place in heaven——could creep into one corner of it." Afterwards he cried out several times together, 'O dear, dear, dear, dear!' and near a minute before he expired, he looked full in my face, with a smiling countenance, and closed his eyes and died."

R. P.

The Swearer silenced.

A minister travelling in one of the Stages, had the mortification of being shut up for the night with a swearing Naval Officer. At length the conversation turned on the talk of the day, the Boulogne Flotilla. When this blustering son of Mars observed, "If one of our ships meet with them she will send them all to the Devil." "There is a great deal of propriety, sir," said the minister, "in your observation; for as it is probable there are many profane swearers on board the french ships, should these men die in their sins, they will certainly go to the Devil." He looked confounded, blushed, but swore no more, and in the morning took a respectful leave.

The Drunkard reprov'd.

A Gentleman on entering a Stage Coach, rubbing his head with a yawn, said, "my head aches dreadfully, I was very drunk last

night." A person affecting surprize replied, "Drunk sir! what do you get drunk?" "Yes," says he, "and so does every one, at times, I believe, I have no doubt but you do." "No Sir," he replied, "I do not." "What never?" "No, never, and amongst other reasons I have for it, one is, I never find, being sober, that I have any too much sense, and I am loth to lose what little I have." This remark put an end to the conversation.

Obituary.

MR. JOHN DANDO.

Having read the interesting and edifying Memoir of Mrs. Esther Dando, in your Number for August last, I am led to suppose that the following account of her worthy partner will be acceptable to your readers.

L.

He was the eldest son of Mr. John Dando, of Dursley, in Gloucestershire, through whom the Gospel was introduced into that town. He lived an ornament to his christian profession and died in "sure and certain hope" about 30 years ago.

It may readily be supposed that the subject of this memoir enjoyed a religious education. This gave a serious turn to his young mind, and at a very early age the truth as it is in Jesus made very serious impressions on his conscience; these continued several years accompanied with particular attachment to religious people and to the house of God.

These early blossoms, which promised so fair, faded away under the propensities of a corrupt nature, and as he grew up, the follies of his youth were a grief to his pious friends. God, who heareth prayer, heard the supplications of his pious father on his behalf; the time of love was now

come, and almighty grace was ready to interpose. At about the age of 18, his curiosity led him to hear Mr. Darby (who afterwards settled as a Minister at Witney, but was then a drummer in the Army.) During the sermon his views of the love and goodness of God to sinners, as displayed in the Gospel testimony concerning Jesus Christ, affected him in a great degree. To use his own words, he "was quite absorbed in the blessed subject, and his soul became like the chariots of Amonadib." Under this delightful frame he prayed earnestly to be released from the body of sin, ardently longing for an abundant entrance into the kingdom of God's dear Son; of the purity and bliss of which he had obtained a taste. Doubt, and fear, and distress, on a view of the exceeding sinfulness of sin, succeeded these blissful days; but under the energetic and truly evangelical discourses of the celebrated George Whittfield, to whom he was greatly attached, and whose ministry he now frequently attended, the Holy Spirit enlightened his mind respecting the merits of our Lord and Saviour, and led him to confide intirely in his finished work. The everlasting covenant now became *all his salvation and all his*

desire, and he daily rejoiced in hope of the Glory of God.

On the death of Mr. Adams, who was many years a good minister of Jesus Christ to the dissenting congregation at Rodborough, Gloucestershire, (of which Mr. D. was a member,) he was appointed a trustee of the Tabernacle in that place, and strictly enjoined to watch against the introduction of doctrines derogatory to the glory and merits of the divine Redeemer. In the neighbourhood of Rodborough he resided many years, much to the advantage of the cause of truth and righteousness, and to the gratification of many valuable friends, with whom he took sweet counsel as they journeyed to and from the house of God: the savour of these interviews yet rests upon the minds of many, and leads them to anticipate, with no common feelings, the blessedness of the day of God that shall reunite them to their departed friend. In this circle also his pious conversation, holy walk, and unblemished integrity, will be long remembered; by these, *being dead, he yet speaketh*.

The loss of his first wife, with whom he had lived in much comfort above thirty years, was a very heavy affliction; under which, though enabled to display the resignation of a christian, he was sometimes considerably depressed. Shortly after, Providence led him to reside at Bristol with his family, where he became acquainted with the excellent Mrs. Shipway, whom he afterwards married. In this pious woman, he found *an help meet for him*; the congeniality of their religious views, which they both loved in their hearts, and adorned in their lives, was a source of much enjoyment; and it appeared to be their uniform study

to make each other happy. Thus comforting one another in the prospect of eternal glory, these amiable characters walked in all holy conversation and godliness, often pouring out before God their grateful thanks for the social happiness they enjoyed.

This happy union had lasted about 10 years when it pleased God suddenly to remove from him his beloved companion. His feelings at the time may be more easily imagined than described; but he was enabled to bear the shock beyond the expectation of many of his friends. His hope in the covenant, ordered in all things and sure, was not to be shaken; he eyed a Father's hand in the dispensation, as probably intending hereby to wean him entirely from this world, and prepare for his own departure, which could not be long. One of his friends observed at her grave, that he would soon follow her; though, there did not then appear any thing to indicate a speedy removal. This observation, however, proved correct, for in six months he also was laid in the house appointed for all living.

The subject of a gradual decay, there was nothing particularly distressing in his last illness. It was his happiness that when his Lord's messenger arrived, he had nothing to do but die. Some little dread he had of the strugglings of nature against this last enemy, but his fears were mercifully removed. He was enabled to bear with patience the bodily pain of his dissolving tabernacle, and the awful separation of soul and body was not apparently attended with the torturing pangs which many feel. He enjoyed great peace in his soul, his hope rested on the Rock of ages, the atonement and righteousness of Immanuel; and he was supported by the faithfulness of him

who had said, *I will never leave nor forsake thee.*

One of his sons setting out on a stated commercial journey, a few days previous to his death, reasonably expecting he should never again meet his revered father's eye in the present world, attended him to take a final leave. This interview was delightfully solemn. The venerable old man, who had passed near 50 years in an experimental acquaintance with the hopes and fears, the dangers and triumphs attendant on a religious course of life, was now enabled to testify an unshaken confidence in God, and a steady faith in the Lord Jesus. These were some of the last words of John Dando, "Many, many years, it has been a matter beyond question with me; my perfect salvation through the complete work of my adorable Redeemer. Of my interest in my blessed, blessed Jesus, I have no more doubt than I have of my existence." His surviving relatives are thus comforted; *not sorrowing as those without hope*, and they rejoice that divine grace enabled the venerable saint thus to meet the king of terrors. He died on the 23rd of November, 1809, in the 67th year of his age.

Thus the experience of a good man exemplified the final perseverance of the saints. A doctrine dear to the deceased, and which grace enabled him in the best manner to prove. That, having divine aid, he could not miscarry, was his support in some very severe trials. Crosses and perplexities he encountered in common with all true disciples of Christ crucified, but though vexed by inward corruption, and opposed by outward hindrances, Grace enabled him to adorn a profession of nearly half a century, and to

finish his course with joy. *The path of the just is as the shining light, shining more and more unto the perfect day.*

The Rev. Mr. Sloper delivered an appropriate oration at the interment, and the following Lord's day evening the Rev. Mr. Tozer, of Taunton, improved the event by a suitable discourse at the Tabernacle.

CHIMNEY SWEEPER'S BOY.

(From the *Literary Panorama*.)

The Society for discountenancing the employing of boys and girls* in Climbing Chimneys for the purpose of Sweeping them, and of introducing machinery for that purpose, have lately called the attention of the philanthropical public to a circumstance, of which the following particulars are given.

"On Friday morning, the 24th of November last, Lewis Reilly a chimney-sweeper's boy about 8 or 9 years of age, was sent up a chimney in the house of his mistress in Little Shire-lane, near Temple-Bar. After having been up some time, he came down, not being able to get further up, owing to the narrowness of the chimney, and objected to attempt ascending it again. The journeyman (who has since been discharged) and his mistress, however, ordered him to go up, which he did: this was, it is understood, about 10 o'clock. He remained in the chimney a considerable time; not coming down, a boy named William Duncan, attempted to pull him down by the legs; this not succeeding, Duncan climbed up another chimney which communicated with that in which Reilly was, and took from him his cap and scraper. At about a quarter past one o'clock a

* Two sisters are thus employed at Windsor.

bricklayer in the neighbourhood was sent for, who broke an opening into the flue, through which the dead body of Reilly was taken. How long he had been dead before he was extricated does not appear. When taken out he had no cloaths on, they having been stripped off, it is supposed in order to make his climbing the chimney less difficult. The boy when discovered was found sticking by the upper part of his body, the legs hanging down. A coroner's Inquest was taken the next day at the Punch-Bowl in Hemlock Court, Ship Yard, St. Clement Danes, when the following verdict was delivered.

"Dead through very great negligence of Mrs. Whitfield and of her journeyman John Best, in not sending for proper assistance to extricate the deceased out of the chimney flue whilst living."

The Society in their Report recommend the following chimney-sweepers, as using machines.

Richard Johnson, No. 4, Baldwin's Place, Baldwin's Gardens, Holborn.

George Smart, Ordnance Wharf, Westminster Bridge.

Robert Smart, No. 15, Bell Alley, Coleman Street.

Benjamin Watson, No. 2, Portland Street, Cavendish Square.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Remarks on the present State of the established Church, and the Increase of Protestant Dissenters. 12mo. 64 pp. Matthews and Leigh, 1s. 6d. 1810.

The object of this Pamphlet is to exhibit the outline of a conciliatory scheme, by which the author thinks a considerable part of the orthodox Dissenters might be united to the Establishment. We presume the writer is a Clergyman; the temper he manifests on this occasion is in perfect unison with the object he meditates; and we think it very likely that if the *Principals* were to make such advances in a congenial spirit, something might be done. In that case we should readily give a page or two to an explicit delineation of the scheme, probably attended with some remarks on its bearings towards our denomination in particular; but this solitary

instance of a dispassionate attempt at a comprehension by a clergyman, appears to us such a *lusus naturæ*, that whatever we may think of its merits, *per se*, we conclude it wholly unnecessary to investigate its properties, as if it were a thing of common interest.

An Outline of the Introductory Discourse, Charge, Sermons, &c. delivered at the Ordination of J. Wilkinson, Saffron Walden, Essex, October 18, 1809. 8vo. pp. 38. Button. 1s.

In this age of book-making we cordially approve of the method in which the particulars of the solemn engagement above referred to, are made public. The Confession of faith (sensible, pertinent, and scriptural) is the only article given at length; of the other exercises, an outline serves to bring them to the recollection of the

parties more particularly concerned, and to convey a sufficient idea of the service to others. In one of the discourses the Supreme Judge is imagined,

Seated upon his Throne, and calling round him his ministers, to enquire into the intentions, with which they had entered upon their office, and the manner in which they had discharged the duties of it. He called one to him and demanded, "what end had you in view in preaching my gospel?" He answered, "I preached, Lord, that I might keep a very good living that was left me by my father, of £150 or 200 a year, which, if I had not taken orders, had been wholly lost to me and my numerous family." The Judge says, "stand by, you have had your reward." The question was proposed to another, "what was your end in preaching my gospel?" and he replied, "Lord, I was applauded as a man of considerable learning, and an eloquent speaker, and I preached to maintain, and extend my reputation." The Judge says, "stand by, you have had your reward." A third came, and the question was repeated, "what end had you in view in preaching my gospel?"—"Lord, says he, I neither aimed at the great things of this world, though I was thankful for the conveniences of life, which thou gavest me; nor did I preach, that I might gain the character of an orator, or a man of talent. It was in compassion to the souls of men, and to please and honour thee. My design was to win souls to thy blessed Majesty." Upon this, the Judge calls out, "room men! room angels! Let him come and sit down with me on my throne. He owned and honoured me on earth, and I will own and honour him for ever."

Candour and Consistency united; or Considerations on some important Duties connected with the belief of Evangelical Truth. 12mo. pp. 163. 18s. Butcher.

Without pledging ourselves as to any part of these pages which may be supposed to touch on controversy between baptized bre-

thren, we hail the author as a fellow-labourer in support of liberal integrity. The truth is, we are so well pleased with this little book, that we want to transfer half of it into our own pages. At present we can do little more than mention its contents. After an excellent Preface, which explicitly declares the writer's sentiments on the subject of Candour and Consistency, an Introduction follows, On the Nature of Evangelical Truth.

Chap. I. is On the Exercise of Christian Charity and holy Tempers.—On Candour and Liberality of Sentiment.—On Forbearance and Charity.

Chap. II. Propriety of Believers uniting with some particular Church of Christ. Its Sections are Nature of a Christian Church; Advantages of Church Members; Considerations suggested to Believers who attend the Lord's Supper where the Table is open to all; The Design of Believer's Baptism; Baptism of the Holy Ghost; Tendency of Believer's Baptism.

Chap. III. Considerations suggested to Persons who are convinced that Believers only are the proper subjects of Baptism; but have not been baptized.

Sections. Believers ought to be baptized; Objections considered: Fear a Hindrance; Encouragements against it; Another kind of Fear: The Fear of man examined; Reasons and Encouragements against it; Pride a Hindrance; How it operates; Examples from Scripture; Considerations against it; Example of Jesus Christ and of the Apostles.

Chap. IV. Considerations suggested to persons who have been baptized, but are not united with a Church of their own denomination.

Sections. Liberality of Sentiment no Excuse; Influence of Example considered; Probable Effect of the Example of Parents on their Children considered.

Chap. V. Considerations suggested to Persons who are united in Fellowship with a Church of Christ.

Sections. Spirit and Temper of Church Members; Humility and Love essential to usefulness; Considerations concerning Offences; Considerations suggested to those who have occasion to deal with offenders; To Persons under the Censure of their Brethren; To Persons unjustly censured; To those who are so unhappy as to labour under deserved Censure.

Chap. VI. Considerations to Persons who have left their Churches through Offences.

Sections. Directions of Christ for the orderly management of his Church considered; Reconciliation recommended; Objections considered and answered.

Conclusion. Summary of the general Feeling of the Subject; View of the Indifference of the Age.

We subjoin a Paragraph or two from the conclusion.

It is good and pleasant, to see brethren dwell together in unity. It is desirable and delightful, to see christians walking in the ordinances of Christ, encouraging each other in his service, and provoking one another to love and to good works. And if ever there was a time when it was more particularly necessary for good men to make an open avowal of their religious sentiments, and to show themselves on the Lord's side, this is the time.

The heart of our Saviour is exceedingly compassionate: he casts out none that come to him. We rejoice even in the slightest appearance of attachment to him: and we ought to encourage the hope, that numbers under very unpromising circumstances, though they may die deeply regretting their having been so undecided in their profession of the name of Christ, may nevertheless, die resting all their hope of salvation, entirely upon the work which he finished on the cross. Such effects we would willingly hope, may frequently be produced, even by the compromising spirit of the times. Yet while we hope the best of every one, and put the best construction on every appearance of religion, we cannot help lamenting, that ever worldly policy should prevail, to the exclusion of simplicity, and godly sincerity. And

when we reflect on the means used to render places of worship popular, those unfavourable appearances, may well make the most serious and considerate christians fear, lest our religious assemblies should be attended, rather because they are subservient to *merchandise* or *amusement*, than because they contribute to *spiritual prosperity*. For if the motives which induce people to attend one place of worship in preference to another, were to be strictly examined, it is to be feared, that very few comparatively would be found, who go purely for the sake of communion with God.

Thoughts on the Sufferings of Christ. *By the Author of the Refuge.* Fools, cap. 8vo. pp. 76 Button. 2s.

In the course of our acquaintance with the religious world, we have found frequent occasion to regret the prevalence of a disposition to magnify their minor differences respecting the *modus* of the divine essence and operations. Among those who not only believe the doctrine of Atonement by the vicarious sufferings of our Lord, but who repose thereon intirely their hope of pardon and of peace; there has often existed a diversity of views respecting the grounds on which those sufferings possessed an atoning virtue on the behalf of believers; Arminius and his adherents, without entering into the specific ground on which the Redeemer's sufferings avail, maintain that they were designed to be perfectly commensurate with the guilt of all mankind; that a universal ransom has been paid, which is only rendered nugatory through the obstinacy and impenitence of the wicked. Calvin, and many after him; considering the Divinity of Christ as stamping infinite value on all that he did, have adopted the spirit of David's servants, who said, *thy life is*

worth ten thousand of ours, and have affirmed that the Sufferings of Christ were an exposition of the Divine displeasure against sin, and therefore, *in fact*, of sufficient value to atone for all the sins that ever were or ever can be committed—but their *effect* is limited by the divine purposes. These assert, that Christ was *first* given, and then the persons who should be saved *in him*, were chosen by the sovereign will of God, before the world was made. Another respectable body has appeared, who do not seem to regard the Divinity of our Lord as giving additional value to his sufferings; they rather consider his Divine nature as enabling him to endure the punishment, which they seem disposed to assert was exactly commensurate, in weight and measure, with the guilt of the elect.

The "Thoughts on the Sufferings of Christ," we are now attending to embrace the latter view of the subject more explicitly, and carry it rather farther than we had ever before met with. The Author asserts that the Son of God "did not endure a single pang more than [the law] could have righteously inflicted on the sinners themselves; and that in effecting their redemption; he did not suffer one less." p. 33. "and that had the unworthy objects of his merciful regard been more numerous, these sufferings would have likewise been augmented." p. 10. *

We have thus, distinctly stated the different views in which the

Sufferings of our Lord have been regarded by those who confide in their efficacy, that our readers may discern the real matter of difference between the several disputants. This is the more necessary, as unhappily the disputants themselves are not always aware of the exact point of disagreement; of which the Author of these "Thoughts" is an instance. Many of his quotations and remarks have no bearing on the Subject in hand, namely, whether the Redeemer's Sufferings were measured and weighed by the degree of guilt found in those who have redemption through his blood? His quotations from the works of Owen, Bates, Boston, Bishop Hopkins, Butler, Stillingsfleet, Charnock, Guyse, &c. might equally support the Calvinists in their reasoning with Socinians; perhaps even Arminians would adopt some of them without hesitation.

Feeling as we do, and wishing to cherish a cordial esteem for all the blood-bought children of our holy Father, we decline entering into this controversy, or even advancing any opinion of ours respecting it. After toiling through many a controversial volume, which we believe to have contributed in no wise to the wisdom, the purity, or the peace of the christian body; we have accounted those believers the happiest, who following the example, and imitating the spirit of the first teachers of Christianity, have contented themselves with the obvious truths of Revelation, without

* When this sentiment was once started in conversation, with the late Abraham Booth, he declared he had "never met with it in all his reading;" nor could he "suppose it would ever be allowed among Christians." We do not add this note for the sake of deriving Authority from a great name, but if any should suppose we manifest an Ignorance in not having met the sentiment so freely and fully stated before, we are content to rank with the Author we have named in that respect.

indulging in nice speculations, to the cherishing of a disputatious temper, and the ruin of vital godliness.

For ourselves, we do not claim credit for superior critical acumen, or the *enviable* talent of dividing a hair from one end to the other; some acquaintance with polemical divinity has, however, led us to a few remarks, which we will take the present occasion to suggest to our readers.

1. There are plain honest men, who preach or write concerning Christ crucified, and they find it generally expedient to state their sentiments clearly, and confirm them by *the very language of Scripture*, the force of which they feel no necessity to increase or restrain in order to *make* it speak *their* meaning; these have an unction from the Holy One, and their thoughts run in the same channel as those of the inspired writers. Their reasoning is invulnerable; it is impossible to oppose them without opposing the Bible also. 2. There are good men, who are well established in the grand truths of Revelation, but whose speculations and nice distinctions respecting their various bearings and relations, lead them sometimes to espouse a favourite hypothesis, or defend a peculiar phraseology, with more zeal than probably such things demand. On these subjects their thoughts do not run exactly in the current of scripture, and whensoever they attempt to draw confirmation therefrom, they find it expedient to alter, enlarge, expunge, or some way or other *amend* the native language of the Bible, that it may precisely suit their purpose. The reasonings of this class tend to confusion, a man might trifle away half his days in perusing them without ever arriv-

ing at any conclusion. It must be acceded to a few, of very eminent argumentative powers, that their meaning is plain enough; but even of these it may be said, their reasons *silence* rather than *satisfy*. 3. There are *Enemies of the Cross of Christ*, who wish to have the countenance of Scripture in support of their notions. These therefore quote the sacred writers; but they are compelled to explain away the obvious meaning of the sacred text, in order to insert a specious sense of their own. The fact is, they seldom touch a sentence of scripture, but it assumes a new form under their hands; for they do not appear to study the discoveries of the mind of God in the divine Oracles, but rather endeavour to draw in the scriptures to support some discoveries of their own, which plain men would never have learned from the sacred volume. Though *some* of this class claim to be *rational* above all others, and *others* of them wish to be thought exclusively *spiritual*, there is no reasoning with any of them; authority from Revelation is of no avail,

For when they read, 'tis with intent
To find out meanings never meant.

Our conclusion is, that whenever a Writer finds the very language of Revelation inadequate to express his views of the subject revealed, he ought to suspect that his views are not altogether consonant with the mind of the Spirit; and when the supporters of any System are found generally averse to Scripture terms and phraseology on the Subject they are discussing, unless they may be permitted to divest them of their common import, we must cease to reason before we can admit such a system to be *the Truth as it is in Jesus*.

To return to the Pamphlet be-

fore us, the Extracts from various Authors who have written on the Sufferings of Christ, form the most valuable part, but we apprehend that the respectable Author, to whom the Religious Public have been long indebted for the Refuge, will find that his opponents will think much of his reasoning in the present publication irrelevant.

A compendious view of the nature and Importance of Christian Baptism, for the use of plain Christians. Occasioned by the late and present Controversies on that Subject. By D. Taylor. Sixth Edition. Burditt. 3d.

This little Manual is introduced with the Observation, that "common christians cannot enter far into the intricate parts of a controversy. With these they are often confounded. Though they are frequently no more than the appendages of the subject in dispute, yet they perplex the weak reader, till he is ready to forget the main question, which, when carefully attended to, is generally plain and easy. This, I think, is in some measure the case, with regard to the controversy on *christian baptism*, I have long thought so; and my mind was peculiarly struck with this apprehension, by reading a late pamphlet on the subject. This gave birth to the small publication now put into the hands of the reader. The design of it is to state the nature and importance of baptism in an easy light; and to collect what appears to be essential to the controversy into a narrow compass." In pursuance of this design, the Author proposes the following questions, "Who are the persons to whom the ordinance of baptism ought to be administered? What is *christian baptism*?

Is it *sprinkling*, or *immersion*? Is not baptism a standing ordinance of Christ; as necessary to be observed now as in the primitive ages? 4. Although we allow that baptism is *immersion*, and that believers were immersed in the first ages, by divine appointment; yet, is there any harm in changing the practice, so far as to administer it to infants, and to *sprinkle* rather than *immerse*? 5. What necessity is there that believers should be baptized?" Their discussion we think is plain, conclusive, and temperate. This is certainly the best tract, of the price, that we have seen on the Subject.

The Consequences of Unjust War: A Discourse delivered at Newbury, Feb. 28, 1810, being the Day appointed by Proclamation for a General Fast: to which Authorities are appended, in Confirmation of the Facts asserted. By J. Bicheno, M. A. 8vo. pp. 66. Johnson and Co. 2s.

The Text adopted by Mr. Bicheno on this occasion, was 2 Chron. xix, 2. In the former part of the Discourse Mr. B. attends to the Reproof, *Shouldst thou help the ungodly, and love them that hate the Lord?* And here he remarks, "Although the national religion of the ten tribes (as far at least as the acknowledgment of the authority of Moses was concerned) was originally the same; yet, seeing that they had corrupted that religion, accommodaung it to their worldly policy, and mingling with its doctrines and rites the abominable dogmas and superstitions of idolatry; and seeing that their government had degenerated into tyranny and persecution; they are, therefore called *the ungodly*, and *the haters of Jehovah*, whom

it was criminal in Judah to help.

Thus, though the Protestant nations have withdrawn themselves from communion with the bishop of Rome, and cast off his supremacy, and have, so far, done well; yet, they have demonstrated, by their conduct, the defect of the principle which has actuated their governments, and given impulse to the public mind.

Nor can we consider this defect of principle as undeserving of notice. It is a fatal disease which tends to death. *Thou hast helped the ungodly, therefore is wrath upon thee from the Lord.* To this defect of principle we must trace that coalition of Protestants and freemen with the Popish despots of Germany and Italy, which was formed to prevent the emancipation of France from the bondage in which she had so long been held. In doing which they made themselves the champions of tyranny and superstition, and joined with the destroyers of the earth to arrest that arm of divine justice, which was lifted up to avenge the wrongs of mankind, and to render recompense to them who had shed the blood of their brethren. If not intentionally, yet in fact, and from defect of principle, Protestants and freemen have allied themselves to support those governments, and that hierarchy, which, as Protestants, they had been used to consider as doomed to destruction; and for the overthrow of which they were taught to pray.

I am not so narrow and uncharitable as to suppose that there are no true worshippers of God in those Popish countries, which have lately been, and still are, the scenes of such awful calamities. It is the principle and character of the governments and religious establishments of those countries;

it is the preponderance of the aggregate opinion and practice of those nations, which we now take into consideration, and denounce as meriting our reprobation, and not our help.

The second part of the Sermon is founded on the awful fact, *Therefore is wrath come upon thee from the Lord.* On this the preacher observes, "Never was the hand of God more evidently displayed, than in the surprising occurrences which have so rapidly succeeded each other in the course of the last twenty years. Never was the righteous providence of God more conspicuous, than in making the French nation the scourge of apostate Christendom. And, alas! having needlessly rushed into danger, by going to the help of the ungodly, we shure in the wrath."

Yes, for seventeen years—with little interruption—the conflict has already continued! All our allies are fallen. Every expectation has been disappointed. By every effort which we have made, we have contributed to the aggrandizement of the enemy, and hastened the ruin of those we attempted to help. Calamity or dishonour has been the only fruit of all our measures. Every new exertion has only served to place us at a greater distance from every object of the war. Every accessible country of our allies has been ravaged. Every government has been destroyed, or suffered irreparable damage; and the whole of Europe has undergone the most surprising changes. *The beast is nearly slain.—No matter by what means, or by whose instrumentality. Who shall say, What hast thou done? Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.—The spiritual monarchy*

that has worn out the saints of the most High, is broken to pieces, and given to the wind. Rome no more insults the nations; the bloody inquisition is annihilated; conscience is set free in all those countries where it had been most enslaved; and the *auto da fe* can be no more acted. Thus, Providence is preparing the way for the spread of the gospel, and the diffusion of that light which it was the labour of the old government to expel.—And after all this are we still unconvinced, or without suspicion, that we have been fighting against the providence of God? Must you see greater calamities than you have seen, and still more striking accomplishments of God's word, before you believe? Then, *neither would you believe, though one rose from the dead.*

The following apostrophe carries its own commendation with it, "O my country, when we contemplate thy varied character, thy conduct, and the dangers which threaten thee, how mingled are our sensations? How many are thy charms to inspire our love, and make us cling to thy destinies! But many are the blemishes which deface thy beauty, and the magnitude of thy vices threatens thy life!—How many great and amiable qualities adorn thy character! How wise are many of thy institutions! How pure thy courts of justice! How numerous and extensive are thy charities! How great thy care for the poor and needy! But, thy children in the midst of thee, have forgotten God. *There is a conspiracy of thy prophets, like a roaring lion, and thy great men are like the wolves, devouring the prey.*—How charitable are thy precepts of liberty; and under the protection of thy shield, the persecuted have found safety!

But, thou hast forgotten thine own precepts, and what it was that made thee great; and for which we chiefly loved thee. Thou hast gone to the help of the ungodly: and therefore is wrath upon thee from the Lord."

Our inclination would lead us to transcribe many other passages; but the whole Sermon is, at the present crisis, especially worthy of general attention. Cordially do we join in the Author's prayer, "May our Rulers be blessed with wisdom to see the errors into which we have been led, and to pursue the measures that may insure our preservation."

New Selection of Hymns, taken chiefly from the best periodical Publications, with Additions and Improvements. By Henry Paice. Button. 2s.

"To the lovers of evangelical poetry, I need offer no apology for introducing to their notice the present small volume of selected hymns. The pure doctrines they contain, the chequered experience they describe, the ardent piety they breathe, and, in many instances, the superior style of composition they possess, must render them in a high degree acceptable to every class of genuine believers in the Son of God.—My object in this little work has been the edification of God's people, from the newly, but effectually, awakened sinner, to the confirmed believer, and father in Christ; and if this object should hereby be in any measure attained, I shall rejoice that my labour has not been in vain in the Lord."—Preface.

"We think this small Selection well adapted to the Author's design, and we are gratified to see some of the best effusions of Zion's muse thus collected in a form calculated for their preservation.

Religious Books lately published.

1. The Scholar's Instructor, an Hebrew Grammar, with points. By Israel Lyons, formerly Teacher of the Hebrew Language in the University of Cambridge. The third edition, revised and corrected by Henry Jacob, Author of "the Hebrew Guide." 8vo. 4s.

2. The Hebrew Reader, or a Practical Introduction to the reading of the Hebrew Scriptures, for the use of Learners who were not taught Hebrew at School, and of Schools where it has not yet been introduced. 8vo. boards. 2s.

3. The Hebrew Reader, part the second, containing Hebrew Extracts from the Bible, 8vo. boards. 3s.

4. Copper Plate copies of Hebrew Letters and Words, designed as a companion to the above, 1s.

5. A Hebrew Primer, to which are prefixed the Opinions of Melancthon, Luther, and others, on the utility, necessity, and easiness of the study of the Hebrew Language, 12mo. 1s.

6. Syllabarium Hebraicum, or a second step to the Reading of Hebrew without Points, 12mo. 1s.

7. The Hebrew Reader, part I. containing the Decalogue and the first Chapter of Genesis in Hebrew and English, with the reading of the Hebrew in Roman letters; to which are prefixed Testimonia de Officio instituendi Pueros in Hebraicis litteris, 12mo. 1s.

8. Motives to the Study of Hebrew, a collection of interesting Extracts, from various sources, in Latin and English, 12mo. 1s.

9. Memoirs of the late Rev. John Clark. By W. Jay. 5s. 6d.

10. The Judgment delivered, by Sir J. Nicol, in the case of the Rev. Wickes, 1s. 6d.

11. *Eshcol*: a Cluster of the Fruits of Canaan. By Dr. Owen. New edition 18mo. 1s. 6d.

12. Scripture Characters, in a series of practical Sermons preached at St. James's Church, Bath. By the Rev. R. Warner. 5s.

THEOLOGICAL NOTICES.

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

The Rev. Joseph Wilson is engaged on an Introduction to Bishop Butler's Analogy of Religion, natural and revealed, to the constitution and course of nature. In a series of letters, addressed to a Student at the University.

The Rev. J. B. S. Carurthen, will publish, early in next month, a course of Lectures on the Braminical Religion, preached at the Bampton Lecture at Oxford, in 1809.

The works complete of the late Rev. Joseph Milner, of Hull, are in the press, in eight octavo volumes; the whole revised, and an account of the author prefixed, by Dr. Isaac Milner, Dean of Carlisle.

To be published in the course of the month, Practical Sermons for the use of Families. Volume the Second, By Hector St. John.

The Rev. Wm. Jesse will shortly publish, in octavo, Sermons on the Person and Office of the Redeemer, and on the Faith and Practice of the Redeemed.

The Works of the Rev. R. Cecil, in three vols. 8vo, will not appear, as was at first intended, in separate volumes; but will be published together in the course of a few months.

RELIGIOUS INTELLIGENCE.

Fall of Papal Power.

March 6th, 1810.—That dreadful power with which superstition invested the Popes of Rome, and which, in the course of *twelve centuries*, inflicted so many calamities on Europe, is no more! Rome, that for so many ages claimed the implicit homage of kings and nations, and found them too willing to submit both their temporal and spiritual concerns to its proud and impious pretensions, is now reduced to be but the second city in the new empire, which is creating; and its haughty bishop, from an independent sovereign, is humbled to the rank of simple episcopacy, with only the name of precedence, without the power of coercing conscience.

However much humanity and justice oblige us to lament those abuses of power, which terminate only in the gratification of personal ambition: yet, so far as that power is employed for the overthrow of the domination of superstition and tyranny, and for the emancipation of conscience, it claims our admiration: at least our admiration of Providence, which *makes the wrath of men to praise God*, by making their schemes for advancing their own purposes the means of regenerating the Christian church, and of restoring Christianity to its original purity; and thus, of advancing towards perfection, the moral world.

The late decree for uniting Rome to France, cannot fail of exciting the interest of all thoughtful protestants. Rome, indeed,

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had been taken possession of by the French army in Italy, ever since February, 1808; and by a decree, proclaimed in Rome last June, the Pope was banished from that city, and the final purpose of Napoleon, respecting its destiny, announced: but it was not till the 17th of February 1810, that the humiliation of the Pope, and the annexation of Rome and its territory, to the monarchy of France, were formally and finally decreed by the constituted authorities.

Extract from the Records of the Conservative Senate, of February 17th.

TITLE FIRST.—*Of the Union of the Roman States to the Empire.*

Art. 1. The State of Rome is united to the French Empire, and forms an integral part thereof.

6. The City of Rome is the second city of the empire. The Mayor of Rome is to be present when the Emperor takes the oaths on his accession. He is to rank, as are also all Deputations from the City of Rome, on all occasions, immediately after the Mayors or Deputations of the City of Paris.

7. The Prince Imperial is to assume the title, and receive the honours of King of Rome.

8. A Prince of the Blood, or a Grand Dignitary of the Empire, shall reside at Rome, who shall hold the Emperor's Court.

10. After having been crowned in the Church of Notre Dame, at Paris, the Emperors shall, previous to the tenth year of their reign, be crowned in the Church of St. Peter.

TITLE II.—*Of the Independence*
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dance of the Imperial Throne of all authority on Earth.

12. Every foreign Sovereign is incompatible with the exercise of any Spiritual Authority, within the territory of the Empire.

13. The Popes shall, at their elevation, take an oath never to act contrary to the four propositions of the Gallican Church, adopted in an Assembly of the Clergy, in 1682.

TITLE III.—*Of the Temporal Existence of the Popes.*

17. The expenses of the Sacred College, and of the Propaganda, shall be declared Imperial.

Of all the wonderful occurrences, which, in the course of the last twenty years, have indicated the hand of God, accomplishing his word, none of them have so decisively determined the peculiar character of the times we live in, and of the work that is doing on the earth, as those which have happened to Rome, and its hierarchy. Nor has there been one step in the progress of the downfall of the papal monarchy, that has so certainly borne the print of that particular visitation, for which the Protestant world has been looking, as this which has just been taken. For although we have not yet seen all that effected which we expect to see, before the man of sin expires under the repeated strokes of Divine vengeance, still enough is done to awaken all good men to fear God, and give him glory, because the hour of his judgment is come. She that was drunk with the blood of the martyrs of Jesus is made desolate; and though they who have been made rich by her, may wail and cry, *Alas, alas, that great city!* there is no reason why the true friends of religious freedom, and uncorrupted Christianity, should not join in the song of tri-

umph over Babylon, *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you of her.* Note to Bicheno's Sermon.

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MISSIONARY INTELLIGENCE.

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CAPE OF GOOD HOPE.

Extracts from the Diary of the Missionaries J. P. Kohhammer and J. H. Schmitt, of the beginning of the second Settlements of the Brethren among the Hottentots at Gruenekloof, Cape of Good Hope.

Several Hottentots called upon us to speak about the state of their souls. Pitt Seldon said: "Wherever I am, I cannot get rid of the thought, that all is not right with me. When I am at work with six or seven other men, and they are conversing about things, which formerly I delighted to hear, I am like a deaf man. I cannot bear to hear it, but must go alone into the woods, and cry to God for mercy, then I feel somewhat comforted. We encouraged him not to cease crying to the Lord, till he is assured of the forgiveness of his sins.

David Trompeter was obliged to go to Saldanha Bay, and said: "I am a poor, wretched man, and am now leaving my teachers; and if I am absent for some days and do not hear their words, I shall fall, for I am the greatest sinner on earth. O pray for me, that the Almighty God may keep me from falling into sin." *Elsige Kiwiddo*, (who formerly had attended the meetings for edification held by the Rev. Mr. Voss at Rodesandt, not without profit, but had again lost herself in the world,) observed, that the anguish of her soul increased, and made her ill in body, since she

had again heard the words of truth from us. *Anna Saul*, who had prevailed on her husband to bring her hither, said: "I am ashamed to appear before my teachers, for I believe there is not a sin in the world, which I have not often committed, from my youth up, but I can rest no longer. I come to you to hear the words of life. O help me, that I may not be lost forever." She was told, that she need not be ashamed to come to us, but if she wished her soul to be saved, she should cry continually to Jesus, who had purchased her by His blood; that He would pardon her sins, and deliver her from the power of Satan. To hear such expressions from the Hottentots is indeed very agreeable; but we have had experience enough to know, that with many of them, they are mere words, and not to be depended upon. The manner of living among them is more beastly than human, and they are continually exposed to evil: but we wait the Lord's time, and pray him to work a thorough conversion in them. When this is effected, the fruits are soon made manifest, of which also we have sufficient proof to encourage us.

We were called to see a poor dying man, for whom the Hottentots had built a hut in our neighbourhood. We had often visited him during his illness, and spoken earnestly with him of the necessity of his conversion, directing him to Jesus, the Saviour of sinners. His life has been a series of every kind of wickedness, and wholly spent in theft, drunkenness, and adultery; nor did any thing we said, seem to make the smallest impression upon him. But when he perceived that he must die, he sent in haste, and begged to see the teachers. We again repre-

sented to him his lost state without a Saviour, and in fervent prayer commended him to the compassion and mercy of the Lord. He seemed affected, and said: "May God have mercy upon me;" but gave no farther token of serious repentance.

We received information of a very disagreeable disturbance, occasioned by five boys living here, three of whom go to school. Having stolen a goat, they withdrew with their booty into the fields, killed it, made a fire, and had roasted, boiled, and eaten nearly three quarters of it, when they were discovered by a Hottentot, who observed the smoke, and came to enquire what they were about. One of the boys seeing him approach, wrapped up the remainder of the flesh in the skin, and sat down upon it, pretending that they had been doing nothing. However by and by they said, they had found the goat, worried by a jackal or fox. This was soon contradicted by the marks of its throat having been recently cut, and the boys were made to confess the whole; upon which we sent for their parents, and represented to them, that we could not suffer thieves to dwell on our land with impunity. The parents acknowledged the justice of their being punished, and immediately proceeded to execute it upon them in a summary way with a twisted thong. The principal thief was then made to carry the remainder of the meat to the owner of the goat: and we hope it will operate as a warning in future."

"Two Hottentots were admitted as candidates for baptism, *Pitt Seldon* and *Catharine Pieters*; and on the 12th, a woman, *Gried Dikkopf*, who had been a candidate at Gaudenthal, was baptized by Brother Konrath-

mer, and called Mary. This being the first baptismal transaction here, many heathen attended, and were deeply affected by it. We sincerely hope that it may have made an abiding impression."

BAPTIST MISSION.

Summary of the last Intelligence from India.

Cutwa. Brother Chamberlain who resides at this Station, has often visited *Berhampton*, which lies in its immediate neighbourhood; and there his labours have been greatly blessed to the British soldiery, a goodly company of whom give happy evidence of having received the Truth in the love of it.

Orissa. A Mission was preparing to this place when the last letters came away; and by this time we hope one of the Native Preachers is engaged in diffusing among them the Knowledge of Christ.

Rangoon. The Brethren rejoice in the progress they have made towards obtaining a final Settlement in that Country, and are making rapid advances in the knowledge of the language. The Rangoon Mission, on the whole, wears a very encouraging aspect.

Calcutta. The success of the Gospel at this Place is peculiarly gratifying. The Chapel is well attended, and the Church prosperous. New accessions to it are very frequent; they consist chiefly of Portuguese and other Europeans, and what are there called Country-born People.

The Missionaries had been alarmed by the serious illness of Dr. Carey; but through the divine blessing his health is happily restored,

NEW CHURCH FORMED,

At Kington, Herefordshire,

About fourteen years ago brother Palmer, of Shrewsbury, visited Kington and its neighbourhood, and preached several times. Soon after brother Kilpin, of Leominster, occasionally preached there, with some opposition and much ridicule. The Wesleyan Methodists began about this time to visit the place also, and by their determined resolution (for which they are much to be admired and imitated) and the blessing of God, have been useful to the awakening of many souls. A few friends who differed from them in certain points of doctrine, met together in a large room, at the end of the Town, for religious worship. Here brother Davis, of the Dolley, Radnorshire, and brother Kilpin, of Leominster, Herefordshire, repeatedly preached and many others occasionally.

Appearances were sometimes very flattering and at others very discouraging, till 1805, when brother Kilpin preached in the open air and baptized three persons in the river. Here, as might be expected, much ridicule was experienced and this was all, blessed be God and our King, that any are exposed to, in such circumstances, in this free country. From this time, things took a more settled turn; the friends met at set times for prayer, and waded through many difficulties with patience. The brethren Davis and Kilpin visited them as often as they could, and a blessing attended their labours, helped by the constant prayers of the people. On Lord's day, Sep. 1, 1805, brother Evans and Kilpin met together, with a number of friends from Wales and England to form them into a church according to what they can

ceived the way and will of Christ. The service began according to the old plan by the river side. Brother Evans preached, and brother Kilpin baptized four. They then adjourned, with the newly baptized persons, to a friend's house, and gave themselves up to one another, having first given themselves up unto the Lord. Suitable exhortations were given and prayers were offered. The People signed their names in covenant with each other, which was witnessed by the ministers and members of different churches; and in the afternoon they all assembled together at the Lord's Table, full of joy and peace. The exercises of the day excited the most grateful sensations, and all thanked God and took courage.

After this, the cause was greatly tried; some were removed by the providence of God to other places, but the blessing of him that dwelt in the bush was with them, and Lord's day, Sep. 5, 1808, they had another season of refreshing from the holy one. In the morning brother Price of Newtown, (who has since received the crown of righteousness) preached by the water side, a most impressive sermon upon the ordinance of baptism; and brother Evans baptized three. The Lord was now with them, and the Lord's day, June 11, 1809, another public scene of joy and peace was exhibited. They met as usual by the water side, and brother Jones (late student with brother Kilpin, from the Education Society in London) preached a lively discourse upon gospel ordinances, and brother Kilpin baptized three. This also was a good day. Several pious minds became willing and obedient about this time, and like the few that had set the example, followed him who gave the

commandment; and on Lord's day, July 2, brother Davis, late student with Mr. Thomas, Abergavenny, preached upon baptism in the great room. They afterwards assembled by the waterside, brother Jones gave an exhortation, and brother Kilpin baptized six. There are five others now waiting as candidates. About August, the intimation was given that they could not have the room any longer than February to worship in. This was a severe trial, as no other situation could be procured. After a time, one of their friends offered part of his own garden (in a most eligible situation for a congregation) gratuitously; the Rev. Mr. Donne, (formerly of the establishment) presented them with £20 to begin with, and to the astonishment of all who knew them, they collected among themselves and friends nearly £100. Thus encouraged, they have erected a neat, strong, plain building, that will hold more than 200 people, without galleries, and only in part pews; all which are let to pay the interest of the money laid out on the building.

Wednesday, January 31, 1810, brother Evans, Kilpin, Donne, James, and Reece (the latter is a worthy pædo-baptist brother who deserves to be mentioned in this account, for his frequent and kind labours amongst us) assembled at the Old Room. Brother Evans began in prayer, brother Jones preached from Col. i. 13; and brother Kilpin returned thanks to the Father of mercies for all the tokens of his kindness vouchsafed in that house, and concluded the worship of God in that place.

Thursday morning, assembled at the new Chapel, brother Kilpin began by reading suitable portions of scripture, and engaged in pray-

er; solemnly devoting the house to the worship of the Father, Son and Spirit, the one eternal and everlasting Jehovah. Brother Evans preached from *2 Cor. viii. 9*; and brother Kilpin followed from *Hag. ii. 7, 9*; brother Daniel, from Built, concluded. At 3 o'clock, brother Donne began by reading and prayer, brother Davies now at Upton, preached from the *xciii Psalm*, and concluded the service. In the Evening, brother Davis began in prayer, brother Edmonds, of *Bridge North*, preached from *Isa. i. 10*; and brother Evans concluded with a short exhortation from *Gal. vi. 9*, and prayer. Brother Jones gave out appropriate hymns for the different services, and the whole day was spent in christian love, with earnest prayers that this little one may become a thousand. The gospel had rarely been known at Kington, till brother Palmer preached there, and the Ordinance of Baptism, when brother Kilpin first administered it, was as novel a sight to hundreds as it could be to an Hindoo or an Hottentot. The building is perfectly plain and strong, without galleries, yet so constructed as to admit them if wanted; and the Vestry House, by removing a partition, will make the Meeting House one fourth larger, and till it is wanted will let for 4 or £5 per Annum.

This little flock, on the side of the Mountains, have no pastor at present, and they cannot beg, not because they are ashamed, but because they are obliged to dig, or work some way or other, for their families. They therefore hope that this account will not be considered as too long, as it is the only means they can embrace of giving publicity to the particulars of their case; and their fellow

Christians who read this account are humbly requested to consider the peculiar circumstances of the people, and any assistance sent to S. Kilpin, Leominster, Herefordshire, or to D. Evans of the Dolley, Radnorshire, will be conscientiously applied, and gratefully acknowledged. The debt now upon the place is about £230.

NEW ACADEMY.

Many friends of the Baptist Denomination in London and its vicinity, have long been desirous of establishing an Academy, in or near the Metropolis, for the Education of pious young men, who may be recommended by the Churches, as possessing promising gifts for the Christian Ministry.

The instruction of such persons in solid and useful learning, especially at the present period, when education so generally prevails, appears a most desirable object.

The Promoters of the undertaking are not actuated by motives of opposition to Institutions already established, for similar purposes, but cheerfully acknowledge their obligations to them, and cordially wish them success: yet, they apprehend, there is abundant room for additional efforts in so important a cause, and that the establishment of such an Institution, in the neighbourhood of London, will be attended with many obvious and important advantages.

They are also happy in having it in their power to add, that through the munificence of an aged, and highly respectable friend, suitable freehold premises have been purchased for the above purpose. The foundation is thus laid, but the superstructure is to be reared; and it is confidently hoped, that, in support of a design, which under a divine bless-

ing, may become extensively useful, in spreading the knowledge of Christ, and in promoting the best interest of mankind, Christian liberality will not be wanting.

It is expected that in the ensuing Summer, the Academy will be opened, for the reception and accommodation of Students. A Prospectus of the design will soon be printed, and may be had of Mr. Button, or Mr. Burditt, Booksellers, Paternoster Row, London.

The Kent and Sussex particular Baptist Association will be held at Mr. Stanger's, Bessels Green, near Seven Oaks, the

first Tuesday and Wednesday in June. Brethren Purdy, Atwood, and Cramp, are appointed to preach. Put up at the White Hart, Riverhead.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held on Thursday, the 10th of May, at the City of London Tavern, Bishopsgate Street, at Seven o'Clock in the Morning.—The Committee intend to make such Arrangements for the Accommodation of the Society and its Friends at Breakfast, as, they trust, will prevent the occurrence of the inconveniences experienced last year.

On Midnight.

When beneath the foaming sea,
 Day's resplendent Orb has set;
 When the Moon and Stars agree
 To withhold their silver light,
 Wrapt in solemn awe profound,
 Midnight spreads her mantle round.
 Pallid fear and sore dismay,
 Akin to midnight's dreary reign,
 On the guilty conscience prey,
 The earnest of severer pain.
 Tenfold night pervades the soul,
 Under Satan's dark controul.
 The sun which sets will surely rise,
 Returning day will gild the East;
 But who can tell, the Sinner's eyes
 Upon the Cross shall ever feast?
 Nothing short of sovereign grace,
 Can this tenfold darkness chase.
 Reader, is it night with thee?
 Art thou grovelling here below,
 A stranger to that liberty,
 Which only from the Cross can flow?
 May the light of grace divine
 On thy darkened conscience shine.
 You who long have felt his love,
 Know the cause of all your load;
 Sin will always sorrow prove,
 To the trueborn Child of God.
 Sorrow for a night may stay,
 Morn will chase it far away.

E. D.

A Christian's Song.

From transient hopes, and glittering toys,
 My heaven-born spirit rise,—
 Reach to the pure, supernal joys,
 The sparkling crown—the peaceful skies,
 Where love exuberant dwells, and life that never dies!
 Where HE, the Star of patriarch years,
 Salvation's Sun, in pomp appears,
 And fills with living light the vast, eternal spheres!
 O see the paradisaical flowers
 That throng, profusely, all the shore!
 And hear! what thought-surpassing powers;
 In ecstasy of bliss, adore!
 Yet, as they pour the tide profound
 Of honours to His lofty name,—
 Beauty, unveiling, claims a richer sound,
 Of blood-bought praise to the excelling Lamb!
 Worship sublime, and holy rapture, join,—
 The song, immense! ineffable the Source, Divine!
 Then shall the heart-bewildering fears
 That thicken on the devious road,
 And blot probation's vale with tears,—
 Wrest me no longer from a Parent God!
 The fragrant bowers, ambrosial fields,
 And false delights, that nature yields,
 Hide the rich margin of the land
 Where HE, who bled on *Calvary*, reigns,
 And holds a cypress in His hand,
 Pleading the purchase of His pains!
 Then calls His first-born sons to rest,
 Redeems the golden pledge, and seals them, ever blest!
 My heaven-born spirit, rise!
 From venal toys
 To sterling joys,
 Where crowns of glory sparkle in the skies!
 Heir of His affluent grace,
 Thy birthright claim, beyond th' Elysian shore,
 Where *crowds*, exalted to a "right-hand place,"
 Gaze on the Saviour,—gladden, and adore!
 What harps they strike! what anthems raise!
 What honours to the Lamb belong,—
 What glowing love inspires the praise,—
 What condescension hears the song!
 The mighty song that shakes the skies!
The song that never—never dies!
 O for the dawn of the exulting day
 That wipes the tear—bids every doubt decay—
 And cheers the humble soul when Nature melts away!

TND

THE
BAPTIST MAGAZINE.

JUNE, 1810.

“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.

Memoir of the Rev. George Hall.

WE are exhorted to be followers of them who through faith and patience inherit the promises. Old Testament Saints who died in faith are represented as a cloud of witnesses, to instruct, comfort, and animate by their example of faith and virtue, to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus for grace and strength.

When we are reminded of the faith, patience, sufferings, exemplary conduct, goodness of disposition, usefulness, and happy death of a departed Minister, known to us, and highly esteemed for his work’s sake, we are constrained to admit the reality of religion, and wish for more of its influence. May this Memoir, through a divine blessing, be the means of girding up the loins of our minds, that we may be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ.

The subject of this Memoir was born in the City of York, and was articled to Mr. Legge, a respectable Copper-plate Printer and Engraver, who treated him more like one of his Family than an Apprentice. This Gentleman removed to London, accompanied by Mr. Hall, being then about 18 years of age, and he continued with him several years, in the capacity of clerk, with a handsome salary. During this period he was gay and thoughtless, excessively fond of Cards, the Theatre, and gay Company; in fact he was a slave to the diversions of the world, though not to its grosser immoralities. As his standard of Christianity was very low, he considered himself a christian, though he indulged himself in almost every worldly

diversion, and sacrificed his Church and Sabbath to his favourite Idol, fashionable amusement. Like many of the gay and dissipated, he thought the Sabbath a festival more than a day of devotion, therefore it was usual for him to have some engagement which prevented his attendance at Church, to which he was biggotted to an extent which induced him to look upon all Dissenters with pity and contempt. Who would have expected him to be united with those professing Christians whom in his Ignorance he so much despised? This change of religion was in consequence of a change of heart, which the providence of God, concurring with divine grace, produced, in order to bring this sheep to the fold.

Becoming acquainted with Miss Cooper (whom he afterwards married, and has left a widow) daughter of Mr. Cooper, of Kent Road, whose family were Dissenters, was the means of bringing him under the Ministry of the Rev. W. Clark, of Unicorn Yard, who was the honoured instrument of that change which was exemplified by an honorable profession from the time of his baptism to the close of life. He did not remember any one sermon as the means of his conversion; the work was gradual, but evident: he was proposed to the Church at Unicorn Yard, as a Candidate for Baptism on the 23rd August, 1770; when he related the gracious dealings of the Lord with his soul to the satisfaction of the Church, who unanimously agreed, on his being baptized, to receive him a Member in full communion, which took place on the 2nd Sept. 1770.

At that period there was a conference meeting held on Thursday evenings, in which exercise he soon took a part; for Dec. 26, 1771, the church being stayed, Mr. Clark declared the great satisfaction he had in the Thursday evenings' conferences, and expressed his opinion that Brother Hall had gifts calculated for public usefulness; Messengers were appointed to request him to apply as much of his time as he well could to the study of the Scriptures, and at the same time he was recommended to the patronage of the Baptist Fund for the assistance usually afforded to persons of his views. Sept. 27th, 1772, the Church being satisfied with his gifts, appointed him to preach among themselves in their weekly lectures on Monday evenings. January 23, 1773, his exercises, before confined to Monday evenings, were extended to Lord's days, but as yet not out of the Church. August 15th, 1773, the Church met and unanimously sent him forth to preach the Gospel, wherever God, in his providence, might open a door, and by earnest and solemn prayers recommended him to the heavenly benediction. He continued preaching in and about London till August, 1774, when he was confined by a very severe affliction which threatened his life; indeed three Physicians who attended him despaired of his recovery; but Mrs. Hall was not without hope, because in the first part of his affliction these words were powerfully impressed up-

on her mind, *He shall not die but live and declare the works of the Lord.* This was a great support to her mind when all her friends expected every day to be his last. When he laid, as it was thought in dying circumstances, the Deacons of the Church of Christ in Folkstone, Kent, came to Town, to invite him to pay that church a friendly visit; they were informed that he was dying; so also was a Deacon from the Church at Colchester; but a Minister is immortal till his work is done. Contrary to all expectations, he lived to declare the works of the Lord. When he was recovered, he received a Letter of invitation from the Baptist Church at Ipswich, to spend a few Sabbaths with them; which he accepted, and visited them as soon as he was able, which was in November, 1774. His Ministry proving acceptable and useful, the church met February, 1775, and after solemn prayer to God, agreed to invite him to take the pastoral office, which he accepted, and was ordained July 12th, 1775.

The Church at his ordination consisted of about 44 members, and a small congregation; but though few in number, some of the members were aged, very judicious, savoury, and spiritual in their conversation; though dead, they yet speak, their memory being precious to many. Mr. Hall was often heard to express his esteem of them, saying that he thought them more able to instruct him, than he was of instructing them. As the church and Congregation were small, the sum which they were able to raise for their Pastor was barely £50 per annum; a narrow income to support a wife and an increasing family; and had it not been for the assistance and kindness derived from various friends, oftentimes in a most providential and unexpected manner, he must have been frequently in considerable straits, as he had nine children at one period to support; but being very much respected by different denominations, he had many friends of various persuasions, who concurred to promote the comfort of this worthy and laborious servant of Jesus Christ. A worthy Clergyman in the Neighbourhood, the Rev. Michael Marlow, interested himself very much in his welfare, and it is believed that from the friends of this Gentleman, the deceased and his family received many considerable presents, for which they never had any opportunity of acknowledging their obligation, as they never knew to whom they were indebted. Thus through the care of divine providence they were supported in credit and respectability, whilst the church, though willing, was unable to afford sufficiency.

During the first half of the ministry of this highly favoured servant of the Lord, there were several unpleasant dissensions in the Church, but his peaceable disposition and advice served considerably to quench the coals of growing strife; being of a mild and affectionate disposition, he had a considerable influence in reconciling

ling brethren at variance, and though a Brother offended is harder to be won than a strong city, and their contentions are like the bars of a Castle, yet they were constrained to yield, being conquered by his amiable conduct.

Though the former part of his ministry was not equally successful with the latter, yet he was not left without witness; for in 17 years he baptized 92 persons. But about the year 1792, there was a revival in the Church; and from that period to the present, the Church and Congregation have been on the increase. Since June, 1792, 337 persons have been baptized; 4 members called to the Ministry, who are preaching with success; two churches have been raised, one at Grundisburgh, under the pastoral care of Mr. Thompson, 6 miles, and the other at Walton, 10 miles from Ipswich, under the pastoral care of Mr. Makins, both branches from this Church. The Meeting has been twice enlarged, and the Church, which consisted of 44 members, 34 years since, is increased to 230, and the congregation three times larger now than at that period.

Reader, pause to acknowledge with gratitude, the work of the Lord. Though the deceased had not an academical education, nor the powers of oratory and eloquence, he was blessed with that which was far preferable, namely, personal piety, much prayer, zeal, affection, consistency in doctrine and practice, and the power of the Holy Ghost to give effect to his ministry. His sentiments, from which he never deviated in the course of the 34 years he was pastor over the church, are commonly called calvinistic. The grand doctrines of the Gospel he preached experimentally and practically, holding and proclaiming Truth in its connexion and influence; therefore, by some he was thought legal, and by others he was condemned as not preaching to sinners, because he did not offer Grace and Christ, and exhibit the invitations of the Gospel as addressed to sinners in general, this he did not, because he believed the invitations not addressed to the careless and unawakened, but to the sensible sinner. Such was the variety in his ministry, that he brought forth out of the Treasury things new and old; he supplied the babes with milk, and strong men with meat; but his work is done, and he is entered into the joy of his Lord; he fought a good fight, he kept the faith, and finished his course with joy. All who knew him acknowledged him to be a good man; he was a man of good report of them who are without; though not without failings, yet to a human eye his failings were few. As he lived, so he died, full of the Holy Ghost.

In five months previous to his death he endured a very severe and trying affliction; during which his conscience was peculiarly tender, he was afraid lest he should entertain a murmuring thought of God, or discover an impatient spirit in word or deed; he thought his affliction would terminate in death. About 19 days before his

dissolution, a considerable change occurred, he was relieved from pain but felt such an inward faintness, accompanied with a cough that made him think his departure was at hand. On Monday the 7th February, he said to a Friend, "I am dying, but I am not afraid to die. Oh no! Christ is precious to me! had I a thousand souls I would commit them all to him. Yet I am such a poor creature, that I am afraid sometimes to trust one in his hands." The next day his prospects were not very bright, being asked how he felt his mind, he replied, "Not so comfortable as I could wish, but yet I have not any distressing fears, I am neither sick nor sorry. How strange, I" said he, "I must die because I am a sinner, and die because I am a saint. Satan has been endeavouring to disturb my peace, but I feel satisfied that I shall not be sent to hell, because I have been thinking, it is not from want of disposition, but from want of strength, that I am not preaching Christ; and if I die with a disposition to preach Christ, if I were to be sent to hell I should preach him there; such a subject would not suit that place: besides, how could I unite with the wicked in blaspheming God? Impossible! I could not curse God and look upwards." A Friend observing "Sir, you love Christ," warmed with a feeling of affection for his Saviour, he replied, "Love him! yes, and had I a thousand souls they should all love him." After saying he wished he could realize divine things more, he observed, "I have been thinking of those lines of Dr. Watts, *When I can read my title clear, &c.* that word *clear*, I want to realize."

He gave directions, in the most familiar manner conceivable, respecting his funeral, saying he was not concerned as to where he was to be buried, whether in the Meeting or in the Burying Ground, but recollecting the circumstance of a Minister, who said, when he was dying, that his people had trodden upon him all his life, therefore he would be buried at the meeting door, that they might trample upon him when he was dead; our beloved brother added, "My people have not trodden upon me in my life, therefore I should not like to be buried at the meeting door to be trampled upon when I am dead." Conversing till he was exhausted, he laid himself down, and with a striking energy, with his eyes closed, he repeated the following lines,

"Death cannot make my soul afraid,
If God be with me there;
I may walk through its darkest shade,
And never yield to fear."

The next day, Friday, he considered his death to be at hand; he was therefore anxious to see all his children, that he might take his leave of them; afterwards he wished to see all the members of the Church; and as many of the Congregation as choose to visit him.

During the Friday, Saturday, and Sabbath nearly all his friends saw him, and took their leave of him. Indeed, he seemed like good old Jacob, to strengthen himself upon his bed, and sat up, addressing those who visited him in the most affectionate and impressive manner.

To a person who had shown him much attention, but whom he conceived not to have a saving knowledge of Christ, he said, taking this person by the hand, "I thank you for all your kindness to me, which has been very great, I hope you will, as enabled, seek the Lord; there is no other way of salvation." "No Sir," says the person addressed, evidently affected, "I know it." "Ah! you know it, do you believe it? farewell." To a person under Church censure, who visited him, he said, taking him by the hand, "Friend I have a great regard for you, I wish you well, take my advice, depart from evil, do good, seek peace and pursue it, farewell." To a friend whose Father is in heaven, and whose Mother was confined to her bed, and considered on the borders of the grave, he said, "I shall soon see your father and I shall tell him your mother is coming." A master of a Ship visited him, taking him by the hand, he said, "Captain, I am glad to see you, I wish you well, perhaps you have many voyages to make, and storms to encounter, but as for me I am just sailed into port." Indeed he had the desired haven full in view, his day was without a cloud, he said to the Doctor, "feel my pulse, and tell me if I am dying." The Doctor answering, "If I thought you immediately dying, I would tell you, as you are not afraid to die; "Afraid to die! not I! not I!! I could say, Come Lord Jesus, come quickly, but I check myself, and rather say, *All the days of my appointed time will I wait, till my change come.*"

He frequently repeated these lines.

Let heavenly love prepare my soul,

Then take her to the skies——

And he usually added,

But if my soul be hurried home,

May I be found with God.

After he had seen all his friends, his pains returned; and his sufferings were severe; but under the sharpest, he was often heard to say "Lord thou art righteous in all thy ways and holy in all thy dealings; let patience have its perfect work, come Lord Jesus, come quickly, but not my will but thine be done." Eight days before his departure he observed, "A few more revolving hours I think and hope will land me safe on the heavenly coast, precious Jesus receive my spirit." With a kind of rapture he anticipated it, saying,

There shall I see, and hear, and know,

All I desired and wished below,

And every power find sweet employ,

In that eternal world of joy.

On the 18th, being Sabbath, he asked very early in the morning what day it was; being told, he replied, "How many hundred times have I longed for the Lord's day, and now know not when it comes round! Then he added,

Sweet is the day of sacred rest,
No mortal care shall seize my breast,
Oh! may my heart in tune be found,
Like David's harp of solemn sound.

The 22nd was a very trying day, which made him say to those around him, "Pray for me, that I may have patience, and glorify God in the fire; it is hard work to die, but it will be soon over." To a Friend that sat up with him, he said in the morning, "My Lord hath neither come nor sent for me yet." On the 23rd being asked how he was, he answered "Never worse, nor ever better," and added,

Haste, my beloved, fetch my soul
Up to thy blest abode,
Fly, for my spirit longs to see
My Saviour and my God.

About 10 at night he said to a friend, "I am expecting every moment to hear my Lord say, Come up hither." On its being observed; "Sir you will soon be over Jordan now," he replied, very cheerfully, "Ah! but I seem to stick by the way." About 24 hours before his death he prayed, "Lord, be gracious, and shiae upon me and do me good." 12 hours before he departed, he said, "I endure a great deal," but a friend replied, "Yes, sir, but you will soon be home now;" he answered, "I hope so." 7 hours before his death he turned himself and looked upon those around him, saying, "here I am, upon the Rock, Sir, yes, upon the Rock, upon the Rock." An hour or two before he left the world he uttered these words, "The Lord bless my dear wife and family, and keep them from this world, and from sin, may the good will of him that dwelt in the bush dwell with you, he has been my God and he will be yours." These were the last words he was heard to speak, and about 5 o'clock on the Mouday morning Feb. 26, 1810, he quietly breathed his last, aged 64 years. Every reader will surely say, *Let my last end be like his.* He was buried in the Meeting, Tuesday March 6th, by the Rev. Jabez Brown, of Stowmarket, who delivered a very impressive oration to a numerous congregation, who were considerably affected with the solemnity of the occasion; and on the Sabbath following a funeral Sermon was preached to a very numerous and attentive congregation, from these words, *By the Grace of God I am what I am.*

When the deceased requested that his funeral sermon might be preached from these words, he observed, "perhaps this language may be considered too strong, it may be thought too much for me

to adopt the words of an Apostle as my own; but this I know, that all my hopes as a Christian, and all my usefulness as a Minister, are and have been by the Grace of God; though I have preached many thousands of sermons, and have been the instrument of turning many to righteousness; though I have, to the best of my ability, discharged my conscience, yet I have nothing to boast of, nor any thing of my own to depend upon; no, my dependance is on this foundation, the Grace of God as it reigns through righteousness unto eternal life by Jesus Christ our Lord. Not unto me, not unto me, but unto thy name be all the glory.

Evidences of a State of Grace.

The following Question having been discussed at a Meeting of our Brethren, we readily give it a place, with the result of their enquiries.

What are the genuine Evidences of being in a state of Grace?

Answer. Spiritual prayer. Invoking God's name with reverence, acknowledging our sins with grief, imploring divine Mercy with fervency; by faith intreating God to bless us for the sake of the glorious Person, Obedience and Atonement of Christ; pleading the precious promises made to every coning sinner, and desiring him to save us for the sake of the glory that will redound to his adorable name.

Hunger for spiritual food. Daily desiring to live on the infiniteness, and finished salvation of Christ. Longing for the application of the soul-interesting doctrines, promises, and invitations of the Gospel.

Love to the Brethren. For the sake of the image of Christ in them, and on account of their relation to God. Choosing them as our companions for both worlds. Preferring their employments, pains and pleasures above all the carnal gratifications which this world presents.

Being well pleased with Christ. Rejoicing to see him the God-man, standing between God and us, in the breach which we have made by sin. Well-pleased with his heavenly instructions, his infinite sacrifice, and his special dominion: so that while the Father says, *This is my beloved Son in whom I am well pleased*, our hearts echo back "*This is thy beloved Son in whom we are well pleased.*"

Love to God's Salvation. Because it exposes sin, just suits our deplorable circumstances as perishing sinners, leaves no room for creature boasting, and because it reflects everlasting glory to all the Perfections of God.

Submission to tribulation: excited by a sense of what we deserve,

of what Christ endured for us; of what other saints have passed through; of our need of tribulation; of every trial coming by divine appointment, and being under the management of divine providence; and by a view of the weight of glory which our light and short afflictions are working out for us.

Longing for the prosperity of the Cause of God. If our concern to see sinners converted, young converts going forward, and the saints lively, is confined to our own societies, we long for the prosperity of our own cause, not of the cause of God. The real christian desires the prosperity of the cause of Christ in all places and among all denominations. He is glad to see the grace of God, be it wheresoever it may, and longs for that happy time when all nations shall serve Christ.

Mourning the absence of God. The subjects of divine grace, love their heavenly Father, and are frequently saying, *O that I knew where I might find him*, and this desire not being granted, sorrow will in consequence be felt. But as we mourn not the absence of those whom we do not love, neither would the absence of God affect us if we did not love him.

Humility. Lying abased before God, under a sense of his greatness, our littleness, vileness, and awful deserts; renouncing our own righteousness; with all the heart, embracing the proclamation of salvation by grace, and willingly ascribing the whole of the honour of Salvation to Him that has done the whole of the work. Being willing to be instructed by the least in the family of God; in *lowliness of mind esteeming each other better than ourselves.*

The holy bias of the will. The subjects of divine grace would live in faith, rejoice in hope, burn with love, be humble in the dust, and always be near to God; yea they would be perfectly holy. But alas! they see themselves to be just the reverse of what they would be, for the good that they would they do not, but the evil which they would not that they do. Under this they groan being burdened.

Satisfaction in God as our chosen Portion. Realizing by sweet experience that to enjoy God is to enjoy durable riches, true honour, and substantial pleasure; that to be full of God is to be full of happiness; that to live confined to God is the most delightful liberty that creatures can possibly enjoy. The believer is no farther happy than as he lives in God, and if he is but enjoyed there is no creature, the absence of which can make him miserable. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*

Finally. *Longing for Heaven, for the sake of what it is.* That is, for the sake of being perfectly holy—forever with the Lord—always beholding the glory of Christ—having extensive views of

the unveiled mysteries of Providence and Redemption—enjoying the lovely company of all the redeemed hosts—and being always engaged in blessing and praising the Lord.

These are some of the leading features of the christian character, or evidences of being in a state of Grace. V. C.

On the Baptism of the Holy Ghost.

“When persons wish to excuse themselves from the performance of duty, it is much more suitable to the state of their minds to be satisfied with commonly received opinions, than to give themselves the trouble of close examination, and strict inquiry after truth; especially, as it may possibly happen, that they may be convinced of what they wished not to be true. Hence persons often satisfy themselves in the neglect of baptism, and set their consciences at rest, by some dark and confused notions, about the baptism of the Holy Ghost. The nature of this baptism, seems to have been very little considered, by christians in general. From the manner in which it is frequently mentioned; it seems that by far the greater part of the christian world, suppose it to refer, either to the application of the word to the understanding in regeneration, or else to those gracious, and sanctifying influences of the Holy Spirit, of which every christian is undoubtedly a partaker. Nor is it surprising that this opinion, though entirely without foundation, should be very generally received, if it be considered, that preachers frequently speak of the baptism of the Holy Ghost, as if it were perfectly understood, that every christian partakes of it, though they might as well teach their people to expect to attain to sinless perfection. In the same incautious manner, authors, of different denominations, have written of themselves and others, as being baptized with the Holy Ghost. And so prevalent is this opinion, that the few who have examined the subject, have been frequently charged with denying the influences of the Holy Spirit, because they have asserted, that the baptism of the Holy Ghost was entirely confined to the apostolic age.”

It is of great importance to the christian world at large, and to each believer in particular, that every subject which forms a part of divine revelation, should be understood in the same *sense*, in which it was intended by the Holy Spirit, under whose inspiration the penman wrote. They who preach, and they who understand the gospel, in a different *sense*, from that which the Holy Spirit intended, preach, and believe *another gospel*; and, although *error* is not *unbelief*, nor of such dangerous tendency, yet, it is of great importance for a christian to be well acquainted with every branch

of revealed truth, because the things revealed belong to us, and are adapted to promote our establishment in the divine life, and to increase our spiritual prosperity. But above all, those who are of opinion, that *believers only* are the subjects of baptism, should study every thing in the sacred book, which has any relation to it, because they have frequent occasion, when speaking on the subject to show that the "*one baptism*," spoken of by the Apostle Paul,* is not the baptism of the *Holy Ghost*, but, *that baptism*, which Jesus Christ commanded to be administered to all believers, even to the end of the world. Upon this subject, nothing is more common than to quote the words of John, *I indeed baptize you with water, but he* (speaking of Jesus) *shall baptize you with the Holy Ghost:—that*, say they, is the baptism of Christ, and, seeing that we possess *that*, water baptism can be of no consequence. Let us inquire how far the pretences of such persons are founded in truth, by examining what the baptism of the Holy Ghost is.

It appears that the baptism of the Holy Ghost, is a very different thing from the regenerating, and sanctifying influences of the Spirit; unless, any one could prove, that neither Peter, James, nor John, were regenerated, though they were with our Lord at his transfiguration; and afterwards were chosen witnesses of his agony in Gethsemane; and ate and conversed with him so often after his resurrection: and unless it can be proved, that Thomas was in an unconverted state, when he had received demonstration of the resurrection of Christ, and said to him, *My Lord and my God*. Jesus saith to him, *Because thou hast seen thou hast believed*, but, still he must be an unconverted man, if the baptism of the Holy Ghost is regeneration, for as yet, neither he nor any of the apostles had been baptized with the Holy Ghost; for thus it is written: *Jesus shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanding them, that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, NOT MANY DAYS HENCE.* Acts i. 3,—5. Here we are informed that the baptism of the Holy Ghost, was something of which at our Lord's ascension, none of the apostles were yet partakers; but, they were to wait for it, and expect it to be conferred upon them, some days after our Lord was finally taken from among them. Accordingly, in the second chapter of the Acts, we are informed what this extraordinary baptism was, for there it is said: *And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they*

* Ephes. iv, 5

were sitting. And there appeared unto them, cloven tongues like as of fire, and it sat upon each of them. AND THEY WERE ALL FILLED WITH THE HOLY GHOST; and began to speak with other tongues, as the Spirit gave them utterance. Acts. ii, 1.—4.

There we see that the baptism of the Holy Ghost, was the extraordinary and miraculous power by which the apostles, and first christians, were enabled by the performance of miracles, to demonstrate the truth which they taught, namely, that Jesus was the Christ, the Son of God, and the Saviour of Sinners; and that God had raised him from the dead. While then it is readily granted, that every believer is regenerated by the power of the Holy Ghost, through the word of truth; and that every christian is a partaker of his gracious and sanctifying influences, it is denied, that the baptism of the Holy Ghost, which was always attended with miraculous Power, is now enjoyed by any one.

From these considerations it appears, that the conclusions of those persons, who pretend that they need not be baptized with water, because they have been baptized with the Holy Ghost, are entirely false. Besides, the baptism of the Holy Ghost did not set aside the necessity of water baptism: on the contrary, when the gentiles were made partakers of the miraculous influence of the Holy Ghost, Peter argued from that very circumstance, that none could object to their receiving the initiatory rite, and being admitted into the kingdom of Christ by water baptism; and that to oppose it, would have been to withstand God himself; for the circumstances of that transaction are thus described: *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished; as many as came with Peter, because that on the gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. And when they of the circumcision contended with him about it, he answered: as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the words of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? See, Acts x, 44.—48., and xi, 15,—18."*

Candour and Consistency

Letter of the late Josiah Evans.

Mr. Editor,

The following letter, though destitute of that accuracy of composition desirable in pieces for the press, but for which deficiency the circumstances of the writer form a sufficient apology, may not be unacceptable to the readers of your valuable magazine. The writer of it, who was a Nephew of my venerable and highly esteemed pastor, Mr. Joshua Thomas of Leominster, was one of the most pious and promising of my colleagues in the Academy at Bristol in the years 1788 and 1789. He was the very particular intimate of the excellent Mr. Samuel Pearce, afterwards so eminently useful at Birmingham. He was highly esteemed by his tutors, and indeed by all pious people in the neighbourhood, to whom he was known or amongst whom he had an opportunity of dispensing the word of life. To the disappointment, however, of the hopes of many, he soon fell a victim to a consumption, which disorder originated in a cold he contracted on a visit to Wales, his native country, in January, 1789, and which, after various fluctuations, alternately raising and sinking the hopes of his friends, removed him to his long, and, I doubt not, his happy home, on the 15th of July 1792; about 2 months after he wrote the following letter.

The church at Fairford had for some time directed their attention to him, and were favoured with his labours for some months, previous to the last severe attack of his disorder; that circumstance accounts for the date of his letter. Previous to the death of this excellent young man, his views considerably brightened, and though he could not be said to die remarkably happy, yet he died with a holy, cheerful confidence in sovereign mercy, and in the pleasing prospects of approaching glory. Should you deem this little memorial and the annexed letter worthy insertion, I should feel it a considerable gratification, the memory of the person to whom they refer being peculiarly grateful to me, as I am certain it is to numbers besides. I am, Sir, Yours affectionately,

Bradford, April 25, 1810.

W. STEADMAN.

Fairford, May 18, 1792.

My much esteemed Brother,

It is exceedingly painful for me to write, and a considerable burden for me not to write. Am grown so weak at present, that my hand and my eyes greatly object to the undertaking. My Brother came hither to see me a few weeks back, and he writes most letters since he came.—When I look back on my past life, I have reason to lament how useless I have been, how

little good I have done in the world, and how little profited by precious opportunities: but as for my life at present it can be called perfectly useless; the last time I preached was the 23rd of March, and I am greatly inclined to think that to be my last opportunity of addressing souls. I shall soon know whether I had any upright motives and sincere wishes exciting me to such an office, and whether I was faithful in its discharge. What an inexpressible privilege it will be to be approved of as a Christian and as a Minister in the great day of account.

I intend to leave Fairford one of these days, and to make for home if I shall think myself any way capable. Native air is the only thing now from which it remaineth to hope for any relief. It is most likely at present that death is approaching, how soon it may give the mortal blow is uncertain. It is a solemn thing to think of dying soon, indeed I cannot say that I feel much, if any comfort, when I think of a final dissolution. I find myself wonderfully overwhelmed with darkness and confusion, so that I know nothing of where I am going. I wonder, if I have any godliness in sincerity, it is kept so hidden from me. Constant hatred to and repentance for sin, supreme love to Christ, appetite for spiritual things, and longing desires for heaven, are things that I feel but little of in myself, though I stand apparently on the brink of the grave; but the great searcher of hearts perfectly knoweth what I am, and what I shall be; therefore I have but still to commit myself to his hand and cry out, Lord be merciful to me a sinner. It seems that days of darkness are appointed unto me, to pass through this wilderness, but I think I would never complain much of that, had I some evidences that I should come to the land of light at last; only I wish the Lord to give me as much wisdom, fortitude and patience as may carry me on without murmuring any thing against the divine proceedings, but blessing his name, in the deepest trials, when he strikes down as when he lifts up, crying out, *Just and true are thy ways, O thou King of saints.*

It gives me much pleasure to hear of the promising prospect of a revival at Broughton, may it open wider and wider. I do not doubt but that it will be your greatest pleasure to spend and to be spent in bearing and sowing the precious seed of the gospel of salvation, and it is my heart's desire that you may be made the happy instrument of gathering in a large harvest of souls to Christ in those parts, which may shine rather more for the glory of the grace of God, as the place appeared to have been but barren, on account of religion, for some years back. Thinking I am now writing for the last time to a heart-friend I must bid him farewell, expressing my cordial wishes for his present welfare and eternal felicity, and a share in his prayers until he hears I have exchanged worlds, is the

earnest desire of his ever-affectionate but afflicted friend and brother,
*JOSIAH EVANS.**

Letter of the late Mr. Newton to Mrs. —

Dear Madam,

As you kindly engaged my promise to write, I need make no apology; you will receive my letter in good part, and I am sure I shall write it with a hearty good will. But what shall be the subject? Indeed properly speaking, I have but (or ought to have but) *one*. It is however *very comprehensive*, I mean, *Jesus Christ, and him crucified*. It will at least help to fill up the paper, if I give you some account how I have managed it as a minister. When the Lord, after he had given me some experimental knowledge of the Gospel for myself, was pleased to honour me with a commission to preach it to others; I found myself possessed of an infallible medicine for the cure of all spiritual diseases: and as I was surrounded with a multitude, whom I saw were sick of a mortal disease, and as we say, at *Death's Door*; I expected to do great things with my Catholicon. But I soon saw that the fatal disorder I wished to relieve was attended with one very discouraging symptom; that was, most of the sick Folks, though I could read death in their countenances, thought themselves well; and insisted that nothing ailed them, and were angry with me because I could not believe them. Some of them could scarcely bear with me with any degree of patience, nor hear what I had to say of the power and skill of the Physician who gave me the medicine. Others seemed disposed to speak favourably of him, they thought they might apply to him when they were really ill, but at the present they had no need of him. Oh! how I laboured with some, but almost in vain, to convince them of their danger. Now and then I did prevail with one and another, who then thankfully took the medicine, and presently recovered. But as I, and my fellow Practitioners were daily praising the virtue and efficacy of our medicine, some of our Patients learned to talk after us; they did not take the Medicine, but they praised it. They would allow they had been sick once, but now to be sure they were well; for they would say as much in favour of the medicine as we could ourselves; and I fear many died under this mistake. Now they would not make such a mistake in common life. Many persons go to see the Table spread at Lord Mayor's feast, but the sight of the delicacies which they must not taste, will not satisfy the appetite, like a plain dinner at home. But alas! our Patients were not hungry. Some felt them-

* A more particular account of Mr. Evans may be found in Dr. Rippou's Register, Vol. 1. p. 512--516.

selves unwell, but would not own it; they tried to look as cheerful as they could; these depended on medicines of their own contriving, and they suffered many things, and grew worse and worse daily, and yet refused to try mine. It was judged by one *too simple*, like Naaman, who was long diseased, and would have done some great thing, disdaining so easy a remedy as to *wash and be clean*. Others refused, unless I would clearly explain to them all the ingredients belonging to my medicine; which I had not the ability to do, nor the capacity to comprehend. They said likewise that the regimen I prescribed was too strict; for I told them plainly, that if they did not abstain from some things of which they were *very fond*, my medicine would do them no good. I was often grieved (though not so much as I ought) to see so many determined to die, rather than take the only medicine to preserve life. There were more than a few who deceived me and themselves, by pretending to take my medicine, and yet did not; none grieved me more than these, but they could not deceive me long; for as the medicine was infallible, I knew whoever took it and observed the regimen would soon shew signs of convalescence, and that they were getting better, though they were not perfectly well; and therefore when these signs were wanting, I was sure the medicine had not been taken. I have not time to enumerate all the signs, *that accompany salvation*, or the recovery, but I mention a few.

1. *A broken contrite Spirit. God resisteth the proud, but giveth grace to the humble;* therefore this is indispensably necessary.

2. *A simple, upright Spirit, free from artifice, and disguise.* It is said of the blessed man, whose sins are forgiven, *In his Spirit there is no guile, He is open and undisguised.*

3. *Gracious, gentle, temperate.* If a man like a lion take my medicine, he in a measure presently becomes like a lamb. He is not easily offended; he is very easily reconciled; he indulges no anger; he harbours no resentment; he lives upon forgiveness himself; and is therefore ready to forgive, if he has ought against any.

4. *Benevolence, kindness, and an endeavour to be useful,* in opposition to that selfishness which is our natural character.

5. *A spiritual mind, which is the beginning of life and peace; a weanedness from the world, and its poor toys; a thirst for Communion with God through Christ.* I could go on, but let this suffice. These signs are at first weak; for a christian is a child before he is a man; but grace grows by exercise, by experience, and by a diligent use of the appointed means. My medicine enlightens the understanding; softens the heart; and gives a realizing view and sense of what the scriptures declare of the glorious person, the wonderful love, the bitter sufferings of the Saviour; and the necessity and efficacy of his death and agonies upon the cross. When these things are truly understood by the teaching of the Spirit,

whose influence is always afforded to them who take the medicine; the cure is begun; all the rest will follow, and the patient recovers space; though there are sometimes transient relapses, and a species of the old disorder which will hang about them till they are removed to the purer air of a brighter and better world above; which is so salubrious and healthful, that the patient shall know pain and sickness no more.

I hope madam, this is the food that you live upon, and feel the salutary effects of every day. This is the privilege of the Children of God; happy are they who are the partakers of it now, as we know not what a day may bring forth. Yours,

JOHN NEWTON.

Lord's Day Travelling.

A Traveller being a few months since at an Inn in C——y, amused the company at supper-time by relating the following incident.

Towards dusk, a Gentleman who sat in that corner, looked very solid, so much so, that I could not forbear going towards him, and addressing him said, 'Sir, you seem deeply engaged; I'll give you a penny for your thoughts;' he told me I should have them, the bargain being struck, I was all attention to know what I had purchased, when he thus *gravely* began. 'It is almost dark, Sir. I have been thinking that if, through this circumstance, I should not go to B——n to-night, as I must be there to-morrow, then I must travel on the Sabbath: this I do not like, and especially as I shall be dirty and unprepared as to dress, &c. to attend a place of worship. On the contrary, if I go to-night, and I hope no accident will occur if I do, I shall then be ready at a proper time in the morning, to spend the Sabbath in a way I like. These, Sir, are my thoughts, now if you please you will give me the penny.'

Every serious reader will feel that this was a judicious admonition in such a place, and one that evinced a proper reverence for divine institutions; and we may add that while it was undoubtedly necessary, as to travellers, it was not altogether unnecessary with some professors of serious godliness. There are certainly those who say they don't like to travel on a Lord's Day, who notwithstanding will leave a home that is 100 Miles from Town so late on a Saturday evening, that the next day, when at their Journey's end, they are neither fit for public or private devotion. Who does not know that this is exceedingly wrong?

Some who disapprove of this measure, will hear two sermons *first*, and after their heads have been filled with London all day long, and the family kept in continual disorder, then in the evening, will

exchange the heart-reviving sounds of salvation for the grating clamor attendant on a Mail Coach.

No part of God's word can admit of this conduct, surely the whole of that day should be holy to the Lord. Doubtless, collecting in Corn that is for the human race, or turning it in the field, on some occasions, are far more plausible excuses for violating the command, than any that such persons can offer. Indeed, it is suggested in the word of God, that these are the *most* plausible, and yet *these* are prohibited. *Exodus vi, 21, Six days thou shalt work, but on the Seventh day thou shalt rest, in EARNING TIME and in HARVEST thou shalt rest.* We say that God will own and honor his institutions, and so he will; but we have no reason to expect it except *we* own and honor them too; and some would not hesitate to affirm there never was a person eminently spiritual who was indifferent as to the observance of the Sabbath. Let us all look into our respective Churches for proofs of this. What was remarked lately by a young man, after much had been said on the evil of sleeping in the house of God; viz. that for his part he never got any *good* when he was sleepy, he was sure of that; we think may apply to those who either preface or close a Lord's Day with journeys on business—they *will* get no good, or *have* got none. Would not all, in any degree culpable in this particular, do well, after travelling a whole Saturday night; and being drowsy next morning; or after hearing words which the Holy Ghost teacheth through the Sabbath, and then withdrawing to the insipid, not to say prophane conversation of Coach Passengers; would not they do well to listen to the solemn query of the great Master of Assemblies, *O my people what have I done unto thee? wherein have I wearied thee? testify against me.*

F. F.

On the Wisdom of God.

He hath abounded towards us in all Wisdom. EPHES. i, 8.

Knowledge is the certain perception of things, with their circumstances. Wisdom is discovered in the proper disposition of them, and in the choice of means suitable for their government and destination. The Wisdom of God has been distinguished into speculative and practical. His speculative Wisdom judges and determines the relation of means to their respective ends; and the value and importance of those ends with respect to himself: and his practical Wisdom fixes his own choice in a manner agreeable to such right views; so that his own greatest glory and happiness may be effectually maintained.

His own glory and felicity are the most worthy ends the divine Being can have in view. For though they rest on a basis too firm,

and are exalted on a throne too high to be increased by creature adoration, or diminished by creature blasphemy; yet doubtless God delights in certain modes of operation which are harmonized to the display of his perfections among his creatures: and were it possible that a contrary disposition of things should exist, it would occasion his great displeasure. The divine Wisdom is principally set forth in the choice of the greatest and most worthy end, and in the adoption of the very best means for its attainment. As Himself is the first and greatest of all Beings, his own glory and bliss is the grandest object to which infinite wisdom can be applied. The Wisdom of God therefore insures the adoption of such a course of proceedings as will most certainly promote that exalted end.

We may contemplate the divine Wisdom as *necessary in its existence*. How great is God! All created being sinks into nothing and vanity before him! Myriads of creatures of all classes exist every where around us, but we cannot say of any one, or of any thousand of them, that their existence is *necessary*. They might or might not have been, just as it had pleased God. Of all the splendid orbs that adorn the heavens, not one exists by *necessity*; their light might be blotted out with as much ease as it was first kindled up by the divine command. Unnumbered millions of holy and happy spirits dwell in glory, but their existence is intirely by the sovereign will of Him who said to Moses, I AM THAT I AM. God alone exists by *necessity*: and we must not conceive of his Wisdom as a qualification added to his Nature; it is properly part of himself. When we speak of the Power, the Justice, and the Love of God, we intend to convey an idea of the divine Essence acting powerfully, righteously, and graciously. So by the Wisdom of God, we mean the divine Essence acting wisely. His Wisdom is as *necessary* as his Existence; as he cannot but be God, so he cannot but be wise.

How do all our thoughts sink enfeebled beneath the glory of this Wisdom! There was a time when the most profound philosopher was destitute of those powers which exalt him above the vulgar: he had once no knowledge of causes and effects. There was a period when his mind began to expand, and every year witnessed some new and delightful progress in his combining and comparing ideas. The period also advances when the vigour of his intellect will be impaired, and all his mental energies fade as a leaf. But the Wisdom of God had no commencement, makes no progress, (for it cannot be increased,) nor will it ever be subject to decay. He never began to collect ideas, or to make deductions by comparing or combining them. From everlasting he possessed all the treasures of Wisdom that can neither admit of improvement or diminution.

No Abyss is so profound as the Subject of our present contem-

plation, The great Apostle, when regarding it merely in one particular instance, exclaimed, *O the depth of the riches both of the Wisdom and Knowledge of God! how unsearchable are his judgments, and his ways past finding out!* Wherever we look, whatever we examine, we behold its divine Impression. It blooms in every tint, it breathes in every odour, it shines in every object, it speaks in every sound. The dry land, the sea, the clouds, the air, and the heavens all declare that God is great in counsel. Who can comprehend an Intelligence which regards the Universe as one grand whole, and at the same instant disposes of its minutest particles—which alike expands the mind of a philosopher and limits the information of a peasant—which imparts wisdom to statesmen, and appoints the destinies of kingdoms; and at the same time regulates the affairs of a family, and suffers not a sparrow to fall unnoticed to the ground—which while it regulates the movements of the sun and of all the orbs in every sphere, teaches the ant also to gather in her store for the winter?

The Wisdom of God, and its glory as set forth in the works of creation, of providence, and of grace, must ever remain incomprehensible to a finite mind. Let a watch be put into the hands of an infant, shew him the barrel, the chain, the wheels, the fusee, the balance, and the prompter; let him guess the manner in which these parts act on each other, and what will be the result of their movements; he will very soon decline the task of unveiling the purpose of its maker, his little mind will shrink from its examination. Such a machine is the Universe; and all finite intelligence is but like an infant gazing ignorantly thereon. Indeed we are in a situation vastly inferior to the infant to whom we just now presented all the parts of a watch. Our observations are far from embracing the immensity of the Universe. We do but discern, as it were, one wheel, or rather a very small portion of one of the wheels of this vast machine. And dare we arraign the Wisdom of the great Contriver? What should we think of a man, who having observed a part of one of the wheels connected with the grandest display of human effort in the use of mechanical powers, should condemn the propriety of the whole? Yet of greater folly are mortals guilty when they hazard a censure on the works or ways of God, *Speaking evil of the things which they understand not.*

God is the great Supreme; and all his works, in all places of his dominions, are directed by Wisdom that cannot err. He alone comprehends his own reasons for what he does. The whole series of all events, the past, the present, and the future, are ever before him. He sees what dependence one event will have upon another, and what relation each bears to the whole. He perceives at once all his vast designs, and their harmonious adaptation to the great end that engages his attention. Nevertheless we are highly favour-

ed with discoveries suited to our condition, and calculated to promote our happiness. It is verily true that *God hath abounded to us in all Wisdom.*

We may read the Wisdom of God in the appearances of Nature. To what a vast diversity of forms has it given birth, in beasts, birds, fishes, insects, reptiles, trees, and plants, found in the earth and in the water. What an endless variety of flowers, herbs, and fruits adorn and enrich our fields! How multiplied are their hues, their odours, and their tastes; and how manifold their uses. Notwithstanding the tendency of sin to degrade and to destroy, we yet discern astonishing harmony in the natural world. The vast bodies which appear to us scattered in wild confusion over the expanse of heaven, move regularly in their orbits without producing any disorder by their various influences. Their amazing systems revolve at such immeasurable distances, that they do not interfere with each other. Around the sun, the centre of our system, the earth and the planets roll. Such as are near him are fitted to bear the heat of his rays; and the more distant are provided with moons for compensation. Notwithstanding the rapidity of their revolutions, the things on their surfaces are not disturbed. On our Earth we perceive all things suited to their uses; adapted to give life and comfort to the creatures of God. We behold this on a grand scale in the great deep, which affords vapour to water the earth; this is exhaled by the sun, leaving its salt behind; for though saltness is necessary to preserve the water of the sea from putrefaction, and so filling the world with death, yet salt water from the clouds would be a serious evil. The winds also purify the air, temperate the heat, disperse the clouds, and facilitate navigation. On a lesser scale, we perceive in our own bodies, that the eye, the ear, the hand, the foot, are most admirably adapted to the purposes intended. *Great and marvellous are thy works, O God, in Wisdom hast thou created them all.*

The Wisdom of God is discovered in controlling moral evil. Sin in itself tended to supplant the divine Glory; but his Wisdom overrules all its discordant sounds to promote the most perfect harmony. He had never suffered so great an evil to enter the world, unless to answer some wise end. Sin is attended by pride, ambition, lust, anger, malice, murder, diseases, and death; yet God so controls this hydra evil; that he takes occasion therefrom to display his patience, to shew his compassion, to set forth his love, to magnify his purity, and to exalt his glory, in them that are saved and in them that perish. On this awful stage has God exhibited his Wisdom and Prudence, that every holy being may contemplate it and adore.

The Wisdom of God shines especially in the method of our Re-

demption. The whole Doctrine of the cross is emphatically the Wisdom of God. Here justice is satisfied, guilt is forgiven, enmity is removed, the soul saved, and all the Glory belongs to God. By the crucifixion of Jesus the Jews were disappointed, their enmity did but fulfil the counsel of God. In this scene the powers of darkness seemed to triumph, the designs of hell appeared successful; but this was the death-stroke to infernal schemes. Thus he spoiled principalities and powers.

The Wisdom of God is further manifest in the Experience of his People. The various methods of their conversion; the salutary effects of his dispensations, the whole tending to lead the soul to Christ, and to establish His throne in the heart; their afflictions; their defects; their temptations; their trials; and their triumphs, all exemplify divine Wisdom watching over them for good.

Under the considerations that have been suggested, we are called to pay the utmost deference to the Wisdom of God; to consider His institutions and appointments in all things to be right; and to inscribe folly on all ways that are opposed to his revealed will. On this subject there is a pleasing anticipation to be indulged; what we know not the meaning of now, we shall know hereafter. Our minds shall be enlarged for the contemplation of this glorious perfection, our anxious enquiries shall all be satisfied, and the increase of our knowledge shall add to our felicity.

Impartiality.

See that ye be not partial, brethren, for if ye be respecters of persons, all you can do will not give satisfaction; for, if while one is remembered, another be forgotten, this will cause grief and uneasiness, and perhaps disgust. Take care that you give no fellow-member occasion to say, 'Ah! they have no respect for me; I'm looked upon as an outcast here, and I fear I shall be found one hereafter:' lest he cry unto God, and it be found sin in you. Be careful, if you be called to judge in any matter, between two fellow-members, not to pervert justice through partiality, whatever difference there may be between the parties, as to worldly circumstances. Be careful also that you do not divide into parties, through partiality; for divisions will beget prejudices; and then farewell peace and happiness. If you give the preference to any, besides such as are in office, let it be to the aged; 'honour the hoary head that is found in the way of righteousness;' and to the man that bears most of his Saviour's image, for he is most worthy to be honoured. Take heed also that ye be not partial to yourselves; and so while you behold the mote that is in your brother's eye; you see not the

beam that is in your own eye. Be impartial also in your attention to the divine commands, and while you attend to one, see to it that you do not neglect another. 'Do nothing by partiality,' brethren, for, 'the wisdom that cometh from above, is without partiality;' therefore, 'have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.' On the other hand be very careful that none of you suspect partiality, where it is not used, nor intended.

Trivett's Christian Duties.

Baptists not Persecutors.

Mr. Editor,

In a late Review * you mentioned as creditable to our denomination, that, *The Baptists had always been enemies to persecution for conscience sake.* This declaration has led some to say, who have not attempted to disprove it, that as the Baptists have never possessed the power of imposing their principles upon others; it cannot be determined what would be effect of their sentiments were this to be the case; but that in all probability they would be as great persecutors as other sects have been. This assertion, made without the least shadow of evidence, may be contradicted by *matter of fact*, an argument of all others the most powerful. It is not true that the Baptists have never had an opportunity of imposing their sentiments, and of persecuting their brethren of other denominations, had they been so disposed; but that they have not used their power for this purpose, the following Extract from a work entitled "American Geography," by Jedidiah Morse, A. M. will fully prove. By inserting it in the Baptist Magazine you will I doubt not, oblige your readers.

I.

"RHODE ISLAND.

"This state was first settled from Massachusetts. Motives of the same kind with those which are well-known to have occasioned the settlement of most of the United States gave birth to this. The emigrants from England, who came to Massachusetts, though they did not perfectly agree in religious sentiments, had been tolerably united by their common zeal against the ceremonies of the church of England. But as soon as they were removed from ecclesiastical courts, and possessed of a patent allowing liberty of conscience, they fell into disputes and contentions among themselves: and notwithstanding all their sufferings and complaints in England, excited by the principle of uniformity, such is human nature, the majority here were as fond of this principle, as those from whose persecution they had fled.

"The true grounds of religious liberty were not embraced or

* Ivimey's, "Motives to Gratitude."

understood by any sect. While all disclaimed persecution for the sake of conscience, a regard for the public peace, and for the preservation of the church of God from infection, together with the obstinacy of the hereticks, was urged in justification of that, which stripped of all its disguises, the light of nature, and the laws of Christ, in the most solemn manner condemn.

Mr. Roger Williams, a minister who came over to New England in 1631, was charged with holding a variety of errors, and on that account was obliged to leave his house, land, wife and children at Salem, in the dead of winter, and to seek a residence without the limits of Massachusetts. Governor Wintrop advised him to pursue his course to Nehinganset, or Narraganset Bay, which he did, and fixed himself at Secunk, or Seckhank, now Rehoboth: but that place being within the bounds of Plymouth Colony, Governor Winslow, in a friendly manner, advised him to remove to the other side of the river, where the lands were not covered by any patent. Accordingly in 1636, Mr. Williams and four others crossed Seckhank river, and landed among the Indians, by whom they were received hospitably; and thus laid the foundation of a town, which from a sense of God's merciful providence to him, he called Providence. Here he was soon joined by a number of others, and though they were secured from the Indians by the English, yet they, for a considerable time, suffered much fatigue and want; but they enjoyed liberty of conscience, *which has ever since been inviolably enjoyed in this state.*

The whole colony of Massachusetts at this time was in a violent ferment. The election of civil officers was carried by a party spirit excited by a religious dissension. Governor Wintrop, to exterminate the opinions he disapproved, obtained an order of the court to suppress them; accordingly some of the leaders were banished. Those who were thus banished from Massachusetts, joined by a number of their friends, went in quest of a new settlement, and came to Providence; where they were kindly received by Mr. Roger Williams, who by the assistance of Sir Henry Vane, junior, procured for them, from the Indians, Aquidnick, now Rhode Island. Here in 1638, the people, 18 in number, formed themselves into a body politic, and chose Mr. Coddington, their leader, to be their judge or chief magistrate. This same year the Sachems signed the deed or grant of the Island; for which *Indian gift*, it is said, they paid very dearly, by being repeatedly forced to purchase the same lands from several claimants.

“As the original inhabitants of this state were persecuted for the sake of conscience, a most liberal and free toleration was established by them. So little has the civil authority to do with religion here, that, as has been already hinted, no contract between a minister and a society, unless incorporated for that purpose, is of any force.

It is probably for these reasons that so many different sects have ever been found here; and that the Sabbath, and all religious institutions have been more neglected in this than in any other of the New England states. Mr. Williams became a Baptist, a few years after his settling at Providence, and was active in forming a church of that persuasion in 1639.

Mr. Williams was much opposed by Mr. Cotton Mather, respecting his principles of religious liberty. He published a book entitled "The Bloody Tenet," which we have heard contains all the leading principles many years afterwards published by the great John Locke, in his famous work on Toleration, which has procured him immortal honour. This is a confirmation of what has been asserted that the Baptists were the first of the dissenters who understood the rights of conscience, and the interesting subject of religious liberty.

Papers from the Port-folio of a Minister.

Wine cheereth both God and Man.

The witty Earl of Rochester being once in company with King Charles II, his Queen, Chaplain, and some ministers of state; after they had been discoursing on public business, the King of a sudden exclaimed—"Let our thoughts be unbended from the cares of state, and gives us a generous glass of wine, *that cheereth*, as the scripture saith, *both God and man.*" The Queen hearing this, modestly said, she thought there could be no such text in scripture, and that the idea was little less than blasphemy. The King replied, that he was not prepared to turn to chapter and verse, but he was sure he had met with it in his scripture reading. The Chaplain was appealed to, and he was of the same opinion with the Queen. Rochester suspecting the King to be right, and being no friend to the Chaplain, slipt out of the room to enquire among the servants, if any of them were conversant with the Bible. They named David the Scotch Cook, who always carried a Bible about him; and David being called, recollected both the text and where to find it. Rochester ordered him to be in waiting, and returned to the King. This text was still the topic of conversation, and Rochester mov'd to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible, and read the text, (*Judges ix. 13.*) The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the Dr. if he could interpret the text, since it was produced; but he was mute. The Earl, therefore, applied to David for the exposition. The Cook immediately replied, "How

much wine cheereth *man* your Lordship knows: and that it cheereth God, I beg leave to say, that, under the Old Testament dispensation, there were meat-offerings and drink-offerings. The latter consisted of *Wine*, which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified." The King was agreeably surprized at this evangelical exposition; Rochester applauded, and after some severe reflections upon the Chaplain, very gravely moved, that his Majesty would be pleased to make the Chaplain his Cook, and this Cook his Chaplain.

Weighty Argument in Favour of Pædobaptism.

A learned Theologian was once discoursing on our Lord's Entrance into Jerusalem, recorded in *Matt. xxii.* When he had read the seventh verse, he observed, "Here is plain evidence that Infants should be baptized; for the Disciples not only brought the ass to their Master, but the colt also."

Obituary.

MRS. ESTHER HORSEY.

Mrs. Esther Horsey was the youngest child of pious parents, who were both called away by death from a family of five children, when she was an infant of a year old. When her mother was on her death bed she requested that her children might be brought to her, and with the greatest composure, and strong confidence in the faithful care of her covenant God, she with her dying breath, resigned them up to him from whom she received them, and who had been so eminently her God. Of four of these children it may be said, *They died in faith.* Esther was taken

under the care of a pious Aunt at Fareham, Hants, who performed towards her a Mother's part, and who was the means of giving her mind a proper direction. She was the early subject of strong convictions of sin, and the thoughts of death and eternity would often terrify her exceedingly; but like the passing hurricane, these would soon subside and leave a dead calm in the soul. But by means which encourage the most humble attempt to lift up an ensign to the people, she was brought under the permanent and powerful operation of divine grace. A worthy member of the baptist church at Portsea, who resided at Fareham, and one who always considered

religion as the principal thing, not only for himself, but to be enforced on the attention of others, used to read a Sermon in a Cottage of a Lord's day evening to those who chose to resort thither, when he also prayed with them; and as he found opportunity, would sometimes drop an observation on the necessity and excellence of real religion. On one of these occasions, at the age of sixteen, the Lord was pleased to open her heart most effectually, and from that period the concern of her soul outweighed every other consideration, and her assiduity in improving every opportunity that presented for cultivating her immortal interest was remarkable.

She was soon baptized on a profession of repentance and faith, and joined the church under the pastoral care of the Rev. John Lucy at Portsea, whither, although at the distance of five miles from her residence, (exclusive of an extensive passage across Portsmouth harbour,) she used to walk on Lord's days in time to be at the morning meeting, which commenced at six o'clock, and frequently she was there much earlier than many who lived at the very door of the place.

In the year 1772, she became the third wife of the Rev. Joseph Horsey, who after the death of Mr. Lucy, sustained the office of Pastor of the church at Portsea, for more than twenty years, with an untarnished reputation and great success attending his labours.

She became the mother of many children, one only of whom, a daughter, now surviveth. With her she has resided ever since the death of her revered husband, and her filial sympathies and tender attentions tended greatly to smooth the rugged path of her declining days.

Mrs. Horsey was eminently qualified for the situation of a Pastor's wife, as she proved herself to be in reality *an help meet*. Although for many years her attention was required to secular affairs, yet every inferior consideration was made to yield to the greater, namely, the sacred official character of her husband, with which was connected a carefulness to entertain strangers, and an unwearied attention to the afflicted among the members of the church: as also indeed to others, for the visits of Mrs. Horsey on those occasions were always and deservedly deemed an acquisition.

She was not one of those professors to whom the bare name of a christian was satisfactory; nor one who was content merely because her state was safe: but her early and uniform attendance in the house of God, her regular and devout retirement, her conscientious regard to moral obligation, and the savour of holiness which marked her conversation, all declared her a Christian indeed. Her character to none was a doubtful one; though she was sometimes afraid that her spot was not the spot of God's children.

She survived her husband seven years, wanting only one day. From the commencement of her widowhood, she was the subject of considerable mental depression as well as much bodily affliction, from acute and chronic complaints, which broke down her constitution, and produced a gradual decline of nature. Through the whole, her patience in affliction, and her submission to the divine will, were always conspicuous.

Without enlarging more in her general character, I will present the reader with the state of her mind, when the violence of complicated diseases had brought her

in her own apprehensions, on the very margin of eternity; and here she appeared firm and unshaken as the Rock, in the last battering storm. Death now was totally disarmed, and the gloom of the solitary tomb vanished. In fact, the blessed manifestations she enjoyed, though not of the extatic kind, altogether changed the shadow of death into the morning, and by the tenor of her conversation, convinced her friends, that she had the supporting and cheering presence of her adored Shepherd with her, through the vale of death.

As she became worse, the weather being very warm, she was much annoyed by the flies, when she pleasantly addressed the little insects thus, "Ah you must have patience, and I must have patience; wait a little longer and then you may do with me as you please, I shall soon be food for worms," adding with magnanimity, "but in my flesh I shall see God." Her grandson being introduced to her, she addressed him in the most affectionate and faithful manner, on the importance of real, personal religion, and with all the energies of a dying saint, who felt the blessedness of that religion in her own soul, commended him to God and the word of his grace. To a young woman who sat up with her, she said, "I do not know you, nor do I ever recollect seeing you before; but let me entreat you to seek first the kingdom of God and his righteousness. Religion has been my comfort in life, and now it supports me in the prospect of death. What should I do if I had not a God to support me now?" One morning being a little recovered, she exclaimed, "Oh I'm afraid I am coming back again, but the Lord's will be done." At another

time, being in great pain, her daughter said, "your sufferings are very great." "O," said she, "sufferings I do not call mine sufferings—no, it's all mercy, all in love,—you ought rather to praise him,—Oh praise him. What, shall I have heaven here and hereafter too?" and added, "God is good. Praise him above ye heavenly host, praise Father, Son, and Holy Ghost." To her Grand-daughter she said, "you and your husband have both had the advantages of a religious education, and let me beg of you to train up your children in the nurture and admonition of the Lord. Pray with them and for them, and may your prayers be answered. Oh I long to praise God, but I hope my faith and patience will hold out to the end." To her servant, she said, "I long to depart and be with Christ which is far better."

To a friend, who called on her, she said, "We shall never more meet on this earth, but we shall, I trust, be indulged with a happy meeting in glory." Being much oppressed with phlegm, one present said, "Oh that nasty phlegm!" "No," said she, with peculiar emphasis, "'tis all mercy—all is sent in love."

Sept. 1. Being informed that a letter was to be written to her niece, (Mrs. Birt,) at Plymouth Dock, she said, "Remember me affectionately to her, and tell her that I should have been happy to have seen her once more in the flesh, but the Lord seems to have determined otherwise; tell her I shall meet her in glory; desire her to pray that I may have support in my dying moments; but tell her I am calm and serene in the prospect of death; that I shall soon be with him who washed my soul in the fountain of his own blood."

"I long," said she to a friend, "to be with him and to lie passive in his hands and to know no will but his. He has been my support in life, and he will not forsake me in death. No, he would not have shewed me such things had he meant to have destroyed me. My cough and phlegm are very troublesome, but it is the Lord, let him do as seemeth him good." To another, "I long to be in glory, how happy shall I be when released from this world of sin and misery."

Once in the night, with uplifted hands and eyes, she said, "Lord thou knowest all things, thou knowest that I love thee;" and again, "Lord thou knowest all things, thou knowest that I love them that love thee;" and again, with great solemnity, "Lord thou knowest all things, thou knowest that I hate them that hate thee."

Appearing to lie uneasy, an attendant was about to lighten and adjust her pillow, when she said, "Every body thinks I lie uneasy but they are mistaken; no, Jesus

can make a dying bed feel soft as downy pillows are." A short time previous to her departure, she earnestly addressed the throne of Grace in the devout and animating language of Simeon, "Lord lettest thou thy servant depart in peace according to thy word;" and when she could no longer be heard to articulate, the motions of her lips and hands, with the placidity of her countenance, bespoke her mind in a sweetly devout and happy frame; and thus she calmly resigned her Spirit into the hands of her gracious Redeemer on the third day of September, 1809.

She was interred in the Baptist Meeting-house, Portsea, by the side of her late husband, when her death was improved by Mr. Miall, to a very crowded auditory, from the words of Simeon before recited. Reader, be thou solicitous to be a follower of our departed friend, who through faith and patience now inherits the promises.

J. S.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Jesus the true Messiah. *A Sermon delivered in the Jews' Chapel, Church Street, Spital-fields, on the Lord's day Evening, November 19, 1809.* By Andrew Fuller. London, Printed for the Society for promoting Christianity among the Jews. Hatchard, Rivingtons, &c.

It is one of the most pleasing signs of the times, that the exertions of Christians appear to be circumscribed within no narrow

bounds. They seem anxious that all men every where should be called to repentance. The various attempts making for the conversion of the house of Israel afford us the most cordial satisfaction; and we hail the establishment and labours of the Society under whose auspices this Sermon was preached and published, as tending in a happy degree to facilitate so desirable an object.

Mr. Fuller appears to have felt very solemnly the importance

of his engagement, and the difficulties attending its discharge. The discourse is founded on *Psalm xl; 6, 7, 8. Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will. O my God: yea, thy law is within my heart.* And the preacher observes therein three particulars as distinguishing the Messiah's coming; viz.

"That the sacrifices and ceremonies of the Mosaic law would, from thence, be superseded;—that the great body of Scripture prophecy would be accomplished;—and, that the will of God would be perfectly fulfilled." These topics are discussed with this writer's usual acumen, and we hope the sermon will not only be beneficial in a direct operation on the minds of the Israelites to whom it was addressed, or who may read it; but serve as a model of the spirit and strain in which they may be addressed with the greatest advantage; here is nothing advanced against the Jews but Scripture and Argument, the only weapons which our warfare admits.

The Christian's best Guide to Baptism, or a faithful citation of all the Scriptures of the New Testament, relative to the ordinance of Baptism, with the sacred Text impartially examined, and the sense confirmed by numerous Extracts from the most eminent Christian Writers. By R. Pengilly. Third Edition enlarged. Burditt, 56 pp. 1s.

We noticed the second Edition of this Manual in our former volume; (see page 236;) the present is considerably enlarged and improved, so as to contain the great-

est quantum of information that can be obtained on the subject in the same compass. For the information of our Readers, we subjoin the titles at the head of each Section. 1. The Mission, Preaching, and Baptism of John, collected from the Writings of the Four Evangelists. 2. The Baptism of Jesus Christ, from the different Evangelists. 3. Christ baptizing by his Disciples, in the Land of Judea. 4. John's last baptizing, in Enon, and the Testimony of Christ concerning him, with the general Reception his Baptism obtained. 5. Christ represents his Sufferings under the Figure of a Baptism. 6. The Commission which Christ gave the Apostles at the time of his Ascension into Heaven, recorded by Matthew and Mark. 7. The Baptism at the Feast of Pentecost. 8. Philip baptizing at Samaria. 9. The Baptism of the Eunuch. 10. The Baptism of St. Paul. 11. The Baptism of Cornelius, and others with him. 12. The Baptism of Lydia and her Household. 13. The Baptism of the Philipian Jailor, and Household. 14. St. Paul baptizing at Corinth. 15. Certain disciples at Ephesus baptized. 16. Passages which contain an Express Allusion to the Mode of Baptism. 17. Occasional Mention of Baptism. 18. Baptism illustrated by Events recorded in the Old Testament.

After these follow some "concluding observations," and the whole is closed with a "Meditation" well adapted to the occasion.

Who is the Dissenter? *A Letter addressed to the Rev. William Van Mildert, M. A. Rector of St. Mary-le-bow, London, and Vicar of Farningham, in the County of Kent, in consequence of the Sermon preached by him in the*

Parish Church of Farningham on Sunday, October 8, 1809. With an Address to the Parishioners. By an Inhabitant. Button.

Fools will still be meddling, it appears. The Reverend the Vicar of Farningham, peradventure in the pursuit of preferment, has thought proper to prove his attachment to Bishoprics, Deanries, &c. &c. &c. &c. by holding up all who withdraw from the establishment for conscience sake, as being *full of spiritual pride and presumption; ignorant and presumptuous teachers; pretenders to extraordinary inspirations from God; pretenders to new light; pitifully ignorant, or insufferably arrogant*; It seems an Inhabitant, who knew some of the men and their communications who were thus villified, could not readily swallow all the Reverend Vicar's assertions; he has therefore propounded a civil question in the title of the pamphlet in our hands, and added a few more very natural enquiries in the succeeding pages.

But the Inhabitant is not a mere enquirer; he has manifestly read much on the subject, and certainly appears, *mighty in the Scripture*, compared with the Reverend Vicar: therefore he dares to reason also; which we apprehend his spiritual instructor will not be pleased with. On the hacknied subject of Schism, which this Vicar has joined others of the clergy in reviving of late, the Inhabitant quotes a divine of the last century,

"If such as leave the communion of the church have a lawful dismission from the church, they are not guilty of schism. This is the case of all Dissenters in England, even of those that once were of the Church of England. This dismission we have in the act of toleration, which is an act of the King, who is owned by themselves to be the head of the church, over all persons, and

in all causes, both ecclesiastical and civil; therefore it is too bold and daring for men that call themselves loyalists, and especially for passive obedience professors, to charge Dissenters with achism, so long as that act is in force. Besides, it is the act of the Lords spiritual (as they call, and own them) as well as of the Lords temporal, and all the representatives of the whole nation; so that when they call Dissenters *schismatics*, they fly in the face of the three estates of the kingdom."

He then adds

You seek to justify yourself from being the cause of persons forsaking the church, by telling your congregation that, such as dissent are "not satisfied with having been taught as the truth is in Jesus" "I would to God," Rev. Sir, that every minister could say with the Apostle, "I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God!" Acts, xx. 26, 27: As you have not stated what this truth is, I beg to say, that if the state of man, as a sinner in the sight of God, (being dead in trespasses, and in sins;) or regeneration by the Holy Spirit; or free justification by Faith in the righteousness of Christ; or the final perseverance of the Saints, through grace to glory, as the effect of God's everlasting love, be any part of it, you never taught me these things, neither did I ever hear them preached in the parish church of Farningham.

Our Readers will be pleased with this plain dealing, and we seriously advise the Reverend Vicar by no means to pass slightly over it. We transcribe the next Paragraph, not merely because it stands opposed to the Vicar, but as a hint to Dissenting Churches, which we hope will be well received by our Brethren.

You say, these persons "heap to themselves teachers," which appears to be a very great eye-sore, if I may conclude from your calling them "ignorant and presumptuous," &c. &c. But why should these men offend you? Are they not chosen by the brethren in their churches, as the seven deacons were? Acts, vi. 3.--5 Permit me to insert a paragraph from the writings of the late learned Dr. Gill, on this subject.

"We honour human learning much; but we do not count him the best minister that hath the greatest stock of that; but the man who with it hath the most grace and spiritual experience; who preaches JESUS CHRIST, and whose ministry GOD most owns for the conversion of sinners, and building up believers in *their most holy faith*, and who himself lives a holy life. We believe that ministers had better be defective in *human learning*, than in the grace of God; therefore, when we choose a pastor, we do not enquire *who ordained him? or, what garment does he wear?* But, *what doctrines does he preach? What life does he live? And, are there any signs of God's sending him?* Not, *does he preach in the church, or in a barn?* But, *whether his preaching be in demonstration of the spirit, and of power?* 1 Cor. ii. 4.

The Deity and Filiation of Jesus Christ: *being the Substance of two Discourses, addressed to a Society meeting for worship in Grapelane Chapel, York; and published at their Request.* Longman and Co.

We insert the Author's Preface, as the readiest way of giving our Readers notice of the nature of his performance.

This subject has been often discussed, but not often in its prescort connection. The doctrines of the Divinity and Sonship of Jesus Christ, throw light on each other, and are best treated in a connected form. The writer has had in view chiefly to give the evidence of Scripture on both these points, without regard to human Creeds; and he is led to think, that a right understanding of the doctrine of the Sonship would tend much to reconcile the Arians to the Orthodox Faith. As to the Socinians, it appears to him, that their tenets are so little countenanced by Scripture, as scarcely to deserve refutation. From the intimations of Christ's *humanity* in Revelation, to pronounce him *merely a man*, is to oppose a host of passages, which, with equal or greater plainness, proclaim him a God. The principal novelty in the Discourse, is an opinion which the Writer has hazarded, and in which he conceives himself supported by Scripture, that the doctrine of the Trinity is peculiar to the

New Testament, or rather perhaps to the Christian Dispensation; and therefore may be conjectured to be, not so much a *radical* and *original*, as an *assembled* distinction in the Divine Nature. He states this with all diffidence, and with a willingness to be corrected by those who have inquired more deeply; on condition, that the refutation of his statement be drawn from the Bible only, and not from the Creeds of Fathers and Churchmen, or the fanciful opinions of early times.

We agree in the Author's remark towards the conclusion,

That sense of Scripture, which occurs first to a man of natural sagacity and honesty, is generally the true one. The miserable shifts which the Arians and Socinians are for the most part reduced to, in order to make the Bible speak the language of their Creed, are strong evidences against its orthodoxy.

Christianity does not require us to puzzle ourselves, or others, with metaphysical distinctions, how, or in what particular manner the Deity exists. Revelation seems designed to inform us rather what God has done for us, and what duties we owe to him, than anything precise as to the mode of his existence.

And we wish controversialists on this subject would not attempt to be *wise above what is written*.

Religious Books lately published.

1. The advantages of knowledge to the Lower Classes: A Sermon, preached at Harvey Lane, Leicester, for the Benefit of a Sunday School. By Robert Hall, A. M. 8vo. 1s.

2. Reasons for declining to become a Subscriber to the British and Foreign Bible Society. By the Rev. Christopher Wordsworth, D. D. 8vo. 1s.

3. A Letter to the Rev. Christopher Wordsworth, D. D. in reply to his strictures on the British and Foreign Bible Society. By Lord Teignmouth, President of the British and Foreign Bible Society 8vo. 1s.

4. An Easy Grammar of Sacred History; being a Plain and Practical Introduction, for the Use of Schools and Young Persons, to a Knowledge of the Events and Doctrines of the Old and New Testament. By Mary Ann Rondall, of Percy-house, Bath. Illustrated by numerous Engravings. 12mo. 3s. 6d. bound.

5. A Sermon, on the Sin and Folly of Cruelty to Brute Animals. By Thomas Moore. 12mo. 9d.

6. Report of the Society for preventing wanton Cruelty to Brute Animals. Instituted at Liverpool, Oct. 25, 1809. 8vo. 16 pp.

7. Novum Testamentum Græce. Textum ad fidem codicum, versionum; et patrum recensuit, et lectionis varietatem, adjecit D. Jo. Jac. Griesbach. Edit. nov. 2 vols. 8vo. 2l. 12s. 6d.

8. Six Meditations on the Sufferings of Christ, in View of commemorating his Death. By the late J. Clurie, with his Life, 2s. 6d.

9. Arminianism Dissected or, the Divine Prerogatives asserted

and Calvinism vindicated. By W. Tucker. 2s.

THEOLOGICAL NOTICES.

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

The Rev.—Davies of Ipswich proposes to print in a duodecimo volume, the last sixteen Sermons on Grace, of the Rev. Christopher Love, with an account of his Life.

The Rev. David Savile, of Edinburgh, author of Dissertations on the Existence and Attributes of God, is printing a Series of Discourses on the peculiar Doctrines of Revelation, in an octavo volume.

A second Impression of the Memoirs of Temperance Pascoe, with additions and corrections will be ready sometime in July.

At the Request of the Devon Union, Mr. Vowles is about to publish his Sermon preached at their late General Meeting.

Number 20 of the Baptist Periodical Accounts is in the Press.

RELIGIOUS INTELLIGENCE.

AMERICA.

To the Editor of the Baptist Magazine.

Yarmouth, Nova-Scotia,
January 18, 1810.

Sir,

By Captain Landers, who arrived two months ago from London, we have received Baptist, Evangelical, and Methodist Magazines up to September, 1809. also a number of religious periodical Tracts; and it is pleasing

to see with what satisfaction people almost of all descriptions amongst us read those Books. There are also a number of wrestling Jacobs here who have at this time raised expectations for the welfare of Zion the City of our God.

Captain Landers requested I would write you something of the work the Lord hath wrought in this place, which if you think proper, you can insert in your useful publication.

There are in this Township about three thousands souls. Three years ago, last autumn, it pleased the Father of mercies to pour upon us the blessed influences of his Holy Spirit in a remarkable manner. Previous to which there was a time of general declension and great darkness in the church, then consisting of forty members of predo and anti-pædo Baptists. The 6th of October, six persons came forward in the Ordinance of Baptism, having the day before related the dealings of God with their souls, to the satisfaction of the Church.

The Ordinance was administered at the Tide waters of Cape-Forchue, before the Meeting-House, in the presence of some hundreds of people, who appeared solemnly affected; the power of God being apparently present to heal them. From this time a deep concern for salvation evidently appeared in many, which we have reason to hope terminated in a thorough conversion to God. After this, a general conviction increased among the people, our meetings were frequent, crowded, solemn, so that spectators reported God was with us of a truth, whilst others, contradicting and blaspheming, rejected the counsel of God against themselves, until many of them, overpowered by all-conquering grace, fell also under the conviction of gospel truth, and rejoiced in that faith they had endeavoured to destroy.

In the course of the fall and winter, we were visited by brother Theodore Harding, and Thomas H. Chipman, whose labors of love in the Gospel were particularly blessed to the salvation and comfort of many. I do not know that there was a day, for weeks together, but some one or more professed to be liberated by grace

and mercy, and brought to rejoice in the hope of the glory of God. Yea, there was hardly a house, in that part of the Town where I live, that did not seem to share more or less in this blessed work. O Sir, it was a time of joy in our Israel, when many were saying "I love the place where thine honor dwelleth." Church-meetings were appointed almost every week, for receiving young converts, and it was truly affecting to hear many of them relate the gracious work of God with their souls. The Lord opening our eyes to read and understand his word more clearly, Believer's Baptism by immersion only was believed and practised, and almost every other sabbath, during the fall and winter, I was called to administer this blessed Ordinance, which God still seems to follow remarkably by his blessing.

Upwards of two hundred, we charitably think, were brought to the knowledge of the truth in this reformation; and although too many give us reason to fear they are only stony-ground hearers, yet God has since the above gracious work, added to our number such as, we trust, shall be saved; every little while some have been brought out of darkness, to own and follow Christ in his commands and ordinances. Thirty were baptized last year, and a goodly number are thirsting for sanctification and holiness of life.

I am Sir,

Yours, with esteem,
HARRIS HARDING.

BAPTIST MISSION.

Letter from Mr. Rowe.

Serampore, Aug. 10, 1809.

My dear brother,

Another fleet is on the point of sailing for England, from which

I infer that I must write you another letter. I must also add that a fleet has just arrived, which has not brought me a single letter from you. I wrote you a few months ago, in which I requested you to take all the interesting information you can from Magazines, Reviews, &c. and send me; which request I now repeat: do this as far as it is in your power, and you will do me, and those who are co-partners with me, an essential service. I will do all I can to repay you.

Our dear brother Carey has lately experienced a heavy affliction. He has had a strong fever, the symptoms of which were exceedingly alarming. We procured the best medical advice that could be obtained, and God was pleased to accompany the means with his blessing. My dear brother, you can hardly conceive what we felt when we cast our eyes upon our supposed dying brother Carey. The circumstances attending his illness were peculiar. When he was taken ill, he was just on the point of finishing his translation of the whole Bible, into the Bengalee language. He laboured harder than common, and finished it the day he was laid aside. While at dinner, on the day he finished the translation, he expressed a great deal of pleasure, and thankfulness, at the thought of putting the finishing stroke to that great work. I asked him how much more he thought of doing before he went to Heaven? he said, he had his heart set upon that which would take him twenty years, at the rate he now goes on. A few days after this we concluded he had done his work, and was about to go to his beloved Master, to receive his crown of glory. God has given him to us, I hope for many years. He has nearly

finished a Dictionary of the Mah-ratta language; and has just begun a Dictionary of the Bengalee. He is still weak, but able to resume his labours. Brother Marshman officiated at the college during his illness.

Brother Robinson has been into Bootan. He went to a town called Bhotehaut, accompanied by W. Carey, junr. where they were received with great civility. The head man at this place, who is called the Katma, hearing of their being near, sent them an invitation, and promised to send his musicians and dancing girls to meet them. They however arrived at Bhotehaut before this tribe was ready. On their arrival, they went into the Market place, where they found a seat prepared for them, and also one for the Katma, who came to this place to receive them. Our brethren gave him a number of presents, such as a spy glass, a common watch, a knife, a pair of scissors, &c. &c. and he in return gave them two horses, several Bootan blankets, a tail of a Tartar Cow, &c. &c. Brother Robinson told him he wished to come and live in the neighbourhood of Bhotehaut, and asked if he might come to the market when he wanted. He told him that he might. He invited them to his house, and gave them a guard to protect them during the night. The next morning the Katma breakfasted with them, after which he entered into friendship with them, which was done in the presence of his idol, with a number of ceremonies. When this was over, it was made public. The Katma took each of them by the hand, and led them to the house which had been prepared for them, accompanied by drummers and dancing girls. Brother Robinson did not think it would

be prudent to go immediately into Bootan, but that it would be best to settle in the British territories. He therefore got a place at Berbaree, a town situated between Dinagepore and Bhotelaut. Here he has erected a temporary bungalow, for the reception of his family. Sister Robinson has been poorly, but we hope she is getting better, and will accompany brother Robinson to Berbaree, in the course of a few weeks. At this place he will be able to acquire the Bootan language, and occasionally visit the country; while at the same time he can be usefully employed in preaching in Bengalee.

Our Rangoon brethren are going on very well. Brother Chater in his last letter to me, informed me that they were just upon finishing their Mission-House, after which they should be more comfortable. He is much pleased with his situation, and rejoices in the hope of being instrumental in the conversion of some of the poor Burmans. These brethren have begun the translation of the Scriptures into the Burman language, and we have cast a font of Burman types in readiness to print for them, whenever it may be required. His Burman Majesty sent from Ava to Rangoon for Felix to go to see his son, who was at that time very ill. After Felix had proceeded a little way on his journey, he received information of the Prince's death, and consequently returned to Rangoon.

Brother Moore has taken a journey to Patna. It is probable he will remove from Miniary to Bankipore, a place in the neighbourhood of Patna. This part of the country is much more populous than Miniary, and at a greater

distance from any other Missionary station, on which account it is preferable to the latter. Our friend Rolt has purchased a concern in the carpentry line, at this place, and is about to send one of his partners thither to live. This opens a door for a Missionary.

Brother Mardon has brought down Sister Mardon, for medical advice. She has a liver complaint, and I fear there is great danger in her case. Brother Mardon has baptized several this year, on which account he is greatly encouraged.

Dear! brother Chamberlain's heart is cheered with success. He frequently visits Berhampore, a military station, and is much encouraged by the European soldiers, and various descriptions of natives. Brother C. thinks of taking a small bungalow at Berhampore, and dividing his labours between this and Cutwa. He labours hard in the cause, and I hope the Lord will give him many souls for his hire.*

A few sabbaths ago, we baptized a Musselman, from Jessore at Serampore. Of late, we have had many enquirers, but I do not know that there are any of them of whom we have any hope. The preaching of the word in the Danish Church, although attended pretty well, does not seem to be productive of any good. Now and then, we see a person who seems to be affected, but it is like the morning cloud. We want the outpourings of the Spirit of God. It is only this that can make us fruitful. Two or three of our native brethren have given us much pain, on account of their not walking consistently with the Gospel. The state of things at Calcutta is very pleasing. Several have been baptized since the

* Another Letter states that 24 persons have been baptized at Berhampore.

opening of the Chapel. The last person who was baptized at Calcutta was a Mrs. Tutenby. She had been a Roman Catholic. A great many people came to see her baptized, as notice had been given of it the sabbath before. We expect to baptize another young woman next Sabbath day week. Several of our Calcutta hearers are under serious impressions. I hope in time that our little one will become a thousand. I think the members of the church grow in zeal and knowledge. At the close of the monthly prayer meeting before the last, it was proposed that the church should support our brother Carapiet in Jessore; and send our brother John Peter into Orissa.

This was readily agreed to, and it was resolved that a certain part of the collections should be set apart to form a fund for this purpose. A few days after this, our brother Gordon, who is the Jailor at Calcutta, sent 500 rupees, or £62 10s. sterling towards this fund. Brother Gordon is a very pious man, and is placed in a situation in which he may do much good. We have access to the poor criminals in Calcutta jail, and we hope our labours in this respect have not been in vain. A few months ago an european soldier was sent down the country to this jail, for having committed a most dreadful murder. When he was brought into this prison, he appeared to have arrived at an awful degree of wickedness.—Some of us visited him, with the design of leading him to the Saviour, and we have reason to hope that God blessed those means to the good of his soul. He appeared like a new man. After this, he manifested no concern respecting escaping the punishment due

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to his crime, but his great concern was, to be found in Christ when he appeared at the bar of God. When the time of his trial drew near, we thought we could not give him the attention that was necessary, as we are at Serampore the greatest part of our time, and therefore desired the Rev. Mr. Thomason, who resides in Calcutta, to attend him. This Mr. Thomason did, and attended him to the gallows. The name of this man was Kennedy. When he came to the gallows, he said that that was the happiest day he had ever experienced in his life. So that, the experience of the dying love of Christ, while at the place of execution, far exceeded all the sensual pleasure he had ever enjoyed. His deportment appeared strange to many in Calcutta, and some of the Editors of the Calcutta News Papers, seem to have laboured under an embarrassment, in giving an account of him.

Brother Krishno remains in Calcutta, and is fully employed in publishing the joyful news of salvation.

A Corresponding Committee, in conuection with the British and Foreign Bible Society, was formed at Calcutta, a few days ago. G. Udney, Esq. Chairman, Rev. D. Brown, Secretary, and the Rev. Messrs. Thomason, Carey, Ward, and Marshman, members.

I have had no opportunity of sending you any seeds, and my time and paper is so far spent that I am not able to give you much information relative to the Country. We have had a great deal of rain this season, and altho' it made the air cool, yet it is very unpleasant. At certain periods in the year, we have what is called the *Bour* in the river, which rises before our house. I

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am not certain respecting the cause of this, it may be from the form of the Bay of Bengal, and the particular situation of the river; but whatever may be the cause, the effects are very visible. It happens at the full and new month; and it is the first of the flood tide, which runs in so rapidly as to carry almost every thing before it. Its greatest effects are felt in the shallow water. I have seen it opposite to our house running up at the rate of 12 or 14 miles an hour, in waves 10 or 12 feet high. It frequently turns over a number of boats that happen to be in shallow water. A few months ago, a number of boats were upset, nearly opposite to our house, and a considerable number of persons were drowned. We sent off our boat, as also did the Rev. Mr. Brown his, to pick up as many people as we could. At this time, I believe I saw at least 50 boats with natives in them pass close to a number of people who were floating on a boat that had upset, and took no more notice of them than if they had been so many logs of wood. Such are the tender feelings of the Hindoos! They would, however, pick up a *Sahib*, in the hope of getting a few rupees for their trouble.

Blessed be God, I enjoy a good state of health, and feel quite happy, but, my dear brother, I want a more thankful heart, and more ardent zeal in the cause of God. Never forget to pray for me. I am, My dear brother,

Most affectionately yours,
J. ROWE.

*Extracts from the Journal of the
MORAVIAN MISSIONARIES.*

CAPE OF GOOD HOPE.

October 1808.—Having hitherto narrowly observed the external

conduct and manner of living among our Hottentots, with a view to advise and lead them by degrees into more order, cleanliness, and regularity of living, we thought we would now begin to give them an opportunity of speaking with us individually, concerning the state of their souls, and made a regulation with that view.

Most of them confessed themselves sinners, and seemed desirous of being saved. A few, however, boasted of their having very good hearts, and others, of their having made good resolutions.

17th.—Eight women came to ask permission to attend the school, seven of whom were admitted, and on the following day, we began our instructions, in the name of the Lord, hoping for His blessing. This school will be kept four times in the week.

19th.—Old *Pitt Jaeger*, a candidate for baptism, came to a Missionary, and said, ‘I come to ask a question of you. First, what is to be done with me now, and, secondly, what is to become of me.’ The missionary answered: ‘You think, because you have been admitted as a candidate for baptism, that you are now soon to be baptized; but let me tell you, you must first know Him who instituted baptism, and what is meant by that holy ordinance; for Jesus says not only: He that is *baptized* but, he that *believeth* and is baptized shall be saved. Are you acquainted by faith with Him, as a Saviour, who has redeemed lost sinners by his precious blood, and has power to forgive your sins? Are you willing to forsake your wicked life, and to devote yourself to your rightful Lord and Master? If you are, then the fruits of your faith will be seen, and as to what will become of you, you will be reconcil-

led to God, and through the merits of Jesus, be delivered from the power of sin and Satan; you will know God as your gracious Friend and Father, and that you are a pardoned sinner. Then as to what will be done with you, you will be numbered with God's people, and every good gift will be imparted unto you. He began to weep, and said: 'I have no more any words to make;' and went home in deep thought.

28th.—In the afternoon, a man arrived here, who pretended to be an English naval officer, and that he had narrowly escaped from a horde of run-away slaves, who were in open rebellion against the government. He showed a forged certificate to that purpose, containing a request to all persons to furnish him with horses to prosecute his journey to Cape-town. However, by God's mercy, he was overtaken about half-way between Gruenekloof and the Cape, and arrested, being a chief in a rebellion plotted against our excellent government, of which we may say with truth, that every thing is done by it for the welfare of the inhabitants of this colony. Lord Caledon on discovery of the plot, sent dragoons in every direction for safety, but as it always happens in such cases, one dreadful report after the other assailed us, and the whole country was thrown into the greatest confusion and terror. Mr. Van Clerk came to us at midnight, and brought all his family with him, that, as he expressed himself, the few Christians in the land might all be together. We did every thing in our power to accomodate our neighbours, their children, and slaves; and having distributed our fire-arms, as directed, to our Hottentots, kept strict watch. Though the

night was spent in continual alarm, yet the Lord averted all danger: and on the 19th, we were informed that God in mercy had blessed the means adopted by our worthy Governor, and that by the dragoons, some hundreds of rebellious slaves had been made prisoners, and thus the wicked designs of the evil-minded frustrated. Much mischief had however been already done, many places were plundered, and the men bound and carried away captives.

31st.—In these days a Hottentot woman came to us, and after declaring how wretched and forlorn she felt herself when she thought of the many sins she had committed, she added: 'O for God's sake deliver me from the burden of my sins.' We told her, that we could do nothing towards relieving her, but advise her to turn to Jesus, the Saviour of sinners: that as long as she only stood looking at her sins and transgressions, she would remain a miserable creature; but she should go and seek help from Him, who alone can give rest to the troubled soul. The Missionary added, 'What I have myself experienced, that I recommend to you; I have found Jesus to be a Redeemer in truth; turn to Him in faith, and you will experience the same.' She expressed her thanks with folded and uplifted hands.

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State of the Missions supported by
THE MISSIONARY SOCIETY.

South Seas. To the distant islands of the great Pacific Ocean, the efforts of the Society were first directed. The first Missionaries, about twenty in number, lauded at Otaheite in March 1797, From that time, many of them, with others who went out since, have continued to labour, amidst

many discouragements, in the instruction of the natives; among whom much of the knowledge of the true God and the only Saviour has been diffused; many of them are become ashamed of their idols and their cruelties; and numbers of the children have been diligently taught the fundamentals of the Christian faith. During the past year, intelligence has been received that, on account of a civil war which had broken out, the Missionaries, except four single brethren had retired to Huachine, a neighbouring island, the inhabitants of which seemed disposed to listen to the word of life.

Africa. Several important stations are occupied by the Missionaries in South Africa, on some of which the blessing of God has been singularly great.

Dr. Vanderkemp, formerly a physician in Holland, is at *Bethelsdorp*, where he is assisted by another excellent Missionary, Mr. James Read, who went from Hackney; and also by Mr. G. Ullbricht. About a year ago two German brethren, Mr. Wimmer and Mr. Paçali, have been sent to strengthen this Mission, and to enable Dr. Vanderkemp to commence new Missions in the interior of the country. Many hundreds of the Hottentots are diligently instructed in the knowledge of Christ at this station, many of whom have been turned from darkness to light, and from the power of satan unto God.

At *Klaar Water*, near the Great Orange River, the Brethren Anderson and Janx are very usefully employed. About 800 of the heathen attend either stately or occasionally on their ministry. Twenty six adults and forty-six children have been baptized. At the *Kloof* also, a place about twenty-four miles distant, religi-

ous instruction is given. So beneficial have the labours of the Missionaries proved that the English government at the Cape, sensible of its advantages, have been very friendly and generous in the support of the cause.

Great Namacquas. The Brethren Christian and Abraham Albrecht are most usefully labouring in this country, which is so remote from the Cape as to be almost unknown to Europeans. Before it was visited by the Missionaries, it was altogether rude and barbarous. Satan had reigned in darkness, uncontrolled for a long succession of ages; but since the light of Christ has visited this region of death, a great alteration has taken place, and the gospel has proved the power of God to the salvation it is hoped of many. It is one of the most promising Missions the Society have undertaken, and many more labourers are loudly called for.

Little Namacquas. Mr. J. Sydenfaden has the charge of this station, where 500 or more attend his instructions, among whom he has reason to hope that more than a few are serving the Lord in spirit and in truth.

East Indies. Mr. Des Granges has been for several years an assiduous labourer at Vizagapatam. He has happily acquired the Telinga language, into which he is translating the Scriptures, assisted by a converted Bramin, who is now become a preacher to his countrymen. This Mission is now strengthened, it is hoped, by the arrival of Mr. Gordon and Mr. Lee, with their families. Many more Missionaries are wanted in this populous part of the world.

Mr. Loveless continues to be a useful teacher of youth at Madras, and preaches the gospel with success in the *Black Town*.

Mr. Ringletaube (from whom no letter has lately been received) has long been employed in preaching at and about *Palamcotta*, to the native inhabitants.

Mr. Pritchett and Mr. Brain are gone to India, with a view of proceeding to the *Birman Empire*, to commence a Mission in those populous regions of idolatry. Mr. Hands, who accompanied them from Europe, will either commence a new Mission in India, or assist one of those already formed.

In the populous island of *Ceylon*, Mr. Errhardt is stationed at *Matura*, where he has permission from the governor to perform all the duties of the ministerial office. Mr. W. Read is at *Point de Galle*, studying the Cingalese language, in which he has begun to write and speak. Mr. and Mrs. Palm are situated at *Tillipally*, near *Jaffnapatman*. Measures are taking for the religious improvement of the inhabitants of this island.

China. Mr. Morrison, a laborious Missionary, has made great progress in the difficult language of this vast empire. He is now settled at the neighbouring island of *Macao*, and is successfully engaged in the arduous, but most important work of translating the Holy Scriptures into a language known by 300 millions of mankind.

In North America, Mr. Pidgeon has faithfully continued his evangelical labours at *Restigouche* and other places in *New Carlisle*, and lately in *Prince Edward Island*, where religious instruction is greatly needed and earnestly desired by the people.

Mr. Elliot preaches both to the whites and blacks in the island of *Tobago*, in the West Indies. He has permission to instruct a great number of slaves on different

estates, and his labours are not without an encouraging degree of success.

Mr. Adam has lately settled in the island of *Trinidad*. The white and coloured people have received him gladly, and are about to erect a large chapel at *Port of Spain*. He expects, also opportunity to preach to many of the negro slaves.

At *Demarara*, on the east of South-America, Mr. Wray has been favoured with peculiar encouragement. A chapel has been built for the poor slaves, great numbers of whom hear the gospel with delight, and many have been truly converted to God.

RELIGIOUS TRACT SOCIETY.

By the eleventh Report of this Society it appears that "it is continually enlarging its powers, widening its sphere, and multiplying its agents;" while its advance in general estimation affords a pleasing pledge of future prosperity. The detail of its exertions is very gratifying. Many excellent new Tracts have been published; several translated into foreign languages; a considerable number circulated among the Roman Catholics in Ireland; large grants distributed among the Army and Navy, among Foreign Prisoners of war, and Military Hospitals; among our Troops in Portugal, as well as those who were in Walcheren; among Soldiers, Convicts, the Inhabitants of Prisons and Workhouse; Sunday Schools in the Isle of Man; also in Jersey and Sark, Novo Scotia, and various parts of America, the West India Islands; and in Malta, Sicily, Vicinity of Naples, Maderia, St. Helena, and the Cape. Supplies are also forwarded in proper hands to Surinam,

to several stations in the South of Africa, and to Port Jackson.

It is also very pleasing to observe that other similar Societies are formed in various parts of the Continent.

"The Committee beg leave to repeat their earnest recommendation to the Members of this Society, to promote the circulation of the Foreign Tracts. Every Subscriber, who resides at a sea port, in the neighbourhood of a military prison, in towns where Foreign troops are occasionally stationed, or who has a friend resident abroad possesses an opportunity, which he should not neglect, of promoting the dispersion of these Tracts, of which a great variety are now on sale at the Depository."

In conclusion they observe, "The efficacy of an instrument is not to be measured by its bulk. A single stone has defeated an army. A single spark might destroy a metropolis. A single grain might feed a nation. A single Tract may save a soul. Let it never be forgotten by any Member of this Society, that the feeblest weapon is irresistible, when wielded by Omnipotence. It is *not by might, nor by power, but by my Spirit, saith the Lord.*"

HIBERNIAN SOCIETY.

The Annual Report of the Hibernian Society for the Diffusion of Religious Knowledge in Ireland has just reached us. We had before learned from a correspondent in that kingdom, that the most deplorable ignorance, superstition, and idolatry prevailed among the lower classes, but the lines depicted in our imagination respecting these miserable and degraded beings, were by no means so deep as those portrayed

in this Report. We are glad to hear of any well-concerted plans for ameliorating the mental condition, and by that means opening a way for bettering the moral character of the lower Irish.

From the above Report it is our intention to make a few extracts on some future occasion: it suffices at present to observe that every well-wisher to the souls of men *perishing for lack of knowledge*, may find fair scope for the exercise of the most efficient benevolence in adding to the funds of the Hibernian Society.

MEETINGS OPENED, &c.

On Thursday the 22nd of March a new Place of worship in the Baptist connexion, was opened in Temple Street, Bristol. The morning service was begun by Mr. Flint of *Uley*, and Mr. Roberts of the *Pithay* with reading the scriptures and prayer. Dr. Ryland preached from *Phil. i, 12. But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel.* Mr. Porter of *Bath* concluded. The second service commenced at half past six in the evening, Mr. Carnett of *Bradford* prayed, Mr. Saffery of *Salisbury* preached from *Isaiah xl, 3, 4, 5. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c.* Mr. Page of *Bristol*, closed by prayer the solemnities of the day. The house is built in a populous part of the city, is large and commodious, and upon this occasion was exceedingly crowded. Good congregations have since attended, and it is hoped, the furtherance of the gospel, in the salvation of many sinners, will be the blessed result.

April 15, 1810. A very neat Place of Worship in the Particular Baptist connexion was opened at *Uffculm*, Devonshire. Mr. Humphrey preached in the morning from *Ps. cxviii. 25, O Lord, I beseech thee, send now prosperity.* In the afternoon Mr. Horsey prayed, and Mr. Smith of Tiverton, preached from *Isaiah lx, 7, I will glorify the House of my Glory*; Mr. Humphrey preached again in the Evening from *Ezek. xxxvi, 22, Not for your sakes do I this, saith the Lord God.* The services were well attended; in the Afternoon the place was crowded, so that many who came could not obtain entrance. We understand there is a prospect of this Place being regularly supplied on Lord's days by Ministers in the neighbourhood, and the opening for usefulness is very pleasing.

The Wilts and Somerset half yearly meeting, comprising nine Baptist Churches, was held at Crockerton, Wilts, on Wednesday, April 19, 1810.

Morn. 10 $\frac{1}{2}$. Mr. Porter began the service by prayer. Mr. Hinton preached from *1 Cor. iii, 22, 23. All are yours; and ye are Christ's and Christ is God's.* Mr. Davis concluded.

Afternoon, 2 $\frac{1}{2}$. Mr. Edmondson prayed, Mr. Saunders preached from *Phil. iv. 7. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus*; Mr. Berry closed the services of the day by prayer.

After each of the sermons a collection was made for the encouragement of village preaching.

The Hants and Wilts Baptist Association held the first meeting this year at Lymington, April 25th. The morning sermon, by

Mr. Clare, from *Rom. viii, 10, 11.* That of the afternoon, by Mr. Welch, from *Heb. vii. 25.* The Evening by Mr. Saffery from *2 Cor. i. 15, 16.* The brethren Penny, Russel, Chapman, Cooper, Bulgin, and Giles were engaged in the devotional parts of the services. Mr. Owens preached on the preceding evening from *Ephes. ii. 18.* The intervals of worship were occupied with the business of the Association. When the affairs of our Mission, the state of the churches, and the prospects of success in the Villages were considered. The next meeting to be at Poole, July 11th.

The Kingsbridge district meeting was held at Kingsbridge in Easter week.

Tuesday Ev. 7. Brother Daniell prayed, brother House preached from *Rom. i, 16. I am not ashamed of the Gospel of Christ.* and brother Birt concluded in prayer.

Wednesday Morning, 7. Met for prayer. Brethren Turgess, Martin, (an Itinerant preacher in the neighbourhood of Brixham,) and House engaged.

10 $\frac{1}{2}$. Brother Sprague prayed, brother Watkins preached from *Heb. iv, 16. Let us therefore come boldly unto the throne of grace &c.* and brother Daniell concluded.

Aftern. 2 $\frac{1}{2}$. Brother Chandler prayed, brother Daniell preached from *2 Cor. v, 14. For the love of Christ constraineth us*; and brother Watkins concluded.

Even. 6 $\frac{1}{2}$. Brother Nicholson prayed, brother Birt preached from *Ephes. iv. 13. Till we all come in the Unity of the faith,* and concluded in prayer.

On the following Evening Brother Sprague preached from *Psalm lxxiv, 20; Have respect unto the covenant: for the dark*

places of the earth are full of the habitations of cruelty.

Distribution was made of several sums of money raised among the churches, to encourage village preaching, and to assist the poorer churches.

We believe the great Master of assemblies was present, and it was to many a pleasant and a profitable season.

Agreed to hold the next meeting at Brixham in the Easter-week, 1811.

The half yearly meeting of the Ministers and Gentlemen of the Wellington District was held at Cullompton, Devon, on Wednesday the 25th of April.

Morning. Brethren Gill and Cherry prayed; brother Edmunds of Exeter preached from *Gal. i. 24. And they glorified God in me*; brother Smith of Tiverton closed in prayer.

Afternoon. Brother 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.*

Evening. Brother Viney prayed, brother Cherry preached from

John v. 40. Ye will not come to me that ye might have life: and brother Horsey concluded.

A liberal collection in aid of annual Subscriptions for the same purpose, enabled the Committee to defray the arrears of expenses of Village preaching, and to enlarge the field of their future exertions.

ORDINATION.

September 27, 1809. Mr. W. Williams was ordained to the pastoral office over the Baptist Church at Reyford, near Ross, Herefordshire.

Mr. King, Independent Minister, at Ross, began by reading the scriptures and prayer. Mr. Williams of King Stanley described the nature of a gospel Church, asked the usual questions, received the confession of faith, and prayed the Ordination prayer, Mr. Kilpin of Leominster delivered the charge from 2 Timothy iv. 1, 2. Mr. Trotman of Tewksbury addressed the church from Philippians ii. 20. Mr. Horlick Independent Minister, of Mitchel Dean, concluded with prayer.

SONNET.

Let you the revel of the night prolong,
 And, wanton, fill the dissipated bowl,—
 I'll fly the phantom, and my heart control
 To contemplation, and a sacred song!
 I'll give my fleeting minutes to His care
 Who clothes the transient lily of the field,—
 That the last pulse may to his bosom yield
 My heart,—consum'd, without a shelter there!
 In calm affiance on supernal power,
 And love profuse, I'd tread the vale below,—
 Till sorrow's last, and glory's natal hour,
 Shall seal the warfare, and the crown bestow:
 When youth shall bloom, eternal! and decay
 Flee the ecstatic joy of ever-living day.

THE
BAPTIST MAGAZINE.

JULY, 1810.

“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.

Brief Memoirs of the English Baptists.

SECTION V.

From the Restoration of Charles II. to the Revolution under William III. Part I.

THE convention parliament, having voted the restoration of Charles II, sent for him from Holland, and as soon as he had received their message, he left the Hague, landed at Dover, May 2, 1666, entered London May 29th, was received with general acclamations, and crowned with great pomp, April 13, 1661. As to Religion, his majesty was a compound of Deism and Popery, which made him very expert in deceiving his people. When he was upon the continent, previous to his restoration, he sent the following declaration from Breda. “We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for any difference in opinion in matters of religion.” But this fair promise vanished from before his rising dignity, like dew from before the rising sun. Old Episcopacy, with its various appendages, was soon restored, the King made High Priest of the country, and his people required to do him homage by worshipping at the national altar. But many of his best subjecta had learned, *That the God of our Lord Jesus Christ, had put all things under his feet, and given HIM to be head over all things to the church;* and therefore could not obey the king’s summons. In consequence of which, his majesty’s chief priests and pharisees conspired against them, construed

their good conduct into sedition, reported *church and state* to be in danger, and instigated the Legislature to make unjust and cruel laws to defend them.

The first that was passed, was called *The act of uniformity*. This law required the clergy, upon pain of losing their places and emoluments, to subscribe, *that the church of England is in all respects a scriptural church, and that they would obey all her commands!* But two thousand ministers conscientiously refused to subscribe, and therefore quitted their livings and became dissenters. In a short time, many of their people followed them from their churches, and united with them in nonconformity, so that the act of unity became an act of separation.

Therefore, in order to bring back the straying sheep into the national fold again, and prevent others from leaving it, another law was made, called *The conventicle act*. This act directs, "that every person above 16 years of age, present at any meeting, under pretence of any exercise of religion, in any other manner than is the practice of the church of England, where there are more than five persons more than the household, shall for the first offence, by a justice of the peace be recorded, and sent to goal 3 months, till he pay five pounds; and for the second offence six months, till he pay ten pounds: and the third time, being convicted by a jury, shall be banished to America!" This law became an instrument of horrible persecution. The worst of men set up for reformers, the worst of magistrates encouraged them, and the worst of priests, under the patronage of one of the most debauched Monarchs, commended and rewarded their diabolical deeds! The faithful of the Land were their prey, and they were unto them, as a bear lying in wait, and as a lion in secret places, they rushed upon them without mercy, pulled them in pieces, and made them desolate without cause.

But the Lord helped them, strengthened them with strength in their souls, made them joyful in tribulation, and poured forth his vengeance upon the persons and habitations of some of their haughty oppressors. London was visited with two dreadful calamities. In 1605 a plague swept away near 160,000 lives, within the bills of mortality, and the year following, the city was almost reduced to ashes by a conflagration, which in four days destroyed every building upon a surface of 436 acres! But notwithstanding these awful chastisements, persecutors hardened themselves in their wickedness, and persisted in their barbarous work. When the plague broke out, the conforming clergy left their flocks, and fled for their lives; and the fire destroyed many of their forsaken churches. Therefore nonconforming ministers, pitying the afflicted and destitute state of the people, to the great hazard of their lives, went forth and boldly preached the glad tidings of salvation to them,

amidst the shocking devastations of the pestilence and the smoking ruins of the fallen city!

Their success was great, their good report spread abroad, their enemies envied their prosperity, and to put a stop to it, prevailed with the Parliament which sat at Oxford, to pass a law called *The five mile act*. This law imposed upon nonconforming ministers the following oath "I, A. B. do swear, that it is not lawful upon any pretence whatsoever to take arms against the king, and that I do abhor the traitorous position of taking arms by his authority against his person or against those that are commissioned by him, in pursuance of such commissions, and that I will not at any time endeavour any alteration of the government either in church or state." And in case of refusing to take the oath, they must not come, (except upon the road) within five miles of any city, or corporation, any place that sends burgesses to parliament, any place where they had been ministers, or had preached after the act of oblivion! Many worthy ministers, who were ready to give the government any reasonable assurance of a peaceable subjection, did not chuse to be bound by such a *boundless affidavit*, and consequently the sufferings of dissenters, both ministers and people, became the more severe.

The king at seasons seemed disposed to moderate their sorrows, and granted them some indulgences; but it was suspected he did it more with a view of forwarding the introduction of popery, than of shewing favor to true protestants. However, if he had any real intention of giving relief to protestant nonconformists, his churlish statesmen and ecclesiastics diverted him from it, prevailed with him to recall his indulgences, and revive the rigorous execution of the penal laws. The clergy especially were so urgent in the business, that when certain of them waited upon his majesty about it, their great importunity overcame his patience, so that he angrily exclaimed "If you did your duty, it would be an easy thing to run down the nonconformists, but you think of nothing but to get good benefices and keep a good table. You will do nothing, but would have me do every thing! I had a chaplain, a very honest man, but a very great blockhead, to whom I gave a living in Suffolk, and he went about from house to house, and though I cannot imagine what he could say to them, I believe his nonsense suited their nonsense, for he brought them all to church, and in reward for his diligence, I have given him a bishopric in Ireland!"* But notwithstanding this odd effusion of displeasure, he used no means to reform the conduct of his priests, or to screen the nonconformists from their malicious rage. On the contrary, they were put under several additional restrictions, their sorrowful oppressions increased, and waters of a full cup were wrung out to them.

* Burnet's History of his own time Vol. 1. p. 258.

When this despotic prince was raised to the throne from which his father fell, the Baptists were very much upon the increase; were true friends to the genuine constitution of their country, had many among them of considerable property, and several of their ministers were eminent for learning and piety. But their prosperity and exemplary conduct fretted the envy of their enemies, and they were slandered and defamed in the most flagrant manner. Ignorant laymen represented their chiefs as jesuits, and profane clergymen, even in their pulpits, called both their ministers and people heretics and d—m—d fanatics, and many books were published to defame them. These misrepresentations and defamations, obliged them to write in their own defence. Many confessions of faith and addresses to king, parliament, and people, were published, in which our brethren pleaded their cause with great ability, but neither reason, truth, nor righteousness, were permitted to prevail in their favor. The king, in a few instances, graciously received and answered their applications, but in general left the petitioners to their persecutors, and his agents, secular and religious, were bitter enemies to christian liberty, and resolved to annihilate it. Our brethren were therefore, in common with other nonconformists, but especially considered as baptists, put under the saws, harrows, and axes of the penal laws, and in various instances grievously abused contrary to all law.

To enumerate all their troubles is now impossible, since history furnishes us only with a small remnant of them, and to relate all that is recorded would far exceed our plan. We propose to give only a miniature sketch of their sufferings. In and about London, many, of unblemished reputation were taken out of their beds, at midnight, by soldiers, with their swords drawn, and others seized as they walked along the streets about their lawful business, and carried without any warrant before magistrates, and committed to nasty unhealthy prisons among pick-pockets and felons.*

May 25, 1662, at a meeting house in Shakespear's walk, Wapping, where some baptists were peaceably met, there came soldiers with swords and muskets, dragged the minister from his pulpit and threatened to shoot him. They pulled the people with such violence, that the noise so affrighted a child in the house that it fell sick and died in three days after.†

June 1, 1662, Soldiers came to a meeting house in Bricklane, armed as before mentioned, forced the minister from his pulpit, broke it in pieces, and carried 18 people before a justice, who committed them to prison. On the 15th of the same month, they came to a meeting house in Beechlane, and violently set upon the people with drawn swords, turned them out of their meeting house, beat down the pulpit with such fury, that they broke their muskets

* Crosby's History Eng. Baptists Vol. 2, p 145. † Ibid p. 172.

in doing it: struck several people to the great detriment of their health, and took 8 men before a justice, and afterwards to Newgate.*

On the same day, soldiers came in a great rage, with their swords drawn, to the meeting house in Petty France, inhumanly wounded a boy almost to death, and took away the minister and carried him to Newgate, without having him before any magistrate.

On the 29th of June they came again to the same meeting, in like manner, broke down the gallery, wounded some of the people, and took others before a justice who committed them to goal.

On the 6th of July, the soldiers came again, like beasts of prey, to Bricklane, shut the doors, kept in all that were there, broke the forms, before their faces, hurled the legs against the windows and pulled about the people, not regarding sex, childhood, nor old age; and took 6 men before a justice, who committed them to Bridewell.

The 27th of the same month they came again to the same meeting, with a lewd constable, and a large company of debauched fellows, who after they had beaten and pulled about the people in a very inhuman manner themselves, set the great gates wide open: then the constable and one of his company called in a multitude of base villains, and marched down before them saying, *Do your work boys!* Immediately they broke the forms, windows, and door, cruelly beat the women, young and old, married and single, not sparing those that were big with child, striking them such blows with their fists as made them reel. A young woman had her bible snatched from her, and endeavouring to get it again, received a dreadful blow over one of her eyes, of which she did not recover for a long time. The soldiers took 6 men and a woman before a magistrate, who sent them to Newgate. †

August 3, 1662, When the baptists that were prisoners in Newgate for religion, were in their chamber, engaged in prayer and christian conversation; the thieves, house breakers, pick pockets, and highwaymen, came into their room and endeavored to stab them with their knives, but they took courage to defend themselves, and so escaped their bloody hands. ‡ It is therefore evident that our brethren in London and its vicinity, were not suffered to be at rest either in their own houses, in the public streets, in their meeting houses, nor even in Prison! Let us call to remembrance these former days, in which our brethren endured such a great fight of afflictions, and be thankful to God, that the lines are fallen unto us in more pleasant places, and that we have a goodly heritage.

Calne.

I. T.

* Crosby's Hist. Eng. Baptists Vol. 2. p. 175. † Ibid 177. ‡ 178.

A Christian Minister's Soliloquy

In his way to the Sanctuary.

I am now going to the Sanctuary—going to meet God—going to engage in his worship—going to preach his word—that word by which both myself, and all my hearers must be finally judged. I shall soon be surrounded by a number of beings, whose existence is never to terminate; but who, after millions and millions of ages, will be still immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the bounds of this life, they must rise to the companionship of the highest orders of being, or sink to the doom of the lowest.

Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way, which infinite mercy has opened for their complete restoration and happiness. I am to represent to them the character of a Saviour, who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls—to labour that I may be instrumental in their everlasting welfare—and when I have finished the short period, allotted me on earth, I am to appear before the tribunal of my Creator, to give in my account—to say how I have used, and how I have improved my talents—what exertions I have made in the office I sustain, and what effects have resulted from them. What responsibility attaches itself to my situation! If I am not faithful to the cause I have undertaken, how shall I appear at that solemn season? If I am ashamed of the faces of men, I am assured I shall be “confounded before them;” and what is still more awful, shall be rewarded with the divine displeasure, and perhaps with misery in my own soul!

The condition of my hearers may be various. Some will need comfort and encouragement; some may have backslidden, and will require admonition to return; some may be less attached, than they should be, to the rules of moral obligation:—some may be questioning the evidences of Christianity; some may be discouraged by a thousand doubts and fears; some may be very much exposed to the agency and artifice of the devil; and some may have their hearts and their affections in Heaven, and be waiting for fresh discoveries of the love of Christ to their souls. To all these I must administer a portion of meat in due season.

Some, perhaps, will be wishing for doctrinal discourses; some for the practical parts of Religion; some for experience. If I am very practical, many may think I am legal; if I am pretty general in my invitations to sinners, some may be weak enough to imagine,

that I set aside the necessity of the influence of the Spirit in conversion: many may differ from me in the shades of their views of the Gospel. But if these things move me, or make any alteration in my public addresses, I am not a faithful servant of Christ. I shall then appear to be guided by the opinions of men. It will seem as if they weighed more with me than the Bible. I shall expose myself to the everlasting censure of my own conscience, and perhaps to the curse of God. I will therefore endeavour to follow the directions of the highest authority. If I please—I shall share in that pleasure. If I do not—I shall yet have approved myself to my own conscience. Whatever may be the result, I will strive to be faithful to my own views, and to truth; and leave the event with God. I will exert myself to the utmost of my power to turn sinners from darkness to light. I know that the co-operation of divine influence is necessary to make my exertions effectual to any good end; but I recollect that all means are to be employed, while the effect rests upon the sanctions of Heaven.

Perhaps before another Sabbath day, some that hear me *this* day, will have removed to their long home. They may have appeared before their Maker. They may have given in their account. What if it should be said by any, that I had been accessory to their damnation!—that I had not reproved, that I had not admonished, that I had not instructed them.—What if they should to eternity be heaping curses upon my head, for my lukewarmness and inattention.

Or perhaps before the arrival of another Sabbath, I myself may have finished my course on earth. I may now be going to preach my last sermon. The opportunities I now enjoy of winning souls to Christ may be the last I shall have forever. O that I may be enabled to keep my own accountability, and the immortality of my hearers in view! May these annihilate all fear of the creature, and make me solicitous to please God! May I enter the Sanctuary, under the deep impression of his presence. May I remember that HE is acquainted with all my thoughts, and with all my intentions! May I be kept from the folly of striving merely to gratify the outward ear! May I be animated with ardent zeal—"zeal according to knowledge"! May I be in a spiritual and heavenly frame of mind! May I strive to cherish this disposition in those that hear me! May I be very serious, and very much in earnest about my own salvation, and that of all around me! and, above all, may I be indulged with thy smiles, O thou infinitely beautiful and blessed Being, and when my work on earth is finished, rise to nobler communion with thee and thy Son for ever!

Saffron Walden, May, 1810.

J. W.

Imitations of Religion.

There is both trouble and joy which occupy the minds of men distinct from that which is the result of the holy Spirit's operation. This is the counterfeit of true Religion.

First. As to trouble. Legal conviction and servile fear often produce much trouble, even in those persons that are as very enemies to God as the devil himself. I say, much trouble, which seemingly springs from a conviction of having acted wrong, or contrary to God's holy law. Saul was troubled, *1 Sam. xxiii, 21*. Belshazzar was troubled, *Daniel v, 6*. Herod, that fox-like usurper, persecutor, and murderer, was troubled, *Matt. ii, 3*. O! a guilty conscience is capable of making strange havock in the mind of the most daring infidel that ever walked the earth. It has caused the feeble body to shake, and forced many confessions from the mouth. Cain said, *My punishment is greater than I can bear. Gen. iv, 13*. Saul's language was, *I have sinned. 1 Sam. xxvi, 21*. Judas exclaimed, *I have sinned, in that I have betrayed the innocent blood. Matt. xxvii, 4*. I have read of Nero, that monster of nature, who having slain his mother, had never any more peace within, but was astonished with horrors, fears, visions, and clamours, which his guilty conscience continually set before him. He suspected his nearest and dearest friends and favourites; he trembled at the barking of a puppy, and the crowing of a cock; yea, the wagging of a leaf! and neither durst speak unto others, nor could endure others to speak unto him, when he was retired into a private house, lest the noise should be heard by some who lay in wait for his life.

Secondly. As to joy. When Ministers are describing the perpetual safety, and manifold privileges of the Church—the truth, faithfulness, loving-kindness, compassion and care of Jehovah, as exercised in the behalf of his people: together with the promised glories of heaven; persons under this sound may feel themselves wonderfully elated, and under such feelings, they, in their own strength, resolve to commence christians, and, as they think, set out for heaven and eternal glory. Taking upon them the profession of religion, they become other people in external form and shew, although they remain the same people with regard to the internal state, form, and principles of the heart. If at any time we converse with such, we shall find no harmony or concord in their music—they confine their delicate touch to the highest string, namely, Joy. O! they are always full of joy,—joyful in hearing, joyful in praying, joyful in singing, yea, joyful in all divine ordinances. As for such as complain of a sinful nature, the hardness and deceitfulness of the heart, mighty temptations, the yielding of the flesh to the allurements of the world, failure in attempting to do

good, &c. &c. they cannot away with. Nay, so conceited are they of their own goodness, their pharisaical righteousness, that their heart cries aloud, *stand by thyself, come not near to me, for I am holier than thou.* Isa. lxxv, 5. Those feelings which are so many lively tokens of the spiritual warfare, they conceive to be an evidence of abstract depravity and wickedness; and why? because they are ignorant and blind. (*Matt. xxiii, 26.*) Joy is a sweet fruit, nor do I desire in the least degree to pull God's joyful ones down from their excellency; yet I cannot help thinking but those who say they are always joyful and vigorous, in God's ways, never yet knew what the rod of God and heart trouble is. Easy it is to leap into a profession as afore described, and indeed many a strong motive there is to such leaping in this day, when profession is so general. If the salvation or damnation of the soul is not at stake, mere profession—applause—bye ends, and worldly gain, will more than suffice. The more praise from men, and profit from the world, the more food for a sensual mind,

As I wish never to steer without the word in matters of such importance, let us attend thereunto in order to hear what it saith concerning such joyful professors. *But he that received the word into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or percecution ariseth because of the word, by and by he is offended.* *Matt. xiii, 20, 22.* By the stony places, or rock, as it is elsewhere described, *Luke viii, 13,* we undoubtedly are to understand the heart. They have rocky hearts. This plainly shews that the law never exercised its office and spiritual authority over them, by setting before their eyes the tremendous majesty and glorious holiness of Jehovah, and revealing unto them the curse, wrath, and everlasting damnation, as the wages due to their sin. Such a revelation could not be given in the sin-discovering light of the holy Ghost, and the hard heart remain whole and sound; it must be broken to pieces by the application of the sentence, and consequently become a fit soil for implanted grace. However, the stony heart receives the word with joy. Now this joy is not an heavenly joy; 'tis nothing more than the movement of the natural passion, which rises and falls with natural views and conceptions. We read that Herod heard John *gladly*, and to hearing he also added doing; but what the better was he for this? I answer, nothing at all. He still retained his stony heart; and at last died an hardened proud rebel against his Maker, whose judgment hurled him from time into eternal misery. *Acts xii, 23,* As Herod fell away so do all those of his stamp; *they fall away,* as Luke hath it, (*Luke viii, 13,*) that is, from their profession of Christ, perhaps into gross errors; into greater acts of wickedness; into dangers; and finally, if not prevented, into hell itself. The grand reason assigned for

their fall, is, *they have no root in them*; that is, they have not the Spirit of Christ, who is the root, and offspring of David, (*Rev. xxii, 16.*) dwelling in their hearts; the possession, knowledge, and experience of which furnisheth the soul for, and fortifies it against all the after-claps it meets with from the world, the flesh, and the devil, as well as from a broken law. Had they this living root within them, they must bring forth fruit, which should abide, as an evidence thereof, amidst the most dreadful storms that assail the city of God. But being destitute of this vital root, all that is seen about them, proceeds only from a natural stock, consequently any puff, from the world or from satan, is capable of stripping them in a moment. It is common to hear such as are fallen away, speak contemptuously of religion, and of those pious souls that still hold fast the profession of their faith. This they do in order to justify themselves, and cover, as they think, their own shame; even while I firmly believe, conscience takes the side of truth, gives them many a painful check, and renders them the unhappy subjects of slavish fear, contrary to their will. O ye wretched apostates! ye know this is the truth of your experience; although pride and shame forbids your acknowledgment of it.

Question. In what manner is the offence wrought? or how doth the word become offensive?

Answer. Graceless souls cannot steer the christian course, nor follow after righteousness, faith, charity, peace, (or any other heavenly object,) with them that call on the Lord out of a pure heart, 2 Timothy ii, 22. wherefore the word reproves them for their sinful indulgences, as it did Herod. (*Mark vi, 18.*) Secondly, the word forbids them the use and practice of those things which the carnal appetite demands. Thirdly, the word commands that they abstain from all appearance of evil, 1 Thess. v, 22; and that they live soberly, righteously, and godly in this present world. Titus ii, 12. Now this reproving, forbidding, commanding, authority of the gospel, when practically observed, necessarily obtains the rage and hatred of the world. Of this, these professors are aware; consequently they shrink from the cross. "O," (saith the carnal heart) "these are hard sayings, yea, contracted rules, who can bear them? I am displeas'd at, and dissatisfied with such a service, attended with so many hardships. I am resolv'd to shun the cross, and be no longer religious, at the expense of all the happiness, ease, and friends that are to be found in the world." Thus are they offended, and here begin their fall. I shall now make two remarks.

1. A sincere seeker, on hearing or reading of a deep law-work, in certain characters, and of abundant joy experienced by others, may, through the prevalence of unbelieving fears, call in question the goodness of his own state, because, on the one hand, he escapes those deeps of distress, and on the other, is not favoured with such foretastes of heaven.

2. When we see men labouring under strong convictions, deep concern, and wasting grief; let us not hastily conclude that this proceeds from the operation of God in the soul. Much of this might be without real repentance and regeneration, as I have proved already.

Question. Wherein differeth the person spiritually convinced of sin, from those that are not so, seeing both are in trouble on the account thereof?

Answer. The person that is convinced of sin by the Spirit, sincerely desires and prays for deliverance, not merely from the punishment due to sinners, but from sin itself; that is, from its love and powerful reign. The ground of which desire and prayer is, perfect hatred to sin, and a loathing of its defilement.

Question. Wherefore is sin thus perfectly hated when regeneration takes place?

Answer. 1. Because it is hateful to God; it being so much opposed to the unspotted holiness of his nature. (*Hosea ix, 15.*) The soul being made a partaker of the divine nature, (*2 Peter i, 4*) is, so far as this nature is possessed, like unto God himself; which is evidently manifested by hating what God hates, and loving what God loves. *Psaln cix, 104, and 113, Psalm xxvi, 8.*

2. Because sin is destructive to the souls of men. (*Romans 5, 12*) and 3. Because sin is an obstruction to the renewed will, (*Rom. vii, 18.*)

Question. Unto what tends the will of the regenerate soul?

Answer. 1. It tends to the reception and possession of that which is good. 2. To the persevering practice of that which is good. The soul is willing to possess more of the mind that is in Christ Jesus, and practically to regard all God's commanding authority, to the end that his outward deportment might bespeak his internal conformity to the image of his Saviour; but sin, more or less, mars all his desires; it is therefore hated as an enemy. The renewed soul breathes after holiness, both in heart and life. Now all convictions that have no such tendency, their spirituality might be questioned. Hatred to sin springs from implanted grace, (*Psaln xxxvii, 10.*) I say, implanted grace, because in the old unrenewed nature, nothing but sin remains. It is through the influence of implanted grace, that the soul disallows its dominion, and grace through the Spirit's agency, mortifies and subdues it. Grace must reign. *Rom. v, 21.*

2. The man that is in trouble on the account of his wickedness, yet not convinced of sin by the Spirit, is not anxiously concerned about obtaining deliverance from the service and dominion of sin, as being sensible of its evil and pollution; he only desires to escape that punishment which is threatened to the ungodly. Although his conscience smokes under a touch of divine anger, and although

he performs many duties with a view to better himself, and appease the same; still in his heart the love of sin abides, and ever must abide, so as to sway the soul, unless a principle of grace is fixed therein, to oppose and war against it. Hence we may conclude that neither terrors on the one hand, nor joys on the other, abstractedly considered, are sufficient to prove any man to be in the kingdom of God.

Question. How may I know whether the joy which I feel is, or is not, of God?

Answer. Divine joy springs from an apprehension of a dear Immanuel's most precious atonement and righteousness, as being exactly suitable to a poor, perishing, yet believing sinner's need. Such an apprehension necessarily supposes a preparatory work of breaking and humbling, which is the fruit of spiritual convictions; and when he is come, he will reprove the world of sin, and of righteousness, (mark this) *John xvi, 8.* No righteousness can be apprehended, before bondage and guilt is known, the one paves the way for the other. The proper receptacle, therefore, of divine joy, is a broken and contrite heart, a meek and poor spirit, as the promise itself supposes. *The meek also shall increase their Joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. Isaiah xxix, 19.* Such, and such only, are properly concerned to pray for it. *Restore unto me the joy of thy salvation,* (saith broken hearted David,) *and uphold me with thy free Spirit. Psalm li, 12.* This joy is called the joy of salvation, because it attends that happy deliverance from the load of guilt, together with the fear and dread of eternal damnation, which the soul feels when atoning blood and justifying righteousness are brought into the torn, confused, afflicted conscience, by the power of faith, whereby it is settled in quietness and pence. *I will* (said the church) *greatly rejoice in the Lord -- my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robes of righteousness: as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isaiah lxi, 10.* This is the language of liberty, assurance, and confidence; wherewith is connected, not a presumptuous, but a meek, humble, and grateful frame of spirit. Now this holy triumph may fail, and this sacred joy, for a time may be lost, yet the soul remains equally safe in the hands of Jesus. (*John x, 28,*) And as the root of joy remains, (*John iv, 14,*) it shall again revive and cause the christian to experience that he goes from strength to strength, (*Psalms xxxiv, 7,*) till he arrives at heaven.

Inquiring soul, let me intreat thee to lay thine experience to this rule, and thou shalt soon see whether thy joy is, or is not of a divine origin. Thy faith may be weak, but if thou hadst no faith, thou couldst have no joy; for joy in God is the joy of faith. 1 Pe-

147-1, 8.] Thou believest that thou hast no more righteousness than what would leave thee exposed to the sword of justice; and thou believest, moreover, in the all-sufficiency of Jesus, to pardon, justify, and save thee. Thou art casting thy naked soul upon the free mercy of God the Father, as centring in Christ; on whom thou hast caught hold, as one that is sinking into eternal fire, and eyeing the promise; thou art hoping for compleat conquest, and final deliverance from all misery, with the cause of misery, for his sake. Upon this ground, thou feelest a degree of joy and comfort spring up in thy mind; this might truly be stiled the joy and comfort of hope; (Rom. xli, 12,) or a lively expectation of those blessings which the promise contains; which promise made to characters of thy description, thou believest God is faithful to fulfil. Now, happy soul! I tell thee, if thy joy is not the joy of God, the fruit of his Spirit, no one upon earth ever yet knew it: no, nor ever shall. I leave thee with these words, *Rejoice in the Lord always, and again I say rejoice.* Phil. iv, 4.

J. MIDDLETON.

On the Shortness of Time.

In the sacred Scripture we find maxims, adapted to every individual of the human race, in all the diversified situations and circumstances in which they may be placed. And one part of true wisdom consists in being ready to consider and determine, how the contents of Revelation apply to us, in the different spheres in which we are called to move. By making this our continual practice, we shall obtain an extensive acquaintance with the Bible, and, what is still more, be enabled to regulate our conduct by its most excellent rules. At the present juncture, that solemn sentence, 1 Cor. vii, 29, has very strong claims to our serious regard. Claims, which we cannot deny, without doing violence to reason and our best interest.

TIME IS SHORT: The truth of this Axiom is universally acknowledged. Oh that its momentous importance was as generally felt! I need make no Apology for endeavouring to impress on the mind of every fellow mortal the weighty truth contained in this apostolic assertion; for whatever distinctions may subsist among us, in other respects, there are none, as we stand connected with time. The Monarch's days go with the same speed, as those of his meanest subject. Time is strictly impartial; and conveys the rich and the poor, the learned and illiterate, the grand and the ignoble, with the same alacrity to their destined home. And we have all great concerns demanding our attention; and therefore

are under equal obligations to improve time. If it can be proved that *Wisdom is the principal thing*, and that reflections on the fewness of our days, tend to excite our minds to use strenuous efforts to obtain it, we may thence infer the utility of frequently thinking on the subject. That an heartfelt sense of the transitory nature of our existence on earth, greatly contributes to our rightly improving it, appears to be the sentiment of the Psalmist, when he prayed, *Teach me to number my days, that I may apply my heart unto Wisdom*. Now, if we are likely to answer the end of our Creation the better, by reflecting on the celerity with which our days pass away, it becomes an indispensable duty. The expanding foliage and the falling leaf, as they shew the changing seasons, are as way-marks to the moral pilgrim; they are the same to him, as rising grounds are to the literal traveller. He there stands, and takes a retrospective view of the path which he has come. He discerns with sorrow where he has deviated from the right way. He recollects the place where he loitered, to no good purpose, and learns salutary lessons from his past miscarriages. His past errors become his monitors. He resolves, if possible, to redeem the time he has lost in a dilatory, or wandering course, by his future earnestness and caution; and conscious of his own weakness, he lifts his heart to heaven for divine assistance, to enable him to prosecute his good resolutions.

In order that we may derive solid advantage from the contemplation of this theme, let us endeavour to illustrate and improve it.

Time is short. Well for us, this is not that decisive sentence, which shall one day be uttered with inconceivable sublimity and grandeur, *Time shall be no longer!* The general assent given to this emphatic sentiment, that *Time is short*, supercedes the necessity of attempting any proof of it. All are ready to own, that the successive periods of our life hasten fast away—that days, weeks, months and years bear us rapidly on to our eternal habitation. But while we rejoice, that a truth so self-evident and important, is generally received, have we not cause to lament, that we see so little of those salutary impressions and happy effects, which it ought to produce? Many who can sometimes talk fluently upon this subject, are nevertheless, as carnally minded, as indolent in their lives, as foolish in their conversation, as if they had no apprehension of the Shortness of their probationary existence. By this means, they give awful demonstration that they regard it merely as a subject of speculation; that they do not feel their own interest in it. They superficially think, or talk it over, but forget the chief thing, *Self application*.

As it is essential to our improvement, that we should realize the subject as it applies to our own characters; let us notice some

scripture metaphors, made use of to represent to us the rapid flight of Time. In the inspired volume, the most significant and expressive figures are used to impress on our minds the short duration of our present life. Sometimes the frailty of man, and his short continuance here, is compared to the tender herb, which just makes its appearance, when the earth is warmed by the genial beams of the sun; flourishes for a little time, and then dies away. So man cometh forth, weak and feeble; grows gay and sprightly, shoots up with vigor, for a little period; and having reached his meridian, declines; and the place that knew him, knoweth him no more. So impotent is man, so transitory his existence here, as to justify his comparison with the tender blade of grass; and so vain and unstable is all human glory, that the uncertain and fading bloom of the flower, most fitly represents it! Again, our life is compared to a vapour. *What is your life? It is even a vapour, which appeareth for a little time, and then vanisheth away.* So fluctuating and precarious is our present state! Like as the ships pass over the sea, the eagle through the expanse of heaven, or as the arrow cuts its way amid the air, so speedy are our days. They move with unabating agility, and will not be impeded in their way. Time is also very aptly compared to the impetuous torrent, which presses on in its course taking every obstacle with it. Historians relate the desolations made by its progress. They show us how the most elegant buildings, sumptuous palaces, splendid cities, yea, the greatest empires have been borne down by its hand. Poets and Orators have very eloquently described the devastations of time; but their language has never reached our hearts like that which we read in the furrowed countenances of our friends, or affected our feelings like the tokens of decay which in our own bosoms admonish us increasingly every year.

Job was a man of keen discernment, and judicious observation; and like all other wise and good men, he made diligent search into the subject before us. What was the result of this scrutiny? See this wise and virtuous prince rise up, with every mark of thoughtfulness and gravity; hear him utter the solemn declaration, *“My days are as swift as the post; they are more nimble than the weaver’s shuttle, darting almost imperceptibly across the loom!”* Well might the Poet say, *“Great God, on what a slender thread hangs everlasting things!”* *“A point of time, a moment’s space, removes me to that happy place, or (tremendous thought) shuts me up in hell!”* Who can help praying *“Lord, engrave these sentiments on my thoughtful heart, and awake all my dormant powers to seek an interest in thy love; that when my earthly house is dissolved, I may have an eternal one in the heavens.”*

Need there any remarks by way of improvement? Surely a

subject involving such important consequences, will lead every judicious person to improve it by his own reflections. However, I will suggest a few thoughts, not to supersede the necessity of the reader's thinking for himself, but to assist him in it. A folio volume would not be sufficient to contain all the pertinent and profitable reflections, which might arise from a survey of the shortness of time. But I will only just mention a few particulars, and leave the reader to enlarge on them. 1. Every thinking mind must be struck at the critical situation in which man is placed. A boundless abyss opens before him; the manner in which he spends a few fleeting moments will decide whether he shall take up his eternal residence in the abodes of consummate blessedness, or the regions of misery complete! To be indifferent, in such circumstances, argues—shall I say madness? "O Lord alarm the torpid faculties of our souls, that we may not sleep on this dangerous precipice, but flee from the wrath to come, and take shelter in the refuge set before us." 2. The folly of those who trifle and squander their time away in sloth, indolence, or frivolous pursuits, is hence apparent. Throw away silver, gold, estates, or kingdoms, and be blameless; but Oh, throw not away thy time! The justly admired Young asserts, that "the man is yet unborn who ever improved a day as it ought to be;" if so, what shall we say to those who are studious to waste it? 3. The subject before us addresses the covetous. It remonstrates with them on the absurdity of laying field to field, and joining house to house, as though they were to dwell here for ever. While every day's observation and experience testifies, that *here we have no continuing city*. 4. If our time of trial and probation is so short, how diligent, industrious, and careful should we be, in applying it to proper purposes, in order to our answering the great end of life? We should aim to live apace, and through the grace of God, do much in a little time. This can only be accomplished by spending all our time in the service of God; maintaining a single eye to his glory, and doing every thing to promote the honor of his name.

Bristol.

THETA.

The Christian Apologist.

That the Christian is not called to a human tribunal in the present day on account of his attachment to Christ should excite his gratitude and thankfulness. That there are occasions, however, when it is necessary for him to give a reason of his faith, will be readily admitted. There are occasions, not only when infidelity, with unblushing face, makes her impudent assaults, when unitarianism, the more dangerous, as she is more specious and pretend-

ing, sets at work her subtle engines, when scepticism proposes her well studied doubts, but when the adversary of our souls, mightily and by stratagem essays to shake our foundation. The apostle Peter has given a fine description of the Christian Apologist in his first Epistle iii. 15, 16. *But sanctify the Lord God in your hearts, and be always ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.* It is not the design of this paper to enter fully into the traits of his character as drawn by the apostolic hand. We give merely the outline.

He possesses a good conscience. Conscience is that power in man termed a moral power. As the eye is formed for sight, as the ear is evidently an organ for sound, so the conscience is the directory of man's actions. As the viceroy of God in the empire of the soul, it takes cognizance of every transaction there, and passes sentence according to truth. There is an evil conscience, a conscience seared with a hot iron, and there is a conscience void of offence toward God and toward men. The way in which an evil conscience becomes a good one is thus described: *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

The second trait here given is a good conversation. It is the natural result of the renewing of the mind or purifying the conscience; and is always found in conjunction therewith. The former trait respected his concerns with God, the present his deportment among men. The apostle James admonishes, *Let him shew out of a good conversation his works, with meekness of wisdom.* As the doctrines of the gospel are according to godliness, so is the christians conversation. Such a conversation will put to silence the ignorance of foolish men. *Only let your conversation be as becometh the gospel.* Such a conversation is a good one, because,

Thirdly. *It is in Christ.* The Saviour is indeed the Alpha and the Omega of the christian; as he is not his own but bought with a price, so is he bound to glorify God with his body and spirit which are God's. As we have received Christ, so are we to walk in him. We must receive supplies out of his fulness, for all our needs. Our citizenship is in heaven, where Jesus is, and where the treasure is there will the heart be also. Thus much must suffice for his character. Now to

His hope. The hope which the gospel inspires is a hope which maketh not ashamed. A hope fixed on the "oath and promise" can never be put to shame.

"Eternal power performs the word,
And fills all heaven with endless praise."

It is as the anchor sure and steadfast entering into that within the veil:

The gospel bears his spirits up,
 A faithful and unchanging God
 Lays the foundation of his hope
 In oaths and promises and blood.

He hopes shortly to arrive at the port of eternal rest, where the shield of faith and the anchor of hope shall be exchanged for a crown of glory, where instead of the storms and billows of life's tempestuated ocean, he shall taste the unceasing fruition of God and the Lamb.

The Christian Apologist is to be *always ready*, however, while here, to give an answer to every one that asketh him a reason of the hope that is in him.

It is contended by some that reason is every thing in religion, and by others that her dictates are to be totally disregarded therein. While we would avoid the Scylla on one hand, we should be careful of the Charybdis on the other. Reason has undoubtedly her office in religion, but she is not superior to revelation; otherwise the latter were nugatory. May we not safely say, that her place is that of examining the evidences of revelation? That point once established, she has nothing to do but to submit her eclipsed taper to the torch of revealed Truth. The self-esteeming sceptic may object, in vain, the incomprehensibility of the gospel. We acknowledge it. We rejoice in a system, which whilst to fathom its mysteries defies the intelligence of a Newton,—a Boyle,—a Locke, is, as to the sum of its requisitions, perspicuous to the capacity of a child. It derides indeed the folly of human wisdom, yet it exalts the humble and contrite spirit. It is, throughout, a system all perfect, and such as meets the circumstances of man in his present condition. It is therefore capable of defence on the ground of sound reason. Defended it is, by a mass of external evidence, through which neither the infuriated enemies of the cross on earth, nor the embodied hosts of hell can ever cut their way. It can produce the evidence of prophecy, fulfilled, fulfilling, and evidently about to be fulfilled; the evidence of history, the records of a people ever kept distinct from the nations of the world. Moreover, evidence of prophane history, and especially the evidence of miracle. A species of evidence this, which must prove an impregnable fortress, if all other were wanting; which even its most inveterate foes could not resist: for by referring miracles to satanic influence, they do but confirm the facts, and expose their own malignant folly.

It may be said that it is necessary to possess some ability and extent of reading, to defend the gospel in this way. Let not the unlettered christian be dismayed; there are yet internal evidences, more sure and certain, if possible, than the former; with these every poor and unschool'd christian can and will be acquainted. These are his citadel, his strong tower. The illiterate christian

may lose his out-posts, he may be driven from the exterior works, but from the internal strong holds he can never be forced. The divine tendency of the scriptures, as a whole, the scope and design of its doctrine, the holiness of its precepts, the character of its penmen, the manner in which their testimony is given—form such a body of evidence, as cannot certainly be produced for any other volume, and such as completely, and for ever establishes to our mind, the divinity of our own. To suppose this volume the work of man, would be equally absurd and contradictory. For it is impossible that wicked men should be so well disposed as to write a volume such as this; and it is equally impossible that good men should attempt to impose on us, a work of their own in the name of the Deity, attended as it is with the most divine and awful sanctions. May we be increasingly careful, as well to inspect the books of nature and of providence, but especially, and more ardently, the book of grace, saying, with our own poet,

“Should all the forms which men devise
Assault my faith, with treach’rous art,
I’d call them vanity and lies,
And bind the gospel to my heart.”

H—y

MICROS.

On the Holiness of God.

Holy, holy, holy, is the Lord. ISAIAH, vi, 3.

Having completed our series of contemplations on the *natural Perfections* of God, we now proceed to the consideration of his *moral Perfections*.

Let us contemplate the nature of the Divine Holiness. The term *Holiness* is ambiguous, its sense cannot therefore be determined by its own force, but by the connection in which it is found. It is often applied under the Mosaic dispensation, to the institutions of that ritual, to the tabernacle, to the temple, to various vessels, &c. and intends their being separated or set apart for the Divine service. But when applied to God, it signifies his moral rectitude, or a disposition to act according to the harmony and fitness of things.

To facilitate our meditation in this subject, let us reflect on the relation that subsists between one being and another in the moral world. There is a relation between a man of opulence and an indigent dependant; between a father and a son; between a governor and a subject. When the opulent man visits the abodes of wretchedness, and by his beneficence gladdens the heart of the poor, there is a harmony, a fitness in the act. When the father is attentive to the welfare of his son; anxiously superintends his edu-

caution; corrects the first risings of vice, and leads him into virtuous habits; there is a harmony, a fitness in his conduct. When the magistrate guards the liberties and possessions of his subjects; defends the innocent from oppression; and punishes the violators of public order; there is a certain harmony and fitness in his administration. Every thing contrary to these modes of proceeding is destructive of moral order and beauty. But the relation of human beings does not end here: there is a certain propriety of conduct to be observed by the persons who receive these favors, which equally enters into our views of fitness. Thus when the indigent man is grateful to his benefactor; when the son submits to the instructions and decisions of his father; when the subject is obedient to the sovereign: there is beautiful proportion in their conduct.

To pursue this idea a little farther. We are convinced that there is some relation between God and man. He is our Creator, we are his creatures. That relation requires laws suited to his dignity and to our natures. If we submit to our Creator's injunctions, love him supremely, and use every effort to obey his will; we then conform to the law of that relation which subsists between us and him, and in proportion to this conformity, there is a propriety in our conduct, which we term order, harmony, fitness, rectitude; and which the Scriptures dignify by the term holiness. These reflections will lead us to form some idea of the Holiness of God.

God is related to all intelligent beings. He is the Author of their existence. But had he never furnished them with the means of support; had he never given them sentiments relative to his own existence and perfections; had he required no obedience from them; had he abandoned them, or given them laws not suited to their natures; or had he declared his will in a manner, which by all their efforts, they could not understand; there would have been a moral unfitness in his conduct; which to impute to the divine Being would be highly indecent. But God is holy. There is a glorious harmony in his conduct suitable to the relation which he bears to his creatures.

God is holy. Therefore, when he created intelligent beings, he did not abandon them, but gave them such ideas of himself as were suited to the advancement of their happiness. He communicated to them such views of the connexion between virtue and happiness, and vice and misery, as left them no occasion to complain of his neglect. He gave them such views of his own character, and their duty to him, as should lead them ever to consider themselves accountable at his tribunal. In this respect there is a glorious harmony and fitness in the divine conduct to his creatures.

God is holy. Therefore, when he made a revelation of his will to a miserable world, he considered the allurements of vice, the temptations of the destroyer, the despair that succeeds a conviction of

guilt, the fears of the humble, and the gloomy mistrust of the desponding: to these he opposed the persuasion of compassion, the encouragements of supernatural assistance, and thousands of tender promises, calculated to inspire the most ardent hope, and the most vigorous progression. There is in this respect also a glorious harmony and fitness in the divine conduct.

God is holy. Therefore, to allay those fears which might arise from a comparison of God with his creatures, he condescends to bind himself by an oath to the strictest observance of his engagements. *Being willing to shew unto the heirs of promise the immutability of his counsel, he confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us.* There is in these condescending engagements a beauty and fitness in the conduct of the divine Being towards his creatures.

Now the purity or rectitude of God, which inclines him to the love of order, and induces him to abhor every thing that is sinful or contrary to order, is not an accident of his nature, but inseparable from it. It is not an acquired excellence, but that which is essential to his nature, and that which invariably influences all his operations. Nor ought we to think of the holiness of God as a mere act of his will, for that would suppose a possibility of his being unholy, and would imply that holiness was not essential to him as God! It would follow, that all the approbation he manifests to the obedient, and all the punishment he inflicts on the wicked, do not arise so much from the nature of things, as from an arbitrary act of his will. God is therefore holy by the necessity of his nature. By the same necessity that *the heaven of heavens cannot contain him*—that he is *from everlasting to everlasting*—that his *understanding is infinite*—by that necessity he is *glorious in holiness*. But when we assert that God possesses these properties by necessity, we are not to imagine that they are imposed on him by something superior to himself; but that it is his nature to be eternal, wise, and holy; and his will perfectly and invariably inclines him to enjoy those excellencies.

God is glorious in Holiness. Every other Divine perfection receives the highest lustre from this. It is the basis of that undisturbed tranquillity which he incessantly derives from himself. It mingles with every plan framed by his Wisdom; gives direction to his Omnipotence; draws his affections towards those who possess *this* likeness to himself; and arms his hand with lightning against the guilty. It is this which adorns his character with those beauties which render him the most lovely Being in the universe. It is this which surrounds him with so much majesty and grandeur,

that when thrones and dominions, principalities and powers, approach his seat, they cry, *Holy, holy, holy is the Lord of hosts.*

The Holiness of God may be deduced from his natural Perfections. The man who should deny that *There is a God*, would deserve to be esteemed a madman or a fool; and whoever should attribute properties to the divine Being inconsistent with the sublimity of his nature, would merit equal degradation.

If we acknowledge the existence of God, we must be conscious that the excellency of his nature places him infinitely beyond our comprehension. Of this, however, we may be satisfied, every property of his nature must be eminently perfect. His duration must be eternal, his understanding infinite; his happiness uninterrupted; his supremacy independent; and upon these considerations we found our notions of the Holiness of God.

God possesses a most perfect understanding of his relation to his creatures, of their relation to him, and to each other. He perfectly discerns the fitness of one action to another, and the relation of all actions to their proper end. Therefore he can never violate the laws of propriety through inadvertence or ignorance, but is ever able to maintain a uniform Holiness of conduct.

God is infinite in Power; therefore he can operate according to the dictates of his understanding, without being compelled to swerve from his determinations. If he *intend* to display his Holiness, he is perfectly able to do all things according to the counsel of his own will.

The felicity of God is perfect: it is so complete that it cannot be augmented; so exalted, that he cannot hope for a greater degree. The consequence of this perfection of felicity is, that he can feel no inducement to alter his arrangements, or to act contrary to those measures which Holiness induces him to prefer.

God is the greatest of all Beings. All the myriads of angels and men are as nothing before him; and if ever he indulge them with nearness to himself, they are proportionally convinced of his grandeur, and overwhelmed with his immensity. He is so exalted that he cannot be restrained or counteracted in his proceeding by any other, and is so superior to all others that he can never be influenced or tempted to relinquish those designs which tend to promote the moral harmony of the universe.

The Holiness of God may be also deduced from his conduct toward mankind. Not now to insist on the display of it in the moral law, and in his distinguishing approbation of holy men; passing over its manifestation in the flood that deluged the old world, the fire which destroyed the cities of the plain, the plagues of Egypt, and the signal judgements inflicted on the enemies of his Church; all which are very eminent exhibitions of the Holiness of God; we may remark that even in those instances which infidelity has select-

ed, on which to ground objections against the character of God as revealed in the Scriptures, the divine Holiness appears in the highest lustre.

Infidels usually alledge that the Scriptures represent God as tempting men to actions which the laws of nature condemn—as contributing to that impiety which we believe is infinitely offensive to him,—as inspiring a creature to blasphemy—and hurrying others to punishment, by impelling them to believe the greatest absurdities. Let us examine these allegations. True, it is said, *God did tempt Abraham*; but the sacred writer by no means intended that God acted the part of a wicked spirit; for *God tempteth no man to the commission of sin*. All that is meant by the phrase is the discipline or trial to which the divine Being put the graces of the patriarch, that they might be found to praise, and honour, and glory. True, God commanded Abraham to offer up his son Isaac; which is asserted to be a command to commit murder. But may not the Creator, as the sovereign arbiter of life and death, dispose of his creatures as he pleases? Though, by the sequel, it appears that the command was merely a trial of the patriarch's obedience and faith, and was probably intended to convey some symbolical information of the great Sacrifice that was to be made for the redemption of mankind. True, it is written, *The Lord hardened Pharaoh's heart*; but we are not to understand herefrom that the Lord actively influenced a man to be insensible and impenitent; but, as an act of justice for repeated crimes, he withheld the influence of his grace, and suffered him, by a succession of impieties to become more perverse and abandoned. True it is, that David appears to vindicate the curses of Shimei, by saying, *The Lord hath bidden him*. But we cannot imagine that God suggested these curses to Shimei, for in that case he would have inclined him to what his law had forbidden. It should be remembered that David was at that time suffering the corrections due to his sins; he therefore considered the rebellion of Absalom, the defection of Ahitophel, and the curses of Shimei, as so many instruments in the hands of God; and while they were gratifying their own ambition and cruelty, God overruled their conduct for the promotion of his own purposes. In this sense Joseph spake to his brethren, *Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life*. In this sense Job exclaimed, when he had been plundered by the Sabæans and Chaldeans, *The Lord hath taken away*. Thus the Holiness of God appears in his overruling the very follies and crimes of men to the promotion of his purposes of good.

The Holiness of God may be adduced from his interpositions in regard to human salvation. He choose his people, not merely to heaven, but to holiness. Their Redeemer was undefiled; his pat-

tern was perfect, and his righteousness spotless. When he took upon him our sins, he was treated as a sinner; he suffered accordingly, though he was the beloved Son of God. The Saviour's sufferings exhibit the Holiness of God in the strongest light. He sends his Spirit to regenerate those who shall be saved; inspires them with the most ardent desires for holiness, and makes our hatred of every sin one great evidence of our love to himself. The requisition of repentance, the chastisements he inflicts on those he loves, whenever they sin against him, and all the directions of his Gospel, tend chiefly to promote holiness; and the peculiar manifestations of himself to those who are most conformed to his holy precepts, connects holiness and happiness by indissoluble ties. The whole plan and conduct of human redemption plainly declares the Lord is holy.

If God is holy; it is reasonable to infer that he will vindicate and honor that perfection, by the punishment of sin; it is *the thing* his soul abhorreth.

If God is holy; every saint has the greatest encouragement to expect his approbation. A holy man begins to resemble God; and he ever delights in his own likeness.

The Holiness of God enforces the deepest humility. There is always a pride in man which leads him to value his own performances. But what are all human excellencies compared with those of God? In proportion as we realize the Holiness of God, we shall be ready to say with Abraham, *I am but dust and ashes;* with Jacob, *Less than the least of all thy mercies;* with Job, *Behold I am vile.* We shall feel our need of a Mediator when we approach the divine Majesty; we shall discern the beauty and fitness of the appointment of Christ, that *by him we might have access unto the Father.*

The Holiness of God should arm us against temptation. *Thou God seest me,* should be enough to impress upon every power of the soul the solemn charge of the poet,

“Nor let my weaker passions dare Consent to sin, for God is there.”

The Holiness of God leads forward our hope to the most consummate bliss. Holiness, without defect, shall constitute the enjoyment of heaven. There shall be no sin to excite the Divine displeasure, or to grieve our hearts; there shall be no irregularity in our affections, but our duty and our enjoyment will be inseparable.

S.

Query.

Is not the prevailing mode of receiving Members into our Societies, by a public relation of their experience, very objectionable, especially as it respects females? Cannot a more consistent and Scriptural method be adopted?

Johannes.

Obituary.

JOHN AXELL.

John Axell was a native of Tadley, near Basingstoke, Hants. His parents, who were poor, were professors of religion, and his father was clerk in the independent meeting in that village. When he was very young his parents died, and at their death he was deprived of all serious instruction, and left dependent on the parish to which he belonged. But though he was then left destitute of an earthly friend, "The eyes of the Lord were upon him;" and however mysterious the path in which he was led, it was a right way to bring him to a city of habitation.

In the early part of his life he enlisted into the army, and soon received orders to embark for the East Indies. Into what regiment he entered I cannot say; but it is evident from his discharge, that during the time he was at Fort William he was in the Company's service. In England and in India, he was vile; an enemy to God, his Gospel, and his Son; at an awful distance from the Saviour, and consequently in the road to everlasting misery. *But God, who is rich in mercy, for his great love wherewith he loved him, even when he was dead in his sins, magnified the riches of his grace in his conversion.*

Having heard that there were Missionaries from England at Serampore; and being invited by one of his comrades to attend their preaching at Calcutta, curiosity influenced his mind to comply. When he entered the place of worship, Mr. Ward, with his usual ardour and concern for

the honor of the Saviour and the happiness of sinners, was preaching the everlasting Gospel. Truth found its way into the heart of poor Axell, and became the power of God unto his salvation. Being convinced by the Spirit of the Lord that he was a perishing sinner, with joy unspeakable he was enabled to embrace the compassionate Saviour. He knew that the innumerable crimes which he had committed merited eternal punishment; but the grace of the Gospel prevented despair, and encouraged him to depend for the happiness of his soul upon Jesus; *who is able to save unto the uttermost.* He now felt a complete change in the disposition of his mind, the sources of his pleasure, and in the choice of his society: and as there is in religion an influence which is preventive and transforming, his future conduct evinced that it was his habitual concern, not only to *deny all ungodliness*, but to be assimilated into the likeness of Jesus.

Love, in him, was an operative principle. *For this is the love of God, that we keep his commandments and his commandments are not grievous.* By reading the new testament he was convinced that Believer's Baptism was instituted by Jesus, administered by the Apostles, and is now binding on all who are friends to the Saviour. He therefore proposed himself as a candidate for this ordinance, and agreeably to his own wishes he was baptized by Mr. Ward, at Calcutta; and became a member of this very happy society at Serampore.

To these men of God, who are labouring to rescue millions from

idolatry by preaching the gospel and translating the scriptures, his heart was united, and with them he was desirous of spending his days. When the time was expired which he had to continue in the Company's service, it was his desire to settle in Calcutta; that by his prayers, example, and industry, he might assist in carrying on the work of the Lord in that place: but he soon received intelligence that he could not be permitted to continue in the Company's dominions upon any other condition than enlisting again into the Company's service. After he had sought direction from Jehovah, who had thus far been his guide, and consulted his friends, he formed a resolution of visiting his native Country.

When he left the East Indies, he received from the church at Serampore a recommendatory letter to any church of the same denomination in England with which he might think proper to unite. But such was his attachment to that society in which he had enjoyed so much pleasure, and to those whose labours had been blessed for his conversion to God, and stability in the truth as it is in Jesus; that when he had spent but a short time in England, it was his desire to return to India; and in communion with the church of which he was a member, to spend the remaining part of his life. He knew that the only way to gratify his wishes was to enter the second time into the Company's service; he therefore came to Newport, in the Isle of Wight, with that intention. In taking this step, he was very much concerned to know the path of duty. To a pious young man in the town, with whom he became intimate, he said, "Come let us go to the Lord about this business;

and becoming satisfied as to the consistency of making such an engagement, he engaged to return to Fort William, and to fill the same situation that he had done previous to his receiving his discharge. But God, whose thoughts are not as our thoughts, and whose ways are not as our ways, prevented, and at a moment when none thought the messenger so near, he was called to appear in the presence of his Saviour, where there is a fulness of joy. So that instead of going to see his Brethren in India, he is gone to see Jesus, and to associate with the spirits of just men made perfect.

He had enlisted but a few days when he was taken very ill, and was immediately carried to the Company's hospital in the town. The Baptist friends, with whom he had contracted an intimacy, hearing of his indisposition, visited him, when they perceived that he was in such a rapid consumption, that it would soon terminate in his dissolution. In about a week after he was taken, he resigned his immortal spirit into the hands of his Redeemer. Nov. 14, 1809; appearing to be about 30 years of age.

During the progress of the disease of which he died, the friends repeatedly visited him; he continued to manifest love to the Saviour and compassion for perishing sinners. When one of the friends who visited him inquired into the state of his mind, the answer he gave him was, "Pray for me;" and as there were many in the same ward, who were near death, and ignorant of the Saviour, he wished the friend who was to engage to "pray aloud, that all might hear;" but on observing some of them walking away, he said, "they are afraid of prayer."

Yet when these men were informed that Axell was dead, the suddenness of his departure so powerfully impressed their minds respecting their own mortality, that some of them were seen on their knees crying for mercy.

A day or two previous to his death, one of the friends asked him, if he was happy in his soul. His reply was, "Satan has been endeavouring to persuade me that I am not interested in the Saviour; that I was insincere; and that amidst all my profession of religion, Jesus will disown me at the last day. But" said he, "the language of Scripture respecting Jesus is full of consolation to my soul, *Having loved his own which were in the world, he loved them unto the end.*" So that though he did not possess those extatic feelings which many of the people of God in their last moments enjoy, yet, to use his own words, "*Christ was precious.*" All his life, light, and holiness, proceeded from the dignity of Christ and the perfection of his sacrifice. Thus while he was an evidence of the ability and fidelity of Jesus, he gave satisfactory proofs, to those who were witnesses of a short period of his life, and his last moments, that he did possess in his heart, faith in the Son of God, and a hope that was full of immortality. That tranquillity of mind which, in the prospect of death and eternity, was his portion, arose from relying, as a miserable sinner, upon that ability and merit which dwell in Jesus, our blessed Mediator. It was this that dispelled all his fears, disarmed death of its terrific appearance, and rendered his prospects glorious. This poor, but pious follower of the Lamb, who lived an ornament to the Gospel, fell asleep in Jesus, while his

friends who were with him were singing his favourite hymn, beginning, *Jesus my all to heaven is gone.*

Mark the perfect man, and behold the upright: for the end of that man is peace.

Newport.

T. W.

MRS. E. W. NICHOLS.

Mrs. Elizabeth Worley Nichols, late Wife of William Nichols, Pastor of the Baptist Church at North Collingham, near Newark, departed this life April 25, 1810, aged 24 years. Until the autumn of 1807, her life had been spent in the pursuit of happiness from the society, and in the pleasures of this vain world; being naturally of a warm, lively, and agreeable temper, her company was sought and esteemed by her gay companions, and at the time she was contemplating plans to augment her worldly pleasures, the infinitely wise and gracious God had determined to draw her from these delusive and destructive paths, and make her his own daughter by adoption and grace. At this time she was called to attend her only surviving Brother in a tedious consumption, which issued in his death February 1, 1808.

Under this afflictive Providence she became deeply impressed with the vanity and moral evil of her past life, and was led to discover the guilt and depravity of her heart, in such a degree, as for awhile sunk her into the deepest distress, being ready at times to conclude her condition intirely hopeless. In this gloomy state of mind, and her health much unpaired, she left Collingham for a few weeks, to visit some relatives about 10 Miles distant. While there, it pleased the Lord to appear for her relief, and to heal the

wound which he by his word and Spirit had previously made, through reading the parable of the ten Virgins; when the case of the five foolish ones she viewed as descriptive of her own. But one day walking alone in the fields, as she had been wont to do, and reading Mrs. Rowe's Devout Exercises of the heart, she was favored with such a discovery of the Love of God in the gift of his Son, and the love of Christ in dying for the redemption of sinners, as filled her soul with joy unspeakable, mingled with godly sorrow for her past sins, so that for some time she was unable to leave this highly favored spot, concerning which the words of Jacob might be adopted, *Surely God is in this place.*

On her return to Collingham, the constancy and seriousness with which she attended the house of God, gave pleasing evidence of a good work of grace being begun in her heart; but the deep and abiding sense of her own unworthiness kept her for some time from free converse with her Christian friends. At length, they observing these hopeful appearances, sought opportunities of entering into christian converse with her, and found her enquiring the way to Zion with her face thitherward.

On June 27th, 1809, she was baptized, and the following Sabbath joined to the Church of Christ in this place, from which period her growth in grace; and in the knowledge of our Lord Jesus Christ, hath been manifest in this and all other places where she has been cast. By the Cross of Christ she was manifestly crucified unto the world, and the world to her. Being of a consumptive habit, and feeling the gradual but certain increase of those symptoms,

she ever calculated that her stay in this world would not be long; and during an illness of about 8 months, would frequently converse on the subject of death with the most admirable composure, and as become familiar to her; often saying, "I know that all attempts to remove my cough will be ineffectual, yet I am willing to use the means, and would seek the divine blessing on them."

When her affliction necessarily detained her from the sanctuary, she was greatly distressed. One Lord's day being confined at home, in the course of her reading (which was chiefly the word of God) those words of our Lord in *John xiv, 19, Because I live ye shall live also,* were powerfully applied to her mind; and yielded her sweet delight. On my return, and inquiring how her mind had been during the afternoon, she said, "very comfortable indeed, I have found the word precious;" and in the course of the night she again repeated the above words, "yes, my love, I shall live also, yea live with Christ for ever, and ever; and very soon perhaps." From this time, her strength declined fast, and the complaint increased, though she continued to ride out most days, when the weather would permit. On the Evening of April 23, it was with much difficulty she walked up stairs, supported by my arm. After being got to bed, she said to her female servant, "Molly, I shall sit no more in that chair; you have been good to me; I thank you for all your kind attention." The next day she was confined to her bed, and the following evening was evidently worse. I laid me down for about an hour, when perceiving her breathing become shorter and more difficult, I arose, and inqui-

ring how she felt herself, she said: "My love, I shall go to heaven this night, but if not, the Lord will give me patience to wait his time. I have found for some time past, that I had rather be a door-keeper in the house of my God, than enjoy all the pleasures I formerly sought in this world. I now well remember a visit I paid Mrs. ———, in company with my friend Mrs. ———, and our spending the time in singing hymns and prayer; I thought it was like heaven upon earth to me. This was on my first setting out in the ways of God." After a few minutes, looking at me, she said, "shorter and shorter (meaning her breathing) I cannot talk now, O it is hard work!" I answered, "Yes, my love, I fear it is!" She replied, "Only getting my breath, I have no other pain."

On my remarking the shortness of our connection together; she immediately replied, "It was the Lord who brought us together, and made us happy, while together, blessed be our God. O my love, give me up, do give me up. The Lord's will be done, he cannot err; he is too wise and gracious, but I have been very negligent, and careless. O how many mercies have I had! so that I dare not complain." Breathing with difficulty, she whispered, "hard work! Tell my Uncle, dying work is hard work; yes, it is hard work! and tell my Christian friends I love them all, yes, I love them all."

On my remarking that the Lord did wonderfully support me in this trying hour, she replied, "yes, my love, he does this for my consolation, for how could I now bear to see you grieve and fret." Speaking to her concerning our Lord's going to prepare mansions

for his people, and waiting in person to receive them; fixing her eyes upon me, she replied, "Do you think I am one of his children?" I answered, "Yes. I do think so, and that, because you love his people, for it is written, *We know that we are passed from death unto life because we love the brethren.*" Still panting for breath she uttered very faintly, "How many gates yet to pass?" I replied, "Only one, my love, and that opens into the kingdom of heaven, where you will shortly enter; and David said, *Then shall I be satisfied when I awake with thy likeness:*" to which she again said, "Yes, my love, I shall never be satisfied until I come there." After this she said little or nothing more, but continued sensible to the last moment, frequently pressing my hand, which had held hers during the last hour of her conflict with death. She ceased to breathe about half past one o'clock, dying without a struggle or a groan. A funeral sermon was preached on the following Sabbath, by the Rev. T. Jarvis, of Newark; from *John* xiv, 27.

Collingham.

W. N.

MRS. RUTH ROBSON.

On Friday, the 27th of April 1810, died at Woodhall near Midlam, in Yorkshire, Mrs. Ruth Robson, Widow of Joseph Robson, who died at the same place Sept. 4, 1791. They were both members of the Baptist Church at Hamsterly. Removing from that neighbourhood in 1772, became the occasion of their pastor frequently preaching at Woodhall, Midlam, &c. &c. which issued in the Incorporation of the Church at Snape; Mrs. Robson

T t.

and her eldest daughter then living, being among those dismissed for that purpose in 1792.* She was the daughter of Mr. Jonathan Angus, of Derwent, in Northumberland, who was a man that feared God above many. She was born in 1724, baptized about 1748, by Mr. Isaac Garner, and died at 86 years of age, having been an honourable member of the Churches at Hamsterly and Suape for 69 years, or more. Five sons and two daughters survive her, the greater part of whom have been long members of christian Churches, and it is hoped, if spared, the others will be so. She was truly the good woman of her house; a dutiful wife, an affectionate mother, a pious christian, and a kind and faithful friend. Active, healthful, and industrious, she was generous and hospitable, no less since her husband's death than before.

Her house was always open to receive and entertain Ministers of the Gospel; and certainly her neighbours and the friends of piety were indebted to her benevolence for many an evangelical sermon preached under her roof. I have scarcely known an individual during the 39 years of our acquaintance that hath sustained and filled the various relations of the domestic, and religious life with equal propriety, or discharged their important duties with more care and punctuality.

As her life was lovely, so her death was peaceful and happy, weakness and infirmity was in-

separable from eighty years of age, even their strength or pride is their labour and sorrow. Yet she had as little of that as most of her age. The dissolution of her frame, or that sickness which ended in it, commenced on April 18th, which gave no alarm to her family till Tuesday the 24th, when she took to her bed, and both she and her friends took it for granted that her end was near. She was perfectly sensible, declared her entire reliance on Jesus Christ, and his complete Atonement, for acceptance with God, and everlasting Salvation. She had a good hope through grace, which kept off all fear of death, and was an anchor to her Soul, both sure and steadfast; in consequence of which she seemed to rejoice in the prospect of her faith soon terminating in vision, and her hope in the full fruition of her God and Saviour. In this blessed state, she died on the Friday following, amidst the tears and lamentations of her family, who either lived with her, or near her, or had come to visit her on that occasion. May they all be partakers of the same grace, and truly honour her memory, by receiving her counsel, and imitating her example. And may all who have professed the Saviour's name, remember, that it is those who endure in the practical profession of their faith unto the end, that shall be saved.

The event recorded above was improved at the request of the deceased, in a sermon at Hamsterly, May 13, 1810, from Rev. xiv, 13.
Hamsterly. C. W.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Advantage of Knowledge preached at Hervey-Lane, Leicester, to the Lower Classes. A Sermon for the benefit of a Sunday

* See Dr. Rippon's Baptist Register, v. ii, p. 15, 16.

School. By Robert Wall, A. M. Button, &c.

We certainly do not envy that man's state of mind who can read this discourse without being convinced of the salutary effects of communicating Knowledge to the poor. Mere conviction, however, is not what this writer intends; his discourse pours an attractive light around the subject, and comes armed with motive, urging the man, the patriot, and the christian to exertion. We are mistaken if the majority of those who read this sermon will not rise from its perusal with a determination to do something in aid of diffusing the Knowledge for which it pleads.

After demonstrat'g that the acquisition of knowledge, by multiplying the mental resources, has a tendency to exalt the character, and to correct and subdue the taste for gross sensuality; Mr. H. appeals to the condition of the Irish, compared with the peasantry of Scotland, in proof of his position, that the extreme profligacy, impvidence, and misery, so prevalent among the labouring classes in some countries, arise from the want of education. He then repels with success the apprehension that instructing the lower classes would lift them above their sphere, impair their habits of subordination, and endanger the public tranquility; observing at the close of the paragraph,

Nothing in reality renders legitimate government so insecure as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudice and false alarms, and so ferocious withal, that their interference in a time of public commotion, is more to be dreaded than the eruption of a volcano.

In another view of the subject, he says,

It is surely desirable to place as many obstacles as possible in the path to ruin; to take care that the image of death shall meet the offender at every turn, that he shall not be able to persist without treading upon briars and scorpions, without forcing his way through obstructions more formidable than he can expect to meet with in a contrary course. If you can enlist the nobler part of his nature under the banners of virtue, set him at war with himself, and subject him to the necessity, should he persevere, of stifling and overcoming whatever is most characteristic of a reasonable creature, you have done what will probably not be unproductive of advantage. If he is at the same time reminded, by his acquaintance with the word of God, of a better state of mind being attainable, a better destiny reserved, provided they are willing and obedient, for the children of men, there is room to hope that wearied, to speak in the language of the prophet, in the greatness of his way, he will bethink himself of the true refuge, and implore the spirit of grace to aid his weakness, and subdue his corruptions. Sound religious instruction is a perpetual counterpoise to the force of depravity. *The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple, the commandment of the Lord is pure, enlightening the eyes, the fear of the Lord is clean, enduring forever, the judgments of the Lord are true, and righteous altogether.*

We subjoin the conclusion by way of tempting our readers to procure the whole.

We congratulate the nation, on the extent of the efforts employed, and the means set on foot, for the improvement of the lower classes, and especially the children of the poor, in moral and religious knowledge, from which we hope much good will accrue, not only to the parties concerned, but to the kingdom at large. These are the likeliest, or rather the only expedients that can be adopted, for forming a sound and virtuous populace; and if there be any truth in the figure, by which society is compared to a pyramid, it is on them its stability chiefly depends: the elaborate ornament at the top, will be a wretched compensation for the want of solidity in the lower parts of the structure. These are not the times, in which it is safe for a nation to repose on the lap of ignorance. If there ever were a

season, when public tranquility was insured by the absence of knowledge, that season is past. The convulsed state of the world will not permit unthinking stupidity to sleep, without being appalled by phantoms, and shaken by terrors, to which reason, which defines her objects and limits her apprehensions, by the reality of things, is a stranger. Every thing in the condition of mankind, announces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled, with such violence, in opposite directions; while a spirit of giddiness and revolt is shed upon the nations, and the seeds of mutation are so thickly sown, the improvement of the mass of the people will be our grand security, in the neglect of which the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to imminent danger, and perish like a garland in the grasp of popular fury. *Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.*

Remarks on the favourable and unfavourable signs of the present times, in reference to the Church of God in this kingdom, the state of the Nation, and the interests of Religion in the world at large. By John Holloway, Reading, Berks. Button and Burdilt, 1s. 6d.

It is not to be wondered at, that good men have turned their thoughts to the situation of the world, and their eyes to the aspect of the times, believing as they do, the universality of divine providence, over the righteous and the wicked, over things of the utmost magnitude and most diminutive size, over the Kingdoms of the Earth, and over the hairs of our head.

Have not the last twelve or fifteen years clearly shewn, that the Lord has been coming out of his place, to punish the inhabitants of the earth for their iniquities; The people have raged, the king-

doms have been moved, Jehovah has uttered his voice, the earth has melted. And in the midst of the most awful struggles that history has ever recorded, God has been riding in the whirlwind, directing, and controlling creatures and events, according to his counsels; and making it appear that the shields of the Earth belong unto himself; and that the wrath of man shall praise him!

Mr. H. is entitled to praise, for the fair and candid manner in which he has brought together the most remarkable events that have had their bearings upon the church of God, and upon our country in general. He has done this from accredited authorities, with which he has mingled his own remarks, and which for the most part, are too obviously true to suffer the reader to hesitate for a moment.

If there are any parts of the work that do not strictly come under this character, it is from page 21st to the 26th; for although the assertions therein made are indisputably true, yet it may be doubted, whether they are true to that extent as to warrant their being brought forward as a prominent and striking feature of the present times, either in the church of Christ, or through the Nation at large. The works of our good fore-fathers shew, that the same complaints have been made in every age.

The following is the scheme of this little work. First, those things that appear favorable to the Church of Christ. The abundant Means of grace; the Societies for supporting itinerant preachers; Sunday Schools; Tract Societies; the foreign Bible Society and its collateral branches; the increased numbers of those who attend the Gospel;

new places of religious worship; increase of religious and social morality; christian union amongst the ministers of Christ and their churches, and the various periodical publications of an evangelical tendency. Next comes signs of an *unfavorable* aspect in reference to the church. *viz.* The poisonous errors that are circulated by the managers of reviews and magazines; their circulation of tracts of the same description; the mixed multitude of worldly people in the church of Christ, bearing his holy name, but not his image; the conformity of professors to the manners of the world; the extensive omission of domestic religion; the divisions in the churches of Christ; defective attendance on prayer meetings; the restlessness and whimsical caprices of religious professors; and the immoral conduct of many ministers of the word.

Then follows *favorable* signs relative to the state of the Nation. The great number of good men; internal peace; religious privileges and liberties; the probability of their continuance; above all, the abolition of the slave trade. After which, follows the *unfavorable* signs relative to the Nation. *viz.* the spread of infidelity; the prostitution of the Lord's-supper in consequence of the test act; the failure of many of our most expensive expeditions, as well as the awful loss of human lives; the disposition for war in our councils; and the almost universal profligacy of manners among the great.

The work then glances at the most favorable signs relative to the cause of truth in the world at large *viz.* The fall of Antichrist; increasing liberty of conscience amongst the Nations of the continent; the beneficial effects of the

abolition of the slave trade in Africa; the existence of the African institution; the actual success of missionary institutions in the world; the translations of the scriptures into various foreign languages; the formation of churches abroad on the plan of the Gospel; and from thence sending forth native missionaries. But a view of the moral state of distant nations creates some despondency. Such as the general immorality of protestant countries; the remaining superstition of papists; mahometans; and the awful extent of the Globe peopled only by barbarous and vagabond human beings; our long protracted wars; and too general philosophical infidelity.

The work then strikes the balance, shewing, that there is a great majority of *favorable* signs.

The style of the work is plain, the sense is manly, the design is honest and good. We do not hesitate to recommend it to our plain and serious readers, as a compendium of very important observations on things as they are, well suited to the edification of those who fear God. Many of the sentiments and admonitions being levelled at the conscience and addressed to the heart, are well calculated to reclaim from inordinate attachment to this present evil world, and to excite believers to present their offerings to the Lord in pure vessels.

As the Author writes seasonable truth in a christian temper, and even his politics are without asperity, we hope his little book will meet an extensive circulation.

The fatal Consequences of Licentiousness. *A Sermon, preached, March 18, 1810, at the Sunday Evening Lecture, in the Holy Trinity Church, and, on the Tues-*

day Evening following, in St. John's Church, at Kingston-upon-Hull; on occasion of the Trial of a Young Woman of that town, for the alleged murder of her illegitimate Child: By John Scott, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull, &c. Second Edition. *fine*, 1s. *common*, 6d.

If the value of a Sermon is to be rated by its tendency to usefulness, this discourse should stand in the very first rank of the class to which it belongs. It appears that in the town and neighbourhood of Hull alone, 1500 copies were sold in three days; a recommendation this, which almost supersedes our saying a word in its favour. Our wishes would extend its circulation tenfold; it ought to be in the hands of most servants and young women.

Christian Baptism described from Scripture, in a Discourse addressed to a Society, meeting for Worship in Grapelane Chapel, York; By Thomas Wemyss: and published at their Request.

This Sermon contains some close reasonings on the subject, and the *analogy* and the *difference* between Circumcision and Baptism, (p. 21.) is especially worthy the attention of those who act on the ground of the latter coming into the place of the former.

A New Defence of the Holy Roman Church against Heretics and Schismatics. By the Author of *Howe Solitariae*. Second Edition. Matthews and Leigh. 2s 6d.

Although ridicule should never be made the test of Truth, yet we think catholic miracles, relics, and indulgencies are fair game. Most readers will find entertainment in this New Defence, and if some

honest souls knew beforehand what absurdities they must swallow, they would probably keep out of the Catholic Pale while they retained their senses.

Religious Books lately published.

1. United Exertions for the Dissemination of the Gospel, the Duty of Christians. A Sermon, addressed to the Members of the Devon Union, at their Annual Meeting in Exeter, May 3rd, 1810. By William Vowles.

2. A View of the Brahminical Religion, in its Confirmation of the Truth of the Sacred History, and in its Influence on the Moral Character; in a Series of Discourses preached at the Bampton Lecture, 1809. By the Rev. J. B. S. Carevithen, M. A. 8vo. 10s 6d.

3. Letters on the truth and certainty of natural and revealed Religion; addressed to a Student at the University, and intended as an Introduction to Bishop Butler's Analogy of Religion, natural and revealed, to the Constitution and Course of Nature. By the Rev. Joseph Wilson, A. B. 4s 6d.

4. Strictures on Sandemanianism; in 12 Letters to a Friend. By A. Fuller. 12mo. 3s 6d.

5. The Apologetic Ministry compared with the Pretensions of spurious Religion and false Philosophy; a Sermon at the Monthly Meeting, by J. P. Smith, D. D.

6. A Mother's Gift to her Daughters. 6d.

7. The Sin and Folly of Cruelty to Brute Animals; a Sermon, By Thomas Moore. 12mo; 9d.

8. Doctrinal Antinomianism refuted, and the Old Law established in a New Relation. By J. S. 3s.

9. The Accomplishment of

Prophecy in the Character and Conduct of Jesus Christ. From the impressive Treatise "On the Truth of the Christian Religion." By James Abbadie, formerly Dean of Killaloe. 12mo. 4s.

10. Remarks on the Version of the New Testament, lately edited by the Unitarians, with the title of "an Improved Version upon the Basis of Archbishop Newcome's New Translation, with a corrected Text; and Notes, critical and explanatory," being a dispassionate Appeal to Christians of various denominations on some of the first and most generally received doctrines of the Bible. By the Rev. E. Nares, M. A. Rector of Biddenham, Kent, &c. 8vo. 9s.

THEOLOGICAL NOTICES.

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

In a few days will be published in 8vo. a new edition of an enquiry into the divine Missions of John the Baptist and Jesus Christ, so far as they can be proved from the Circumstances of their Birth and their Connexion with each other. To which are prefixed, Arguments in proof of the Authenticity of the Births of John and Jesus, contained in the two first chapters of the Gospels of St. Matthew and St. Luke. By William Bell, D. D. Prebendary of St. Peter's, Westminster.

A third and last volume of "the Temple of Truth," is in the press, under the Title of, "Additional Studies," and may be expected soon.

MR. IVIMEY intending to give us much information as possible respecting the baptist minis-

ters of the seventeenth century, (*the fathers and founders of our churches,*) will be greatly obliged to any readers of the Baptist Magazine who will give him any account of any of the following baptist ministers, who were settled in the undermentioned Counties of England. Communications may be directed to 60, Paternoster-Row, London.

Oxfordshire.

James Wilmot, *Hooknorton*.
Charles Archer, *ditto*,
Richard Tidmarsh, *Oxford*.
John Carpenter, *Finstock*.
John Davis, *Chippingnorton*.

Bedfordshire.

Thomas Marsom, *Luton*.
Steven Howtherne, *Stephenton*.
Edward White, *Evershall*.
Benjamin Cox, *Bedford*.
John Gifford *ditto*.
John Bunyan, *ditto*.

Berkshire.

William Dell, *ejected from Yelden*.
Robert Keate, *Wantage*.
William Facey, *Reading*.
William Mills, *Farringdon*.
Richard Steed, *ditto*.
Henry Forty, *Abingdon*.
John Tomkins, *ditto*.
John Pendarvis, *ditto*.

Buckinghamshire.

John Tredwell, *Lavington*.
Stephen Dagnell, *Aylesbury*.
John Russel, *Ditto*.
Peter Tyler, *Heddington*.
Robert Knight, *Stukely*.

Dorsetshire.

John Miller, *Hinton Marton*.
Thomas Cox, *Dorchester*.
James Hitt, *Dalwood*.
Thomas Paine, *ditto*.
Simon Orchard, *Lynne*.

Devonshire.

Abraham Cheer, *Plymouth*.
Robert Brown, *ditto*.
Samuel Buttal, *ditto*.
— Holdenby, *ditto*.
Richard Sampson, *Exeter*.
Clement Jackson, *Bovey Tracey*.

- Philip Cary, *Dartmouth*.
 Samuel Hart, *Ladswell*.
 John Ball, *Tiverton*.
 Tristram Treuvin, *ditto*.
 William Phipps, *ditto*.
 Richard Adams, *Exeter*.
Essex.
 William Woodward, *Harlow*.
 James Newton, *ditto*.
 William Collins, *Hadfield-Brad-*
dock.
Gloucestershire.
 John Goring, } *Bourton-on-*
 Anthony Truman, } *the-hill and*
Morton Hindmarsh,
 Giles Watkins, *Cirencester*.
 William Hawkins, *Dimmock*.
 Robert Williams, *Nimpsfield*.
 Eleazer Herringe, *Tewksbury*.
 Edward Carter, *ditto*.
 Thomas Paxton, *Bourton*.
 Joshua Heed, *ditto*.
 — Collett, *ditto*.
 Anthony Palmer, *ditto*.
 — Collins, *Bristol*.
 Thomas Baux, *ditto*.
 Robert Bodinam, *ditto*.
 Andrew Gifford, *ditto*.
 Emanuel Gifford, *ditto*.
 — Fownes, *ditto*.
 — Hardcastle, *ditto*.
 — Ewins, *ditto*.
 Edward Terril, *ditto*.
 Peter Kitterell, *ditto*.
 Caleb Jope, *ditto*.
Hertfordshire.
 Joseph Seward, *Theobalds*.
 Joseph Maisters, *ditto*.
 Samuel Ewer, *Hempstead*.
 William Aldwin, *ditto*.
 James Hardinge, *Kingsworth*.
 Daniel Finch, *ditto*.
 Richard Sutton, *Tring*.
 John Bishop, *ditto*.
 — Britain, *Kingsworth*.
 Thomas Haywood, *ditto*.
Worcestershire.
 John Eccles, *Bronsgrove*.
 Timothy Thomas, *Pershore*.
 John Tombes B. D. *Bewdly*.
 William Pardoe.
- Sussex*.
 James Sicklemoon, *Chichester*.
 Matthew Coflin, *Horsham*.
 Samuel Lover, *ditto*.
 Thomas Southon, *ditto*.
 — Miller, *Warbleton*.
Staffordshire.
 Henry Hagger, *Stafford*.
Kent.
 Richard Kingsnorth, *Spillhill*.
 Thomas Fecknam, *Sandwich*.
 Edward Taylor, *ditto*.
 Francis Cornwell, *Marden*.
 Christopher Blackwood, *ditto*.
 Edward Morecock, *Chatham*.
 Laurence Wise, *ditto*.
 — Gamman, *Rochester*.
 George Saunders, *Chatham*.
 Joseph Wright, *Maidstone*.
 Richard Hobbs, *Dover*.
 Samuel Taverner, *ditto*.
 George Hammond, *Canterbury*.
 — Baker, *Chatham*.
 Samuel Fisher, *Ashford*.
Suffolk.
 Thomas Mills, *Framlingham*.
 Andrew Wyke, *Bury St. Edmonds*.
Hampshire.
 Joseph Brown, *Christchurch*.
 John Lillington, *ditto*.
 Richard Ring, *Southampton*.
 John Greenwood, *ditto*.
 John Sims, *ditto*.
 Thomas Bowes, *Portsmouth*.
 Richard Drinkwater, *ditto*.
 — Wentworth, *ditto*.
 Richard Kent, *Whitchurch*.
 Stephen Kent, *ditto*.
 Roger Applin, *ditto*.
Wiltshire.
 John Kingman, *Burton*.
 John Flouret, *Bradford*.
 James Webb, *Devizes*.
 William Aldridge, *Ecclestock*.
 Edward Froude, *ditto*.
 John Williams, *Knolles*.
 — Arch, *Malmsbury*.
 Walter Pen, *Porton*.
 John Andrews, *ditto*.
 Joseph Holton, *Southwecke*.
 John Laves, *ditto*.

- John Werall, *Warminster*.
 Roger Cator, *Westbury*.
 Peter Coles, *Downton*.
 John Sanger, *ditto*.
 — Davison, *Knowbridge*.
 — — *Somersetshire*.
 John Amory, *Wrington*.
 Thomas Burgess, *Lannton*.
 James Hind, *Kingsbury*.
 William Richards, *Dracott*.
 Thomas Whinnel, *Taunton*.
 Richard Gay, *Bath-Haycombe*.
 Tobias Wells, *Bridgewater*.
 William Coleman, *ditto*.
 William Wilkins, *Chard*.
 William Woodman, *Charnton*.
 William Randalfe, *Frome*.
 — Sharp, *ditto*.
 John Andrews, *Hallitraw*.
 Jeremiali Day, *Hatch*.
 Robert Cox, *Kilnington*.
 George Staut, *Widmore*.
 Timothy Brooke, *Wells*.
 Thomas Miller, *Yeovil and Perriot*.
 — — *Northamptonshire*.
 Francis Stanly, *East Haddon*.
 Stephen Curtis, *Harringworth*.
 John Grunden, *Towcester*.
 John Stauton, *Blissworth*.
 Joseph Slatery, *ditto*.
 William Stanger, *ditto*.
 Robert Bringham, *ditto*.
 Benjamin Morley, *Ravenstoft*.
 John Ieas, *East Haddon*.
 William Smith, *Welton*.
 William Bliss, *ditto*.
 John Gilby, *Long Buckby*.
 William Russel, M. D. *High*
Hall.
 — — *Lincolnshire*.
 John Watts,
 John Gree,
- Robert Shelder,
 — James.
 — — *Norfolk*.
 Thomas Grantham, *Norwich*.
 Henry Bradshaw, *Pulham-Market*.
 — Austin, *Norwich*.
 Thomas Flatman, *ditto*.
 — — *Leicestershire*.
 Henry Coleman, *Kilbey*.
 Benjamin Winkles, *ditto*.
 Richard Farmer, *ditto*.
 Richard Adams, *Mountsorrel*.
 — Shuttleworth,
 — Clark, *Charley-forest*.
 St. John St Nicholas, *Lutter-*
worth.
 Camelford Gabriel.
 — — *Cambridgeshire*.
 Thomas Cowlinge, *Cambridge*.
 William Ricks, *Wisbech*.
 — — *Durham*.
 John Ward, *Muggleswich*.
 Henry Blackhead, *ditto*.
 Richard Pitts, *Newcastle on Tyne*.
 John Turner, *ditto*.
 — — *Herefordshire*.
 Edward Price, *Hereford*.
 Richard Perkins, *Weston and*
Pinnard.
 — — *Cornwall*.
 Thomas Cowling, *Looe*.
 — — *Lancashire*.
 — — *Looe, Warrington*.
 — — *Surrey*.
 John Ward, *Guildford*.
 Hezekiah Brent, *Richmond*.
 John Scott, *ditto*.
 — — *Warwickshire*.
 John Wills, *Alcester*.
 John Higgins, *ditto*.
 Paul Fruin, *Warwick*.
 Robert Paule, *ditto*.

RELIGIOUS INTELLIGENCE.

ENGLISH
BAPTIST ASSOCIATIONS.

The WESTERN Association, in-
 Vol. II.

cluding 55 churches, held their
 annual meeting at Plymouth the
 13th and 14th of June last.

Brother *Cherry* preached the

V v

preceding evening from *Col. i, 12.* Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Wednesday Morning. xi. Attended to the business of the Widows' fund; many new subscriptions were received, and it is hoped the object of its friends will be attained.

Afternoon, iii. Brother Giles prayed, *Dr. Ryland* was chosen moderator, the letters from the churches were read, and brother *Nicholson* closed with prayer.

Evening, vi $\frac{1}{2}$. Brother *Toms* prayed, brother *Page* preached from *Isaiah xlii, 1.* Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. and brother *Sprague* of *Bovey* concluded in prayer.

Thursday Morn. vi. Brethren *Giles, Gill, Chown, Scott, and Horscy* prayed. Agreed to admit the church at *Newport, Isle of Wight*, into the association. The money for the fund, amounting to £157, 17, 1 $\frac{1}{2}$, was then received, and £15, 19s for letters; and the former sum was distributed in aid of poorer preaching, and to the poorer ministers.

x $\frac{1}{2}$. Brother *Edmonds* prayed, brother *Saffery* preached from *Ephes. iv, 12, 13.* For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith; and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Dr. Ryland* preached from *1 John v, 10, 11.* He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the

record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son; and brother *Shoveller* concluded.

After dinner the circular letter drawn up by brother *Saunders* was read and ordered to be printed.

Evening, vi $\frac{1}{2}$. Brother *Smith* prayed, brother *Roberts* preached from *Heb. x, 39.* Them who draw back unto perdition; and brother *Mends* (Independent) closed in prayer.

State of the churches the preceding year: Added (by baptism) 364, by letter 25, restored 19. Died 88, dismissed 46, excluded 46. Clear increase 218.

The next association to be held at *Portsea*: the *Wednesday* and *Thursday* in *Whitsun-week*.

This association considering it desirable that provision should be made for the support of our aged and infirm ministers, heard with pleasure that our Brethren in *London* have appropriated a part of their fund for this purpose. It was resolved that inquiry be made of the steps taken by them, hoping that an object so important will be promoted by the whole denomination.

The Association of Baptist Congregational Churches in *Oxfordshire* and the adjacent Counties, (which includes 10 Churches) assembled at *Blockley* and *Campden*, *Gloucestershire*, the 12th and 13th of *June*.

Tuesday, iii. At *Blockley*. Brother *Buck* of *Shipston* prayed; brother *Hinton* explained the design of the association; the letters from the several Churches were read; brother *E. Smith* delivered an exhortation grounded on their contents; and brother *Stennett* concluded in prayer.

Evening, vii. Brother *Taylor*

prayed; brother James Smith preached from *Heb. xi, 26: Esteeming the reproach of Christ greater riches than the treasures of Egypt*; and brother Gray of *Chippingnorton* closed the service. The circular letter, drawn up by brother James Smith, was afterwards read and ordered to be printed.

Resolved, that the state of the associate Churches calls for deep humiliation; and that it be recommended to our congregations to set apart Friday the 28th of September as a day of earnest prayer for the increase of vital godliness among ourselves, and for the welfare of our country and of the world at large.

Wednesday morn. vii. At *Campden*. Brethren Wheeler, Buck, and E. Smith engaged in prayer.

xi. Brother Coles prayed; brother Hinton preached from *Isaiah iv, 5, 6. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.* Brother Gray preached from *2 Cor. ix, 15. Thanks be unto God for his unspeakable Gift*; and brother Williams concluded with prayer.

Brother Hinton was requested to prepare the next circular letter on the enquiry, *How may Christians best fulfil their obligations to promote the design of the gospel ministry?*

State of the churches the year preceding. Added, On a profession of faith 11, restored 1. Died 14, dismissed 1, excluded 5. Decrease 8.

The next Association to be held

at Oxford on the Tuesday and Wednesday in Whitsun week. Brother Gray to preach.

The *SUFFOLK* and *NORFOLK* Association (comprising 13 churches) held their annual meeting at Diss, in Norfolk, the 5th and 6th of June.

Tuesday, assembled at 2 o'clock; after singing and prayer, brother Ward explained the nature and design of the association of churches; then the letters from the several churches were read, and found extremely interesting.

Sixty five members have been dismissed from the Grundisburgh church, under the pastoral care of Mr. Thompson, to form a separate church at Sutton, in Suffolk, now under the care of Mr. Squirrel, who was ordained April 5, 1810. We hope God will prosper this cause, which was raised by the means of Village preaching, in a part of the county where the gospel was not preached; but now this solitary place is glad for the glory of the Lord is risen upon them.

The circular letter on *Church Discipline*, drawn up by brother Ward, was read and ordered to be printed. Brother Hupton of *Claxton* was desired to prepare the circular letter next year on the doctrine of *Eternal Justification*; and the meeting was concluded by prayer.

Evening. Brother Goymer from *Yarmouth*, preached from *Ps. cxlv, 20.*

Wednesday morn. 5th. Brother White (now on probation at Ipswich) preached from *2 Cor. iv, 5.*

x. Brother Tipple prayed, brother Thompson preached from *Ps. lxxviii, 11, 12*, and brother Cole concluded with prayer.

Afternoon. Brother Manser prayed, brother Hupton preached

from *Isaiah* xlix, 6. *That thou mayest be my salvation unto the end of the earth*; and brother Ward concluded by prayer. A collection was made in aid of a fund raised for assisting poor churches in the creditable maintenance of their Ministers, which amounted to £16, 5, 7 $\frac{1}{2}$, and exhibitions were afterwards made to the amount of £30.

Evening. Brother Caddy prayed, and Brother Cowell preached from *John*, 1, 4, which closed the solemnities of the association.

State of the churches the preceding year. Added by baptism 88, by letter 5, restored 2. Dismissed 13, excluded 23, died 24. Clear Increase 35. Total number of members in all the Churches 1648.

The next association to be held at Grundisburgh the first Tuesday in June, 1810. Brother Coles of Bury, and the Minister at Ipswich to preach, in case of failure, Brother Manser of Horham.

The NORTHERN Association, including 5 Churches of the Counties of Durham and Northumberland, was held at Newcastle upon Tyne, June 11th and 12th, 1810.

Monday, ii. The Brethren, Ministers, and Messengers met at the Baptist Chapel for prayer, reading the letters, &c. Brother Whitfield addressed the Assembly briefly respecting the appointment of two Deacons, read *Rom.* xii, 4--13, and *1 Tim.* iii, 8 to the end. After asking the usual questions of the church and the chosen ministers, he offered up prayer to God for them with laying on of hands; and delivered a discourse respecting the origin and

nature of their ministry or deaconship from *1 Tim.* iii, 13.

Evening. vii. Mr. Shepherd (minister of the new postern Chapel) prayed, brother Emeary preached from *Job* xiv, 9, and concluded.

Tuesday, x. After two ministers had engaged in prayer, the minister and messenger from the church at Stockton proposed in the name of their brethren to be received as members of this Association; and they were affectionately and unanimously received. The ministers communicated their experience, as believers and pastors of Churches; and Mr. Shepherd concluded with prayer.

Afternoon, 23. Mr. Watts of *Monkwearmouthshore* prayed, brother Mabbitt preached from *1 Cor.* iii, 9; and brother Pengilly concluded with prayer.

Evening, vii. Mr. Scott of *Hexham* preached from *Eph.* iii, 17; brother Hartley preached from *Col.* i, 19; brother Pengilly concluded this peaceful and profitable association with prayer.

The next association to be at Salem Chapel, West Street, Stockton, in Whitsun-week, 1811.

It was unanimously agreed by the pastors of the Churches in this association to recommend to their respective congregations the Baptist Magazine, as the only periodical publication in which they can claim an impartial Insertion of what peculiarly concerns their own denomination.

This Association having recommended the Case of the Church at Stockton to others, they themselves began the Subscription, and invited their venerable brother to come and obtain the benefactions of their respective congregations as soon as con-

venient, to discharge the debt of the Chapel.*

Baptist Ministers in London or the Country.

Baptist Academical Institution.

On Thursday, May 24th, was held the annual Meeting of the London Baptist Education Society, at Mr. Button's Meeting-house, Dean-Street, Southwark. Mr. Stephens of London prayed, Mr. Newman of *Old-Ford* preached from *Psalm lxxviii, 72*. Mr. Fuller of *Kettering* concluded in prayer.

After public worship, the Society confirmed the resolution of two general meetings held in January last, by which the constitution is enlarged, and the designation changed for that of *The Baptist Academical Institution established in London, 1810*. The Premises at Stepney are now preparing for the reception of Pupils. An unknown friend has sent to the Treasurer, by the hands of Mr. Timothy Thomas, a donation of £500. An address to the Public may be had of Mr. Button and of Mr. Burditt, Paternoster Row. The sermon above mentioned is printed for the benefit of the Institution, and may be had of the same Booksellers.

Subscriptions and donations will be thankfully received by Joseph Gutteridge, Esq. Treasurer, Denmark Hill, and by any of the

The Annual Meeting of the Sussex Mission Society was held at Heathfield, April 18th. Mr. Fisher preached in the morning from *Rom. x, 1*; Mr. Kerby in the evening from *Isaiah cxi, 10*; Mr. Finley the preceding evening from *Psalm cxxii, 6*. The devotional parts of the services were conducted by Messrs. Ottaway, Hall, Gore, and Martell. The meetings were well attended, the report of the committee satisfactory, the business of the Society conducted with unanimity, and crowned with an abundant blessing. The next half yearly meeting is to be held at the Rev. John Styles's Meeting, Brighton, the last week in September.

NEW CHURCH FORMED.

On the Thursday afternoon May 19th, 1810, the formation of the particular baptist Church at Newark upon Trent, Nottinghamshire, was recognized. The service begun by singing and prayer, brother Worth (Student at Olney) and Mr. Christian, member of the Baptist Church at Sheephead, engaged, after which suitable portions of scripture were read by brother Jarvis, (from Olney.) Brother Nicholls of *Collingham*

* The Baptist Church at Stockton was formed in August, 1809; at which time Mr. Hartly became their Minister. Their place of worship being extremely inconvenient, they, by advice and assistance of some friends, purchased and fitted up a suitable house at the expense of about £300. Though a mere handful of poor people, they raised among themselves £50; the rest was borrowed for a time; and as the Interest must be defrayed from a source which would otherwise go to the support of their minister, they earnestly solicit their brethren's assistance towards the discharge of the debt. Donations sent to their Pastor, or to the Rev. C. Whitfield, Hamsterley, Durham, will be thankfully received and acknowledged in the Baptist Magazine.

addressed the candidates, read their covenant, and witnessed their mutual assent to the same by their rising up and giving each other the right hand of fellowship; the service was closed with prayer by brother Jarvis. The impressions made on the mind of each present were truly solemn and interesting, so that we conclude surely God was with us of a truth.

In the evening an appropriate sermon was preached by brother Nicholls from *Phil. i, 3, 4, 5*. The day was closed with sacred pleasure in the hope that this little tribe of our spiritual Israel may flourish and increase.

TOLERATION ACT.

Extracts from the Returns made by the Registrars in each Diocese, of the number of Places registered therein; and from the like Returns by the Clerks of the Peace of the several Counties, both of the Preachers and Places licensed therein, according to the Toleration Act, from the year 1760 to the year 1808, both inclusive; in consequence of the Motions of Lord Sidmouth in the House of Lords.

The whole number of places are,
In the Bishop's Court, 10,154
At the Quarter Sessions, 2,007
In all, 12,161

The Number of Preachers registered at the Quarter Sessions, 3,672.

We give our Readers the numbers registered in different periods, to assist them in taking a comparative view of the subject.

	Preachers.	Places.
From 1760 to 1768,	93 -	783
1769 to 1778,	74 -	1085
1779 to 1788,	590 -	1412
1789 to 1798,	1330 -	3561
1799 to 1808,	1585 -	5320

African Institution

Though the object of this Society is not directly religious, yet the "Report" read at their last Annual Meeting must be highly interesting to all who rejoiced in the Abolition of the Slave Trade. We also regard the laudable exertions of this Institution as the precursors of the Gospel, by promoting civilization and commerce among the Africans.

It appears that some Traders have exerted themselves to evade the operation of the abolition-laws by carrying on their nefarious traffic in American vessels, under a neutral flag; in which they have but too well succeeded. The vigilance of this Institution, however, caused a valuable ship, of this description, to be seized in the Thames; which was condemned and sold. The produce was about £11,000, which was distributed in a manner calculated to place the officers on the alert for making future discoveries.

An African Prince having returned from his education in this country, a letter from him was read at this Meeting, expressing his gratitude for the advantages, civil and religious, he had derived therefrom.

It is affirmed, on the credit of a Native of Africa, named *Isaacs*, who had arrived at Sierra Leone, that Mr. Mungo Park was not dead, as had been supposed; and that *Isaacs* was gone in search of him, having been promised 1000 dollars should he find him.

The Meeting was honoured with the Duke of Gloucester in the Chair; the Marquis of Lansdowne, Lord Gambier, Mr. Wilberforce, Mr. W. Morton Pitt, and other noblemen and gentlemen of the first character were also present, anxious to promote the cause of Humanity in Africa.

THE
BAPTIST MAGAZINE.

AUGUST, 1810.

“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.

Memoir of Mr. T. Hopkins, late of Eagle Street, London.

MR. THOMAS HOPKINS (the subject of this memoir) was born at Devizes in Wiltshire, in the year 1759. Before he had reached his tenth year both his parents died, and he was left quite destitute. But that God who takes especial care of orphans, influenced the mind of an Uncle to take him under his protection, who soon after apprenticed him to a Cooper, at Frome in Somersetshire.

During the first part of his apprenticeship, the depravity of his heart was manifested by the great delight he took in reading plays, novels, and other books of ribaldry and profaneness. As his pocket money would not admit of his procuring these, he adopted the expedient of selling all the books which were left him by his father to purchase them. At this time, however, he appears to have felt some reverence for the word of God, as he resolutely determined not to part with his father's bible; little thinking, perhaps, that the holy scriptures would be in future the source of all his pleasure, and the foundation of all his hope.

His knowledge of this blessed book was promoted by a singular circumstance. An old man named Hall, who was blind, lived near his master's house. This person had procured a very handsome fortune by begging under the wall of Bethlem in Moorfields; and had retired to Frome to enjoy the fruits of his humble labours. Being anxious to have the scriptures read to him, he desired young Hopkins, who could read well, to come on a Sunday for this purpose; and engaged to pay him two pence a day for his labour.

This offer he accepted, and continued the employment till the old man's death; hoping when this event should happen, to obtain his watch, and some other things which he had promised him; but these, by the want of principle in some of the relations, were never given him. But though he was disappointed in these expectations, yet it is supposed this practice laid a foundation for some serious reflections, and led him to attend at the meeting house in Rook Lane, which at that time was supplied by the ministers of the Countess of Huntingdon; and where for several years past the excellent Mr. Sibree has preached with great usefulness.

It is not known by what particular means his conversion was effected; nor what were the circumstances that attended it; but he soon evidenced a more than ordinary degree of seriousness, and became distinguished in the town for his regard to secret devotion. The late Mr. Kingdon, the baptist minister at Frome, who greatly respected him, once told a minister in London, that it was proverbial with the people of Frome to say, when they wished to affirm the truth of an assertion, "It is as true as that Tommy Hopkins is in his chamber at prayer." As the house where he lived stood by the side of a hill, his chamber was not much above the surface of the earth on the hill side; and perhaps in the warmth of his zeal, he may not have taken those precautions which prudence would have dictated, to make it as much as possible a place of secret prayer. One circumstance that occurred in consequence of this he used frequently to mention. One evening when he was in prayer, a large stone was thrown at him through the window, which nearly struck him, and which if it had would have much injured him. This instance of persecution he always attributed to his master's son, who hated him for his religion. In many ways *those who are born after the flesh persecute such as are born after the spirit.*

His habitual seriousness, and the general excellence of his character, made him greatly respected by the people of Frome; he was one of those of whom almost all men spoke well. In the congregation he distinguished himself as a prudent serious man, and it was these qualities that introduced him to the friendship and esteem of the Rev. Mr. Boddily, who at the time when Mr. H. was about 22 years of age was preaching at Frome. This acquaintance was the occasion of bringing Mr. H. into the ministry, though it is probable that it was not expected by either of them, that the circumstances which led to this event, would thus terminate.

Mr. B. was engaged to preach at Chapmanslade, a village in the vicinity of Frome, but was not able to fulfil his engagements; and not knowing how to obtain a minister, he requested Mr. H. would go and read a sermon to the congregation. With this request he complied, and the people were so much pleased, probably by the gifts he discovered in prayer, that they desired him, if he should be requested to come again, not to read but preach a sermon of his

own to them. It was not long before he went again, and attempted to deliver a sermon. This he did with great acceptance, and with such propriety, that some judicious persons who accompanied him, have said since his decease, that they never heard him at any period of his ministry preach a better sermon. If this statement is correct, it proves that his judgment was well informed on the subject of scriptural divinity, and also that the people were not mistaken in the sentiments they had formed of his ability to instruct them.

From this period he was frequently employed both at Chapman-slade and at Road, another village, in both of which places baptist churches have been since formed. It was at the last mentioned place that Mr. H. who felt great depression and discouragement from his inability for the arduous work of preaching the gospel, was once bitterly complaining of his barren and uncomfortable state of mind, when an old woman replied, "We have always the most comfort from your preaching when you groan the most." This homely observation was doubtless founded in truth, as the Lord generally blesses to the edification of his people those means which *hide pride from man*.

He had not long been employed in this way before he was requested to return to his native place, to assist the Rev. Mr. Sloper, who had been rendered incapable of preaching, by an affliction which deprived him of his voice. Considering the leadings of divine providence, Mr. H. acceded to this invitation, and removed with his wife to Devizes.

This situation was very pleasant to them, as they had much pleasure from the society of christians with whom they were connected; but an event took place which after about three years preaching amongst them, led to the final separation of Mr. H. from the congregation; and to his subsequent removal.

The event alluded to was Mr. H.'s embracing the sentiments of the baptists. He had hitherto taken it for granted that infant baptism was right, because so many eminent men had defended the practice; but he had never considered the subject, nor enquired whether it were of divine institution.

The circumstance which led him to think of the subject was the following, Mr. — administered what is called the ordinance of infant baptism, and made use of many arguments in defence of that rite. These were not, however, satisfactory to Mr. H. who began to think that if there were no better evidences of its divine authority, that it could not be proved to have any foundation in the word of God.

He now resolved that he would seriously consider the subject, as he thought it might so happen that he would be expected to baptize infants, in the event of the Pastor's illness. But he found with all his desires to be impartial, that he strongly and secretly

wished the scale might preponderate on the side of infant baptism. After investigation and serious prayer, reading both the scriptures, and the writings of both baptists and pædobaptists, he was obliged, however reluctantly, to relinquish his opinions, and to embrace those of the baptists.

In this state of mind, he happened to preach on the narrative of the conversion and baptism of the Eunuch; and let fall some expressions which led the people to conclude he had altered his sentiments. On being interrogated respecting it, he frankly confessed that he had given up infant sprinkling, as antiscritural, and that he had determined to be baptized the first opportunity. The exercises of his mind on this occasion, and the steps he pursued, he candidly and clearly stated in a letter addressed to the Church at Devizes, which was published in our Magazine for *February, 1809.*

Though Mr. H. had no means of support for his family, and had no knowledge of any other situation in the ministry; yet he resolved to cast himself and his family on the providence of that God who *taketh care for Oxen*; and honestly to follow the dictates of his conscience, and the directions of the word of God. He was accordingly baptized at Devizes, by Mr. Cole of Whitchurch, in Hampshire: and thus publicly avowed his determination to deny himself, to take up the cross, and to follow the Saviour.

The integrity of Mr. H. was manifested at this time, in his wishing to continue in his situation, though he received but a small weekly sum from the people for his labours. For some time he received but 12 shillings per week, though he had an afflicted wife and a child to support. Here he knew such straits and difficulties arising from poverty, that on one occasion after preaching for the Rev. Cornelius Winter, at Marlborough, he was obliged to return home, not being able to pay for the keep of his horse for the night. At this time his wife was confined, and was obliged to sell some old gold rings to obtain assistance on that occasion. It is lamentable to consider that when Mr. H. proposed to better his circumstances by working at his business, some of the good people thought it would be disgraceful to the ministerial character; as if genteel poverty was more honourable than honest industry. But necessity has no law, and therefore in addition to his preaching thrée or four times a week, he worked with his hands, and thus felt the satisfaction of *providing for his own house*, and of saying with Paul, *I coveted no man's gold, nor silver, nor apparel, yea, ye yourselves bear me witness, that these hands have ministered to my necessities, and those who were with me.*

The baptist church at Bradford being destitute, Mr. H. was invited to supply it; and he accordingly removed thither with his family. While here he had the pleasure of baptizing several persons on a profession of faith; and as the ordinance was administered on a week day evening, many of the neighbouring ministers,

viz. Messrs. Kingdon, Clark, Marshman, Dyer, Rawlins, and others, attended to testify their respect for Mr. H. and the pleasure they felt in witnessing the divine approbation of his labours.

Though Mr. H. was often solicited to become the Pastor of the church at Bradford, yet he could never comply with the invitation, as he feared from some unpleasant existing circumstances, that his eyes would never see Jerusalem a quiet habitation.

While in this unsettled state of mind, the late Dr. Caleb Evans called at his house, and hearing him express a wish to remove, he told him, that in consequence of the very advanced age of Dr. Gifford, the church in Eagle Street, London, was under the necessity of procuring supplies, and wished him to say whether he would go to London if he were invited. Consenting to this, he soon received an invitation, and spent the month of April, 1784, with the Doctor's congregation. It appears that his preaching was very acceptable, for he soon after was requested to come for three months. The Church book of that society contains the following minutes, "June 3, 1784, At a church meeting held this day, the church was informed that the Rev. Mr. Hopkins, of Bradford, who had been their supply for the month of April, had received an invitation from the deacons, to which he given no determinate answer; but desired that the church might be consulted whether it met their approbation; who having considered the invitation given by the Deacons, agreed that the Rev. Mr. Hopkins be invited for three months." It was probably on this occasion that Dr. Gifford, was requested to give his opinion of Mr. H. The good old man, now in his 84th year, had almost lost his recollection, but said, "Do you mean the Trumpeter?" (Alluding to Mr. Hopkins having preached from that verse in Isaiah, *In that day shall the great Trumpet be blown, &c.*) There can be no doubt but the decision of the church was perfectly agreeable to the Doctor, who had before observed, after hearing Mr. H. "That's the man for Eagle Street." (to be concluded in our next.)

Original Letters of the Rev. W. Pardoe.

Epistle III.

In this are contained sundry profitable directions, proper for such as are newly entered into Christianity. L. Spooner.

My very dear brother,

Your lines which I have received do partly signify great experience of the goodness and mercy of the Holy God, as also slips and falls procured by the malicious enemy: and I desire you may be encouraged by the one to set your hope in God, and by the other to watch against the subtle serpent. I hope you

desire in good earnest to leave his dark and sinful kingdom, and therefore doubtless his malice will be great against you, and his snares many for you, yet greater is he who is on your side, than he who fighteth against you. I beseech you, therefore, fight the good fight of faith, and keep close to the Captain of your salvation. Observe his discipline, and do not put off his armour; and be sure to take with you the sign of the cross,* for that will be of great use to you, and a great terror to him whose head and principality of darkness was once bruised and spoiled upon it. He who once conquered for himself, will also at last for you, if you be called, and chosen, and faithful; for such the Lamb's soldiers are. Your place and state in this world I know is full of snares, and you are forced to go in company, if not sometimes in the steps of vain men; therefore, you had need of eyes within and without, and also on every side, for it is an easy matter to slip and fall, but not so easy to rise again. The light of that countenance may be eclipsed by a minute's error, which can hardly be made to shine by a week's repentance. It is therefore most safe for you to be as a fool among those whom the world counts wise, so shall you be wise indeed among those whom the world counts fools. But I hope I need not tell you what to do, only I beseech you to do what you know. My most dear love is to you, and my earnest desires are, that your soul may be safe, and eminently prosper in true piety; and were I able to effect it, I think nothing might hinder: but that is the work of him, whose love to you is greater than mine can be: Therefore, I commit you wholly to him, and I pray you be careful of the right precious soul of your dear wife, unto whom I send unfeigned love, as also to Brother Smalwood and the rest of friends. Grace be with you, Amen.

W. PARDOE.

* By cross he means the self-denying life. L. Spooner.

To Sleepers in the House of God.

My sleepy friends,

As I presume your eyes will be open while reading this, I offer you a few thoughts on the subject of sleeping under the ministry of the Gospel. It is a conduct that will be generally acknowledged as reprehensible; and whilst it is disgusting and pitiable in the eyes of others, will be attended with pernicious consequences with respect to yourselves. You will therefore excuse the liberty I take in disturbing your repose, as my officiousness arises from a desire to promote your best interests.

Have you no regard to your character as men? Would you not be ashamed to put yourselves in an attitude for sleeping in the midst of any company whom you respected? How then can it be excuseable when assembled with those whose professed business it

is to watch and pray lest they enter into temptation? What must be the feelings of your fellow christians, when they see you throwing all your powers into the embraces of the image of death? Will they not be alarmed for your state, and be ready to exclaim, *Awake thou that sleepest and call upon thy God?*

Your preacher is probably a good minister of Jesus Christ, but I should suppose he has not learned the art of communicating his ideas to persons asleep, and if this be not the case, O what do you lose? You lose the words of eternal life! O tremble at the thought of being thus indifferent to the message of life and death sent from the King of heaven. And have you thought of the ideas that will naturally arise in the minds of those who behold you? When they see you sleeping, in the afternoon especially, some will be ill-natured enough to think that you eat or drink rather too much, and that you are lovers of your own bellies more than lovers of God. Very few will be so charitable as to conclude that your rising early and applying yourselves diligently to your private devotions is the cause of it. If your moderation should be known to all men, and you cannot be suspected of excess, perhaps it may be thought to arise from constitutional weakness or a lethargic complaint. If this be the case, while it entitles you to some sympathy, it affords a powerful argument why you should strive against it; for death is lurking under these frailties and may soon surprize you.

But I fear it is some worse disease than any thing that can afflict the body—a spiritual malady: because you are not so much inclined to sleep in the society of a fellow mortal as you are in circumstances when you should hold communion with God. You rarely sleep sitting in a friend's house, but it is common for you to do so in the house of God. Will he not consider it as an insult offered to himself, his worship, and his people? Should your friend invite you to his house, at the same time informing you that he had something of great importance to communicate, and should you, when he begun the subject, put yourself in a posture for sleep; would he not justly resent it as an insult? and will you thus treat the Sovereign of the skies, and the Redeemer of men, in whose hand is your existence, and whose favour is your only hope? Does not the indulgence of this sleepy disposition indicate a sleepy soul, and that you possess a general indifference to those things which ought to engage your most diligent attention? When I see persons asleep under a Gospel Ministry, I am apt to think that had the doctrine of *soul-sleeping* been confined to the present state, there might have been some truth in it.

Now what will you offer as an apology? Will you say, There always have been sleepers in such circumstances? It is true, a young man slept while Paul was preaching, but then he continued his discourse till midnight; and you have not to complain of such long sermons now; besides the case affords but little encourage-

ment to your practice; for the young man in his sleepy fit fell down dead; and so he must have remained, had not Paul possessed the gift of working miracles; which I suppose your minister does not.

I am aware that the disciples of Jesus slept, and the kind Redeemer seemed in some measure to excuse their conduct, by saying, *The spirit indeed is willing but the flesh is weak*; but their sleeping was the effect of incessant watching; I can hardly suppose that your watching and praying is the cause of your sleeping under the public means of grace.

Presuming that you would wish to be delivered from a practice which is an offence to your God, injurious to yourselves, and disgusting to your fellow worshippers, I hope you will permit me to suggest the means of overcoming it.

1. Be a little abstemious on the Lord's day. Don't keep your servants at home to provide a hot dinner, and thereby deprive them of the services of the sanctuary in the morning, that you may present yourself there a drowsy spectacle in the afternoon. Instead of feasting the body, be concerned to make it a feast day to the soul. Hunger and thirst after righteousness, that you may be filled.

2. To abstemiousness add prayer. Perhaps this kind goeth not forth but by fasting and prayer. However, prayer has done great things, and if you pray to be kept from this evil—to be prepared for a blessing in the services of the sanctuary—assisted in its devotions, and comforted with the enjoyment of its privileges; you will find its happy effects. Will it not be found that those who sleep much in the house of God, pray very little before they come?

3. Consider to whom you are accountable, and what you are in danger of losing. If you should lose heaven, or only the comforts of religion, by sleeping; will you not be guilty of greater folly than *Lysimachus*, who lost a kingdom by staying to drink a draught of water? Let these hints suffice for the present,—should they answer the end designed, you will hear no more on this subject from your

DISTURBER.

On Hardness of Heart.

In Reply to a Query in the Baptist Magazine for January last, “How does the promise of removing the heart of stone agree with the complaints of believing souls, respecting a *hard heart* still remaining?”

If I understand the Querist right, he wishes to know how hardness of heart still felt is consistent with the promise of taking away the stony heart?

It ought to be admitted that it is inconsistent, and agrees not

with the promise, nor have those who are the *insensible* subjects of hardness of heart any thing to do with it. Such persons stand condemned. But to be *sensibly* affected with this lamentable want of feeling is a proof of interest in the promise, and fully consistent with it. Illustrate my idea thus,

David said, *My soul cleaveth to the dust, quicken thou me according to thy word.* Now that David's soul should cleave to the dust, was no proof of his heart being right with God; such an experience was common to any worldling: but this *sorrow, self-abhorrence, and prayer* to be quickened, according to his word, was the work and influence of the holy Spirit, or the effect of divine grace; and this formed an experience which is common only to the people of God as such. So, I understand that experience referred to by the Querist. A hard heart is that which is common to all men, and as such, and merely so, is an awful indication of divine displeasure. I don't say it is a positive token that God has rejected the person, though it is an awful situation for any one to be in, for *did ever any harden their heart against God and prosper?* That man is in an awful condition, for though his insensibility does not positively prove that God has given him up, yet it does positively prove that he has *given God up*, he never means to return unto God, nor of himself will he ever do so. It is a lamentable thing that a good man should ever have reason to mourn over such unworthy, ungodly, want of feeling; yet such things are, with him, common to all sinners. But here lies the difference; his heart abhors itself, it mourns in secret, it laments sincerely, it is a grief and burden; a *real* grief; *it is no cant!* Some professors say, "Oh I am afraid my heart is hard." And so it is; if they have any doubt of it, let them ask the last poor brother they saw in distress, and he will tell their hearts are hard enough. But aside from all that cant, the heart of a good man, who knows the obligation he is under to his covenant God and Saviour, is deeply affected, and hardness of heart will ever be a source of humility and grief unto him. So then, though a hard heart is a bad thing, and abstractly considered, is a sign of perdition, yet sorrow, heart-felt sorrow on that account, is a good token, that the promise is fulfilling in them; and *blessed are they that thus mourn, for they shall be comforted*; and though a hard heart is by no means consistent with that promise, yet pungent sorrow on that account is consistent therewith, and is the very fruit and effect of interest in the promise, which saith *I will take away the heart of stone, and give you a heart of flesh.*

But to relieve and encourage the real Christian, it may be observed, That though the state of a Christian's feelings, in this case may greatly resemble that of a natural man; yet the hardness of heart under which the pious character labours is really different in itself in many respects from what he was the subject of when a

stranger to the common-wealth of Israel. That is to say, there is a difference between hardness of heart, and a hard heart. The latter is as grace finds us, the former as grace makes us; and I do mean to affirm that it is *grace only* that makes a man sensible of the insensibility of his feelings towards God, and that causes him truly and really to mourn on that account.

In the text referred to the heart is compared to a stone, and therefore the hard heart is called a heart of stone. But that distressing want of feeling which the christian laments, is like the hardness of Ice. So our sweet singer, Watts, says,

“My heart how dreadful hard it is, how heavy here it lies!

Heavy and cold within my breast, just like a rock of ice.”

Let ice be conveyed into a warmer climate, and see! how it will be dissolved; but a stone will be the same under the Line as upon the Poles. So let the Christian be brought under the influence of the sun righteousness, and how speedily his feelings revive: let him hold communion with his Lord, and his heart will burn within him. But a sinner's heart is the same in all circumstances. See them both in one pew, under the same means of grace, hearing the same words. The one is distressed because he cannot feel; at the same time he is praying, “Oh that my dear brother's heart might but be broken this day. Oh that the Lord would give him a new one.” Whilst he is thus praying for his friend, his own captivity is broken, and his peace flows as a river. But where is the other? Like the stones in Jordan, he stands only as a mark that the ark passed that way. The promise is therefore to *take away the stony heart*. The Lord in this work does not mend the heart, but maketh a new one. *We are created anew in Christ Jesus*. It is not a *reform* in a man, but a *revolution*. It is not pulling down one usurper to establish another of the family; but it is the rightful sovereign ascending his throne. *Behold, I set my King upon my holy hill*.

Let the Christian remember that the promise is a heart of *flesh*, and this grows very gradually indeed. It is perfect in all its functions at first, but very delicate in its vibrations. Very little judgment can be formed from the pulse of an infant, but let it feed upon the milk and you will soon see it grow. Young christian, go and feed upon the sincere milk of the word, and you will grow also. Let the poor distressed Christian, that daily, in sincerity laments his hardened feelings, say that laments he cannot mourn! Let him rather rejoice that he is largely partaking of that blessed promise; *the heart of flesh* has been given to him. His feelings are the fruit of the promise. The more tender the heart is, the more sensible it becomes to the impression of coldness. We never err greatly in such a frame. Such sorrow is the fruit of covenant love.

But a professor of religion that has a hard heart, (and there are some of them,) is in a dreadful state. Such a heart is like the

thick clay, which the sun hardens. He that is hardened by the preaching of the word, and by the ordinances which bring near the sun of righteousness, is in an awful condition; but the fault is not in *the sun*, yet the sin lieth at some one's door. Let such a professor search and see. Luke-warm professors are rejected of Christ, and cold hearted ones will perish upon the mountains. Be alarmed, fellow creature, you have no time to lose in debate; don't delude yourself, you have no time for hypocrisy, either as it respects yourself or others. Don't be angry with others, but pray to the Lord, if so be that the coldness of your heart may be removed, and your sin be forgiven you.

Not so, thou weeping, mourning child of God; take these lines, and read them in secret, and examine; tell your dear Lord and Saviour how you are confounded and abhor yourself that you love him so little; beg of him to unfold his glories to your soul; embrace him in your heart, and be comforted. He is more tender than you are. He notices, with greater complacency, the silent tear stealing down your cheek on account of hardness of heart, than all the great exploits of Emperors that deluge his earth with blood, or fill hell with untimely victims. Your eyes, bathed in tears are more attractive to him than all the glories of creation; for *behold the heaven is his throne and the earth is his footstool, and all these things hath his hand made*; but he will turn from them to look unto that man that is of a broken heart, and a contrite spirit, and that trembleth at his word. K. L.

An Address to some Young Persons forming a Prayer and Conference Meeting.

My dear Brethren,

I have been given to understand from some of you before, and by the attendance of you all now, that you propose a meeting for the purposes of prayer and religious conversation; the design of which is to help each other on in the way to God and Heaven. Such a meeting, with such an object in view, is certainly praise-worthy, and must be in unison with the best feelings of all godly men, and especially all godly ministers; surely all such would be ready to say, we wish you prosperity in the name of the Lord, and I, my brethren, I wish you prosperity in the name of the Lord.

Many circumstances tend to justify such a meeting, with such an object in view; from amongst others we select the following,

1. *The professions you make.* You profess, all of you, to be the servants of God, to belong to that Church which he has purchased with his own blood, to be a part of God's peculiar family, that is named after Christ; you should therefore not only seek your

own individual prosperity, each of you, but that of the whole. This, my brethren, is acting in character, and is what is expected; indeed this is one important end of all church fellowship. All corporate bodies of a civil kind are expected to do all they can for the interest of their society, and many do; so should you; none can fairly reproach you, and all who give you credit for your sincerity, will commend you. O that you may never forget the Character you have assumed; think of it at home, think of it at these your meetings; "I am a servant of God:" which if you do, you are likely to find his blessing in your meetings. It is the active, industrious member of the household that ought peculiarly to be considered as part of the family.

2. *The practice of primitive saints.* They that feared the Lord spake often one to another; and this was at a time of great degeneracy as to real religion. It may be said that the conduct of good men is not always to be imitated; we admit it, my brethren, and we lament it, but surely it is to be imitated in this particular. We know that God approved of it. You cannot be reproached, my brethren, for the novelty of your proceedings, you have to refer back more than 2000 years ago, and in doing so, you refer to one of the best circumstances that is recorded of that period. Men in common, when in perplexity, advert to the original constitution of their society, and ask how things were then; something like this may be adopted in this case. Thus the practice of primitive saints justifies your meeting with such an object in view.

3. *The exhortations of the word.* God's word is not only intended to apprise men of their sinful condition, and point out to them an all-sufficient Saviour; but it is intended for the advantage of the godly every step of their way to heaven. It contains the believer's Geography, it describes the dangers that are in the road, and the glories that are at the end of his journey. Now this word exhorts you, my dear brethren, *Not forsaking the assembling of yourselves together as the manner of some is; Bear ye one anothers' burdens, and so fulfil the law of Christ. Strengthen ye the weak hands, confirm the feeble knees, say to them that are of a fearful heart, be strong.* You have therefore the best authority for your conduct, and it is an unspeakable mercy to find your conduct sanctioned, and your expectations warranted by the word of God. In all you do, let it be your enquiry, What saith the Scripture? This will justify you.

4. *The many enemies that assail you;* and who dispute every step of your way. Satan is the prince of the power of the air; and how vast that power is we cannot conceive. A whole legion of wicked spirits once distressed one poor man, and to shew their union in their opposition to the Redeemer's infant cause, they answered, *my name is legion.* The number of wicked spirits—their union—the names given to their awful leader, and the different art-

ful modes of conduct he adopts, justify all your vigilance and all your care. You know that Satan can operate upon the imagination without the aid of sensible objects, and when you consider how many of the latter he sometimes employs, surely you should stand upon your watch tower. Have you avoided a snare? or, after having been taken in it, have you been delivered out of it? It may be you can impart some information, and suggest some cautions that may be seasonable to your brethren. When our dear Redeemer was about to spoil principalities and powers, and exclaimed, *This is your hour and the power of darkness*; what was the anguish of his holy soul! O remember it is your opposition to Satan that argues your interest in the Saviour's conquests.

5. *The union and zeal of the ungodly in the service of sin.* They join hand in hand though they are assured they shall not go unpunished; and when they *know* that no real advantage can ultimately accrue, either to themselves or others, yet they are not backward to invite to scenes of sinful dissipation. Many seem as ambitious to lead, as others are ready to follow, a multitude to do evil. You know, my brethren, that this awful industry we lament rather than commend; but would suggest that the ardor and zeal of those who possess it, should be a spur to others in a better cause; a cause designed to benefit and save the soul. Having espoused this cause, O think of *their* promptness.

6. *Your expectations in respect to the world of Glory.* You expect to converse with each other there; to hold communion in a most exalted sense. When an heathen, of whom we read in scripture, had manifested the strength of his faith, our Lord, with vast solemnity and delight, thus spake, *And I say unto you that MANY shall come from the east and the west, and shall sit down with Abram, Isaac, and Jacob, in the Kingdom of God, but the children of the kingdom shall be cast out.* However figuratively the expression, *sit down* may be understood, surely it conveys at least the idea of social intercourse. Yes, there saints tell of the dangers they have escaped—the deliverances that have been wrought for them—the comforts they have tasted—the mediums of their enjoyment; and is there nothing of this sort to be said now? Yes, much may be said, and thus to a great degree, eminent saints may get acquainted with heaven before they arrive thither. *Whither I go ye know, and the way ye know.* O that your sweet intercourse may be an antepast of heavenly joys.

And now, I know you will permit me to offer two or three directions for the *conducting* your meetings.

1. *Endeavour always to keep the END in view, SPIRITUAL IMPROVEMENT.* Without this, as in all other religious acts, where it is wanting, you will only drag on an insipid useless service; dread this, and in the degree you do, you will be likely to keep the right

end before you. When in your employment endeavour thus to think, "This evening I hope to meet my brethren, to seek my own and their spiritual improvement;" and if you should come, so thinking and so directing your endeavours, though I would not be too sanguine, yet I shall certainly expect some good.

2. *With this end in view, throw off all sinful reserve.* That is, so much as to maintain the dignity and solemnity of worship; not so much as to render your conversation light, or what may be termed chit chat; this would be your bane. There is a freeness of communication that is every way consistent with reverence for God. Think how freely the men of the world interchange their thoughts; how much more important are yours! Think also of the greatness as well as grace of your God, and you will be likely to succeed.

3. *Pay a respectful attention to each other.* Not that which a larger portion of mental endowments, or a greater degree of personal religion may claim; in that case you will have nothing but invidious comparisons; but that which the following facts demand. This Brother has a soul; spiritual improvement is of as much importance in respect to him, as to any man. Adhering to these hints, you will proceed peaceably, and it may be hoped, prosperously. I add a few words of *Encouragement*.

1. *God approves of such conduct* When it was adopted of old times, *the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.* God is the same, and the same conduct, proceeding from the same principles, must meet with similar acceptance. My brethren, whoever may reproach, may it be enough for you that God approves.

2. *Christ will be with you.* He is with all who regard his authority and confide in his mediation. He has promised to be so, and the promise will never fail. Surely it will be an honor, and one of the highest, to have the spiritual presence of the Son of God.

3. *Such meetings have been truly profitable to Saints.* Many a languid soul has been strengthened; many an endangered soul snatched as from a vortex; the ways of God have been rendered pleasant and the hearts of his people have been more united. Ardently praying that every desirable end may be answered by your assembling together, I commend you to the blessing of the eternal God.

F. F.

On the Veracity and Faithfulness of God.

Thy Counsels of old are faithfulness and Truth. ISAIAH xxv, 1.

The Subjects of our present contemplation are the Veracity and Faithfulness of God; the former regards the Truth of his declarations, and the latter his Fidelity in all his engagements.

Veracity and faithfulness are to be ranked among the foremost of those virtues which contribute to the moral excellence of an intelligent being. Without these, whatever endowments he may possess, whatever attainments he may have made, he becomes an object of pity, or rather of contempt. A man who has eloquence without veracity, or brilliant talents without fidelity, gives a mere varnish to the hypocrisy of his heart, and instead of making his acquirements subservient to human felicity, renders them the pests of the circle that is cursed by his society.

The value of Truth is universally acknowledged. Even the most consummate hypocrite not only attempts to conceal his fineness beneath the semblance of integrity, but inwardly detests the man who may wish to delude *him* by artifice and falsehood. Some have carried this idea so far as to suppose that God has given us a moral sense by which we unavoidably delight in truth.

It is highly proper for us to conclude that the Being who imparts that virtuous principle to his creatures, which contributes so highly to social order, must himself possess it in the most eminent degree: it is but reasonable for us to say, *Thy counsels of old are faithfulness and truth.*

These virtues pour an effulgence of glory on all the properties of the divine nature. By these we are assured that God can never contradict himself; that he can never deceive his creatures; that his power can never act in opposition to his holiness; and that he is always worthy of our highest confidence and most ardent love. This is the basis on which the children of God have rested their faith in every age of the world. In their weakness they have confided in his omnipotence; in their ignorance they have sought the direction of his wisdom; in their griefs they have found refuge in the tenderness of his compassion: but their confidence and hope, which *never* was made ashamed, were excited by his Veracity and Faithfulness. Supported by these, they endured the hour of adversity, the shame of popular insult, the gloom of prisons, the torture of racks, and the violence of fire, not only with resignation but with triumph. Amid the roaring of the tempest, they were comforted by the soft but animating declaration, *I will not suffer my faithfulness to fail.*

We found our views of the Faithfulness of God on the sublimity of his Being. Human virtue is exposed to temptation, and the allurements of interest and pleasure put fidelity and truth to a test too often fatal to their stability. But we turn from the trials to which every thing human is exposed, to that God whose throne is over all, whose grandeur is so sublime, that no being can influence him to deviate from the firmness of his purposes, the holiness of his designs, or the declarations of his word. Let us contemplate God as the author of all the plans that relate to our salvation; the Author of all the promises respecting our present support and fu-

ture felicity; *clothed with light as with a garment, whom no man hath seen or can see.* He created all the varieties of being in heaven and earth; his power prolongs their existence and controls their action and their influence; the spirituality of his nature renders him infinitely superior to the impulse of passion; and he is thus placed beyond all possibility of temptation to deceive. Therefore he can have no inclination to speak any thing incompatible with truth. Contemplated in these views, we perceive that as the sublimity of the divine nature renders his felicity permanent and independent of his creatures; so he cannot feel any interest in deducing them; and as their happiness may be advanced without impairing his own, he cannot be prompted, by any unworthy motive, to violate his engagements.

We rest our views of the Faithfulness of God on the vastness of his understanding. The designs of men are frequently connected with a deplorable degree of ignorance; unforeseen circumstances arise which render them incapable or unwilling to perform their engagements. Such is the uncertainty that pervades all human affairs, that the fairest prospects may be obscured, and the best devised plans may be frustrated by unexpected events. The father, to secure his possessions to the rightful heir, collects beneath his eye all that distinguishes him from the indigent and the vulgar, has recourse to deeds and settlements, pleases himself with having secured the aggrandisement of his family: but in the midst of these elating thoughts, some irresistible providence hurls him from his pinnacle, and numbers him with the dependent; or his designed heir is given to the grave, his grandeur becomes extinct, and his wealth descends to an unprincipled spendthrift, or becomes incased in the iron coffers of a miser. Thus versatile are human things. But God is not liable to any mistake. The gifts he intends to bestow can never be wrested from his hands; no event can arise which he does not foresee, no obstacle interfere which he cannot surmount. He can never lose sight of the creature whom he intends to honour. His perfect understanding enables him to be invariably faithful and true.

The divine Being is perfectly acquainted with all the excellences of his nature; he knows all the might of his arm, and what he is capable of performing; he knows the extent of his grace, and what cases of wretchedness it can comprehend. He is always able *himself* to fulfil his engagements; he cannot be induced to violate them through any consciousness of insufficiency, or by an inaccurate view of his own perfections. God hath also the most perfect knowledge of all the weaknesses, imperfections, and fears of his people: at one view he comprehends all the afflictions that will depress them, and all the temptations by which they will be assailed; he is therefore able to keep his engagements with the strictest fidelity, because no new unforeseen ease can arise in their experi-

ence, nor any circumstance unprovided for take place respecting them. All the events connected with his people's adversity or with their triumph, are before him; *All things are known unto God from the beginning of the world.* He knows exactly all the malice of satan and the craft of every enemy of his people. He was aware of the boasting impiety of Senacherib, the cruelty of Antiochus, the murderous rage of Herod, and the madness of Nero—he knew most accurately all the tribulation, and distress, and persecution, and famine, and nakedness, and peril, which would assail the followers of the Lamb; and to secure their felicity he passed an irrevocable decree, *I will never leave them nor forsake them.*

We found our views of the Faithfulness of God on the unchangeableness of his will. Unfaithfulness among men frequently arises from their fickleness and humour; their perception of objects is confused, and every fresh view they take of them suggests some new resolution. But God always discerns objects in the same light and in the same connections; they never vary their appearance in his view; they never make *new* impressions on his mind; they therefore never produce any alteration in his will. The sacred Scripture is an exhibition of the immutability of God. There are recorded promises and their accomplishment; the most gracious engagements, and there we see displayed the perfections of Deity employed in their fulfilment.

God is immutable in his will, and therefore faithful in his promises. From all eternity he planned the glories of our salvation; a thousand tender thoughts moved him to select from a ruined world a people for his praise. The records of truth announce the appointment of his Son a sacrifice for our crimes, and the medium of our acceptance; and they abound in exemplars of his grace fulfilling his engagement to renovate the human heart, and make it a fit habitation for God.

We derive our ideas of the Faithfulness of God from the greatness of his Power. An inefficiency of power may frequently render our most faithful friends unable to assist us. They may see us struggling under mental distress which they cannot remove; they may attend our torture on the bed of sickness without being able to soften the rigour of our pain; they may behold the hand of death upon our countenances, but cannot by their cries or their tears recall us from his embrace; God alone is able to perform all that his grace induces him to promise. If he determine to rescue his people from their adversaries, his faithfulness shall appear in the exercise of his power. The lions may yawn upon Daniel, but their ferocity shall be restrained; the fire may be kindled around the devoted Hebrews, but its fury shall be extinguished. If he engage to bring many sons to glory; he will soften their adversity by his presence; the weaknesses they deplore, and the griefs and fears under which they groan, shall render his gracious communica-

tions more sweet; even their terrifying misgivings shall make them *walk circumspectly*, and *all things work together for their good* under his care. Thus is the power that weighed the mountains in scales and the hills in a balance, exerted for the fulfilment of every word of his promises.

Our views of the Faithfulness of God are founded on the rectitude of his character. There are some persons whose veracity is so doubtful, that we bind their engagements with oaths, and even with witnesses hardly think their integrity secured: but God is glorious in holiness; and is emphatically *the God of Truth*. He not only enjoins it in his word, but is himself the most glorious example of maintaining it inviolate. When he promises the continuance of his love, the mountains may depart, and the hills be removed, but his affection cannot change: when he will shew unto the heirs of promise the immutability of his counsel, *he confirms it by an oath, in which it is impossible for him to lie.*

Our views of the Faithfulness of God are founded on his benevolence. Veracity and fidelity among men have much oftener arisen from an idea of mutual dependance than from the general laws of benevolence. But God, who is independant in his existence and felicity, cannot feel any inducement to act faithfully from any thing out of himself. His own benevolence, which led him to make engagements with sinful creatures, lays an unmoveable basis for the hopes of his people. Do we at any time hesitate respecting the faithfulness of God, respecting the benevolent engagements which he hath made on our behalf, let us reflect, how graciously he persevered in the scheme of our salvation. Where can we have a more tender representation of his love than this, *He spared not his own Son?* After so many, and such aggravated offences; after our whole race had rendered themselves filthy and abominable in his sight; *He did not spare!* The Prince of life was crucified for a world ready to perish!

Let us consider also the attention he pays to the requests of his people. What promises he has made to sinners. *Let the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.* See the poor wretch walking softly, with a heavy heart, to the house of prayer. Overwhelmed with conscious guilt, he dares not look up, but smiting on his breast, he cries, *God be merciful to me a Sinner!* Will God regard him? *Yes, He is faithful that hath promised, he will in no wise cast out.* What promises hath God made to backsliders! *Return unto me, saith the Lord, and I will have mercy upon you, as at the beginning.* See that disciple, retiring from the hall of judgment, he hath denied his Lord with oaths and curses! Behold him weeping bitterly; his heart is sore wounded, he wants what he dares not ask! Will God accept his sorrow, and heal his wounds? *Yes, He is*

faithful that hath promised, he will heal his backslidings. Above all, consider what promises God hath made to his people, under all circumstances! In their weakness he will be their strength; in their fears and distresses he will uphold by the right hand of his righteousness; the best desires of their hearts shall always be granted.

What an incitement to *all good fidelity* does his subject afford! How shall we, who have experienced the faithfulness of God, in which also all our hopes centre, how can we indulge in that versatility, which characterises the formal, the fluctuating, and the thoughtless? How shall those who have in the most solemn manner made over their affections to Jesus, give them again to the world and sin? How shall those who live by the faithfulness of God, and have found it a most delightful subject of contemplation; how shall they give up those sacred feelings in order to draw enjoyment from impiety and sensuality? May the holy Spirit enable us to apprehend more and more of the divine Faithfulness, and change us more and more into the same likeness. S.

Papers from the Port-folio of a Minister.

The Mahometan Slave.

A Mahometan Slave was so unfortunate as to let fall a dish which he was handing to the Caliph Hussan, who was severely scalded by the accident. The trembling creature expecting immediate imprisonment or death, instantly fell upon his knees, and quoting a passage from the Koran, exclaimed, "Paradise is promised to those who restrain their anger." "I am not angry with you," replied the Caliph, with a meekness as exemplary as rare. "And for those who forgive offences," continued the slave. "I forgive thee," answered the Caliph. "But above all for those who return good for evil," adds the Slave. "I set thee at Liberty," rejoins the Caliph, "and give thee ten Dinars."

How much more excellent are the Christian Scriptures; and how superior the motives which urge us to *forgive one another even as God for Christ's sake hath forgiven us!* If Christian Masters (how ever dignified) were influenced by the holy precepts of their most holy Prophet, what very different scenes should we sometimes witness? It is only for the Christian to *let his conversation be as becometh the gospel*, and he will exhibit a character more amiable than the Graud Caliph.

Persecution Prevented.

It is related in the papers of Richard Earl of Cork, that towards the conclusion of Queen Mary's reign, a Commission was signed for the persecution of the Irish Protestants, and to give greater weight

to this important affair, Dr. Coke was nominated one of the Commissioners. The Doctor, on his way to Dublin, halted at Chester, where he was waited upon by the Mayor, to whom in the course of conversation he imparted the object of his Mission, and exhibited the leather box that contained his credentials. The Landlady of the Inn where the interview took place, being a Protestant, and having overheard the conversation, seized an opportunity (whilst the Doctor was attending the Mayor to the bottom of the stairs) of exchanging the Commission for a dirty pack of cards, on the top of which she facetiously turned up the knave of clubs. The Doctor, not suspecting any thing, secured his box and pursued his journey. Arriving at Dublin on the 7th of October, 1558, he lost no time in presenting himself to Lord Fitz-Walter and the privy council; to whom after an explanatory speech, he presented his credentials in the box, which, to the astonishment of all present, contained only a pack of cards! The Doctor, greatly chagrined, returned instantly to London, to have his Commission renewed; but while waiting a second time on the coast for a favourable wind, the news reached him of the Queen's death.

Lord Fitz-Walter afterwards related the circumstance to Queen Elizabeth, which so much pleased her, that she afterwards allowed the good protestant woman, (whose name was Elisabeth Matter-shad), an annuity of £40 per annum. Why did the Queen rage, and the Doctor imagine a vain thing, against the Lord, and against his anointed? He that sat in the heavens laughed at them, the Almighty had them in derision. The Queen died before the Commission could be executed, and the Doctor has long since rendered his account to him that said, *He that toucheth you toucheth the apple of mine eye.*

Effects of Persecution.

There lived in the city of Rome, in the time of one of the Antonines, a woman of abandoned character, who was united to a husband of a similar description. They appear to have acted upon the principle which seems to be adopted by many a precious pair among the great in modern days, viz. Let me do as I please, and you shall do the same. It happened however that the woman heard the gospel, believed it, and felt its power to subdue the corruptions of the heart. The truth as it is in Jesus taught her to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. She felt for her husband, and endeavoured to convince him of the impropriety and danger of his conduct; and, referring to the christian doctrine of future retribution, intimated that, if he continued to go on in the practice of iniquity, he must at last suffer the vengeance of *eternal fire*.

The man, uninfluenced by her exhortations, continued to pursue his former plan, and she, hopeless of his reformation, formed the intention of leaving him: however, from the persuasion of her friends, she continued to reside with him. Awhile after the man departed for Alexandria in Egypt, and there practised greater abominations than before; which the woman having information of, and, thinking it inconsistent with her duty, and dangerous to her purity, to live with such a person, determined no longer to defer the execution of her former intention. She therefore sent him a bill of divorcement, according to the practice of that day, and claimed that part of their property which of right belonged to her. The man irritated at this proceeding, resolved upon being revenged, and to accomplish his purpose accused her as a christian, which in those times of persecution, was usually followed by the death of the accused. She appealed to the Emperor, who decreed that her property should be restored; taking no notice of the accusation against her on the score of religion. It is probable, as she seems to have been a person of eminence for property, &c. that this part of the business was managed by the interference of her friends.

The man, disappointed in his expectations of vengeance, and chagrined at the loss of the property which he was obliged to restore her, according to the existing laws, enforced by the decree of the Emperor; turned the tide of his indignation against one Ptolemy, who had instructed his wife in Christianity. Ptolemy is accused and apprehended at his instigation: and the centurion, who was employed in his apprehension, who was also a friend of the accuser, is requested to interrogate him on the subject of Christianity. The good man dares not deny his Lord, and is therefore committed to prison, and undergoes the torture adopted in such cases. At length he is brought before Urbicus the prefect of the city; there he repeats his confession, and is ordered by the judge for execution. When Urbicus pronounced the sentence, there was in court a certain person whose name was Lucius, who was also a christian, and seems to have been a man of some eminence in the state. Indignant at the sentence pronounced upon his brother, he addressed the prefect in language like this, "Wherefore, Urbicus, dost thou condemn an innocent man, who has neither been guilty of adultery, murder, theft, violence, nor indeed of any crime whatever, but merely of confessing the christian name? Thou actest unworthy of the emperor Pius, whose representative thou art, who is himself professedly a philosopher, (a lover of wisdom) and thou actest unworthy of the sacred senate, the object of whose laws should be the promotion of the general welfare." Urbicus merely replied, "Thou seemest also to be a christian." Lucius confessed the charge, and was ordered to accompany his brother! A third was afterwards added, sine nomine, and all three were executed together. *Justin*

Martyr's second Apology. Several inferences and reflections might be added from the circumstances of this tale, such as the excellence of the Christian religion in promoting holiness of heart and life, and producing an invincible fortitude and contempt of death—the effect of persecution, as tending to increase, rather than diminish the objects of its resentment—and thereby of course, increasing its own misery—the idea which the ancients entertained respecting the duration of future punishment. But the reader is left to make his own reflections.

Obituary.

MR. EDWARD SMARDEN. Canterbury Hospital, about three weeks before his death. His words were, "I shall not be here long, nor do I wish it; I trust I do not murmur, for I want for no good thing; but I am going home to my father's house. His promises are very sweet. Supported by Jesus, I've fought my way through. You know my funeral text, do not extol me, but extol my dear Saviour. Give my love to my friends, I thank them for all their kindness, I hope they will live in love, and that we shall all meet in heaven." He was asked, "what do you think of the way your heavenly Father has led you?" He wept and said, "It has been sometimes rough," but wiping up his tears, he smiled and added, "It is all right, blessed be his holy name." He then said, "Tell the young people to keep near the Lord," and added, "You will pray with me;" I did so, and after adding his hearty amen, with the greatest composure he said, "farewell till we meet in our father's house above. Thus with joy did this old veteran and faithful Soldier of Jesus Christ finish his course, November 17th, 1809. Aged 85 years.

His religious sentiments were drawn from, and well accorded

with the word of God; his knowledge of which was rather remarkable. He always travelled, even to the last, with a bible and hymn-book in his pocket. His piety and christian experience were unquestionable.

He was hardly ever known to be unwilling to converse about his Lord. He had more of the spirit than of the gift of prayer. But perhaps his greatest delight was in singing the praises of God. For the last ten years he was past labour, but would walk from Canterbury, (where he resided) to Eythorne, a distance of eleven miles, to enjoy the Lord's day with his christian brethen; spending saturday and monday among his friends in his way. "But now the weary wheels of life stand still." As to his practice, he was always an advocate for shewing our faith by our works. It is certain that his faith worked by love. He once had a strong desire to preach, and evidently possessed one of the three essentials, that of a willing mind. None could ever charge this poor man with idleness, dishonesty, covetousness, ingratitude or a censorious spirit. To him the text chosen for his funeral was remarkably applicable: *Rev. xiv. 13. 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.*

Eythorne. J. G.

Mr. JOHN MARSH:

Mr. John Marsh, of Whitfield, near Eythorne, in Kent departed this life November 28, 1809; aged 70 years. The writer of this called to see him on the morning preceding his death, to whom he said, after awaking out of a sleep of eighteen hours, "More than

thirty years ago, I used on Sunday mornings, being a shoemaker, to take my work home to the family and servants at Waldersham, when I generally breakfasted and spent the forenoon with company after my own heart. One Lord's day morning, when going by the mount, I met two friends, who said to me, "So Mr. Marsh you seem to be going about your business; but are you going the right way? You and we must soon die; we are afraid you will give but a poor account." They entreated me to turn back and go with them to Down Chapel, to hear the Gospel. After reasoning with me for some time, I consented. In going along they said much to me, which made me very uneasy. The Minister then officiating at Doyer was the Rev. Mr. Thresher. He so laid open the law that I saw and felt myself stript of my own righteousness. Indeed had either of my friends spoken to the minister, I should have concluded that he had given him a short history of my whole life. I trembled and thought what must I do? But before he closed he told me much of the preciousness of Christ, and I came away with a gleam of hope. Mr. Thresher was succeeded by that man of God Mr. George Townsend, of Ramsgate, who as it were, took me by the hand and led me to Jesus. As a babe in Christ dear Mr. T. nursed and fed me, and instructed me. Of Christ I can say (as a dying man) He is my only foundation. I have long ago renounced all for him, and I do not repent of it; but I lament that I have loved him no more." "Can you now, said I, also give up your wife and children to the Lord?" He answered, "I have done it." I then prayed with him, and we bade each other farewell.

On the next morning this holy man of God slept in Jesus.

Mr. Marsh continued in the late Countess of Huntingdon's Connexion at Dover; but having known and highly respected him, for more than 17 years; and being requested, I preached a funeral sermon immediately after his interment, in Whitfield Chapel, from *Ps. cxvi, 15*. This good man endured a great deal of persecution, and was a considerable sufferer for the Truth's sake. The family at Archer's Court would employ him no more on account of his religion; but he overcame evil by good. It was principally through him that the minister of Dover Chapel came and preached at his house and on the green, by which means nearly the whole of that family were brought to the knowledge of Christ; from which time to his death, they were firmly attached to each other, notwithstanding most of the family became baptists and members of the church at Eythorne. Thus God *maketh the wrath of man to praise him*. The lions become lambs. J. G.

MR. P. DRAWBRIDGE.

After a short illness was removed from this world to a better, Mr. Peter Drawbridge, December the 4th, 1809, aged 27. He was a native of Yalding, in the county of Kent. When residing at Ashford, from mere curiosity he went to the Baptist Meeting in that town; when it pleased the Lord to bless the Ministry of Mr. James White to his conversion. The first time of his receiving comfort from the Gospel, was in hearing Mr. White from *Matt. v, 4*. After this, standing one evening at the door of a public house, a serious man saw

him, and said, "Peter what do you do here?" He replied, "I have no where to go, I want society, but here I am not happy." From this time he lodged with this friend. His conduct was steady during his continuance in that town, but at another place he got into a backsliding state. He afterwards came to Buckland, and married; and now it was that he was led to think on his ways, and turn again unto the Lord. He would retire frequently in a day. His wife, not knowing the cause of his distress, suspected many things. He made frequent attempts to pray, before he could do so. About this time he came to Eythorne, and heard a sermon from *Prov. xxvii, 17*. The Lord so blessed the word as to induce him immediately to open his mind to some christian friends. His unceasing attachment to divine things was very considerable; his frequent Lord's day morning visits to the Minister were serious, spiritual, and inquisitive. His prayers with, and for his wife, relatives, and friends were very affecting. On one of those occasions, that hymn was sung, *Come ye that love the Lord, &c.* (437, Dr. Rippon's Selection.) The degree to which he was affected, made a deep impression on all present.

He related his experience to the church on the 3rd of Sept. was baptized on 24th, received into full communion on the 1st of October, and died the 4th of December. I shall not soon forget my last interview with him. He rose up, and burst into a flood of tears, his first words, as soon as he could articulate, were, "My only hope is in Jesus; Satan tries to distress me, still I find Christ precious. How is dear Miss Harvey? I have heard that in her as-

affliction she said some sweet things of Jesus Christ; I love her on account of it. Respecting my affliction, I want to say, *It is the Lord, and let him do what he please.* Blessed be his name, I trust at times I can say so." He was asked if he loved the church? Exalting his voice, he replied, "O yes, that I do, every one of the Members." The writer hereof prayed with him, and in prayer referred to his usefulness to a young friend then present; this very much affected him. After prayer, he said, "It very much comforts me, that while the people of the world do not call on me, the people of God do; at least, those whom I think to be such."

When returning from Ewel prayer meeting the last time, he said to a sister, "I sometimes long for this tabernacle to be taken down." A little before he departed, he said to a young Sister who was baptized with him, "What a burden have you taken upon you, may the Lord make it light. Oh that I should have been afraid to speak of or for Christ. Should I recover, which I neither expect nor desire, nothing, I hope, will ever shut my mouth."

On the last Lord's day-morning, he said to a friend, concerning his wife, whom he had been the means of leading to Christ, "I am now enabled to give her up," and turning his eyes to her, he said, "Anne, my dear never turn back, no nor even look back, but press on in the strength of Christ." He wanted all his friends to read to him and to pray for him. To one, calling him by his name, he said, "can you pray?" The answer was, I cannot pray. "Then," said he, "pray to Jesus Christ to help you to pray." Which words,

it is hoped, were blessed of the Lord to that person.

Two minutes before he departed, he was asked where he would be buried? With a faltering voice he said, "Eythorne, Eythorne," and then added, his last words, "go with me."

Thus we see a wanderer reclaimed; made useful in leading his wife to Jesus; become a blessing to another; puts on the Lord Jesus Christ before many witnesses; with unusual seriousness, evidently ripening for a better world he once sat down at the Lord's table, of which time in his dying moments he said, "O what a glorious day that was to my soul;" and finally he departed glorifying God. *This was the Lord's doing, and was marvellous in our eyes.* J. G.

Mrs. ELIZABETH WOOD.

Mrs. Elizabeth Wood departed this life January 27, 1810, aged 90 years. She was born at Womanswold, near Eythorne in Kent; but when in business, (in the farming line,) she lived in the parish of Tilmastone, until the death of her husband, who died in the Lord, 6 years ago; from that time she lived with her daughter at Barfrestone. More than 35 years ago, her husband had a few times heard the Gospel at Dover, where he heard of a Mrs. Johnson, who was born blind, but was a partaker of the grace of God. Mr. Wood brought her home to his house, where she frequently spoke from texts of scripture, and was made a blessing to several persons. More than 15 years ago Mrs. Wood made the following relation to the writer of this Article. "My concern about my soul, as also my comfort, took place through the instrumentality of

Mrs. Johnson, generally known by the name of blind Sally. She so clearly sat before me my state as a breaker of God's righteous law, and also the way of salvation by Christ, that I was not long under concern before I was comforted, I trust by the consolations of the Gospel. Residing then but a mile and half from Eythorne, I went to hear Mr. Knott, to whose ministry I soon grew attached. After I was baptized and had joined the Church, the house-keeper at Dane Court said "So Mrs. Wood you have been dipped I hear, pray did you sigh well?" I said, "there is no going to heaven without sighing, and you and I must sigh on account of our sins, if we ever think of going there."

In an illness she said to me, "I have no other refuge than Jesus Christ, nor do I wish any other; I trust I am resigned to God's will, and I wish you to pray for a continuance and increase of that state of mind." At another time, when complaining of darkness, she said, with tears, "I will bear the indignation of the Lord because I have sinned against him; that text is frequently on my mind, let it be my funeral text, *Lamentations* iii, 24; *The Lord is my portion, saith my soul, therefore will I hope in him.* I feel my ties to the present world, but I have a desire to depart and be with Christ."

At another interview, on her saying she did not feel as she had done, she was asked if she had any inclination to give up her religion and forsake the Lord Jesus Christ? This evidently pierced her heart, and with tears she replied, "where or to whom can I go, if I turn from Christ? I lament the loss of the publick means of grace, but I trust I love

Christ, and at times find him precious. My prayer is that I may not murmur." At another time, she said, "I wanted to see you to tell you how I am tempted." She then wept and said, "Satan tempts me to destroy myself, and then there would be an end to all my pains, for I belong to God, and should go to heaven." She then said, "What should I do, should I not pray?"

A little before her departure, she was asked if comfortable, and as she could not speak to signify it, she did it by holding up her hand. This dear God-fearing woman was neither ashamed nor afraid to own Christ before friend or foe; no weather, when in health, kept her from the house of God. When her distance and her infirmities were increased, I once heard her say, with tears, "Now I cannot walk to meeting, I so long to go, that I could almost lie down and roll over, to get there." For some years before her death she had a cancer in her eye. She would sometimes say none can tell the pain I feel; yet she never murmured, but would say to her friends, "Pray for faith and patience." It is thought that Mrs. Wood knew as little of fluctuations in her love to Christ as most Christians. Her funeral sermon was preached from *The memory of the just is blessed.*

E. J. G.

MRS. ANN WYBOURN.

Died at Northbourne, near Eythorne, leaving behind her a father, mother, brothers, sisters, husband, and seven children, in the 37th year of her age, Mrs. Ann Wybourn, who in her life time was very fond of quiet and worldly company; who seldom

went to a place of worship, but lived without hope and without God in the world. A decline took place, which by degrees reduced her almost to the last stage of life. Still unconcerned about her soul, her carnal mind was enmity against God; the proof of which lay in her regard for the company of carnal people, and in her aversion from her pious mother and brother. She hated to hear his voice or see his face, because he spoke to her about the salvation of her soul; she would say, "here is my brother come to torment me!" Her mother doing the same to her, she said, "mother if you do not immediately desist, If I can, I will get out of bed, and go to my husband." Notwithstanding she every day grew worse, still this opposition continued, until about six weeks before her death.

When her mother and brother went again to see her, she said, "Oh mother, I longed to see you; O what a night have I had, as I laid thinking on what you and my brother had said! O what a sinner did I see and feel myself to be! O how great was my distress! But O mother, Jesus Christ said to a sinner of old, *Thy sins though many, are forgiven*; But now Satan says I have been two wicked, the promises do not belong to me." From this time she wanted to see her mother every day.

At her next interview with her brother, she said, "I long to talk with you; when I pray some one seems to say, it is of no use you are for me." Her brother enquired, "what, sister is the ground of your hope?" She replied, "O none but Jesus Christ." "What, have you nothing of your own to depend on?" She burst into tears, and said, "O nothing, nothing, I am a very great sinner."

There was a good man, a mem-

ber of the baptist church at Eythorne, living in the village; she desired to see him, but he was not sent for till two or three days after, when her mother being with her, she requested her to go for him, which she did with pleasure. To him she said, "O what a great sinner I have been." He conversed with her, and they shed tears of joy together. The good man prayed with her, when all in the room were much affected, and one person wondered how such a man could make so fine a prayer without a book. Mrs. Wybourne said, "though I am so great a sinner, my sins are forgiven; and I am not afraid or unwilling to die."

After this it was her fear that the promises were not for so notorious a sinner, and that she was not building on the right foundation. She again sent for her friend in the village, whose conversation and prayers were of great use to her.

Early in the morning of her departure, her husband sitting by, she exclaimed, "O what do I hear? O what do I see? glory, glory, glory, I am going to heaven." when almost exhausted, she desired the children might be called up. To them she said, "Be good children, be dutiful to your father, and kind to each other; you will see me no more in this world, I am going to heaven, God bless you all." To her Mother she said, "O my dear Mother, did I ever give you cause not to believe me? No, my dear, was the answer, she then said, "O my dear Mother, my pains are very great, I cannot help mourning, but I hope I do not murmur; what is all this when compared with what my sins deserve, and what my Saviour endured? Go down stairs, I can do best alone." In a little time after she departed

on February 1, 1810. At Whitfield Chapel, near Eythorne, the place of her nativity, this providence was improved from *Zech. 3.*

2, by Mr. Giles of Eythorne, to a very crowded and affected congregation.

J. G.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Who fares best, *the Christian or the Man of the World? or the Advantages of a Life of real Piety compared with a Life of fashionable Dissipation.* By Colonel Burn, of the Royal Marines, Author of "The Christian Officer's Complete Armour." Third Edition, Mathews. 2s. 6d.

When the Author began to write the following pages, he had two objects principally in view: the one, to detect and expose the milicious intention of the grand deceiver of mankind, in one of his infernal schemes, by which he hoodwinks and ruins his thousands; artfully insinuating, through the mouth of his numerous agents, that truly religious people are a set of the most despicable, ignorant, melaucholy, wretched beings that ever existed on the face of the earth; wholly incapable of enjoying the rational pleasures of life; or of filling up their places as members of society, with any credit to themselves, or honour to their country. Wherens he well knows the very reverse is the case; that they really are the most rational among men, whose religious joys, and solid, though interrupted, happiness in time, as well as the glory that awaits them in eternity, he dares envy; and dreads nothing so much as letting his own subjects perceive it, lest they should thereby be induced to leave his service. Would to God this feeble attempt, as an instrument in his hands, might be made useful in opening some of their eyes!

The other object in view was, to procure, if possible, a little assistance towards the support of the Gospel in the Church of Christ, at Strood; by appropriating the profit that might arise from the sale of this pamphlet wholly to that purpose. If any of these ends, in the smallest measure, be obtained, the Author will think himself amply

rewarded, and his time well employed. But should he succeed in neither, which he faintly would hope will not be the case, the purchaser of this book is sure to be no loser; for supposing he should not like its contents after he has read it, he will not have to lament that his money was altogether thrown away; as he may rest confidently, assured, that, through the divine blessing, it will be wholly employed to the very best of purposes--the cause of God and of truth. *Preface.*

We can promise our readers considerable entertainment, if they obtain the reading of this dialogue between a Votary of Fashion and a real Christian. The characters are well sustained, and the dialogue constructed with considerable interest and effect.

Preparation for Death. A funeral discourse, occasioned by the Death of Miss Sarah Francis, of Colchester. By George Pritchard.

This is, on the whole, a serious, plain, good sermon, well adapted to the occasion. But we were surprised at the arrangement of the preacher's ideas. Under the second head, in which he proposes to enquire into what constitutes preparation for death, and states two things as absolutely necessary, namely, Title and Meetness;—he proceeds to develop Title as founded on simple relation, without paying any attention to the Saviour's merit; and, in describing what he considers as constituting Meetness, he mentions the Imputation of

righteousness. We advise Mr. P. that this statement is not according to the analogy of faith. Imputation of Righteousness puts in possession of an indubitable Title to the heavenly inheritance; but strictly speaking, it cannot be said to constitute any part of our Meetness or Capacity for its enjoyments.

It is but just to Mr. P. to add that when he states the evidences of a state of preparation for death, he brings forward in the foremost place, "A steady rejection of every thing as the ground of hope, and acceptance before God, except the person and performances of Jesus Christ!" We suppose that men in general rest their hope of obtaining an inheritance, not upon that which constitutes their Meetness for its enjoyment, but upon the validity of the Title in their possession.

A Biographical Sketch of the Rev. Jonathan Sanderson, formerly Minister of the Gospel at Rowell, in Northamptonshire; compiled from authentic family documents; with Extracts from his Diary, Letters, and Correspondence; from Dr. Doddridge, Conder, and others. By his kinsman, Benjamin Hobson, of Great Driffield, Yorkshire. Burditt. 2s 6d.

This pleasing Sketch of the life of a very excellent Minister of Jesus Christ is enriched with numerous letters, breathing a true Christian spirit; among which some of the very amiable Dr. Doddridge are very honorable to the young minister to whom they were addressed, and set forth the lovely condescension of the writer in a very attractive light.

These pages can hardly be read without improvement by any true disciple of Jesus Christ, and they are especially worthy the attention

of students and young persons preparing for the Christian Ministry.

A Brief Sketch of the History of Dissenters: containing some instances of the advantages they have derived from the government of the present Royal Family. By Joseph Ivimy. Burditt, 6d.

"The Substance of these Pages was first delivered as an address to a congregation of Protestant Dissenters, on the day when his Majesty commenced the 50th year of his reign. At the request of many judicious persons the author has consented to republish it in a cheap edition.—The works from which the following pages were extracted, being large and expensive, the author concludes that dissenting parents would be pleased to be furnished with a small compendium which would give their children a general idea of the history of their progenitors." *Advertisement.*

We understand a second edition of this compendium has already been called for, and we hope no dissenting family will be long without a copy of it.

A Compendious History of the Israelites. By Robert Atkins. Button. 2s.

We enter our protest at once against the plan of this Compendium. Our Readers shall be put in possession of our reasons, and judge for themselves. It cannot be denied that the Jewish Nation are the most remarkable people that have ever existed in the world. All those who believe the Bible must join to attribute their rise, their deliverance from Egypt, their conquest of Canaan, their splendid achievements and glory, with their subsequent decline and final dispersion, to the special

interference of their God, cherishing their obedience and punishing their crimes. The *Sacred Historians* (whose pattern Mr. Atkins avoids as much as possible) never suffer us to lose sight of this fact. It would appear that they rarely relate a circumstance for the poor purpose of informing us what became of such a prince, or of recording the exploits of such a hero. Such things are related, but the evident purpose of their being so, is that the divine superintendance of human affairs may be realized, the ground and equity of Jehovah's proceedings understood, and the whole earth be warned by the example of the nation in respect to which he made these discoveries of himself, and the character of his Government. We are prepared to maintain that *this* is not merely the *scriptural* use of the subject; it is the *only* legitimate use that can be made of Jewish History. And if this object is kept out of sight, we may as well be entertained with the revolutions of the Chinese Empire, the History of the Chams of Tartary, or the fables of Gentoo Superstition. They are alike inextricably mingled with fiction, and irrecoverably enveloped in darkness. They contain alike a confused heap of doubtful narrations made to no end. But let us hear Mr. Atkins for himself.

"The disgusting part of the picture, where it consisted only of a recital of scenes of misery previously portrayed, with only a slight difference in the colouring, are thrown in the distance, though distinctly visible to the eye of discernment; whilst the more pleasing objects are brought prominently forward to command the attention of the spectator. The painter has this licence; so has the historian; but only on condition, that they both adhere with the strictest fidelity to historical truth. *Dedication.*

So then the *disgusting part of*

the picture presented in the History of the Israelites, is the Arm of holy Omnipotence always stretched over their affairs! In his Preface, the author informs us that "he found it difficult to divest their civil polity from their devotional exercises, (which are so fully exemplified in the Old Testament) so as to exhibit a concise history of them on a *similar plan* to that of the other nations of the earth. This has been attempted in the compendium before us, and the reader will judge with what success." But this, Mr. A. is the very thing you should not have attempted, if you had any respect for the Religion of Jews or of Christians. It is not only attempting to divest facts of their uses, which is robbing History in general of all that is valuable, but in this particular case, it is an avowed design to deprive your readers of the special advantages which the Divine Author of Jewish History intended they should possess, in the records of his dispensations towards that people. Our readers shall have an example of Mr. A's manner of surmounting the difficulty above stated.

Their conquest of the land of Canaan, was effected under the command of Joshua, whom Moses appointed his successor in the government. With upwards of six hundred thousand men capable of bearing arms, lured to fatigue and military exercises, born and trained in camps under the direction of Moses, whose discipline, intermixed with the greatest tenderness and severity, had rendered them tractable; this distinguished leader commenced his plan of attack. These were great advantages it is true, but on the other hand, his army was clogged with an innumerable multitude of old men, women, and children, besides servants, cattle, and other incombrances. The first military movement he had to adopt was crossing the river Jordan, in doing which he undoubtedly must have been aware that he exposed himself equally to the arms of those whom he went to attack, and those whom he left behind, if he failed

in his grand undertaking. The nations he went to subdue were also naturally warlike, of gigantic stature and strength, their towns were well fortified by nature and art, and their forces and interests united by the strongest ties and alliances. They had also all, long before, taken the alarm, and had made the greatest preparations against him, determined to oppose his forces with all their powers, and compel him to relinquish his project, or to perish in defence of their country.

However, in the course of six years, he effectually subdued them, and apportioned the country amongst the children of Israel, in an equitable manner, by lots. The original inhabitants, or Canaanites, are said to have been expelled from it, by the commands of the almighty, as a punishment for the enormity of their crimes, and sought refuge in distant countries; but the Israelites were not suffered long to retain quiet possession of it, uninterrupted by the jealousy of the neighbouring nations. p. 9. 11.

Again,

Saul was succeeded by David and Solomon, who were indisputably two of the best royal authors which the world has ever produced. Poetry, indeed, seems to have been a favourite study with the Hebrews; the two inimitable songs of Moses, those of Deborah and Hannah, the whole Book of Psalms, the exquisite harmony and imagery of Job, a great part of the writings of the Prophet Isaiah, the Lamentations of Jeremiah, the thanksgiving of Hezekiah, and the Song of Solomon, convince us that the authors of those pieces must have been most excellent poets. p. 11. 12.

And again.

Herod will be ever celebrated in the history of the world by the birth of Jesus Christ; but as the discussion of religious tenets is foreign to the design of this compendium, we hope to be excused from enlarging on this important event, and that it will only be expected that it should be noticed in the same manner as any other historical fact. p. 20.

This is stepping over a difficulty with strides such as Hercules might not have disdained. But peradventure Mr. A. found, in the displeasure of Jehovah poured out on Jerusalem, because of the rejection of the promised Messiah, another "disgusting part of the

picture" which he has therefore "thrown in the distance."

About two thirds of the Book relate to the History of the Jews since their final dispersion. This part of the pamphlet is worthy of some attention, but the facts selected are too few, and each too isolated, to entitle the whole to be considered as a Compendium of History.

Religious Books lately published.

1. The Rev. H. H. Baber, of the British Museum, has just published a new edition of Wiclif's Version of the New Testament. Prefixed to this most ancient English Version of the New Testament, are Memoirs of the Life of Dr. Wiclif; and an historical Account of the Saxon and English Versions of the Scripture previous to the xvth century; embellished with an elegant Portrait.

2. The first Volume of the Theological works of Mr. Archibald McLean, one of the Pastors of the Baptist church, Edinburgh, which from the unexpected demand, the proprietors were under the necessity of reprinting, is now finished, and ready for delivery. Volumes 5th and 6th, containing the Paraphrase and Commentary on the Epistle to the Hebrews, will be immediately put to press, and the subsequent volumes will be published as speedily as possible.—The whole, when finished, will consist of eight or nine handsome volumes duodecimo. A new edition of his treatise on the Apostolic Commission is also just published.

3. The State of the Established Church, in a series of ten Letters to the Rt. Hon. Spencer Perceval. With an Appendix of official Returns, vol. 1. Svo. Price 5s.

4. A short Account of the Laws and Institutions of Moses; shewing that they were worthy of their divine author, being fitted for the accomplishment of the most important purposes. By Henry Fergus, Minister, Dumfermline. 8vo. 3s.

5. A second volume of Sermons and other discourses. By the late Rev. Samuel Lavington, of Bideford. 8vo. 10s. 6d.

THEOLOGICAL NOTICES,

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

On the first of October next will be published, Number I, to be continued monthly, price sixpence, *THE VILLAGE PREACHER*, containing two Sermons, never before published, adapted for Family Devotion, Sunday Schools, and the use of persons conducting the worship of God in Villages;

By several Ministers.

A new edition of Dr. Linnott's Sermons, on the most prevalent Vices, is in the Press, and will appear early in August.

Mr. Toy has in the press a work on Scripture Geography; containing a description of the most distinguished countries and places mentioned in the Holy Scriptures, with a brief account of the most remarkable historical events connected with the subject, intended to facilitate the study of the Sacred Writings to young persons.

A collection of Critical Observations from the MSS of the late professor Porson, purchased by Trinity College, Cambridge; will shortly be given to the public by professor Monk, Mr. Dobree, and Mr. Bloomfield, to whom the task has been entrusted by the Master and Fellows of the Society.

The Rev. M. Poulet has nearly ready for the press, a Father's Reasons for being a Christian.

RELIGIOUS INTELLIGENCE.

ADDRESS to the Friends of Religion on behalf of the BAPTIST ACADEMICAL INSTITUTION, at Stepney Green near London. (*Inserted at the Request of the Managers.*)

In calling the attention of the Public to a new Seminary intended to be established near London for the education of Candidates for the Christian Ministry, we are desirous of presenting a short account of the motives by which we are actuated, and the objects we have in view.

We beg leave to premise, that nothing is farther from our intention than to interfere with the respectable Seminaries already

subsisting, from which the Church of Christ has derived essential benefit. We congratulate the Public on their institution, rejoice in their prosperity, and feel a cordial concurrence with the views of their generous Patrons and Supporters. We are persuaded, however, that the ground is not yet so fully occupied as to leave no room for a further extension of the means of instruction to students in theology; and that among the church-

es of the Baptist denomination, at least, a difficulty is frequently experienced in procuring young men possessed of those qualifications which the state of society renders desirable. Having been supplied by the noble munificence of a worthy individual with a house and premises at Stepney well fitted for an Academy, we are desirous of realizing the liberal intentions of the Donor, by carrying into execution the plan of public utility he has meditated.

At this period, no apology can be necessary for attempting to assist young men designed for the ministry in the acquisition of such branches of knowledge, as may qualify them more completely for the successful discharge of that sacred function; since whatever prejudices unfavourable to learning may have formerly prevailed in serious minds, they appear to have subsided, and Christians in general admit the propriety of enlisting literature in the service of religion. From the recent multiplication of theological Seminaries among protestant dissenters, such an inference may be fairly deduced. While we assert the absolute sufficiency of the Scripture for every saving purpose, it is impossible to deny the usefulness of the knowledge derived from books in unfolding many of its obscurities, explaining many of its allusions, and producing more fully to view the inestimable treasure it contains. The primary truths of Revelation, it is acknowledged, offer themselves at first view in the sacred volume; but there are latent riches, and gems of inestimable value, which can be brought to light only by a deeper and more laborious research. There are numberless exquisite harmonies and retired beauties in the scheme

of Revelation, which are rarely discovered without the union of great industry with cultivated talent. A collection of writings composed on various occasions and at remote intervals of time, including detached portions of history the most ancient, and of poetry awfully sublime but often obscure, a book containing con- tional allusions to manners unknown in this part of the world, and to institutions which have long ceased to exist, must demand all the aid ingenuity and learning can bring towards its elucidation.

The light of revelation, it should be remembered, is not opposite to the light of reason; the former presupposes the latter; they are both emanations from the same source; and the discoveries of the Bible, however supernatural, are addressed to the understanding, the only medium of information whether human or divine. Revealed Religion is not a cloud which overshadows reason; it is a superior illumination designed to perfect its exercise, and supply its deficiencies. Since truth is always consistent with itself, it can never suffer from the most enlarged exertion of the intellectual powers, provided those powers be regulated by a spirit of dutiful submission to the oracles of God. The evidences of Christianity challenge the most rigid examination; the more accurate and extensive the inquiry the more convincing will they appear. Unexpected coincidences betwixt inspired history and the most undisputed remains of antiquity will present themselves, and striking analogies be perceived betwixt the course of providence and the superior economy of grace. The gradual developement of the plan of Revelation, together with the

dependence of its several parts on each other and the perfect consistency of the whole, will employ and reward the deepest investigation. In proof of the assistance religion may derive from learning rightly directed, we appeal to the writings of an Usher, a Newton, and a Bryant; to the ancient apologists of Christianity, who, by means of it, unmasked the deformities of polytheism; to the reformers, whom it taught to remove the sacred volume from the dust and obscurity of cloisters, and exhibit it in the dialects of Europe; and to the victorious impugners of infidelity in modern times. Such are the spoils which sanctified learning has won from superstition and impiety, the common enemies of God and man. Nor must we forget to notice, among the most precious fruits of cultivated reason, *that* consciousness of its own deficiencies and sense of its own weakness, which prompts it to bow to the authority of revelation, and depose its honours at the cross, since its incapacity to solve the most important questions, and to satisfy the most distressing doubts, will be felt with the truest conviction and attested with the best grace, by such as have made the largest essay of its powers.

An unconverted ministry we look upon as the greatest calamity that can befall the Church; nor would we be supposed to insinuate, by the preceding observations, that education can ever be a proper substitute for native talent, much less for real piety: all we mean to assert is, that the union of both will much enlarge the capacity of doing good. Without descending to particulars, we must be allowed to remark, for example, that the art of arranging ideas in their proper

order, and of investigating the nature of different sorts of evidence, as well as an acquaintance with the fundamental rules of composition and rhetoric, are of essential service to a public Speaker.

The existing state of society supplies additional reasons for extending the advantages of academical education. If former periods have given birth to more renowned scholars, none ever produced so many men of reading and reflection as the present; never was there a time when books were so multiplied; knowledge so diffused, and when, consequently, the exercise of cultivated talents in all departments was in such demand. When the general level of mental improvement is so much raised, it becomes necessary for the teachers of religion to possess their full share of these advantages, if they would secure from neglect the exercise of a function, the most important to the interests of mankind. If in the days of inspiration there were schools of the prophets, and miraculous infusions of wisdom did not supercede human means of instruction, much less are they to be neglected in the present times, when no such communications are expected. To this we must add, that perverted literature is one of the most powerful weapons in the hands of the enemies of divine truth, who leave no effort untried to recommend their cause by the lustre of superior acquisitions, and to form in the public mind, the dangerous association between irreligion and talents, weakness and piety.

In insisting so strongly on the advantages of a regular education, we mean no disrespect to those excellent persons who have exercised their ministry much to the

benefit of the Church without those advantages ; many of whom are men of vigorous minds, who have surmounted great obstacles in the pursuit of knowledge, and others by their piety and good sense well fitted for the stations which they occupy. We trust that such ministers will always be highly esteemed in our churches: there are situations, it is probable, which they are better qualified to fill, than persons of a higher education. To the improvement of the higher classes, however, it will scarcely be denied, men of the latter character are best suited ; and as their salvation is not in itself less important than that of the lower orders, so their superior weight in society attaches to their character and conduct peculiar consideration. It is also manifest, from the examples of a Brainerd, an Elliot, and a Schwartz, that where piety in a candidate for the ministry is once secured, a course of academical studies is no impediment to the growth and development of qualities the most conducive to success,—deep humility, eminent spirituality, unshaken perseverance, and patient self-denial.

With respect to the principles we wish to see prevail in our future Seminary, it may be sufficient to observe, they are in general the principles of the Reformation ; and were we to descend to a more minute specification, we should add, they are the principles which distinguish the body of Christians denominated Particular or Calvinistic Baptists. While we feel a cordial esteem for all that love the Lord Jesus Christ in sincerity, disclaiming all pretensions to that vaunted liberality which masks an indifference to revealed truth, we feel no hesitation in declaring, that nothing would give us more con-

cern than to see the Seminary we have in contemplation, become the organ of infidel or heretical pravity.

We conceive some advantages may accrue from fixing the proposed Seminary in the vicinity of the Metropolis. It may be hoped its pecuniary resources will be benefited by being placed in the centre of commercial opulence ; that a residence of a few years near the capital of a great Empire may give an expansion to the youthful mind, and that the means which it affords of obtaining the assistance of Teachers in various departments of science, no where else to be found, may improve the taste and direct the exertions of the Students.

We conclude with recommending our undertaking to the patronage of the Public, and to the blessing of God, and with expressing our hope, that through the influence of the Divine Spirit in a copious effusion on the future Patrons, Tutors, and Students of this Seminary, however small in its beginning, it will become respectable for learning and piety, be a nursery of faithful and able ministers, and a blessing to the Church of Christ.

Our appeal is to the friends of Religion and Literature. A very considerable Fund will be necessary to provide FURNITURE, and a LIBRARY suitable to the occasion, as well as to promote the general purposes of the Institution. But when the importance of the object is duly considered, it is not doubted but an adequate supply will be readily afforded.

Donations and Subscriptions will be received by *Joseph Cutleridge, Esq. Treasurer; Messrs. Beddome and Fysh, 170, Fenchurch Street; Mr. J. Burditt, 60, Paternoster Row; Mr. B.*

Lepard, 32, James Street, Covent Garden; *Mr. G. Philips*, 359, Oxford Street; and by the Ministers in the connexion.

Society for Missions to Africa and the East.

The tenth anniversary of this Society was held on the Tuesday in Whitsun-week, June 12th, 1810. The annual sermon was preached by the Rev. Claudius Buchanan, D. D. from *Matt. v. 14. Ye are the light of the world.* The preacher's long residence and travels in India gave an additional interest to the impressive representations with which his discourse abounded. We understand that subscriptions and donations were received at this anniversary to the amount of £600. At the Meeting which took place after the public services, a very interesting report of the proceedings of the Committee for the preceding year was read by the Secretary.

By this Report it appears that the School for African Children, established by the Missionaries at the Rio Pongas, is in a very flourishing state, and promises to be of great use in forwarding the objects of the Society. Three settlers have also been sent by the Society to New Zealand; and it is in contemplation to send missionaries among the Chipeway Indians, in North America.

Thomas Babington, Esq. M. P. and several other gentlemen addressed the Meeting, exhibiting a lucid view of the exertions of the Society, and of the encouraging prospects now before them.

The Secretary, the Rev. Josiah Pratt, Doughty Street; and the Deputy Secretary, Mr. Thomas Smith, 19, Little Moorfields, will receive Subscriptions or Donations for the Society.

Earthquake at the Cape.

Dr. Vanderkemp mentions in his Journal, that the terror which this Earthquake occasioned was indescribable. Death appeared on every countenance. All sorts of people were deeply affected; even the most wicked blasphemers and deists were constrained to say, "This is the Finger of God!" Multitudes afterwards thronged to hear the word. Good people received great power and freedom to speak in the name of the Lord; many seemed to be pierced to the heart, and began to cry for mercy.

DISSENTERS.

"Lord Sidmouth has given notice, that early in the next Session of Parliament it is his intention to propose some regulations, which will prevent the abuse of the Toleration Act, by persons who avail themselves of it merely for the purpose of escaping from the routine of parochial offices, and from their share of military service. He restricted his views entirely, as we understood his notice, to the prevention of this species of inequitable exemption. He said he had talked with some of the most respectable dissenters upon it, and found them not indisposed to concur in some measure of this description. We are inclined to think, at the same time, that the measure will not be carried into effect. Such is the prevailing (we would add, just and salutary) dread of interfering with the toleration laws, that unless a very strong case of abuse can be made out, Parliament will not, as we conceive, be induced to adopt the proposal. For our own parts, we apprehend that the abuse in question has had a very partial and limited existence." *Chr. Observer.*

BAPTIST MISSION.

Extract of a Letter from Mr. Chamberlain to Mr. ——— London.

*Rehoboth Station, Cutwa,
Nov. 29, 1809.*

You will wish to know how I am proceeding in the work in which I am now engaged. Respecting this I am not able to write what I sanguinely desire, but with pleasure I will speak of the goodness and truth of JeHo-VaH.

It is now upwards of five years since Providence fixed my lot here. I will not trouble you with a detail of my afflictions. Tery trials have tried me severely, and after all I fear I am not purified. To say much about my exertions from this station, would scarcely be interesting to you, as it would little become me. What can I write of the works of God? They at present are not gloriously manifested, yet, blessed be his name, through his grace the word of salvation by the death of the incarnate Jesus, has been published from this place to all parts of Bengal. Millions of the Heathen have heard the glorious report, either from preaching or from the distribution of upwards of one hundred thousand tracts, and many hundreds of the scriptures. From these means the light is breaking in upon the darkness; its operations are paradoxical; imperceptible and yet evidently manifest. People hear, Brahmans dispute, are put to confusion, retire in shame, or more to their disgrace, raise an uproar. Sober minds judge: the idols, the shasters, the customs, &c. are brought into judgment by the common people. Now they laugh at idolatry, feeling the force of

truth: now they groan in their pains, dreading the consequences of liberty. Some read the scriptures, some the tracts, many converse on these things. The heaven is at work, though as yet its operations are in silence, and its effects concealed. At present converts are few, and a missionary has but little encouragement from them; but he sees with gladness of hope the way preparing for the march of Immanuel to "subdue the peoples under him." A spirit of hearing continues; some are beginning to examine things, to see whether things are so: and so they find them.

It is nearly three years, perhaps more, since a man came to my house to see me and to hear words from my mouth. He had received some tracts before: I gave him others. He went home and read them. He resides about 60 miles west from this place. He returned; heard very attentively; after this sent for *the Holy Book*. He read it to himself; to others; they considered things. One great man, who had a house full of idols, heard the word from this man; took him under his protection, and began to think less of his gods. When I paid him a visit last year, they were in being, their priest remained to offer to them; but their master regarded them not. By degrees the idols fell into such disgrace, that to preserve himself from their bad fortune, the Brahman was glad to leave them to their destiny. They were soon hurled from their high station, and regarded as the meanest of things.

The week before last I took a journey into *Keerboom*, to *Lakorakoonda* to see how these people were going on. I found them reading the scriptures, I spent two

days amongst them very happily, and when we were coming away, Khrishno Rose, the owner of the fallen gods, very cheerfully gave me them to use as I may think proper. We brought four of them in two bags across the baggage pony, all through the country, to the confusion of their deluded votaries. Two remain, to fetch which two men are under orders to set off to-morrow morning. I intend to send these idols to Europe and to America, that our brethren may see with their own eyes what God has done, and be encouraged to hope for abundantly better things to come. *The idols shall be utterly abolished!*

God has also manifested his mercy to our own countrymen at Berhampore, a Military Station about 34 miles from hence. The 22nd regiment of the King's Infantry has been stationed there upwards of two years. There was a religious society in the regiment when it came to Berhampore. Mr. ———, an evangelical clergyman, helped them greatly, and was very useful amongst them. Occasionally I preached to them when I went to the station. At this time some began to think on the subject of baptism. Those who began to think on this subject did not know my sentiments; but by accident they discovered them, and immediately two of them proposed to be baptized. This caused a great opposition from the Pædobaptists, and some circumstances prevented the administration of the ordinance of Baptism till August last. In the latter end of that month, and in the beginning of September, I baptized 24 of the religious soldiers, and in the last month we paid them another visit,

when 3 others were baptized, and the ordinance of the Lord's supper was administered to the baptized brethren for the first time according to our method. A letter from one of them informs me that some more are waiting for baptism,* and that all are very desirous to see us again. We expect to be with them the whole of next month.

Their meetings are well attended, and we hope a goodly number are making earnest enquiry respecting their salvation. A candid search of the scriptures puts innovation to the blush, and overthrows error, though deep rooted by long established custom, supported by the abilities and piety of many good men. Truth will be triumphant. In this instance it has been so very remarkably. Glory to God. Let Immanuel reign.

Now, dear brother, grace be with you, in your domestic concerns, and in your public relations. PRAY FOR US. We are a feeble flock. Mrs. C. unites in regard to you and Mrs. ———

Your affectionate,
JOHN CHAMBERLAIN.

ENGLISH BAPTIST ASSOCIATIONS.

The NORTHAMPTONSHIRE Association, including 28 churches, was held at Luton, Bedfordshire, in Whitsun-week.

State of the churches the preceding year. Added, on a profession of faith 122, received by letter 10, restored 4. Died 44, dismissed 11, excluded 24. Clear increase 57.

The YORK and LANCASHIRE Association, including 28 churches, held their annual meeting at

* By letters dated Jan. 11, & 15, 1810, received since this went to press, we learn that 12 more have been baptized. ED.

Bradford, on the 12th and 13th of June last.

Tuesday, the Brethren met at 2 o'clock; brother Steadman prayed, and was afterwards chosen moderator; the letters from the several churches, and the circular Letter drawn up by brother Langdon, were read; and brother Langdon concluded the service by prayer. Met again at 7 o'clock in the evening, when brother Hyde prayed, and afterwards preached from *Ps. lxxxix, 19. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people*, and concluded with prayer.

Thursday Morning. Met at half-past six for prayer, in which exercise our brethren Mann, Downes, and others were engaged. Met again at ten; brother Birt, jun. began with prayer, brother Langdon preached from *2 Tim. ii, 8. Remember that Jesus Christ of the seed of David was raised from the dead. Brother Fawcett from Joshua, xxiii, 14. And behold this day I am going the way of all the earth*. And brother Littlewood concluded with prayer.

After this, at a meeting of the ministers and messengers it was resolved, That the circular letter be printed—That the next year's circular letter be, *On the profitable hearing of the word*; and that brother Steadman be requested to draw it up—That the Association approves of the attempt set on foot last year for the support of itinerant preaching, and that a committee be immediately formed for conducting that business.

In the evening met again at six. Brother Scarlett prayed, brother Thompson of Burslem preached

from *1 Thess. ii, 20. For ye are our glory and joy*; and brother Shepherd concluded in prayer.

State of the churches the preceding year. Added, by baptism 137. by letter 3, restored 8. Died 26, dismissed 5, excluded 11. Clear increase 106.

The next Association to be held at New York Street, Manchester, on Wednesday and Thursday in the Whitsun-Week. Brethren Fawcett, Langdon, and Steadman to preach; in case of failure, brethren Littlewood and Hyde.

THE KENT and SUSSEX baptist Association, which consists of 19 Churches, met at *Bessels Green, Kent*, on Tuesday and Wednesday the 5th and 6th of June last.

Tuesday. The Ministers and Messengers assembled at 3 o'clock. *Mr. Stanger* read *1 Thess. ii*, and prayed. *Mr. Beath* was chosen moderator, and *Mr. Rogers* secretary. The Letters from the different churches were read, and the moderator concluded.

Met again at half past six o'clock. *Mr. Tomlin* late of *Sandwich* prayed, *Mr. Pritchard* of *Colchester* preached from *Ps. cxxvi, 3. The Lord has done great things for us, whereof we are glad*, and *Mr. Shirley* concluded.

Wednesday morning. Met at half past five. Messrs. *Stanger, Junior*, and *Kingsmill* prayed, *Mr. Fisher* read the Circular Letter he had drawn up *On the Benefits of Church Fellowship*, which was approved and ordered to be printed.

Mr. Atwood was appointed to write the next Letter. *Mr. Ottaway* concluded.

Met again at half past ten. *Mr. Giles* prayed, *Mr. Atwood* preached from *Isa. viii, 15. Bind*

up the testimony, seal the law among my disciples; and Mr. Broady concluded.

Met again at 3 o'clock. Mr. Morris prayed, several of the Ministers spoke to the following question, viz. *What are the evidences of Church prosperity?* and Mr. Coleman concluded.

Met again at half past six. Mr. Knott prayed, Mr. Cramp preached from *Judges* xvi, 20. *And he wist not that the Lord was departed from him;* and Mr. Chapman concluded.

The meetings were well attended, and the state of the churches encouraging. Peace generally prevails, three churches which were destitute of Pastors have beheld their Teachers, and another is just upon the point of settlement. The Lord has done great things for us whereof we are glad!

State of the churches the year preceding. Added, by baptism 87, by letter 4, restored 4. Died 15, dismissed 2, excluded 11. Clear increase 67.

The next Association to be held at Battle, Sussex, the first Tuesday and Wednesday in June, 1811. Messrs. Coleman, Rogers, and Knott to preach, or in case of failure Messrs. Broady, Giles and Cramp.

W E L S H BAPTIST ASSOCIATIONS.

The *South East Baptist Association*, comprising 32 churches, was held at Doleu, Radnorshire, the 5th, 6th, and 7th of June last.

Tuesday Afternoon, having met together at 3 o'clock, brother John James prayed in Welsh, then the letters were read, when we had an account that all the churches were at peace amongst

themselves; several members have passed through death, and others have returned back again to folly. Brother John Jones, member at the Rock, has received a call to the work of the ministry by the church in Newtown. Brother Thomas Danielus been set apart to the work of the ministry, in the church at Bultb, Breconsire.

After reading the letters, brother Samuel Breeze preached in English, from *John* iii, 18; then James Edmunds in Welsh, from *1 Pet.* i, 11; and concluded by prayer.

Wednesday Morning, met at 10; brother David Griffiths prayed; and brother James Lewis preached in Welsh, from *Rom.* viii, 32; then brother Micah Thomas in English, from *1 Cor.* i, 18, and after him brother Titus Lewis in Welsh, from *Job* xxxiii, 27, 28, and concluded by prayer.

Met at 3 o'clock, brother Rees Jones prayed; and brother Joseph Harnes preached in English, from *1 Sam.* iv, 3, and brother Christmas Evans in Welsh, from *Rev.* i, 18, and concluded in prayer.

Considering the assistance our brethren had while preaching unto us, the pleasure we enjoyed in hearing, and the effect that appeared on many of the assembly in our public meetings; also, the sharpness of reproof, the love, and unity of sentiments which was in our private conversations, we are constrained to say, that God of a truth was amongst us, may his name be glorified.

Thursday Morning, 8 o'clock, brother James Michael prayed; then, having attended to the following things, brother David Richards closed the Association by prayer.

1. Agreed, that the Circular Letter drawn up by brother David Evans, Doleu, be printed in Welsh and English.

2. That the new churches, meeting at Aberdare in Glamorganshire, Sion Chapel, in Monmouthshire, and Penfforddlas in Montgomeryshire, be admitted as members of our association.

3. That it is irregular that one church should receive into communion any person that may be under discipline, or excluded by another church, without the consent of that church. That such behaviour is a breach upon the rules of our Association, and calls for reproof.

4. To desire of those ministers that are most useful in their own churches, to endeavour to visit other churches oftener; and that we view it more regular for those young men that begin to preach, to accompany respectable ministers, than to unite with one another to go through the churches, if they are not sent for.

5. That the churches are to make collections to assist paying off the debt incurred in erecting the new meeting houses at Llandysann in Carmarthenshire, and Kingston, Herefordshire, before the next Association.

6. To encourage the churches to continue their exertions to the support of the Academy at Abergavenny, and hoping that those that stood behind last year will come forward with their brethren this year.

7. That a meeting of prayer and humiliation should be held in the churches at the month's end, after the Association, or the first opportunity afterwards.

State of the churches the preceding year. Added, by baptism 199, restored 51, by letter 5. Died 51, excluded 89, dismiss-

ed 1. Clear increase. 114.

The next Association will be at Blaenau Gwent, Monmouthshire, the first Tuesday in June, at 2 o'clock in the afternoon; brethren David Evans of Doleu, David Evans of Maesyberllan, Henry Davies, and Thomas Jones, are appointed to preach.

The *South West Association*, comprising 39 churches, assembled at Swauseu, Glamorganshire, the 12th, 13th, and 14th of June last.

Tuesday, at 4 o'clock in the afternoon, brother Thomas Williams prayed; and brother John Reynolds preached in English, from 1 Cor. xiv. 23, and brother Joseph James in Welsh, from Gal. vi. 12, and concluded in prayer.

Wednesday Morning at 6 o'clock, brother William Williams prayed, then the letters from the churches were read, by which we understood that peace and unity continue among the churches; many sorrowing, when considering the numbers that have fallen away, and so few added to the churches this year. The meeting was concluded in prayer, by brother William Thomas.

Met at 10 o'clock, and brother Samuel Brezze prayed; and brother David Saunders preached in Welsh, from Col. ii. 10, brother Benjamin Davies, *Haverfordwest*, followed in English, from Acts ii. 23, and after him brother Henry Davies in Welsh, from 2 Cor. iii. 9, and concluded.

Met at 3 o'clock, brother William Richards prayed; and brother David Evans of Doleu preached in English, from Heb. xii. 23, 29, and after him brother Christmas Evans in Welsh, from Heb. vi. 19, 20, and concluded.

Met at 7 o'clock, brother Da-

vid Griffiths prayed; and brother William Thomas preached, in English, then Thomas Jones from *Isa. liv. 10*, and concluded;

Met Thursday Morning, at 8 o'clock, brother Titus Lewis prayed; the Circular Letter, drawn up by brother Joseph Harries, was read, and agreed to have it printed.

State of the Churches the preceding year. Baptized 189, restored 69, died 79, excluded 150, dismissed 1. Clear increase 29.

Agreed that the next Annual Meeting is to be at NEWPORT, in Pembrokeshire, on the second Tuesday in June, to begin at 3 o'clock in the afternoon; brother David Saunders, and Joshua Watkins to preach: on Wednesday, the brethren Titus Lewis, Benjamin Davies of Haverfordwest, Thomas Jones, and Christmas Evans, are appointed to preach.

ORDINATION.

Tuesday in the Easter week the Rev. Joseph Dear was ordained pastor of the particular baptist church at Paulton in the county of Somerset. Rev. Mr. Roberts of Bristol introduced the services and preached to the people from *Thess. v. 13*; Rev. James Biggs of *Devizes* offered up the ordination prayer; Rev. Dr. Ryland delivered the charge from *Heb. xiii. 17*: *They watch for souls, &c.* The Rev. Mr. Lewis of *Chelwood* read the hymns. The services of the day were remarkably solemn and impressive. Rev. J. Biggs preached in the evening. The Rev. Mr. Sottidge, the former pastor, having been laid aside by affliction, Mr. D. supplied his pulpit, and was by his consent and approbation, as well as by the unani-

mous suffrage of the people, chosen us his successor.

NEW MEETING OPENED.

The old Baptist Meeting-house at Chalford Bottom, in the county of Gloucester, having been taken down, rebuilt, and enlarged; the new building was opened on Wednesday the 27th of June last. In the morning, Mr. Hawkins of *Eastcombs* read the scriptures and prayed, Mr. Williams preached from *1 Kings viii. 27*, and Mr. Davis (independent) concluded. In the afternoon, Mr. Winterbotham prayed, and preached from *Zech. viii. 23*, and closed with prayer. In the evening Mr. Williams of *Stanley* prayed, Mr. Burchel of *Tetbury* preached from *Ephes. iii. 8*; and Mr. Jones (independent) concluded with prayer. Though the day was very wet, the house was very full each service; the sermons were very impressive, and it was to many a day much to be remembered.

DEATH.

After passing a delightful Sabbath in the anticipation of heavenly glory, died suddenly and early the next morning; Mr. Charles Melony, assistant preacher to Mr. Lovegrove's congregation, Wallingford, Berks, aged 49 years. He was enabled to bear a long and painful affliction with almost unexampled resignation, faith, and joy.

A short account of him may be expected through the medium of this publication. The case of his mourning widow and family, is with much confidence of success, presented to the humane and opulent among our readers. See the advertisement on the cover.

After a Storm.

The Storm is hushed—How sweet the evening sun
 Lays on that flowery hill his golden beams !
 The venturing flocks their playful rounds renew ;
 Birds trim their plumage, and conclude the day .
 In sprightlier notes that charm the listening ear .
 The scented flowers, refreshed, once more disclose
 Their hues, seen brighter through the pearly rain : .
 And as the deepen'd brook more placid winds,
 And silent, it reflects the various bow. —
 Reviving nature fills the musing mind .
 With the ineffable and rare delight
 Of praise devotional. ———
 Thus trembles the awakened soul, when first
 She hears the thunders of the law, and sees
 The flash of Sinai's lightnings ; but ere long,
 A *small still voice* ensues, that whispers peace,
 Peace and redeeming love :—that sound transforms .
 Her sighs to songs, and lifts her thoughts to heaven.

C.

The Sweetness of Evidence.

OCASIONED BY READING, PAGES 328 & 329 OF THE BAPTIST MAGAZINE.

1. How sweet to the soul to have evidence bright,
 Of its title to mansions above ;
 Where beams from the Godhead disseminate light,
 And the region is nothing but love.
2. How sweet when the soul with a penitent grief,
 Can prostrate itself at the throne,
 By faith in the Saviour imploring relief,
 While its manifold wants it makes known.
3. How sweet when it hungers and thirsts for the food
 Which the Gospel of Christ can supply ;
 And unceasingly longs for the promised good,
 Treasured up in his fulness on high.
4. How sweet to discern in the face of the saints
 The image of him that we love,
 And mingle together our joys and complaints,
 While travelling to zion above.
5. How sweet to rejoice while we see the God-man
 Repairing the breach we have made ;
 And joy that R-edemption's adorable plan,
 The glory of God hath displayed.

6. How sweet 'tis indeed to be dead unto sin,
But alive unto God thro' his Son ;
While for life to the cross of the Saviour we cling,
And his righteousness mention alone.
7. How sweet 'tis to cry when o'erwhelmed with distress,
Beat on, for ye cannot destroy ;
My Jesus has suffer'd, nor should I do less,
Since the end will be ultimate joy.
8. How sweet 'tis to see zion's interests spread,
And increase with the increase of God ;
Unloosing the captive, and raising the dead,
And diffusing its glories abroad.
9. How sweet to behold the dear countenance bright,
Of him whom we ardently love ;
But ah ! if withdrawn, Oh how doleful the night,
How we long his sweet presence to prove.
10. How sweet to lie low at the foot of the cross,
And with humble abasement confess,
That the best of our righteousness is but as dross,
And if saved, 'tis by sovereign grace,
11. How sweet for the will to be bias'd by love
To Jesus our Brother and Friend ;
And long to inherit the kingdom above,
Where gratitude never shall end.
12. How sweet to be full of the presence of God,
'Tis Riches of durable kind ;
'Tis honor and pleasure, at home and abroad,
The joy and delight of the mind.
13. How sweet to be longing and looking above,
Where angels in brightest array,
Hallelujahs ascribe to the God that we love,
And whose will we delight to obey.
14. And now to *V. C.* is my gratitude due,
For the source of this feeble attempt,
May we meet to enjoy an eternity thro'
From sin and from sorrow exempt.

St. John's Southwark.

E. D.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1810.

“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.

Memoir of Mr. T. Hopkins, late of Eagle Street, London.

(concluded from page 413.)

BEFORE Mr. H. came to London, which was not until August, Dr. Gifford was gone to receive his reward. The church-book states, “On Saturday evening, June 19, 1784, our honoured and much esteemed pastor, the Rev. Dr. Andrew Gifford, finished his course. He departed this life in the 84th year of his age, after having laboured among us for more than 50 years, with great usefulness, and many seals to his ministry.”

After Mr. H. had preached three months, he was invited to stay three months longer on probation for the pastoral office. At the end of this period on April 14, 1785, he was elected Pastor, with as much unanimity as it could be expected would have been manifested towards any young minister, who was called to succeed such an aged, esteemed, and useful pastor as Dr. Gifford. He, however, did not accept this invitation till the June following, by which it appears that he did not engage in this arduous station without taking sufficient time for consideration, consultation and prayer.

His ordination took place July 13, 1785. The church-book says, “On this day our brother Thomas Hopkins was publicly ordained pastor over this church, by the imposition of hands and prayer. Our honoured and respected friends, who assisted in the solemnities of the day, were Messrs. Dore, Martin, Booth, Mac Gregor, Geard, Rippon, and Reynolds.”

The excellent charge delivered on this occasion by the late ve-

nerable Abraham Booth, has been since published under the title of "Pastoral Cautions." To say, that the conduct of Mr. H. both in his family and in the church manifested a practical attention to these cautions, will only express the high estimation, which those who were best acquainted with him formed of his disposition and conduct.

The spirit he manifested when he entered on this solemn charge, will be best understood from his own statement. In reply to the question that was proposed to him, respecting those leadings of divine providence which had brought him into that situation, he says, "When I received their invitation to the pastoral office, the consideration of the importance of the work, and a consciousness of my own weakness and inability, led me to the throne of grace, to seek direction from an all-wise God. I thought it right also, to obtain the opinion of my friends in town and country, who were unanimous in their opinion, that it was my duty to accept the call. A consideration of the testimony I had received from many of the members, that my feeble efforts had been profitable to them; the prospect of farther usefulness; the affection I felt towards the church; and the belief that God was able to make all grace abound towards me, and to qualify me for every good word and work—all conspired to convince me that it was my duty to accept the invitation. I accordingly signified my acceptance of their call in a letter to the church, and I do now in the fear of the Lord, casting myself entirely upon him, solemnly recognize my acceptance of the call of this church to be their pastor: and as I was never more sensible of my insufficiency for this great work than I now am, I do therefore earnestly request an interest in your prayers."

The confession of faith read by Mr. H. is now before the writer of this memoir, and is almost the only paper which has been preserved, as he particularly wished Mrs. H. before his death to destroy all his writings. This orthodox confession concludes in this very serious, candid, and affectionate manner. "Thus, Sir, I have laid before you the doctrines which I do most firmly believe, and which by divine assistance I intend to make the subjects of my future ministry. Conscious, however, of my weakness and fallibility, I wish always to keep my mind open to conviction, and be ready to receive any information respecting truth. More, especially I wish, that the conviction of my weakness and imperfection, may always serve to keep me in an humble posture, at the footstool of that divine Teacher whose business it is to lead into all truth: that so I may be preserved on every hand from error; have an experimental and practical acquaintance with every important truth; and be enabled always to maintain it in the spirit of meekness and love. And while I retain the privilege of thinking for myself in matters of religion, it is the sincere wish of my heart, that others, who differ from me, may enjoy the same privilege. I wish to love and esteem

good men of every denomination, and would heartily join with the Apostle in saying, *Grace be with all those that love our Lord Jesus Christ in sincerity, Amen.*"

Mr. H. appears to have sensibly felt the importance of the work he had undertaken. He delivered his first sermon after his ordination from *Rom. x, 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.* In this humble and serious spirit he pursued his work, and the great head of the church gave him tokens of divine approbation. In little more than two years, 100 persons were added to the church; many of them the seals of his own ministry. Some of these still continue useful and ornamental members of the church in Eagle Street, and others have left the church militant on earth, and are doubtless with him in the church triumphant in heaven.

While engaged with zeal and faithfulness in the work of God, and enjoying much pleasure both in his family and the church, his "sun went down at noon." Several persons were at this time candidates for baptism; but they were not to be baptized by him. The hand which entered the minutes of the Church meeting, Oct. 4, 1787, was suddenly arrested by death; and the very next church meeting, the day on which he was buried, another hand writing appears in the church book, which has recorded, "On Nov. 26, 1787, our honoured and much esteemed pastor, Mr. Thomas Hopkins, departed this life in the twenty ninth year of his age; after having laboured among us two years and four months, with great usefulness, and many seals to his ministry."

At this church meeting the late Rev. Mr. Medley of Liverpool attended. He had formerly been a member of the church, and had always manifested great attachment to it. With great affection he addressed the members on the afflictive bereavement they had now experienced, from *Isa. xxxviii, 15. What shall I say? He hath both spoken unto me, and himself hath done it;* from which he suggested many consolatory hints, exhorting them to bow with submission to the divine will, and encouraging them to trust in the divine care.

Mr. Hopkins's death was sudden and unexpected. He had preached with his usual earnestness three times on the Lord's day, Nov. 11. In the evening he preached from *Heb. ii, 3. How shall we escape, if we neglect so great salvation?* The evening was rainy; and as he lived about a mile from the meeting-house, he attempted, but in vain, to procure a coach; and got wet in returning home. The next day he dined with Mr. Medley, at Mr. B——'s one of the deacons, in Beaufort buildings, and complained of excessive fatigue. On Tuesday, he visited one of the members, who was very ill; and after this he never left his house. He was soon confined to his bed, and alarming symptoms appeared which neither he nor his friends had apprehended.

On the Tuesday previous to his death, one of his friends called to see him, to whom he said on his leaving him, "I suppose you are going to the prayer meeting, give my love to all the people, and tell them that this affliction will be for their advantage."

When he was first told of his danger, he seems to have felt some distress of mind at the thought of leaving his family. Calling his little boy, about 4 years of age, to the bed side, he said, "Poor fellow, I had thought to have given him a good education; but it is all over now; though, I doubt not, but God will provide." When the little girl, about twelve months old, was brought to him, he exclaimed, as if he could not bear the sight, "Take her away, take her away." With calmness and composure he charged his wife to trust in him, who bath said, *Leave thy fatherless children with me, and let thy widows trust in me*; encouraging her to expect that the deacons would prove her faithful friends. This expectation was realized after his death, as a sum sufficient for their support was raised by the church and the christian public. And it is pleasing to remark that 50 pounds was collected from his old independent friends at Devizes, who took this opportunity to testify their respect for the memory of Mr. Hopkins.

At the first part of his illness his mind was dark, and he complained of great desertion. One night he earnestly desired the servant to read the word of God to him; after which he seemed much comforted. About two days before his death, he exclaimed, as if he were now sure of conquest over death and the grave; *I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day.* After this, he was not able to converse, but was heard by the nurse repeatedly to say, "O the glories of heaven." This was the last sentence he was heard to articulate; and soon after he departed to realize those glories which he had been anticipating, and to receive the end of his faith, even the salvation of his soul.

He was interred in Bunhill fields, not far from his predecessor, Dr. Gifford; a plain stone bears the following inscription. Here lie the remains of the Reverend Thomas Hopkins, late Pastor of the Church of Jesus Christ, meeting in Eagle Street, Holborn, who died the 26th day of November, 1787, in the 30th year of his age.

He was a Preacher most sincere,

A Preacher powerful and clear;

In sweet obedience moved along

Christ was his theme, and Christ his song.

Mr. Booth delivered the address at his grave, which was rendered additionally solemn by the circumstance of the afflicted member whom he had last visited being interred at the same time.

Mr. Medley preached his funeral sermon to a very crowded and affected auditory; from *2 Tim. iv, 7, 8.* In this discourse it is re-

collected, that he spoke particularly of the gravity and seriousness of Mr. H. "When we dined together (said he) a few days since, it would have been thought I had been the man of thirty and he the man of fifty." In speaking of the divine blessing which had attended his ministry in the church of Eagle Street, Mr. M. said, "Of the hundred persons who have joined the church, fifty of them are the seals of his own ministry, which is more than can be said of some who have been labouring thirty years." Mr. H. was much esteemed on account of the amiable Christian spirit he always manifested. Amongst his friends he could reckon the late Rev. Cornelius Winter, whose interesting and instructive memoirs have been lately published by Mr. Jay. Mr. W. had formed a strong attachment to Mr. H. from the period of his settling at Devizes, nor did the alteration which took place in his sentiments destroy it. So great was the confidence he placed in him, that he told him he should make him an executor to his will, little thinking Mr. H. would depart so long before him. After Mr. H. settled in London, this familiarity subsisted. Once when they were walking together in Gray's Inn Lane, Mr. W. pointing to the work-house, said, "That is the house where many of my youthful days were spent." During the time of Mr. W.'s supplying the late Mr. Whitfield's chapels, he exchanged pulpits with Mr. H. and while Mr. W. was preaching at Eagle Street, Mr. H. was preaching at the Tabernacle, Moorfields. It may be presumed that his pulpit talents were above mediocrity, as he had been for some time previous to his death chosen one of the lecturers at White Row; when the lecture, now preached at Broad Street, was then supported by some of the most eminent of the Pædobaptist and Baptist ministers. Such was the high opinion that Mr. Booth formed of him, that he is said to have remarked; "I know no man of such good talents as Mr. Hopkins; who appears to know so little of it." To give his character in a few words we may say, Mr. H. was a plain, pathetic, and affectionate preacher; and considering him as not having any advantages from education, was equal to most as a graceful and correct speaker. His reputation was untarnished and irreproachable. As a husband, a father, a christian, and a Pastor, he exhibited an example worthy of imitation. In the church he has left a savour behind him of amiable excellence. His name is never mentioned without sentiments of great respect. He was useful and happy in life; composed and tranquil in death, and there is no doubt is now amongst the glorified spirits in heaven.

Thus we have given a short but faithful sketch of the life of an excellent man, and a faithful and successful servant of the Lord Jesus Christ. His race was soon run, with an even step and in a direct course. There is no stigma on his name, there is no blot on his character, there is no reproach on his memory. He was a

proof of what grace performs, "that puts a comeliness on worms." To this grace he always ascribed whatever he was superior to others, and all he did more than others. The mysterious dispensations of divine providence cannot be explored nor fathomed. For such a man to be taken away in the midst of his days; and apparently in the midst of his usefulness; while others were left who were cumberers of the ground; can only be solved by the sovereignty of HIM, who *doth what he will with his own; and giveth to none an account of his matters.*

His widow and children for whom he felt such strong affection and so much anxiety, but whom he so confidently committed to the Lord; have not been forgotten by him, who is *the God of the fatherless, and the guide of the widow.* In addition to food and raiment, he has supported his affectionate widow till the present period, and there is reason to believe has called both the children by his grace, as they are both members of Baptist churches. May they still be followers of him who through faith and patience inherits the promises. Surely it was not without evidence, that David said, *I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

I.

Thoughts on Analogical Reasoning.

Mr. Editor,

Falling lately into a meditation on the analogy, or as it is rendered, *Rom. xii, 6; the Proportion of faith*, I was filled with admiration of the beautiful symmetry that pervades that revelation which constitutes *the faith once delivered to the saints.* How delightful the harmony of its various branches; how wisely devised for mutual illustration; and how luminous a display of exact fitness is made by the whole. Where shall we seek for such an exemplification of unity of design; such wisdom in the choice of different yet concurrent means, and their adaptation to produce one and that the best end. In this garden of God how exquisite the arrangement of the different parts; how beautifully exact the various proportions; and how glorious their combined effect. In the gospel we behold doctrine, precept, and even historic narration all directed towards the same object.

It is here then we have to look for a perfect rule; to this standard are our sentiments and our actions to be brought. To this we are to conform in preaching, ministering, teaching, exhorting, giving, ruling, and in shewing mercy. Here is the true test of orthodoxy, of personal character, and of propriety of conduct. What can we conceive of as more desirable than that individuals and societies should order their actions after the *Proportion of faith?* The

benevolent apostle John had no greater joy than to hear that his children walked according to this rule. If we form our ideas of the christian religion from the new testament, how evidently does it appear that there is *one Lord, one faith, one baptism*; but turning our eyes into what is called the christian world, we are ready to imagine that there are Lords many—Gods many; there are diversities of faith and almost as many of baptism.

By a transition, perhaps not unnatural, I began to reflect on the injuries which Christianity has suffered from the reasonings of men; reasonings which are indeed *analogical* but not founded on the Proportion of faith. Pursuing this reflection, I was in imagination carried back to the time, when, after the closing of the canon of scripture and the death of the Apostles, the church though pestered by the propagators of error, had not yet departed from the simplicity of the gospel. At that time, whatever distinctions worldly circumstances might occasion, there was the most perfect equality in the church of Christ. The different churches, exempt from foreign jurisdiction, were then entirely independent, governed by the rulers of their own choice, and their own laws. Whatever deference might then be shown even to the churches which were founded by the apostles themselves, was entirely an act of respect, and not of subordination. Then the concerns of the churches were managed solely by the respective societies themselves, and these independent communities were united by no ties but the bond of charity. Happy had this continued; but they soon began to reason from other analogies than that of faith.

The Greeks, accustomed to the political advantages which resulted from the confederacy of states, and the deliberations of their delegates, began to think that these might be beneficially applied also to the churches. Hence the christian societies of a province were by the Greeks formed into an ecclesiastical body; the representatives of which constituted those assemblies to which they gave the name of *synods*. This plan soon became universal, and under the latin name of *councils*, they began to legislate for their brethren, and to publish their canons or rules for the government of the church. This, as might be expected, led yet further, and these assemblies first instituted for the benefit of their constituents, became the means of augmenting the power of the bishops or pastors. The voice of the people, formerly of so much importance, was now in a great measure lost amid the decrees of councils, and the increasing authority of their teachers. It was of course necessary, to preserve order in their debates, that a chairman or moderator should be appointed; and in process of time this chairman became a Metropolitan. The vast Christian republic which the wisdom of men had now formed, needed superintendants, and these were dignified with the title of *Patriarchs*. To how great an extent this evil might be carried was seen when the bishop of Rome took to

himself the title of Prince of the Patriarchs. Not content with this, they began to apply their analogical reasonings to the Jewish æconomy; and had the address by comparing the Bishops to the high Priest, the Presbyters to the Priests, and the Deacons to the Levites, to persuade the ignorant people of the propriety of different orders of Christian Priesthood.

Hence also the introduction of Ceremonies. These spiritual governors, in their zeal for the extension of their respective jurisdictions, were anxious so much as possible, to accommodate the Christian worship to the depraved taste of those who had been accustomed to the gaudy and ostentatious ceremonies of the heathen. Terrible at being reproached as Atheists, because their places of worship, unlike the pagan temples, were not decorated with images, they became anxious to do away the disgrace. That they might effect these, in their imagination, most desirable purposes, they by degrees destroyed the very semblance of the *proportion of faith*. At length the Christian world was divided into separate monarchies, each contending for dominion, and fulminating anathemas against the other, until the Eastern and Western parts were resolved into two great Empires.

It would at first sight appear that the many philosophers who were converted in the second century, must from their great learning and abilities for controversy, have given to the cause of Christ a great accession of strength. But it may be fairly questioned if the incorporation of Christianity with a speculative philosophy, or the adoption of the philosophy of the new Platonics or Eclectics by the Christians, were really beneficial. It may be doubted whether the scholastic theology were according to the *proportion of faith*; and whether the wrathful polemics of those days were consistent disciples of the meek and lowly Jésus. It may appear, in consulting the history of the church, that the still small voice of christian Principle was drowned in the clamour of disputation and the war of words.

But these were not the only evils; reasoning according to philosophical analogy, and neglecting that of faith, they corrupted the doctrines of the gospel. The Platonics and Pythagoreans had laid down for their disciples a *twofold* rule of conduct, one intended for the sage, who from ambition and habits of retirement, would aspire to the loftiest flights of virtue; the other for the people, who possessed neither the same disposition nor the opportunity. Christian philosophers, proportioning their views of the religion of Christ by this rule, introduced what was called the *double doctrine*; and thus gave a dreadful blow to true religion. They taught, that there was an ordinary and an extraordinary rule of virtue; one for those who were engaged in active life, the more sublime for those who lived in retirement and were devoted to meditation.

The ill effects of this capital error were soon felt; and the rise of

the Ascetics, who withdrawing from the rest of mankind, gave themselves up to austerities and mortification, paved the way for that gloomy mysticism which for so many ages darkened the Christian hemisphere; for the manufacture of pious frauds, that iniquitous source of emolument to the Romish church; and for those myriads of monks and hermits, who while they have disgraced christianity, have been the pests of society. Easy as it was for minds thus prepared, to infer the existence of purgatory from the heathen doctrine of the purification of souls by fire; it is perhaps as easy to deduce it from the Platonic system of philosophy. Plato having taught that the souls of a few only, ascended immediately after death to the abodes of felicity; and that the generality of men sinking into the infernal regions, remained there until they were purified from their corruptions, this doctrine was eagerly caught by the Platonics and applied as an illustration of Christianity.

I am far from starting as a new question that which has been so often agitated; whether the establishment of Christianity by Constantine were really advantageous; I only introduce his name, because he too, after the example of his betters, was an analogical reasoner. He was possessed of absolute authority in the Roman Empire, and by analogy he assumed the right of regulating the church of Christ. He was a wise politician, and made very salutary alterations in the Roman laws, and even in the form of government; by analogy he conceived that similar institutions would be beneficial to the church. Thus he constituted four prætorian prefectures in the Empire, and he added a fourth, the bishop of Constantinople, to the three of Rome, Antioch, and Alexandria. He had Exarches in the state, and he had spiritual Exarches to inspect the different provinces; while metropolitans, archbishops, bishops, &c. closed the scene. The poor presbyters, as obnoxious to the higher ecclesiastical orders, as the tribunes of the people were to the Roman senate, were divested of their primitive authority; and scarcely the shadow of the ancient church government remained. What an opportunity was here offered for the display of ambition, of venality, and of every corruption; an opportunity which it would be unjust to say, the ecclesiastics were backward to improve.

To this kind of reasoning, may we in a great measure attribute those persecutions by which many sects have chosen to display their great concern for the salvation of sinners. Under the Jewish dispensation God made the children of Israel the executioners of his vengeance on his enemies, who at the same time were the enemies of the Jews. They were specially commanded to extirpate those idolatrous nations, who had incurred the indignation of the most High. As the command was express and particular, so the objects of divine wrath were precisely pointed out. Men reasoning analogically from these premises have brouched and defended the princi-

ples of persecution : from such reasoning these detestable principles have found an advocate even in the protestant Beza. On these analogies dominating sects have acted, when, possessing the power, they have assumed the right to destroy those who refuse subjection to what they chose to consider the true church ; and have pretended to support that kingdom which is not of this world, by the shedding of human blood.

To what can we attribute the extreme diversity of sentiment which prevails amongst Christians of the present day, but to a departure from the evangelical precept ; while reasoning is founded on philosophical analogies. Are we not, when any subjects are proposed to us, more ready to say with Nicodemus, *how can these things be* ; than to imitate the noble conduct of the Bereans, by examining their agreement with *the proportion of faith* ?

The subject would have led me in its different branches, to much greater length, but intending to offer it for your acceptance, I was anxious to compress it into the smallest possible compass, lest its prolixity should exclude it from a place in your pages.

I am Sir, with every respect, Yours,

PETEINOS.

A Minister's Address to his People,

On the Death of his Child.

This affecting little address was read as a funeral discourse at the burial of a minister's child, whose name was Joseph. The father being absent through indisposition, composed it to be read by a friend upon the occasion, in order to do what he could to make up for his own absence, especially as no ministerial supply could be easily obtained.

J. C.

Dear Friends,

In this world of vicissitudes, we know not what a day may bring forth, the past week has produced a painful event to me, and I am prevented from appearing among you in person. But though that privilege is denied me, I feel inclined to embrace another, which I think will be in some measure gratifying both to you and myself ; namely, that of appearing among you by a written address.

Though such a circumstance is unusual, pray that it may not be unprofitable. I shall direct your minds to a passage of sacred writ, which will at once inform you the cause of my absence, and secure me an interest in your sympathies and your prayers.

It is the language of a mourning parent, which you may find in the 42d chapter of *Genesis*, and the 36th verse, *Joseph is not*.

This, you are sure, is a painful circumstance to me ; yet it is one that God can overrule for our mutual good. And though I

and mine feel the principal pain that it occasions, yet I anxiously pray, that *you* and *yours* may partake with us, of the benefit of such an event, rightly improved and mercifully sanctified.

There are three things which have particularly occupied my attention, on this occasion. The first is, The uncertainty of the tenure by which we hold our temporal comforts.

2nd. The support which the Lord affords to his people under the severest afflictions.

3rd. The good that will arise from their sanctified trials.

I. The uncertainty of the tenure by which we hold our temporal comforts.

As soon as my dear child was born, I went to the throne of grace, where I presented my ardent prayers for him that he might live, and that God would give him grace while very young; and afterwards qualify him for the work of the ministry, and make him very eminent for piety and usefulness—that he might turn many from darkness to light, and from the power of satan unto God. Thus I sought the divine blessing on what he had just bestowed.

I thought of Hannah and her son Samuel, for whom she prayed and whom she lent to the Lord. But the word lent was too weak for me, I would not *lend* him, but *give* him to the Lord. But *then* I had no thought he would have *taken* the gift so early. We called him Joseph, and I said in my heart, Joseph shall be a fruitful bough, whose branches shall run over the wall. His bow shall abide in strength, and the arms of his hands be made strong, by the hands of the mighty God of Jacob. But the archer has shot at him, and—*Joseph is not*.

I drew many pleasing pictures in my future prospects, in which Joseph, the hopeful branch, was the most prominent object. I traced him through the various stages of life, and saw him increase in wisdom and stature, and in favour with God and man. I saw the pleasing beginning of a good education, under my own tuition; I traced it farther, and saw it highly finished at the place where I received my own; I beheld the youth coming forth, a scribe well instructed unto the kingdom of heaven, like unto a good householder bringing forth out of his treasure things new and old. And at the bounds of the prospect; I beheld the grey-headed parent, listening to his occasional discourses; in which he appeared a workman, which needeth not to be ashamed, rightly dividing the word of truth. I seemed then to hear his father say, *Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation*.

There were many more objects which I could enumerate, but I saw no worldly greatness, the scene was *complete* without it. But I forebear, I am awakened, and behold it was a dream.

I had no *Thus saith the Lord*, for what I saw; therefore the thick cloud of death has closed the scene; and *Joseph is not*.

Perhaps many of you are saying, How can you bear all these disappointments? To which I reply, The Lord has done it, and *It is well*, I believe it is—it must be right.

You who are parents hold your children by the same tenure as I held him, and through mercy yet hold two others, and by which we retain all our earthly comforts.

A few days ago, when I first felt powerfully the precarious nature of this tenure; I made my fervent request to my gracious Lord, that, if consistent with his blessed will, his life might be spared. My fears arose, but I could not help saying, well, if the cords which bind my son to me, must be separated, those which bind me to my Saviour, can never be broken. For *this I have Thus saith the Lord*: and so with the prospects of certain happiness above, I have let go one of my uncertain comforts below; and can say with complete resignation, *It is the Lord, let him do what seemeth him good*. Or with my suffering Saviour, *Father, not my will, but thine be done*. And while I mourn my loss as a parent, yet I bless the Lord I have never murmured. For in the multitude of my thoughts within me the comforts of religion delight my soul. But how any person can bear such a trial without the aid of religious consolation, I am at a loss to know!

Let me therefore intreat you to seek the pleasures of religion, which are neither few nor small, and which will lighten every burden, soothe every grief, and cheer the gloom, even of the valley of the shadow of Death.

Look at your dearest relatives and your best possessions, through the medium of this event, and you will perceive them all to hang on a very brittle thread. Let these things forcibly remind each of us, of what Jesus hath said, *Be ye also ready for in such an hour as ye think not, the son of man cometh*.

And lest any of you should be called to endure a similar trial through the prevalence of the same disease, let me

II. Point out to you the support the Lord affords his people under their severest afflictions. One prime source of support is, that their trials come from God. Eli, under his severest conflict, said, *It is the Lord, let him do what seemeth him good*. And holy Job comforted himself that his trials came from God, when he said, *The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord*.

But the most striking instance of all is the suffering Son of God. Well did Isaiah say, *The Lord has laid on him the iniquities of us all*. For when he was enduring all the agonies of Gethsemane, and looking forward to those of crucifixion at Calvary, he said *The cup which my Father hath given me, shall I not drink it?* All the trials of his people come from the same source, *For what son is he whom the Father chasteneth not?* The corrections are laid on by infinite wisdom, and regulated by unbounded love. And he hath

assured us, that *All things work together for good to them that love God, and to them that are called according to his purpose.* So that we may with propriety kiss the rod, there is honey at the end; for we are certain, *whom the Lord loveth he correcteth; so that we may sing in our afflictions,*

“Good when he gives, supremely good,
Nor less when he denies;
Even crosses in his sovereign hand,
Are blessings in disguise.”

Another source of support is the exceeding great and precious promises of God's word. The Bible is the store-house of the Christian's comforts, and no event can take place in all his history, but something may be found in the sacred volume, to give him suitable relief.

The Parent bereft of a child turns to 2 Sam. xii, 23, and reads the language of the inspired Psalmist, in the same circumstance, comforting himself over the death of his son, saying, *I shall go to him, but he will not return to me.* Or, he may look to the history of the Shunamite, and mark the enquiry of Gehazi, the servant of Elisha, *Is it well with thee? is it well with thy husband? is it well with the Child? and she answered, It is well.* Or the language of the blessed Saviour shall comfort him, *Suffer little children to come unto me, for of such is the kingdom of heaven.*

If any suffer persecution on account of religion, it is recorded, *Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven; and so for every other trial; for as thy days, so shall thy strength be.*

The Believer is also comforted by the operations of the Holy Spirit, who is *emphatically* called *the Comforter*; of whom Christ says, *He shall glorify me, for he shall receive of mine and shew it unto you. All things that the Father hath are mine, therefore said I he shall take of mine and shew it unto you.*

It is the spirit that giveth life, and beareth witness with our spirit that we are born of God. *He helpeth [beareth] our infirmities, and maketh intercession for us with groanings which cannot be uttered.* It is the spirit that strengtheneth us in the inner man; it is his office to sanctify our souls, and apply the precious truths of the gospel to our minds, and on this account the consolations of God are not small with me.

III. Permit me to point out some of the advantages arising from sanctified trials.

They induce us to pray more frequent and more fervently; in doing which we receive spiritual strength, and enjoy sweet communion with the Father, and with his Son, Jesus Christ our Lord. Another advantage is, that our minds are taken off from the things

of this life, and set on divine realities; and we say with David, *before I was afflicted, I went astray, but since I have kept thy word.* Some of the greatest trials have been productive of the greatest comforts. Jacob's temporary loss of Joseph, produced him a Saviour from the horrors of Famine, and a solace for his declining life. Even our Lord will find the happiness of heaven to be the fruit of his sufferings, for *He shall see of the travail of his soul and be satisfied*; while he listens to the new song, *Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood.*

The Death of a relative or friend has often been the occasion of conveying spiritual life to survivors. And should the death of my child become the occasion of leading any one of you to serious thought and spiritual life; O how will my sorrow for him be turned into joy on your account! Such is my ardent desire for your salvation, that I can say with the great Apostle of the Gentiles, *For you I travail in birth again, until Christ be formed in you.*

I have sometimes said, in the ardour of prayer, when interceding in private for you; Lord, I can bear any thing, so that my ministry be but blessed to the conversion of sinners; so that those who hear me may repent, believe, walk worthy of the Gospel, and be saved. Now, I bless his name, I am still of the same mind; *He knoweth the way that I take, and now he hath tried me; I shall come forth as gold.* All of you who can pray, join with me, that whatever fail of success, the work of the Holy Spirit may prosper amongst us. Then, if in the furnace of affliction, we shall rejoice that the Son of God is with us, and not a hair of our heads shall be singed, nor the smell of fire pass on us; but we shall bless the Lord our Redeemer and sing of delivering grace.

Ye children, who hear this read, turn to the Lord with prayers and tears, that he may satisfy you early with his mercy, so shall your lives be happy and your heaven secure.

That these things may be sanctified to us all, is the fervent prayer of your affectionate *Minister.*

On Females Relating their Experience.

In Reply to the Query of "JOHANNES," page 388.

The silence of scripture with respect to the precise rules by which a christian church should be regulated, ought to teach us not to lay too great stress upon things of little importance, and to exercise our own prudence and wisdom in reference to those things, upon which it is necessary for us to act, but which lie beyond the express letter of scripture precept. All the use we can make of Scripture on the present occasion, will be to furnish ourselves with general rules and to observe the aspect they bear in favour or against the practice referred to.

In all christian churches, those however that deserve that name, it is considered necessary to obtain satisfaction with respect to the piety of those who offer themselves as candidates. This is the end proposed by the church in requiring a public confession; and whatever best answers this end, will furnish a reply to the present query, and ought to be adopted.

There are but three ways in which a church as a collective body can, with any degree of convenience, obtain satisfaction respecting the piety of candidates for communion. The *first* is, by a personal *address* to the church when collected together, or a *reply to questions* proposed: the *second* is, by a *written* confession of our belief in divine truth: and the *third* is, by the churches appointing one or more *representatives* in whose judgment they can confide, to engage in free conversation with the individual, and afterwards report to the church what the individual stated to them.

The *first* of these modes has long been practised by the churches in our connexion, and this circumstance makes no inconsiderable impression on the minds of those whose habits of thinking have long since been formed—perhaps more upon trust than enquiry. The long practice of a thing however does not alter its nature in the least: wrong would be wrong, though it were practised from the first ages to the present. There are two principal objections to this mode of receiving members. The *first* is, that it is ill calculated to answer the end designed, which is, the satisfaction of the body. In the case particularly of females, such is the perturbation and confusion into which they are thrown, that they nearly, if not entirely, lose the powers of memory and reflection. Instead, therefore, of giving a satisfactory account of their views of divine truth, and the influence it has had upon them, they only present us with a few detached ideas, extorted by fear, and strongly emblematical of the confusion of the mind from which they proceed: If any should say, that this fear is unnecessary and improper, and therefore can be no objection to the continuance of the practice, I would in reply, refer them to their own experience, if they have been of any standing in the church, whether, of the many who have come before the church in their hearing, any majority have been able to satisfy their minds by what they have *at that time* related? and whether the defect has not apparently arisen from the timidity natural to female manners? If such therefore, *has been* the case, it is fair reasoning to put it into the scale when determining on the propriety or impropriety of the practice.

The other objection arises from its naturally requiring females to speak before a public body, which it is conceived, is directly opposite to the apostolic command in 1 Cor. xiv, 34, 35. *Let your women learn to keep silence in the churches, for it is not permitted unto them to speak: but they are commanded to be under obedience; as also saith the law. And if they will learn any thing, let them*

ask their husbands at home; for it is a shame for women to speak in the church. See also 1 Tim. ii, 11, 12. This language needs no comment; it is plain and express. And the reasons that are given for this subordination are such as cannot in the least degree be offensive to the tenderest susceptibility of the opposite sex. They are those which arise from the relation they bear to man, as being the weaker vessel, the derived, the dependant part. The circumstance, therefore, of their being required to give a verbal relation of their faith for the satisfaction of a public body, is not only in opposition to scripture, but to nature itself.

With regard to the second mode, that of a written declaration read by the minister, the only objection against it is this: That it is comparatively but few females could do it, or do it sufficiently correct for the inspection of a public body. And if another person were employed to draw up the account, there would be a danger of its not expressing exactly what the individual intended; or at least, the person so employed would be in danger of painting the picture in the colours of his own feelings. So that in fact, we should be liable to receive the experience of the agent employed, rather than of the candidate, as it is not to be supposed that the office would always fall into proper hands. The ground of satisfaction must in this case lie in the veracity of the writer, which is in fact placing it out of the cognizance of the church. Having made a few objections to the two first modes, the only one that now remains for notice is that of appointing representatives, in whose judgment and integrity the church can confide, to engage in free conversation at one or more intervals, and report to the church what the individual related to them.

Previous to the reception of any individual, it has been a general practice for the church to appoint two of its members to converse with the candidates, and report at the next church meeting whether they suppose them proper to appear before them as a body. This is good as far as it goes. In addition to this it is recommended instead of the usual form of the females appearing publicly before the church, let the messengers be more particular in gaining the utmost satisfaction as to the character and piety of the candidate. If it cannot be obtained at one interview, let it be repeated again and again; in fine, let them gain *complete satisfaction*, as to the real views and feelings of the party; and when they themselves are fully settled in their opinions, let them report the full and comprehensive evidence to the church on which that opinion is founded. We may then conclude, so far as we can rely on the veracity of the messengers, that we have a development of the whole unbiassed mind of the party, not extorted by fear, nor misrepresented by the interference of an employed agent.

It is urged by some that the mode of receiving members by a public confession furnishes a check upon intruders, and that any

other plan would make the door so open as to admit improper persons. But it must be obvious, that it is improper to fix any thing as a door to the church which has not express scripture authority to rest upon; which for this practice no one will presume to find. Rather let us, if it answers this end, remove it on this very account. But not only is it unscriptural, but it is ill calculated to answer the end designed, *i. e.* to prevent the intrusion of improper persons. Those who are but partially acquainted with human nature will frequently have observed, that it is much less difficult for an intrepid and unhumiliated person (whether male or female) to appear in public view, than it is for one, who, in addition to the natural timidity of her constitution, feels it increased by christian humility and conscious unworthiness. Hence it follows, that where no other door (as it is improperly called) is presented, we are very liable to shut out those very persons who should be received, and to receive those who never should have entered.

But with respect to the method recommended above, if properly acted upon, it would supersede the necessity of a "door," either open or shut. The messengers having thoroughly acquainted themselves with the character and professions of the candidate, and the church being acquainted with the same through them, every desirable satisfaction would be obtained, and the church little liable to mistake in their judgment, while humble and upright characters are preserved from the *Ordeal of public exposure*.

To conclude, let us ever remember, that peace and concord are of infinitely more importance than forms and ceremonies. Let us pursue truth under the influence of that charity which thinketh no evil, mindful of the exhortation, If any man be contentious, we have no such custom, nor the churches of Christ.

PROBUS.

Gamma, on the same Subject, is reserved for next Month. Perhaps he may see it proper to revise his communication after reading the above.

On the Goodness of God.

O taste and see that the Lord is good. PS. xxxiv, 8.

Though divine grace is the certain prelude of eternal felicity, it does not insure our escape from the troubles of the present life. Of this the lives of the most eminent saints have afforded demonstration.

David was unjustly treated by Saul, who owed most of the honours of his reign to this faithful servant. Being daily pursued, he sought refuge in a district of Philistia: and there suspecting a plot was laid against him, he fled; and on that occasion composed the

thirty fourth Psalm, remarkable for its holy fervour, overflowing gratitude, and unshaken confidence.

Let us elucidate the Sentiment that *The Lord is good*. The term *goodness* is ambiguous, therefore its force cannot be determined by affixing to it an arbitrary meaning, but by examining the relations it bears to various objects and the connections in which it is used. It is employed by Moses to express the perfect fitness of the divine operations to promote their proper end; *And God saw every thing that he had made, and behold it was very good*. In another place it signifies *expedience* or *convenience*; Jethro said to Moses *The thing that thou doest is not good*. The Psalmist uses it to denote that which is agreeable to the senses, and suited to gratify the appetites; *There be many that say who will shew us any good?* In another connection it signifies profit; *It is good for me to draw near to God*. The Evangelist uses it as implying holiness and virtue, when he describes Barnabas as *A good man and full of the Holy Ghost*. It was used in this sense by the young Ruler when he said, *Good Master what shall I do to inherit eternal life?* And our Lord's answer is in the same sense; *There is none good but One, i. e. There is none perfectly holy but God*. Sometimes it denotes propriety or lawfulness, as in the Apostle's expression; *Every creature of God is good*. There is one more sense in which it is used, and that seems to accord exactly with the meaning of the Psalmist, when he asserted *The Lord is good*. It occurs in Rom. 7, 7. *Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die*. The meaning is, that though a man whose actions were all marked with pure justice, might be forsaken in some circumstances of peculiar danger; yet some persons might be found who would hazard their lives for one who had been uniformly benevolent and merciful.

To make this subject still more intelligible. Imagine two persons, who lay an equal claim to the most invariable uprightness of character. The one, perceiving the importance of justice for the maintenance of public order, but destitute of the softer feelings, says within himself, "I am resolved never to impose on the indigent, nor exact that from the feeble and defenceless which does not belong to me. But I will forgive no injury, but punish all offenders to the utmost severity of the laws; the cries of misery shall never turn my heart from its purpose, and the tears of the widow and the orphan shall be alike ineffectual." The other, on the contrary, says, "I am conscious that I can maintain the uprightness of my character, with all the sternness of inflexible justice; but to be merely just is incompatible with the best dispositions of my nature; therefore, I will never rejoice at the destruction of him that hateth me, nor shall revenge prompt me to punish my most inveterate foe: the stranger shall not lodge in the street; but I will open my door to the traveller: the joys of the poor shall bless me, and the

widow's heart shall sing for joy." We instantly perceive the difference between these two characters, and we are disposed to regard the former with a mixture of respect and terror, while we contemplate the latter with every sentiment of veneration and love. Now, the disposition which produces a train of actions so kind and beneficent, is what the Scriptures frequently term *Goodness*, and when they say, *God is good*, they imply that he possesses, in the greatest degree, a disposition to promote the happiness of his creatures.

Let us illustrate and confirm the proposition that *God is good*. Benevolence as properly belongs to God as any other of his perfections. He possesses it in the most eminent manner, and to the largest extent. When compared with *divine* goodness, all the generosity of the most liberal benefactor, and all the ardour of the most persevering philanthropist, fall abashed into shade and silence.

In God, benevolence is not a virtue liable to fluctuation and languor; but is always prompt, steady, and ardent. The most severe test to which we can bring the divine benevolence is the state of the moral world. Sin, from its conception in Eden, diffused itself through every nation, infected every human heart, and armed every feeling against the authority of heaven. In the eye of God's law, every sinner is a culprit, and liable to infinite woe. But behold the Goodness of God! He continues the mercies which have been despised; he expostulates when he might abandon; he invites when he might thunder; he intreats when he might vindicate the holiness of his government by frowns and anathemas.

The *Goodness* of God is not an almost imperceptible virtue, which is lost in the magnificence of others; but is (if the expression may be allowed) the most striking feature of the divine mind, diffusing a surpassing glory on all the perfections of Deity. When we contemplate the Grandeur of God, our minds are affected with a degree of awe that borders on despair. The ministering Spirits that veil their faces before him; the absolute Perfection of his character; the Justice that inflexibly guards the honour of his throne; and the Power that meted out the heavens with a span—not only convince us of our insignificance, but seem to conspire in suppressing every feeling of confidence, and in accusing every aspiration of hope as a deed of unpardonable arrogance and presumption! But, behold the Goodness of God! It pours rays of grace on every excellence of his nature, and when it places us in the bosom of Jesus, the Holiness that might appal us becomes an object of delight and fervid desire. The Power that might crush is engaged to sustain us amid the sorrows of life and our struggles with the last adversary. The Grandeur that might overwhelm us becomes accessible, and all those attributes which appeared tremendous, afford a refuge for the humble and an asylum for the miserable.

The *Goodness* of God is not a virtue whose excellences are concealed and whose emanations are of no advantage to inferior beings. But every where it unveils its glory and displays itself as the exalted source of all the tenderness of Deity. It is the source of that long-suffering by which he exercises so much patience towards a world of provoking sinners. It is the source of that compassion which supplies the wants of his indigent creatures, and by which he commiserates the sorrows of the afflicted. It is the source of that Grace displayed in giving from his bosom his only Son, that by a succession of amazing sufferings, he might raise the apostate descendants of Adam to the most consummate felicity.

The *Goodness* of God is not a virtue whose capabilities may be diminished, or whose vigour may be exhausted; for it is supplied from the fulness of Deity. There is a most entire harmony in the divine perfections, not only as it regards their operation, but as it respects their amplitude and sufficiency. The same character of infinity that applies to one applies to another. All the attributes of an Infinite Being must be equal, and we cannot suppose a greater degree of excellence of one of them than in another, without imputing a degree of imperfection to that which we imagine inferior. Therefore the Goodness of God is equal to his Power, his Wisdom, his Justice, and his Holiness. It has the same freedom of exercise and the same illimitable fulness.

We derive our views of the Benevolence of God from his Nature. Let me imagine myself placed alone in the world, and surrounded with all the magnificence of creation. By the most simple reasonings and natural deductions I arrive at the knowledge of the Supreme Being. The more I contemplate his character, the more I am convinced that he is inconceivably great and glorious; and this conviction induces me to conclude that he is benevolent. This great and glorious Being is infinitely happy; but a malignant disposition is incompatible with happiness; therefore to suppose God defective in Benevolence is to suppose him defective in happiness. This great and glorious Being, who is so perfectly happy, cannot be conceived to *derive* any interest from the various circumstances of pleasure or pain, of joy or sorrow, experienced by his creatures. From this view of God we derive our dislike of an impious system more calculated to dishonour than to display the amiableness of God; and urge against it that charming declaration, *As I live saith the Lord, I have no pleasure in the death of a sinner.* This great and glorious Being takes an infinite delight in himself. Not all the adoration of Angels, nor all the beauties of the universe afford him so much pleasure as the contemplation of his own perfection: but a malignant disposition would be incompatible with such pleasure, and could it possibly be associated with immaculate holiness, it would be a source of perpetual disgust and torment. The will and power of this great and glorious Being are always

efficient, and we cannot imagine, without blasphemy, that he could willingly cultivate a disposition that would make him unhappy, and that he would deny himself of one that would promote his felicity. But if we could imagine that he possessed a malignant disposition, we must either suppose that he possesses it against his will, and thus affront the majesty of his Omnipotence, or that he possesses it by choice, and thus impeach the rectitude of his character. God is therefore benevolent because he is infinitely happy, because his own glories are the centre of his pleasure, and because his will and power are always efficient.

We may be convinced of the Goodness of God by the excellence of his works. The creation no less displays his Goodness than his Wisdom and his Power. Contemplate the principles on which his intelligent creatures were formed—not that they might augment his felicity or contribute to his enjoyment, but that they might share his bounty and make an endless progression in knowledge and pleasure. Behold it in the formation of the human frame, the beautiful variety of its members, and the perfect fitness of every organ to the purpose for which it was designed. Behold it in the sun that warms, animates and invigorates all nature—in the seasons that in their revolutions produce their wonted donations—the fields which supply the perpetually returning wants of innumerable creatures, and in the appropriate blessings it scatters through every clime. It is exemplified in the usual adaptation of the mind to those situations in which a wise providence places its subjects, and in the large proportion of ease and happiness that is diffused through a world of guilty men.

We may be convinced of the Goodness of God by the adjustments of his Providence. It were impious to suppose that the divine Being, after creating the world, would leave it to chance. There is a glorious relation between God and his intelligent creatures, which cannot be dissolved; and it is perceptible by the divine conduct, that God is invariably and perpetually fulfilling the law of that relation, and by every act in this department, he convinces us of his Goodness. We appeal to that law which was revealed with so many awful sanctions. It was fitted to the nature of the beings it was intended to govern; it was calculated to advance the happiness of every obedient creature, and by the magnificent view it afforded of the moral perfections of Deity, it was adapted to influence every holy being with the most ardent and awful affection. We appeal to that patience every day exercised towards provoking sinners. Why does he not execute his wrath upon the violators of his commands? Because his Goodness induces him to forbear. Why does he not display his Justice in punishing the guilty, even before the vindication of his character and the good of his creatures require it? Because his Goodness induces him to forbear. Why

does he frequently melt the heart to penitence which had for years been hardened against him, and save the wretch who had forfeited every claim to his mercy? Because he is resolved to convince us of his Goodness. We appeal to the cognizance he exercises over the world—the rules of government he suggests to magistrates for the protection of the innocent, and the maintenance of social order—the arrangement of those circumstances by which notorious criminals are detected—the happy providences that frequently relieve the distresses of widows and orphans—and the Good that is extracted from the anger, the perverseness, and complicated crimes of mankind. We appeal to the effects which afflictions and distresses have produced on the human mind. *The Lord doth not afflict willingly nor grieve the children of men.* Yet every day we see afflictions raging. Still God is good; for the afflictions of his people are subservient to their happiness. *I have refined thee—not with silver. I have chosen thee in the furnace of affliction.* Even under the continuance of the most painful dispensation, divine Benevolence can assign the most satisfactory reasons. *All this is to take away thy sin.* We appeal to the improvement which believers have derived from the most gloomy providences. God is good; this is our principle; but has he not appeared in another form in the views of many holy men? Was there any Goodness in that command, *Go sacrifice thy son, thine only son Isaac, whom thou lovest?* Was there any Goodness in the affliction of Joseph? Was it displayed in the miseries of Job? Did it make a suitable return for the incessant zeal and intrepid labours of Paul? Can we wonder if such men should sometimes have retired to cry, *Has God forgotten to be gracious? will he be favourable no more?* But, behold the Goodness of God! The Patriarch's faith is honoured, in proportion to the tremendous difficulty of its exercise; Jacob and Joseph behold with joy the intricacies of events planned by unerring wisdom; the latter end of Job is not only superior to his beginning, but his firm integrity, patient endurance, and unshaken confidence, set him forth an example to the believing world; the afflictions of Paul draw forth all the graces of his soul into fervid and vigorous exercise, and he is more than a conqueror over sin and death! Well might the Psalmist exclaim, *They shall abundantly utter the memory of thy Goodness, and shall sing of thy righteousness, The Lord is good and full of compassion; slow to anger and of great mercy. The Lord is good to all, and his tender mercies are over all his works.*

The last proof of the Goodness of God shall be derived from the Cross of Christ. It is divine Benevolence that supplies an angel's wants, and affords him enjoyment. To what extent must it expand when it notices the miseries of men; miseries occasioned by their own perverseness? By sin they are bound under the law and condemnation. But behold the Goodness of God! He makes a dis-

play of its fulness in the gift of his Son, that he might become a Saviour to millions ready to perish. *Ye know the grace of our Lord Jesus Christ, who though he was rich, for our sakes became poor, that we through his poverty might be made rich.* When he might have deserted our cause, he said, *Lo I come, to do thy will O God.* In this Gift he gives us all things. By Him the penitent sinner, laden with his guilt—the distressed believer, contending with various adversaries—and the dying man, trembling on the brink of Eternity—all find access to the mercy seat. Through Jesus our great Parent bestows unfailling supports, faithful promises, everlasting consolations, unutterable joys, and final triumph. Sinners become heirs of God, being joint-heirs with Christ; they are introduced into the society of the blessed and the vision of God.

Let the Goodness of God urge us to repentance. Nothing should so much soften the heart as the Goodness of the character whom we have offended. Let each consider how he bore with me in my perverseness, and followed me with his mercy; how much he did to win my heart. He often passed by me and proclaimed, *I am the Lord merciful and gracious, abundant in Goodness and Truth.* Our sins become odious in proportion as we see them opposed to the divine Goodness.

Let the Goodness of God be a motive to confidence. His other perfections might appal us so that we could not dare to approach him. But encouraged by his Goodness we may rest in his promise, trust in his power, adore his holiness, and confide in his love.

S.

Papers from the Port-Folio of a Minister.

Perseverance in Grace.

Liberal Persons of arminian principles have occasionally admitted that the *perseverance* of a Calvinist excited by a confidence of *final success*, is attended with more pleasurable feelings than that of an Arminian who was stimulated to duty, by an abiding *apprehension of ultimate failure*. The latter scheme is certainly a most cheerless one; and as it proceeds on a principle, the iinverse of that which has ever produced eminence among men, we may venture to affirm that its disquieting influence must very much obstruct the person who owns it, in the noble achievements of the divine life. Nothing can be more easily removed than the objection that a confidence of success tends to produce indolence in the use of means. It is no less easy to invert the objection, by proving that nothing tends more effectually to cool the vigor of exertion, than a continuing apprehension that the effort will eventually fail. To illustrate divine things by human, Our fleets in the contest with the enemy

during the present war are uniformly successful. Our sailors enter on the engagements with decision, are impelled by a confidence of victory; but those of the enemy fight because they cannot avoid it, and under strong apprehensions of defeat. The perseverance of the one may be termed *Calvinistic*, that of the other *Arminian*; and it is unnecessary to state which is of the best description. The state of feeling in the french soldiery, in opposition to that of the armies of different governments on the continent, will serve equally well for illustration. Indeed history abounds with instances in point. It was doubtless on this very principal that the ancient heathen oracles were delivered in language of the most hopeful promise, or, at least, in those ambiguous terms that may receive a favourable interpretation; and that with the greatest facility. The ingenious device of Agesilaus is known to the students in ancient history. He placed his head on the altar, and suddenly taking it up again, shewed to his soldiers the word "*victory*" inscribed on it. The effect succeeded to the wish of the general. His army was encouraged. They fought and actually effected that, of which, by the manœuvre of their leader they were previously assured. The conduct of one of the generals of Francis I. of France, who had the command of the french army in Italy, will illustrate the bad tendency of apprehensions of failure. It appears that prognostications had been pretty generally circulated through Europe in the favor of the Emperor Charles V, and to the prejudice of the french. These came to the general's ears. He at first became panic-struck; complained secretly to his friends of the miseries that were preparing by the fates against France; and afterwards most ungenerously revolted from his master; joined the emperor's party, to the surprise of every person, to his own disgrace, and to the great detriment of the french enterprise.

It is said the predictions of Savanarola so powerfully assisted Charles VIII, in the conquest of Naples, that he gained his point so happily and with so much celerity, that he seemed rather to come with chalk to mark out his positions than with a sword to win them.

Augustine quotes Varro to like purpose "For my part, says he, I readily admit the pedigrees derived from the Gods to have their use. That brave men believe, which in point of fact is not the case, they are sprang from the Gods, seeing by that means they enter on daring enterprises with greater intrepidity, pursue them more eagerly, and complete them with greater security and success."

Julius Cæsar observes of the Druids that they taught the immortality of the Soul principally because having lain aside the fear of death, men were the more powerfully stimulated to brave and praise-worthy actions.

On the whole, it certainly tends to console the mind of a devout believer in the doctrine of final perseverance, first of all, that it is a

truth revealed in the word of God, and in the next place that it is perfectly accordant with that principle which has laid the foundation of every thing heroic in the annals of history, whereas the opposite sentiment has in no instance produced similar effects.

Luther to Melancthon.

Grace and peace in *Christ*, in *Christ*, I say, and not in the world. Amen! As to the apology, my dear Philip, which you make for your silence, I shall post-pone any notice of it for the present. I most cordially dislike those excessive cares, by which, as you intimate, you are debilitated: that these anxieties assume such preponderance in your feelings, must be imputed not to the condition of our affairs, but to the greatness of your unbelief. In the days of John Huss and others, the danger was much greater than at present: and admitting the danger to be great, let us also call to mind, that he who has begun, and who carries on the work, is great also. The undertaking is not our own.

Why then, do you live in this state of perpetual sadness? If we are embarked in an unjust enterprize, let us give it up; but if ours be a righteous cause, why make God a liar, in those exceeding great and precious promises in which he has covenanted to give us all good, and to be our peace? *Cast*, says he, *thy care upon the Lord. The Lord is near to all sorrowful hearts that call upon him.* Must we suppose he pronounced those promises to the wind, or intended to cast them before swine? I have my fears sometimes; but not always. It is your philosophy, Philip, not your divinity that thus pesters you. It is this also that fills the heart of your friend Joachim with such disquietude; but be assured that useless anxieties will render effectless all your efforts. What can the Devil do, more than kill the body? I pray you, for God's sake, since you are so well furnished with weapons against other enemies, so may you be also provided with those which will enable you to contend against yourself. You are to yourself the greatest enemy; seeing you place in the hands of satan, so many weapons against your own peace. *Christ died* for sin once, but for the cause of righteousness and truth, he did not *die*, but *lives* and *reigns*.

Are you then anxious respecting the fate of the truth to defend which Christ reigns? Nay, but you say; "Owing to the displeasure of the Almighty it will be suffered to fail." Then let us perish with it rather than fall victims to corroding anxiety. God is our father, and he will be a father to our children.

I do verily pray most earnestly for you, and it causes me extreme grief to discover that you persevere in fostering these fears, which, like a horse leach, suck up your heart's blood, and render my prayers of no effect. Whether it be owing to my stupidity, or to the supply of the Spirit, my Lord Jesus knows, but, I frankly confess,

that my fears, concerning the work in which we are engaged, are very few. My hopes are strong, for I reason thus, God, who can raise the dead, can keep his cause from falling; or if he permit it to fall, he can with ease cause it to rise again, and spread and flourish in the most diffusive manner. If we are not adapted to the great work, it shall be done by others. If we refuse the consolation of his promise, to whom besides can we go? But I shall desist, for the present, it is needless to write more on this subject. May Christ comfort, strengthen and instruct you by his Spirit. Should I hear that your affairs take an untoward turn, which I scarcely expect, I will visit you. To use the language in *Job*. 41, 14. I will hasten to you the moment I see *the teeth of the devil terrible round about.*

Obituary.

MRS. D. SMITH.

The Subject of this Article was the daughter of Mr. John Manby, a respectable farmer at Winesham near Ipswich, Suffolk, who afterwards removed to Gundisburgh, in the same County, in which place and neighbourhood, many of his descendants still reside. She was born at Winesham in the year 1747, and was married to Mr. George Smith in the year 1769. Her father being a grave steady man, who kept up the old custom of catechising his children and servants, and praying with them on Lord's day evenings; some very serious impressions respecting soul concerns began in very early life. Before she was 16, she used to retire for private prayer, and was unhappy when she neglected it, as she thought it was her duty. These impressions continued at times to influence her conduct till about 1784, when a casual acquaintance with a lady in the Wesleyan connection rendered her more deeply sensible of the importance of a re-

ligious life. Her whole stock of religious books besides the bible, comprising no more than the old whole Duty of man, Drelincourt's Consolations against the fears of Death, and a small book of prayers of the same stamp, she read often in these latter; and though ignorant of herself as a sinner, and of Christ, as *the Saviour*, she thought herself a religious character; but possessing a consciousness of something wanting, she endeavoured to console herself with a general notion of the Mercy of God.

About 1798, a severe affliction threatened her life, and this very much shook the ground of her hope. Under this affliction she sent for her younger son, (then a member of the church at Tackett Street, Ipswich;) he found her struggling with the complaint, (the cramp and spasms in her stomach,) but when any intermission allowed her to speak, all her discourse was respecting her soul. He endeavoured to direct her views to Christ as to a complete and all-sufficient Saviour, and not-

withstanding, her pains were so violent and almost incessant, that she could attend but little to any thing else, yet she appeared never to have lost the impressions made at that awful period. Still, however, she knew not the extremity of her own case, nor felt the necessity of the mediation of Christ. At the recommendation of her son, she read the scriptures frequently after her recovery, with earnest prayer for instruction from them, but found not the consolations of the Gospel.

In 1805, she was visited with a slight paralytic affection. Under this new affliction, the result of a series of worldly care and trouble, she sought the support of religion, and had some discoveries of her own heart, her need of Christ, and of his ability and willingness to save; but she did not as yet enjoy the application of these things. She, however, loved and longed after the Gospel Ministry, and would sometimes, in the face of much opposition, go to hear it. She now studied her Bible much, and read Dr. Watts's sermons to great advantage, as also *Venn's* *Whole Duty of man*. But earnestly thirsting after the water of life in the public ministrations of the word and ordinances, she fervently prayed to be placed within the reach of these blessings.

In 1809, her long-wished-for object was obtained. She removed with her husband to reside at Chipping Norton, Oxfordshire, where her younger son then entered into business. From the affliction in 1805, she had been gradually declining, but she now felt much gratitude to God for the privilege of a preached Gospel, which had been so long the object of her desires and prayers. About six months she enjoyed this

privilege, although in much affliction, observing that she was generally better on a Lord's day, and able to get to meeting. In the latter part of this period, she was proposed as a candidate for Baptism and communion with the church at Chipping Norton, but God had otherwise determined. From the 21st of January she was unable to attend any public service, but she was often visited by Mr. Gray, the Pastor of the church, and a circle of excellent Christian Friends; who while she looked to them as instructors, have declared themselves to have learned much from her example of submission and resignation to the divine will. She often lamented the wickedness of her heart, her unworthiness and guilt; and when her son directed her attention to Christ, would say, "Yes, my dear, I know he is a Saviour, and just such a Saviour as I want; I only want to believe in him, and to be able to call him mine."

July 17th, she was taken much worse, and on getting up to tea observed, "It will be the last time." Her daughter-in-law said, "perhaps you'll be better to-morrow."—she replied, with emphasis, "My dear, I don't expect it. I can't expect it, nor do I wish it; when the Lord please, I am ready. I hope Christ will receive me," and added something which, owing to a difficulty of speaking she had long laboured under, we could not understand. On Mr. Gray's visiting her, she expressed herself as well as her speech would permit, as prepared for death. In the evening, he saw her again, and said, "Your conflict will soon be over." She made some reply, in which "Christ—all," was only understood. Mr. G. said, The fear of death is taken away;

you are not afraid to die? She replied, "No, no, not if it is before to-morrow morning." When her son left her that night she recovered her speech a little, and said, "Good bye, my dear, good bye, we shall meet in heaven."

Next morning she was very weak and faint and unable to articulate so as to be understood; but through the day she signified the happy state of her mind by several signs at her son's request. About three in the afternoon, like one going to sleep, she composed herself to die, and breathing gradually shorter till a little after seven, she departed in peace, in the 63rd year of her age.

She was buried in the Baptist Meeting Yard at Chipping Norton, and the following Lord's day Mr. Gray improved the event from *Deut.* xxxii, 29. By her particular desire Pope's Ode was sung, and we hope her spirit enjoys victory over death and the grave.

MRS. ANNE STAUGHTON.

Mrs. Anne Staughton was the Grandmother to Dr. Staughton, Minister of the Gospel at Philadelphia, who died May 6, 1810, in the 90th year of her age.

She was born of pious parents, in the year 1721. In early life it pleased the Lord to call her by grace. At about the age of 18 she was baptized, on a profession of her faith, in the river at Stony Stratford, the ice being broken for that purpose. She was established in the truths of the gospel, and though the subject of many trials, her faith was steady and unshaken. She walked closely with God, for 70 years, and was peculiar for her fervency and constancy, in closet devotion. At the commencement of her last affliction, the following

passage was much in her mind, and which she often repeated to visiting friends, *I know in whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day.* She said, that her faith was steady, and her mind composed. She was not on the mount, as she expressed herself, nor yet cast down. The fear of death seemed to be quite removed, except once, she expressed some uneasiness at the idea of passing through the dark valley. She bore her afflictions with christian patience, intreating for resignation to the Lord's will; being much supported by that precious passage, *All things work together for good to them that love God.* She said, she never enjoyed the comfort of so many promises in her life before, but she never needed them so much. At one period, the enemy seemed to be permitted to disturb her a little, and she said, "How if I should be wrong at last? O that the Lord would give me some promise to lay hold of." Her daughter encouraged her, as well as she was able, and she repeated in the fervor of devotion,

Guide me, O thou great Jehovah!

Pilgrim thro' this barren land;

I am weak, but thou art mighty,

Hold me with thy powerful hand.

This was the last faint attempt the enemy made to distress her mind. A few days before her departure, she spoke but little; complained she could not keep her mind fixed on any thing long; still praying for patience, and longing to depart, and to be with Christ. The day before her death, being in great pain, she said, "Dear Lord, cut short these days, if it be thy blessed will; but not my will; but thine be done."

Being much fatigued, and fearing the pains of death would be

very violent, the daughter thought it best to withdraw, desiring a person, who had the care of her, to call her immediately, if she asked for her. But before she could retire, she heard her begin to speak, and praise the Lord in the following words, "Bless the Lord, O my soul," and she continued in praise and devotion nearly a quarter of an hour. She

then said, I think I shall not live more than 3 hours. After a few weak struggles, she fell asleep in Jesus.

She died at Long-Buckby, in the County of Northampton, Lord's day morning, May, 5, 1810, and was buried in the baptist-burial-ground there, by the side of her husband, who died triumphantly in the month of April, 1780.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

History of the Dissenters, from the Revolution in 1668; to the year 1808. *In four Volumes.* By David Bogue and James Bennett. Vols 1, 2, 3. Williams, Conder, &c.

A History of the Dissenters, which should elicit with just discrimination the leading character of their several denominations, and trace their prevailing sentiments under the various changes to which they have been subjected, would doubtless command considerable attention from the religious public, and more especially from all classes of the dissenting body. How far Messrs. Bogue and Bennett have contributed to put them in possession of such a History we do not intend now to make enquiry. The consideration of the general merits of their work we postpone, intending at present to confine our observations to one or two particulars, relative to our own denomination, in which they certainly betray a want of information, and perhaps a little tinge of prejudice. We refer to vol. iii, On the state of learning among the Baptists at the close of the reign of George

Vol. II.

II. In the Chapter on "Seminaries," they say,

The baptists as yet had no academy of their own. Many of their ministers especially of the particular or calvinistic branch, had no academical education, nor would many of their churches have admitted such a man as their pastor. They are (says the writer of the manuscript, on the state of the London congregations) very fond of private meetings for exhortation and prayer. These are the academies from which the most able go forth into the ministry. Such of them as had a regular education were indebted to the Independants; while the presbyterian seats of learning were chiefly resorted to by the candidates for the ministry among the general baptists. p. 298.

Again in the Chapter on the "Outward state of Dissenters," after mentioning the decline of vital godliness among the general Baptists, they say,

Among the particular baptists we are presented with a very different aspect of affairs. They were all Calvinists, but from the want of education for the ministry many of them were not very judicious, and some of them abused the doctrine. An ignorant Arminian preacher blunders through his system in a tolerable manner, but ignorance in a calvinist makes dreadful work. On the whole the orthodox doctrine prevailed among the particular baptists and its influence appeared in the increase of

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many of their congregations, and the establishment of new ones in different parts of the country. p. 332.

That this is not a fair representation of the state of learning among our predecessors, is capable of abundant proof. Many learned men, who had been educated at our Universities, left the Establishment, and became Pastors of Baptist churches; In several instances the Baptists had adopted means to provide their churches with a well educated ministry; and a Baptist Academy had existed for nearly half a century anterior to the period to which these historians refer.

Lest these assertions should be doubted, we beg leave to enlarge a little in proof of their being correctly true.

1. *Many learned men who had been educated at our Universities left the Establishment, and became pastors of Baptist Churches.*

It was not long after the particular baptists had founded distinct churches, when Mr. Hansard Knollis, who had been graduated at Cambridge, formed a baptist church in London in the year 1641, and presided over it till his death in 1692. About the same period Mr. Francis Cornwell, M. A. of Emmanuel College, Cambridge, embraced the Baptist sentiments, and became Pastor of a church at Marden in Kent.

Before this Mr. Benjamin Coxe, a bishop's son, and a graduate of one of the Universities, had joined the Baptists, by which he lost all the preferments he might have obtained in the church.

There were also at this time Mr. Henry Donne, Mr. Christopher Blackwood, Mr. Daniel Dyke, Mr. Francis Bampfield, and others; who were much distinguished for their learning and usefulness, in the reign of Charles I.

Another eminent person was Mr. John Tombes, B. D. of whom even his enemies speak in terms of high commendation. Dr Wall, in his history of Infant Baptism says, "of the professed Antipædo-baptists, Mr. Tombes, was a man of the best parts in our nation, and perhaps in any other." Dr. Calamy's honourable testimony of him is, that of a person "whom all the world must own to have been a respectable man, and an eminent scholar." Mr. Richard Baxter, his great opponent, says, "he was the chief of the Anabaptists, and was the greatest and most learned writer against Infant Baptism." In an address published by the "house of Lords" on the subject of occasional conformity, speaking of him, they say, "There was a very learned and famous man who lived at Salisbury, Mr. Tombes."

All these, and many besides, had good livings in the Established church, but left it either before or at the passing the Act of Uniformity in 1662.

Another learned man was Mr. Henry Jesse, who had been for several years the pastor of the first Independent church, but being convinced of the error of infant baptism, was baptized in 1645, and was a very useful minister in London for many years. He had undertaken and almost completed a new translation of the Bible, being dissatisfied with the present received version, on account of the ecclesiastical words introduced or retained, by the Episcopal Divines, at the command of James I. This work he made the master study of his life, and would often exclaim "O that I might finish it before I die." This however was denied him.

Another person of great reputation was Charles Maria Duveil,

D. D. by birth a Jew; but embracing christianity. After passing through the church of Rome, and the church of England, he settled as pastor of a baptist church in Gracechurch Street, London. He was much supported by many of the dignified clergy, notwithstanding the change of his sentiments; among whom were Dr. Stillingfleet, bishop of Worcester; Dr. Sharp, dean of Norwich; Dr. Tillotson, dean of St. Pauls, afterwards archbishop of Canterbury; Dr. Simon Patrick, bishop of Ely; and William Lloyd, bishop of St. Asaph. He published a literal exposition of the gospels of Mark and Luke; also of the Acts of the Apostles and the Minor Prophets.

There was Mr. John Gosnold, pastor of a church in Birbican, London; who was eminently learned and a very popular preacher, much esteemed and valued by men of note and dignity in the established church. He was intimately acquainted with Dr. Tillotson, who was frequently his hearer. Dr. Calamy says, he was bred in the Charter-house school, and in Pembroke-hall, Cambridge; and was afterwards chaplain to Lord Grey.

Another learned man of this denomination was the famous Thomas Delaune, who was a minister and schoolmaster in London, and who it is well known fell a victim to the cause of Non-conformity in the reign of Charles II.

Considering the eminence of these worthies, who were for so many years the pastors of baptist churches, it is not conceiv-
 that the younger ministers
 not derive advantages
 rary kind. Besides,
 period of commonwe
 Protectorate of C
 niversities were
 scriptions of pr

ing all abolished; it is therefore highly probable the Baptists would avail themselves of the opportunity thus afforded them of obtaining learning in common with other dissenters. And as it can be proved that Mr. John Tombes educated three young gentlemen for the ministry, it is very likely others of them were employed in a similar manner, though we have no account of it. The persons instructed by Mr. Tombes were Mr. Boylston, of whom we have no particulars; Mr. Richard Adams ejected from Humberstone in Leicestershire, and afterwards pastor of the baptist church in Devonshire Square; and Mr. Eccles, who was settled in Bromsgrove.

2. *The Baptists had adopted means to provide a well educated ministry in their churches.*

In a brief Essay towards a history of the Baptist Academy at Bristol, by Dr. Rippon, it is observed by the writer, "By a manuscript letter in my possession, dated London, the 2nd of the 5th month, 1675, many copies of which were sent to the churches ministers in London and that our brethren of the Baptist denomination in England and Wales to meet the first of May in the a plan for the providing an order-
 ing ministry in the church,
 might give themselves to reading and study, and so become able ministers of the new testament.

This letter is signed by most of the London Pastors, among whom were the learned Daniel Dyke, William Collins, Henry Forty, and William Kiffin.

Immediately after the Revolution, a general assembly was held in London, June 1689, composed of 107 churches from England and Wales, owning the doctrine of

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personal election and final perseverance. Amongst many other regulations it was proposed to raise a general fund, part of which was to be applied to assist members of churches of promising gifts, and who were sound in the fundamentals, and inclined to study, in attaining the languages of the LATIN, GREEK, and HEBREW.

In the Essay before mentioned Dr. Rippon says, "About four months after the general assembly had met, our brethren from the church at Plymouth wrote a letter to the Metropolis (the original is before me) with which they remit to the trustees of the fund a collection of £27, 3s, 6d, and a promise of nine pounds per Annum, to be entirely disposed of in the education of young ministers; observing that if this contribution was applied to the general uses of the fund, and not to the very purpose for which it was collected, no more would be sent. This letter contains a recommendation of a Mr. Richard Sampson, a member of the church at Plymouth. He had been for some time devoted to the attainment of classical literature; yet application was made to the trustees of the proposed fund in London, requesting he might remain at Bristol two or three years longer, and have his board and education defrayed. His tutor was a Mr. William Thomas of Bristol. In the Non-conformist memorial v. 3. p. 177 he is thus described, "Of Oxford university. He was a minister and schoolmaster in this city in Oliver's time, and he continued so afterwards, though he had no fixed place. He was tempted to conform by considerable offers in Wales, but refused to the last. He trained up many for the ministry. He died at Bristol in 1693,"

"After Mr. Sampson had fi-

nished his studies (adds Dr. Rippon) he became pastor of the Baptist church at Exeter, in 1692. Under his labours, certain records inform us, that the congregation flourished greatly, so that the meeting-house would not hold above half the people who sometimes assembled. Mr. Sampson was much esteemed by Sir Isaac Newton; and so strong was his memory, that one day, when the conversation turned upon the depriving good men again of their bibles, Sir Isaac said, they cannot possibly deprive Mr. Sampson of his, for he has it all treasured up within him. He died at Exeter in 1716."

It is not known whether Mr. Thomas, the tutor of Mr. Sampson was a baptist or not; though it is certain there was a baptist-minister at this time in Bristol. It is very probable that among the many who were trained up by him for the ministry there were other baptists besides Mr. Sampson. From his death in 1693, it is probable our ministers were educated in London, at Taunton, Tewkesbury, and other places. Dr. Andrew Gifford, of Eagle Street, was educated at the latter place, by the famous Mr. Jones, who had the honour of sending forth from his seminary many excellent men; among whom was the late archbishop Secker.

3. *A Baptist Academy had existed for nearly half a century before the period to which these historians refer.*

We refer to the Academy at Bristol, founded by the liberality of Mr. Edward Terrill.

Of this excellent man Dr. Rippon has favoured us with the following account. "He was born about March, 1635. The good work of grace was begun in his soul when he was 19 years of age,

He afterwards kept a respectable school in this city, [Bristol] was baptized in 1669, and, after becoming a member of the church in Broadmead, was called to the office of preaching elder. He was several times, with many other members of the same church, for the sake of a good conscience, imprisoned in the Newgate at Bristol; endured his persecutions as a good soldier of Jesus, and died before July 25. 1686; when the church met at Sister Terrill's, as the invaluable Broadmead records express it, to chuse a ruling elder, in the place of dear brother Terrill deceased. This excellent person was doubtless a competent judge of the advantages which result to men in common, and to ministers in particular, from a good education. And it pleased God to put it into his heart to promote this object. He left something considerable to the pastor of the church in Broadmead, for the time being, under the following conditions: *Provided he be an holy man, well skilled in the GREEK and HEBREW TONGUES, in which the scriptures were originally written; and devote three afternoons in the week to the instruction of any number of young students, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages and other literature.* And out of the estate bequeathed to the pastor of the church, he left ten pounds per annum, to be applied to the use of any student that may need it and approved of by his trustees.

It is not quite certain that either Mr. Thomas Vaune, the pastor in 1687, or Mr. Peter Kitterell, his successor, 1707, were elected into their office under the limitation of the above clause; but by a letter in which Dr.

Evans favoured me (says Dr. Rippon) with a brief account of Broadmead church, I learn, that *Mr. Caleb Jope was chosen to educate young men, as well as to assist Mr. Kitterell.* This probably was in the year 1710 or 1711. Mr. Jope quitted his station in 1719, and removed to Exeter, and afterwards laboured some time at Plymouth. With the close of his life and the names of the students under his care I am totally in the dark. The history of his successor has not shared the same fate, for we are in possession of manuscripts and printed documents concerning him."

This was the Rev. Bernard Foskett, who was invited to undertake the charge of this Academy and entered on it with great firmness in 1720, and filled the station with great reputation till his death, Sep. 17, 1758, in the 74th year of his age.

"If (says Dr. Rippon) the list of Mr. Foskett's students now before me is complete, they were in number sixty-four, not including a pupil of the independent denomination, Mr. Herbert Jenkins, who afterwards lived and died a useful minister at Maidstone in Kent. Of these sixty four students the late Rev. Hugh Evans said, *the most of those who were under Mr. Foskett's care approved themselves truly serious, and with great reputation filled many of our churches.*"

At the time when this Essay was read by Dr. Rippon before the Bristol Education Society, Aug. 26, 1795, he remarked "Blessed be God, there are a few of those good men yet in the wilderness. I know not whether there are more than six or seven; but as you will conceive a favourable opinion of the rest from them as a specimen, I with plea-

sure recite their names. *Benjamin Beddome*, A. M. at Bourton. *John Oulton*, A. M. at Rawden, York. *Edmund Watkins*, at Usk. *John Evans*, now at Northampton. *Benjamin Francis*, A. M. at Horsley. *Morgan Jones*, L. L. D. at Hammersmith, and *John Evans*, of Pentre.

"If it be granted (adds the doctor) that Mr. Foskett was not the first of tutors, it is a piece of justice to his memory, and a debt of honour to the divine grace, most cheerfully to acknowledge that some good scholars, and several of the greatest ministers who have adorned our denomination since the days of the reformation,* were educated by him. Here I pass the names which have been just recorded. But were I to single out from his students, a scholar, it would be proper to repeat what the late Dr. Gibbons said to me several years since, when several linguists had been mentioned, *I think, my young friend, that Dr. Llewelyn is the first scholar we have among the Protestant dissenters.* Were I to distinguish those who were eminent as scholars and preachers too, I should select not only from the short list which adorns a preceding paragraph; but produce several others, and among them I might mention, *Robert Day*, A. M. at Wellington, *John Ash*, L. L. D. at Pershore, *John Ryland*, A. M. at Northampton, and *Hugh Evans*, A. M. "who succeeded Mr. Foskett as the pastor of Broadmead and tutor to the Academy."

We are now arrived at the period when our historians say, "The Baptists as yet had no academy of their own." It is surprizing they knew nothing of the Bristol Education Society; nor of any of the ministers who had been train-

ed up under the fostering care of Mr. Bernard Foskett! Had they been acquainted with these circumstances they could not have said, "Many of their ministers, especially of the particular or calvinistic branch, had no academical education, nor would many of their churches have admitted such a man as their pastor." That many of our churches did admit such men we have certain proof, how many would have refused them on account of their learning, cannot now be determined. But we are informed that the writer of a manuscript, on the state of the London congregations, says, "they are very fond of private meetings of conference and prayer. These are the Academies from which the most able go forth into the ministry." Who this writer was, we are not informed, it is however probable that he gave *his own opinion* on the subject, and not expecting that his private thoughts would be appealed to as an authority, by grave and learned clerks, in the nineteenth century, he did not trouble himself to procure any evidence to prove his assertions. If, however, it be true that our progenitors were very fond of meetings for prayer and conference, it could not have been mentioned as any discredit to them that *they gave themselves to prayer and the ministry of the word.* This may probably account for these academies sending forth many, who were *able ministers*, if not *the most able ministers, of the new testament*, who have adorned our denomination. But we are further told that "such of them as had a regular education, were indebted to the Independents." That some of them were so, is readily admitted, but that all were, is an assertion without evidence, it would have been more correct.

* Had it been said the *Revolution*

and requires no confutation. It is a little remarkable too that in one instance, at least, a part of this debt was discharged, as Mr. Herbert Jenkins was indebted for his education to the Baptists. We are told also that "for the want of an education for the ministry, many of them were not very judicious; and some of them through ignorance abused the Calvinistic doctrine." Is then an academical education essentially requisite to produce a good theologian? Was not Bunyan a good Divine? Have there been none who have abused the Calvinistic Doctrines but those who were destitute of an academical education? Have all uneducated ministers been Antinomians? Could even this be proved, which has not yet been done, we could mention many names among our ministers who had both learning, piety and intellect, sufficient to preserve them from this charge, such as those of Piggott, the Stennetts, the Wallins, the Wilsons, Evans, Brine, and Gill, nor will any who knew Day, Beddome, Francis, Ryland, and Gifford, think that these could be intended by the "some of our ministers who abused the doctrines they zealously and piously defended."

But we apprehend enough has been said to set aside all claim to accuracy in the statement which we have ventured to examine; as also to account for the singular circumstance, that notwithstanding all the disadvantages under which our denomination laboured, "On the whole, the orthodox doctrine prevailed among the particular baptists, and its influence appeared in the increase of many of their congregations, and in the establishment of new ones in different parts of the country."

If affords us sincere pleasure to

add that our churches are still fond of meetings for exhortation and prayer; and also that at this time the Baptists have several academies of their own; may many able ministers come forth from them; that the union of piety, literature, and orthodoxy may tend to increase the number of our congregations, and above all we ardently pray, that *integrity and uprightness may preserve them.*

Religious Books lately published.

1. Marriage and Adultery considered; a Sermon by Thos. Jackson of Stockwell, Surrey. 1s. 6d.

2. Sermons. By the late Rt. Rev. Samuel Horsley, Lord Bishop of St. Asaph. 2 vols. 8vo. 1l. 1s.

3. Four Letters on Baptism, addressed to Mr. John Stewart, Pastor of the Burgher Congregation, Silver Hill, Liverpool; in which his Answers to Queries on the mode of Baptism are examined; the Scriptural Account of the Mode of Administration is considered, and the proper Subjects of Baptism are ascertained. By Henry Paice.

THEOLOGICAL NOTICES.

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

A gentleman is engaged in a translation of the institutes of the Christian Religion by the celebrated Calvin, a work which has long been considered by many persons as a desideratum in the theological library; and expects to be able to issue proposals in a few weeks for the publication of it. It will make three octavo volumes.

Mr. Bowyer's Conjectures on the New Testament is reprinting from a copy which has been enriched with additional Notes by the late Rev. Dr. Henry Owen. This edition will also include the Conjectures of Mr. Stephen Weston and of professor Schutz.

Strype's Lives of the Bishops is reprinting at the Clarendon Press.

Mr. Rusher of Reading having since the publishing of his Catalogue for the present year, purchased the Library of the late Dr. Curteis, and Mrs. Calverley, and some smaller collections of curious Books, he intends offering them to the Public in a second Part of his Catalogue which will appear about the beginning of September.

In the press, a new and elegant edition of Trail's works for Messrs. Ogles, Hamilton and Steven, Booksellers in London, Edinburgh, and Glasgow. This edition will be enriched with many sermons of this highly esteemed author, never before published, selected from his MSS by a gentleman of ability and evangelical views.

The want of suitable Discourses for Village Worship being generally acknowledged, several Evangelical Clergymen and Dissenting Ministers have agreed to contribute towards a Monthly Publication to be called the VILLAGE PREACHER. The first Number, containing two Sermons written on purpose for the work, will be published on the first of October, price sixpence.

Mr. IVIMEY returns thanks

for numerous communications relative to several of the Persons respecting whom he made inquiry in our number for July, and now subjoins the list of London baptist ministers, of the 17th century, respecting whom any information, addressed to 60, Paternoster Row, will be very acceptable.

John Spilsbury,	William Kiffin,
Henry Jessey,	Daniel Dyke,
Thomas Gosnold,	Francis Bampffield,
John Tredwell,	William Collins,
Hercules Collins,	John Maulden,
Samuel Loveday,	Richard Allen,
Jonathan Jennings,	Charles Duveil, D.D
Thomas Lamb,	John Batty,
John Savage,	Isaac Lamb,
Thomas Wilcox,	Henry Forty,
Henry Danvers,	Thomas Patient,
P. G. Barchone,	John Canue,
Samuel Howe,	Paul Hobson,
Edward Barber,	John Sturgeon,
John James,	John Child,
Jeremiah Ives,	William Conset,
Thomas Harrison,	Tho. Harrison, Junr.
Thomas Helwisse,	John Morton,
Edw. Hutchinson,	Nehemiah Coxee, DD
Ebenezer Wilson,	John Piggott,
Hausard Knollis,	Richard Allen,
Thomas Delaune,	Edward Harrison,
Robert Steed,	John Harris,
Edward Man,	Leonard Harrison,
George Barret,	Benjamin Keach,
Richard Adams,	John Norcott,
Edward Stennett,	Captain Spencer,
John Greene,	Wm. Russell, D. D.
Vavasor Powell,	John Griffith,

It is well known that the late Rev. Joshua Thomas of Leominster, made collections of the history of several of the Baptist Churches in his Neighbourhood. It is supposed that these are still in existence, and it is respectfully requested, that the persons who possess them be so obliging as to indulge Mr. Ivimey with the use of them.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Letters arrived last month from our brethren at Serampore, giving

a pleasing account of the Mission. We give the following extract from one by brother Rowe, dated

January 11, 1810. "The success which has attended the preaching of the gospel in this country, the past year, is such as should abundantly encourage us. The increase of the Church of Christ, when compared with the deplorable state of the inhabitants, both natives, and Europeans, is such as to fill us with joy and thankfulness. I have not an account of those who have been baptized now before me; but I think the number is sixty six. Thirty six are soldiers, in his Majesty's 22nd regiment now lying at Berhampore, near Cutwa. I am informed that this is one of the most profligate regiments in India. At the beginning of the year, there were a number of good men in it, who had formed themselves into a religious society. Several of these were convinced of believer's baptism, in consequence of a letter they had received from our dear departed brother Oakey, but they knew nothing of us. Brother Chamberlain visited them and preached several times, before they knew that he was a baptist. Brother Mardon called on them on his way up the country, and during his stay some of them spoke on the subject of baptism, when he informed them brother Chamberlain was a baptist. As soon as they knew this, they proposed themselves to him as candidates. The Clergyman at this military station applied to the Colonel to prevent it, and they were obliged to postpone it for a time; but at length they have been permitted to follow their Lord in his appointed way. Since the first time that brother Chamberlain administered this ordi-

nance there, to the date of our last letter from him, he had baptized thirty six, and probably several more since. In a letter I received from him the other day, he says, "I have no time to write, and am obliged to take up a spare moment when I can for this purpose. I have to preach to night, and probably before I can close this, some inquirers will be here, whom I dare not neglect for all my friends in the world. Three have been with me this morning already, and many more may be with me before night. We hope to baptize next sabbath morning, but inquirers increase so fast, that we cannot guess at the number to be received. Some of the most profligate in the regiment are coming one by one to hear the word, and are converted. Several of these brethren have abilities for public speaking, and when they have no other opportunities, they give a word of exhortation. Surely this is a glorious work!" It is a pleasing, an unusual sight, to see a church of Christ consisting of thirty six members, perhaps now upwards of forty, * in a regiment of soldiers, notorious for wickedness!

A few days since, a sergeant who has resided a long time at Berhampore, and who is returning to England called at our house. He told me that the conduct of the pious soldiers at B— had a considerable effect on the immoral part of the regiment, and that they were much respected by their officers. Several of them have been promoted. Oh what a blessed Gospel is that which contributes so much to the welfare of men; and how precious the Sa-

* In another letter dated Jan. 15, 1810, he says, "Brother Chamberlain has baptized 12 more of the 22nd regiment."

viour which it exhibits! "His worth if all the nations knew—Sure the whole world would love him too."

We have lately received two or three pleasing letters from a Lieutenant M——, who is now in the field. We have never seen him, but cannot help loving him much. He wishes to give himself up to the cause of God, and join himself to us. When the war is over, he intends getting leave of absence to come hither; and in the mean time is taking every necessary step to prepare him for the work. From whom may we expect God will raise up Missionaries next?

But to return, the remaining thirty are natives, country born, and europeans, who have been baptized at Dinagepore, Goamalty, Calcutta, Serampore, and in Jessore. At Calcutta we have about fifty members, and at Serampore about thirty. There are candidates for baptism at both places, and at Calcutta the preaching of the word is greatly blessed.

Brother Robinson and his family are at Sadamah'l, on their way to Barbaree. Brother Moore is at Bankipore, near Patna, and intends setting up a school there. Brother Carapiet Araboon has baptized several in Jessore, and has many inquirers. Brother John Peter, and his family, and Krishnoo Dass, are on their way to Orissa, in which country they intend forming a Missionary station. There is an embassy gone to the Buzman Empire, and as far as we can learn, brother Felix Carey is going to Ava, the seat of that Government with the English Ambassador. The British Government in Bengal has sent a quantity of medicines to our brethren at Rangoon.

ENGLISH BAPTIST ASSOCIATIONS.

The MIDLAND Association, including 24 churches, met at Tewkesbury the 13th and 14th of June last.

Wednesday afternoon, met at three o'clock. Brother Trotman read the Circular Letter. Met again at six in the evening, Brother Cave introduced the service by prayer; the letters from the Churches were read, and Brother Hawkins concluded with prayer.

Thursday morning, at six o'clock, assembled for prayer, Brethren Price, Lakelin, Dean, Gibbs, and Belsher were engaged in leading the devotion of the worshippers.

At half past ten, the public services were introduced with reading the scriptures and prayer by Brother Winterbotham; (of Horsley) Brother Cave preached from *Gal. v, 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would,* and Brother Kilpin, from *1 Thess. iv, 3. This is the will of God, even your sanctification.* And Brother Butterworth concluded with prayer.

In the evening at six o'clock Brother Davis introduced the service by prayer; Brother Coles of Bourton, preached from *Ezra. x, 4. Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it,* and Brother Winterbotham from *Luke xi, 9—13. Ask and it shall be given you, &c.* and concluded the highly interesting and impressive services of the association with prayer. A day long to be remembered with sacred pleasure by many who were present.

The Nature and Advantages of Self-denial is the Subject for the next circular letter.

State of the Churches the year preceding. Added by baptism 130, by letter 13, restored 3. Died 29, dismissed 26, excluded 42. Clear increase 49.

The next Association will be held at Bromsgrove, on the Tuesday and Wednesday in the Whitsun-week; the circular letter will be read on Tuesday at 3 o'clock, and the letters from the churches at six, in the evening. Brethren Butterworth, Belsher and Draper to preach; in case of failure, Brethren Rowland and Trotman.

The NORTHAMPTONSHIRE Association will be held next year at Oukham, the Tuesday and Wednesday in Whitsun week. Brethren Smith of *Burton-upon-Trent* and Hall of *Leicester* to preach.

WELSH BAPTIST ASSOCIATIONS.

The first Association in North Wales was held at Glynceiriog, in Denbighshire, on the last Tuesday and Wednesday in June.

Tuesday evening brother John Pritchard of *Pwllhilly* prayed, brother John Blayney of *Liverpool*, preached from *Prov. xxv, 25*; brother Hugh Williams of *Anglesea* followed from *Rom. x, 1*, and concluded by prayer.

Wednesday morning, at 10 o'clock, brother S. Breeze of *Aberystwith* prayed, and brother Palmer of *Shrewsbury* preached (the only English sermon) from *Dan. iii, 29*; and brother C. Evans preached from *Rom. v, 10*, and concluded by prayer.

Asternoon at 2, brother Hugh Williams prayed, and brother Titus Lewis preached from *1 Tim. iii, 16*, and brother S. Breeze from

1 Cor. i, 18, and concluded by prayer.

The other Association was held at Amlwch in Anglesea, on the first Tuesday and Wednesday in July.

Tuesday evening, at six, brother W. Jones of *Nevin* prayed, and brother T. Davies of *Cefn* preached from *Mat. iv, 16*; and brother S. Breeze from *Acts xx, 24*, and concluded by prayer.

Wednesday morning, at six, brother Hugh Williams prayed, and brother Richard Foukes of *Denbigh* preached from *Heb. iv, 16*, and brother W. Jones followed from *Rom. iii, 25*, and concluded by prayer.

At ten o'clock, brother S. Breeze prayed, and brother John Thomas of *Llanroost* preached from *Rom. iv, 23, 24*, and brother Titus Lewis from *Rev. xxii, 2*, and concluded by prayer.

At two in the afternoon, brother T. Lewis prayed, brother Evan Evans of *Garn* preached from *Gal. iii, 13*, and brother S. Breeze from *Luke xvii, 32*, and concluded by prayer.

At 6 brother W. Robert of *Lleyn* prayed, brother Abel Vaughan of *Glyn* preached from *Psal. xix, 7*, and brother C. Evans from *Rom. viii, 26*, and concluded the association by prayer. Both associations were unanimous, the greatest harmony prevailed in each of them, and much of the divine presence enjoyed, but the additions to the churches were few.

NEW MEETINGS OPENED.

Lately a new meeting-house in the Particular Baptist connexion was opened at Drevach in the county of Carmarthen. In the morning, brother Owen Williams prayed, and brother Thomas

Jones of Rhydwylym preached from *Ps. lxxviii, 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them*, and brother Titus Lewis, from *Zech. ix, 12, Turn ye to the strong hold, ye prisoners of hope*; and concluded by prayer. In the afternoon, brother J. Davies of *Bangor* prayed, and brother David Jones of *Newport* preached from *Rom. v, 18. Therefore as by the offence of one, judgment came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life*, and brother David Saunders from *Rom. v, 10. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life*. Brethren T. Thomas and T. Morris, *Cwmivor*, preached on the preceding evening.

June 21, 1810. A new Meeting House was opened in the particular Baptist connexion, at Yeovil, Somerset.

Forenoon. Brother Cox began by reading and prayer, brother Pittard (independent) prayed, brother Viney preached from *Exodus xx, 24*, and brother Gill concluded.

Afternoon. Brother Russel prayed, brother Shoveller preached from *Ps. xxvii, 4*, and brother Prankard (independent) concluded.

Evening. Brother Weston (independent) prayed, brother Saffery preached from *Eph. ii, 10*, and brother Tracey, Pastor of the Independent Church at Yeovil, concluded.

The house was crowded, and the services were very interesting;

many united with the Pastor and People in praying, *Send now, O Lord, prosperity.*

June the 29, 1810, a new Baptist meeting-house was opened in the Village of Sutton-on-Trent in the county of Nottingham. In the morning Mr. Jurman of *Nottingham* preached from *Matt. xii, 21*, and Mr. Sutcliffe of *Olney* from *1 Thess. ii, 19*, and Mr. Jones of *Lincoln*, in the Evening from *Exodus xl, 35*.

It is now about 18 months since the Gospel was introduced into this village. The people at first worshipped in a private house duly licenced for that purpose, which being too small to contain those desirous of attending, it was thought necessary to erect a small meeting-house, which is now completed, at the expense of a few friends there and in the neighbourhood.

NEW CHURCH FORMED.

Friday the 20th of July a New Church of the Particular Baptist Denomination was formed at Uffculm, Devon. The Rev. Dr. Rippon attended to witness their Social Union, and on the following Lord's day preached and administered the Lord's Supper to them. They have at present no settled minister, but are regularly supplied on Lord's days, and the prospect of usefulness is increasingly encouraging.

ORDINATIONS, &c.

June 26, 1810, The Rev. T. Blündel, late student of Bristol Academy, was ordained Pastor of the Baptist Church, College Lane, Northampton. Public service was introduced by the Rev. Mr. White of *Cirencester*, who read appropriate portions of scripture

and offered the first prayer. The Rev. J. Sutcliff made a clear and brief statement of the grounds of dissent, received answers to the usual questions, and heard a concise confession of faith. The Rev. Mr. Heighton offered the ordination prayer, which was accompanied with imposition of hands. The Rev. A. Fuller delivered the charge from 1 *Tim.* iv, 15, 16. Dr. Ryland preached to the people from 1 *Thess.* iii, 8. The Rev. F. A. Cox preached in the evening from *Gen.* xxviii, 10—20. The congregation was very numerous and appeared much impressed under the solemn services.

June 21st. the Rev. S. Adams, late Student at Bristol Academy, was ordained to the pastoral care of the Baptist Church at Kislingsbury in Northamptonshire. Mr. Cox of *Clipstone* began with reading and prayer. Mr. Fuller delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Nichols of *Collingham* prayed the ordination prayer, accompanied with the laying on of hands. Dr. Ryland gave the charge from *Rev.* ii, 10. Mr. Sutcliff addressed the church from *Psalms* cxvii, 6; and Mr. Buck of *Shipston* concluded in prayer. In the Evening, Mr. Heighton of *Road* began with prayer, and Mr. Norman of *Braunston* preached from *Rom.* i, 16.

The services of the day were interesting and profitable. The presence of the Great Head of the Church was evidently realized by Ministers and people.

The Gospel has been preached in Kislingsbury and Harpole, an adjacent Village, for thirty

years past.—The labours of different ministers, who occasionally visited these places, were owned of God. The congregation gradually increased, so that it was judged necessary to have the means of grace dispensed in a more stated manner. The meeting was afterward enlarged, and in November 1809, Mr. Adams was provisionally sent amongst them.

The members who compose this society were lately dismissed in a very cordial manner from the Baptist Church in College-Lane, Northampton.

Since Mr. Adams's residence there, the place of worship has been again enlarged at the People's own expense, and the prospect of usefulness continues to be promising.

On Wednesday the 27th June, 1810, the Rev. Mr. Norman (late of Sutton in the Isle of Ely,) was ordained pastor over the particular Baptist Church at Sobam in the County of Cambridge. Mr. M^r Kenzie of *Isleham* begun by reading the scriptures and prayer, Mr. Freeman of *Bedford* described very judiciously the nature of a Church of Christ, asked the usual questions, and received Mr. Norman's confession of Faith: Mr. Tall of *Swacey* prayed the ordination prayer; Mr. Fuller of *Kettering* gave a very solemn and impressive charge from 1 *Tim.* iv, 15, 16; Mr. Feury of *Bluntisham* in a serious and affectionate manner addressed the Church from *Psalms* cxviii, 25; Mr. Ingle of *Ramsey* concluded by prayer. Suitable Hymns were sung at intervals which were read by Mr. Burditt of *Olney*. The place was crowded with an assemblage of persons as respectable as we ever

remember to have seen at Soham on any occasion. Through the whole of the service there appeared much seriousness and devotion; a sweet savor of Christ was enjoyed; and they retired declaring it was good that they had been there.

J. Audley, Esq. of Cambridge, preached in the Evening.

On Tuesday, July 29, 1810, Mr. Thomas Jarvis (late a Student at Olney) was ordained pastor of the newly formed Baptist Church at Newark on Trent. Mr. Nicholls of North Collingham began the service by reading 1 *Thess.* ii, and prayer. Mr. Ivimey (Mr. Jarvis's former pastor) delivered an address, stating the principles of Dissent, founded on 1 *Cor.* ii, 5. *Your faith should not stand in the wisdom of men, but in the power of God.* Mr. Sutchiffe gave the charge to the Pastor from 1 *Thess.* ii, 4, 5, *But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness.* Mr. Fuller addressed the church from 2 *Cor.* iii, 6. *Ye are the temple of the living God;* and concluded with prayer.

This infant church has been raised principally by the labours of Mr. Jarvis, and the friendly assistance of Mr. Nicolls of Collingham. The meeting-house is a good building, which was for many years occupied by the Countess of Huntingdon's people; but had been for some time shut up. On an application to the Trustees they generously gave it up to the Baptists, who have now trustees of their own denomination. There is a pleasing prospect that

this event will be attended with happy consequences, in promoting the spiritual advantage of the inhabitants of the populous and respectable town of Newark.

On Wednesday the 22^d of May a Meeting of Ministers was held at Loughwood, Dorset.

Brethren Scott, Bishop and Toms engaged in the devotional services; brother Humphrey of Cullompton preached from *Romans* viii, 38, 39, and brother Dawson of Lyme closed in prayer.

A collection was made for the support of the Missionaries.

At 6 o'Clock in the evening, met at a private House in Killington, a village about a mile from Loughwood, when Mr. Pady an independent brother began in prayer, brother Horsey of Wellington preached from *Matt.* xxii, 42; and brother Toms concluded.

August 8. The Annual Mission Meeting was held at Wellington, Somerset.

Brethren Gill, Viney, and Davies prayed, brother Smith of Tiverton preached from *Matt.* xiii, 16; a collection was then made in aid of the Baptist Mission, and brother Thomas closed with prayer.

In the evening, brother Bishop prayed, brother Chown preached from *Heb.* i, 1, 2; and brother Bannister (independent) concluded.

Brother Price preached the preceding evening, from *James* iv, 6. Brethren Toms and Tyso prayed.

The Baptist Churches in Hampshire, and the eastern parts of Wilts and Dorset, held their second Association this year to Poole. Brother Timothy Thomas of London preached the preceding evening from *Hebrews* vii,

26. After an early meeting for prayer on Wednesday, three public services succeeded. The brethren Giles, Clare, and Miall preached from 1 Cor. xiii, 13, Matt. v, 16, and John viii, 31, 32. The brethren Welsh, Russel, Miel, Saunders, Mursell, and Safery prayed. The next Association to be at Southampton, September 19th.

Our brethren at Romsey, are exerting themselves to build a new place of worship, and will need considerable assistance. The Association approving of their efforts as necessary, resolved to recommend the case to its immediate connexions and to the churches at large.

The Particular Baptist Church of Christ at Southill, Bedfordshire; return their unfeigned thanks to those Churches and Individuals who have kindly assisted them in erecting their new place of worship. As they have yet a debt of near £70 upon their place, they request that those Churches to whom printed Letters have been addressed, and others who feel disposed to assist them, will forward their donations directed to Mr. Joseph Patrick, Southill, near Biggleswade, Beds, or to Mr. Edward Chew, Grocer, Shefford, Beds.

PHILADELPHIA.

Extract of a Letter from Dr. Staughton to his Parents in London; dated March 22, 1810.

In relation to the Church, goodness and mercy have followed us. I came to this place in February 1805. The Church then consisted of 170 members. Since that period we have increased to nearly 500, (exclusive of two Churches that were last year formed out of ours, viz. a third Baptist Church, and the first AFRICAN Baptist Church in Philadelphia.) I baptized in the year 1806, 61 persons; in 1807, about 80; in 1808 74; in 1809, about 60. The work of God is still advancing among us. For the present month we have 6 candidates. It is now nearly 4 years that I have every month been baptizing, (with the exception of a single month.)

To mention these things to any other than yourselves, my dear and honored Parents, would seem like boasting. I know, and so do you, if a Gospel ministry have increase, to whom it is to be ascribed. But I feel somewhat as the Grecian General did, who, after a victory, observed, that his chief joy was the thought how much pleasure it would afford to his aged Parents.

LINES

*Addressed to an aged Relative, on the Anniversary
of his Birth.*

When, stealing o'er the western hills,
The evening shadows spread,
And soft repose like dew distils
On nature's weary head,—

How strong—how sweet—the contrast seems
Between the golden days,

When life in blooming beauty beams, . . .
The years when it decays.

Yet evening's but a pledge to man
Of the approaching dawn,
The distance only of a spau
Before the rising morn.

And so—the dreary gloom of Death,
That all our hope pervades,
What is it,—but to yield our breath,
For life that never fades ?

Then all ye joys of youth, farewell ;
Ye elder hopes, adieu ;
Let me with age a moment dwell,
And then my race pursue.

Spring may confess its pleasures past,
Summer—its fairest bloom,
And what if Autumn come at last ?
Or Winter—and the tomb ?

Is there no parent Hand to steer
Our bark, where billows roll,
No ray of hope—no calm to cheer
The sunset of the soul ?—

Yes ! and a strong immortal light
Beyond the storm display'd,
Revives the spirit—helps the sight,
And gladdens all the shade ;

Sheds on the beauteous distant lands,
Tints of atoning blood—
And shines—enriches—and expands,—
To lead the way to God.

And when at last that gulf appears,
Where Jordan's mountains rise,
The love that sees—dispels our fears,
And bears us to the skies.

And grants us there this joy to prove,
That fears obstruct the road,
Only to shew how firm the love
That brings us safe to God.

TND.

THE
BAPTIST MAGAZINE.

OCTOBER, 1810.

“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.

Great results from small beginnings.

A Sermon preached at the Anniversary of the Bristol Education Society.

ISAIAH IX, 22. *A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.*

THE impression which an object makes on the mind greatly depends on the medium through which it is viewed. If we look at any natural productions through an hazy atmosphere their figures are so much shaded, and their beauty concealed, as to endanger the accuracy of our judgment; and so it is in religion. *Let thy kingdom come, let thy will be done on earth as it is in Heaven,* is the fervent desire of every christian: but the vigour of our expectations depends on the medium by which we contemplate the scene. The natural dispositions of mankind—the prejudices of long accustomed professions—the power of opinion over the mind—the usurpation of the priesthood over the mass of the population of the earth—and the opposition of political establishments to the progress of Christianity—these things are so unfavourable to the interests of Revelation, that they spread a gloom upon the prospect. But the orb of prophecy pierces the cloud and scatters the darkness: enlightened by its cheering rays, fear is displaced by hope, and suspicion yields to confidence. Indulging those feelings which this reversion of the scene inspires, we are assured our text will be progressively fulfilling, *until the name of Christ be known on the earth and his saving health among all people.*

Our text refers to the extension of Christian Truth, and the enlargement of the Kingdom of Christ, in the conversion of the Gentiles by the doctrine of the Gospel—and we are assured of its accomplishment in the history which Luke has given us of the Apostolic Acts, and in those several epistles Paul addressed to the Churches which the spirit of God planted by his instrumentality. But this prophecy embraces every period of time, insuring its blessing on those zealous efforts now making for the evangelizing of mankind, and engaging the influences of grace on every future exertion, that Christ may *see of the travail of his soul and be satisfied.*

This prophecy is very applicable to the occasion of our present meeting; it is a spring of inducement to exert ourselves for the prosperity of that Academical Institution, for whose patronage we are associated into a body, respectably entitled the *Bristol Education Society*; and our esteemed Brethren, who have devoted themselves to the Christian Ministry, have renounced the temptations of secular employments, and are assiduously improving their present advantages of learning, assured that all the energies of providence, truth and grace secure their usefulness in the Church of Christ.

Let us illustrate and apply the text.

First. Illustration. 1. Those whom God distinguishes by his favour, he has often *selected* from an original meanness; *from* a little one he has formed thousands, and *from* a small people a strong nation. It has been one of the fatal consequences of the apostasy, to darken the understanding and pervert the judgment, and thus mankind have been extremely misguided in not trying the dispensations of God by a right balance. Enslaved by the love of their own senses, and powerfully attracted by appearances, they have decided on the relation of any individual or institution to God by its exterior aspect. In this erroneous balance the ancient Jews estimated the claim of Christ to the title of Messiah; and because his manners, his ministry, and his miracles mortified their attachments, they traduced his character, insulted his person, reviled his doctrine; and inflicted on him an ignominious execution. The simplicity, the purity, the spirituality of the Christian Church; are always disgusting to a worldly taste, which seeks its gratification in a splendid establishment. Its national size, its gaudy trappings, its pompous ritual, its sculptured edifices, its dignified priesthood; those things which the christian pronounces tinsel and dross are the prevailing attractions. The decisions of God are different; he has conferred the marks of his high approbation on those who have been destitute of external recommendation. An emigrant from Mesopotamia was appointed of heaven to be the progenitor of a great nation; the foundling of an hebrew mother was delegated of God to emancipate his people from their egyptian

yoke ; that most eminent prince who swayed his sceptre over Israel, was the youngest son in his father's house, and addicted to the simple habits of a shepherd's life ; that prophet who in the presence of Belshazzar denounced the fate of the Chaldean empire, was a poor Jewish captive ; the Author of salvation to the ends of the earth assumed his human nature from one of the lowest families of the house of David ; the first disciples of Christ were selected from obscure conditions and inferior occupations ; that Apostle, who confounded the gods of Greece by the eloquence of Christian truth, was a native Hebrew, despised by the philosophers of his age for his nation and ancestry ; and not a few of our most respectable labourers in the Church of Christ have attained to popularity from an inauspicious original. *God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty.*

2. It is the prerogative of God to produce a great result from a small beginning. He multiplies little ones into thousands, and he magnifies small ones into strong nations. The volumes of providence furnish us with the history of individuals and of societies, whose original presented the most unfavourable rule for determining their future condition. The Egyptians would have been mistaken if they had decided on the friendship of Jehovah to Jacob and his family, when they went down into their country to relieve themselves from the horrors of famine, and their whole number did not exceed 75 souls : but in this unfavourable state they were the heirs of a promise, and of a covenant, that in their seed all the nations of the earth should be blessed. If the enemies of Christ had decided on the divinity of the Gospel scheme by the original number and respectability of his disciples, they might have concluded it was the speculation of folly and the illusion of madness ; for in comparison with the immense extent of the Roman Empire, or even of Judea itself, the interest of Christ was only like a spot of ground, which the palm of the hand might almost cover. If the opponents of the reformed religion had made their calculations of the probability of its wide extension by its first advocates, they might have pronounced that such an innovation would have a very brief existence. If either of us had decided on the future state of many Christian societies springing up in our neighbourhoods from their immediate appearance, we might have considered them too contemptible to be noticed, and too feeble to endure ; but in the lapse of time they have arisen into publicity, and enlarged into respectability : like a tower upon an hill, we have beheld their venerable position and their admirable strength. That institution which was formed in this city about a century ago, and which may be esteemed the parent of the Bristol Education Society, was commenced on so small a scale that it might have been disrespected as unworthy of patronage : but in the process of time this little spring has

been so enlarged and enriched, as to convey by numberless streams its purest refreshing waters over a great surface of country. Who can calculate the number of ministers whom this originally small source has supplied with invaluable knowledge? or enumerate the Churches which to the latest duration, may have reason to thank God for Edward Terril and the Education Society?

That Mission to the East, in which as Christians and as Baptists, we feel a peculiar interest, originated in the mind of an individual, who was so anxious for the conversion of the Pagans that he wrote and circulated amongst his Christian Brethren, "An enquiry into the obligations of Christians to use means for the conversion of the Heathen." For more than 6 years the object was no further undertaken than in conversation at several associations of ministers; but in the year 1792 a foundation was laid for a society, to be entitled, "The particular Baptist Society for propagating the Gospel among the Heathen." The operative and laborious part was undertaken by only two servants of Christ, who confident of the excellence of their object, the benevolence of their motive, and the plenitude of their resources, ventured into a country overwhelmed with Pagan darkness and superstition. Surrounded by discouragements and oppressed by fears, they commenced their arduous task with small apparent success; they had invaded the strongest bulwarks of the devil, and the conflict must certainly be severe. But in progress of time the smiles of heaven cheered their exertions; they discovered that the same cross which prevailed over the philosophy of Athens and the deities of Greece, was almighty in Hindoostan. They scattered the incorruptible seed of the kingdom, they presented the prayer of faith, they indulged the patience of hope; light was reflected, truth was operative, conscience was impressed, converts were abased at the feet of Jesus, the art of printing did homage before the throne of Truth; the types of many languages dedicated themselves to the publication of the scriptures; the Bible has been translated into many dialects of the mighty Eastern Continent; it has been diffusing its knowledge through a vast extent of territory, nor will it terminate the course it has commenced, until the truth of Heaven is disseminated from the Bay of Bengal to the frozen ocean; and from the Isles of Japan to the Mediterranean Sea. *A little one shall become a thousand, and a small one a strong nation.*

3. *The determination of God to bless his cause, is an ample security for the execution of the object. I the Lord will hasten it in his time.* That sceptical spirit which one of the Lords in waiting on the person of Jehoram indulged, when Elisha declared the overflowing plenty which should succeed the famine then felt in the land of Samaria, was accursed; this same disposition has been occasionally cherished in ourselves, but with a different reference. He thought the prophet engaged too much, and therefore he

tauntingly asked, *If God should open windows in heaven, could this thing be?* And have we not been too suspicious, when comparing the prophecies of scripture with the history of mankind; the nature of the means by which the Gospel is to be spread with the resistance of the human heart; the instruments by whom the object is to be effected with the opponents by whom it will be counteracted? But we have either forgotten our text, or not cherished its impressions; for it assures us that the *promise of God is irrevocable* and the power of God is *irresistible*.

The promise of God is irrevocable. Anticipating the period when prophecies shall be sealed by their events, with too much precipitation we determine on the time and the means, but how often are we disappointed. The infinitely wise and righteous Potentate allows years and ages to roll on in their tedious and discouraging course, before he fulfils his word. He permits difficulties and barriers to interpose and aggravate, until a mountain of rubbish is seen where a splendid temple is to be erected: but this is no impeachment of the veracity of the promise. Abraham, when he left Haran, had no issue; his first child was not born till many years after; the son of promise was not possessed at a period the most inauspicious for an heir, but at last Isaac was presented to the patriarch, in process of years the numerous branches of Jacob's posterity spring from this almost withered stock, and the land of covenant was the country of inheritance. The Seed of the woman, the Prince of peace, was promised on the eve of the apostacy. Patriarchs embraced the hope, ceremonies anticipated the event, Prophets searched diligently what manner of time the Spirit of Christ which was in them did signify, Psalmists tuned their harps to the Saviour of his people; but where was the object of their desire? From the date of the first promise to its accomplishment 4000 years revolved, but the wheels of time executed their appointed circuits, and now Messiah appears to perform the testimony of God. Those prophecies of the old Testament enriched with blessings for the Gentile world, interested the faith and the hope of our fore-fathers. In their pure and holy zeal they resolved that *for zion's sake they would not hold their peace, and for Jerusalem's sake they would not rest, until the righteousness thereof went forth as brightness and the salvation thereof as a lamp that burneth.* With all their hearts they desired that the Gospel might attend that orb in his career, *whose going forth is from the end of the Heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof.* But the evening shades of life drew near them, they exchanged the valley of the shadow of death for the incorruptible inheritance before these prophecies had travelled to their date. We have been allowed to live in the age of their accomplishment; we have seen the glorious process of the exaltation of Christ in the con-

quest of his truth over the gates of hell; we have sung with rapture, *Salvation has God appointed for walls and for bulwarks*; we have sealed with our testimony the truth of that invincible doctrine, *for this end the Son of God was manifested to destroy the works of the devil*. And if our lives, who are juniors in the Christian Ministry, are spared a few more years, it may be our pleasure to behold, and our honour to co-operate *in building up the old wastes, in raising up former desolations, in repairing the waste cities, the desolations of many generations*.

The Power of God is irresistible. What if the opposition of the human heart, and the repugnance of satanic spirits to the cause of Christ, torture all their ingenuity to invent, and exert all their powers to interpose barriers to the progressive triumphs of Christian Truth? What if they combine all their forces and plant all their artillery against the rising walls of Jerusalem? *He who is for us is more than they who are against us. I will work and who shall hinder*, is Jehovah's immutable decree. *My people shall be willing in the day of my power*, is his eternal purpose; and where shall we place a boundary to his omnipotence? Where is there any obstacle in the way of that God who spake chaos into the harmony of creation? What can resist that God who endowed inert matter with that rotary motion which has always been continued by the sphere ever since it was first impelled? Who can resist that God who suspended the laws of nature to redeem Israel from Egypt, to defeat an enemy at Gibeon, to sustain a prophet at Jordan, to rescue the faithful from the teeth of the lion and the fury of the flames? What can resist that God who crumbled into dust and expunged in oblivion, the massy empires of antient times? who has so arranged and actuated all the wheels of the mysterious machinery of providence, that they have not been impeded for a moment, ever since creation being finished, they were set in motion? Who can resist that God who has foiled the powers of darkness, and covered the hosts of satan with the shame of defeat, in redeeming his chosen by that very event, the death of his Son, which was perpetrated by the powers of hell to frustrate the schemes of heaven? Who can resist that God who has penetrated by his truth the thickest darkness; who has prostrated infidelity before his feet; who has possessed himself of the strongest holds of sin; who has dismantled the fortifications of error; who has led captive the thousands of the forces of Satan? That cause which is so endeared to our hearts has been eternally paramount in the divine affections; and the energy of Divine power is effective to all the purposes of grace, without the co-operation of a creature, by the cheerful concurrence of second causes, or by restraining or over-ruling the opposition of mortals. At periods the most improbable, and in instances the most admirable, *He has done marvellous things, his right hand and his holy arm have gotten him the victory*.

(to be continued.)

Original Letters of the Rev. W. Pardoe.

Epistle IV.

In this are contained some necessary cautions for such as are concerned in the public ministry, and some things else pertinent to every christian.

L. Spooner.

My dear brother,

I received your letter and your wife's kindness with it, for which I truly thank you both, but must leave your love to be rewarded by him that can do it infinitely beyond what I am likely to perform, who am sometimes even greatly ashamed, not only before Almighty God, but towards others with whom I have had and still have to do. I should have been very glad to have seen you last first-day at Dudley, but could not send you word because I came so lately from Bristol, where I had been ill and came home very weak, and sometimes think my travelling will not be long; but yet if it be long to continue, let me, I pray you, have your earnest prayers, that I may grow more strong in spirit: the weakness and unprofitableness of which for so weighty an undertaking is a very great discouragement to me: for the Lord appeareth a more pure and dreadful Majesty, than he seemed in time past, although in himself he is ever the same. His truth and souls are such costly things, that it is even terrible to think of touching the same, and it is nothing but mere mercy and grace that stand between me and final confusion of face. But yet I would be willing to wear out this contemptible body, if God almighty would give me a more potent and refined spirit: for the thoughts of discouraging and stumbling precious souls, are to me even as the pangs of death, and therefore, my dear brother, I beseech you look only to the Lord, and let your expectation be from him, for into his hands I have earnestly committed both you and your dear companion; being wholly unable of doing any thing, but desiring your most true felicity, and I must count it an high degree of happiness, if I may be counted worthy to see the same, and now, I pray you, let nothing weaken your hands and knees. The God of Peace is able to bruise Satan under your feet and to make you triumph in Christ Jesus above every amazing difficulty, and so eminently to refine our spirits, that we may walk through the midst of very fiery trials, and yet come forth but very little losers. Only let this one thing be presented to you, viz. That the sinner's way to Christ is by repentance, the penitent's way to Christ is by believing, the believer's way to Christ is through resignation. He that can walk these three steps orderly and thoroughly, shall quickly find rest and safety in his now refreshed soul.

WILLIAM PARDOE.

On the Lord's Supper.

Mr. Editor,

Many of your Correspondents have written something on the subject of baptism. The Baptists however do not observe *one* divine Ordinance only, but are careful to keep THE ORDINANCES * (*both* the positive institutions of the Gospel,) as they were delivered. The Lord's Supper is equally of divine appointment with baptism, and has a peculiar beauty and solemnity rendering it particularly worthy of perpetual attention.

We have the immediate language of our Lord respecting it in Luke xxii, 19, 20. *And he took bread, and gave thanks and brake it and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you.* This has continued in use in the church ever since; and in a very striking and instructive manner represents to us,

1. The body and blood of Christ. The design of the bread and wine is to set forth these unto us: and the symbols are well adapted to that purpose. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?* The breaking of the bread and pouring out the wine exhibit his sufferings and death. Hereby is declared to us his being wounded and torn, the dissolving of nature or separation of the spirit from the body, the pouring out of his soul unto death.

2. The evil of sin. Our transgressions were the cause of his immaculate flesh being thus broken, his precious blood-being thus shed, attended with numerous pains and agonies; mingled with a sensation of the displeasure of God against sin. In reference to which the Apostle Peter says, *Who his own self bare our sins in his own body on the tree.*

3. The justice of God is revealed herein, requiring and obtaining satisfaction. We guilty creatures were obnoxious to, and must have become victims of its righteous sentence;

"Tis he whose justice might demand our souls a sacrifice;" but here Jesus appears in our stead, offering up himself to make reparation, being made a curse for us. *By the which will we are sanctified through the offering of the body of Christ once for all. Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of Hosts.*

4. The love of God is here discovered. There is no where a more clear or interesting view of it than at the Lord's Table. Wonderful love gave him so to suffer, boundless compassion brought him to minister and to give his life a ransom for many.

Amazing pity, grace unknown, And love beyond degree!

5. The provision made for our souls is here set before us. All

* 1 Cor. xi, 2.

the rich blessings flowing from our Redeemer's death are signified through the outward signs of bread and wine. 'Tis the soul reviving feast of eternal wisdom and grace, suited to our numerous wants and sufficient to satisfy our spiritual appetites.

There is also a spiritual use of this Ordinance, which belong to the members of Christ; there are spiritual benefits derived from it. The Lord's Supper is well calculated to affect the heart. Such are the objects represented that it can scarcely fail of making some impression, or exciting inward grief and godly sorrow. The self-condemned guest at this Table is led to say,

"'Twere you my sins my cruel sins, His chief tormentors were;
Each of my crimes became a nail, And unbelief the spear.

'Twere you that pull'd the vengeance down Upon his guiltless head;
Break, break, my heart, oh burst my eyes, And let my sorrows bleed.'

The partaking of the bread and wine instructs us in an application being made to the soul of the meritorious sufferings and death of Christ. It shews the necessity of a believer's reception of them, and contributes to produce their proper effect on the mind. On these occasions the heart has frequently been refreshed. Attendance at the Table of the Lord revives the exercise of spiritual affections toward Christ and his People. Who can behold that sight, and not feel a flame of love kindled in the breast? Here our Lord gives the fullest proofs of his love to us. Here he says *Lovest thou me? Love one another as I have loved you.*

"Here we receive repeated seals Of Jesus' dying love,
Hard is the wretch that never feels One soft affection move."

Surely those who partake of that one bread cannot be strangers to each other, nor those who are here taught the common interest they have in the love of their Divine Master and Saviour be destitute of mutual affection.

It is from the Table of the Lord we are furnished with the most powerful motives to an hatred of all iniquity; to be zealous and steadfast in the christian warfare. When first we approached his board, then we declared ourselves on his side, becoming his disciples: and on every subsequent occasion of this kind our professed allegiance has been renewed.

At this sacred Table we have an anticipation of the feast above, the marriage Supper of the Lamb. If it has been so pleasant to surround this distinguished Table in the Church on earth, doubtless there will be fulness of joy in his presence in heaven.

The foregoing observations are intended to open the way to some necessary hints relative to a more regular and frequent attendance on that inestimable ordinance.

Is not the value of this institution and the high esteem in which it should be held, manifest from the preceding plain and concise remarks? It is observed not only by the authority of Christ, but

there is so much of him in it; it expresses so evidently his love, and thus conveys his blessings to the mind. We are under the greatest obligations to honour our Lord and Saviour, and are especially required to do so in his ordinances. When we neglect his Table we treat him with ungrateful indifference. Yet it is to be lamented that members of churches are absent from the Lord's supper without any real necessity. In some instances through a slight offence, a needless visit, or the baneful influence of a lukewarm spirit. How properly might such persons be asked *Is this thy kindness to thy Friend?*

There is also in too many cases a blameable omission of this desirable institution in Churches destitute of Pastors. In some places to procure an ordained Minister may be attended with difficulty, but not always. The Deacons ought to exert themselves where this is the case, and not suffer a Church to remain six or twelve months deprived of a mean of grace so beneficial. Pastors in the neighbourhood of those societies will do well to be ready to give their assistance. Churches provided with an ordained minister, should willingly dispense with his labours for one Lord's day in order to afford an opportunity for others to be favoured with that ordinance in which every church has a common interest.*

Persons removing from one place to another are often remiss in obtaining the requisite recommendation from their Pastor by which they might have communion with the church in that place where in providence they may be called to reside.

All must not be invited or admitted to the Lord's Table, but frequently there are persons in congregations or families who need to be encouraged; whom we ought to invite to commemorate with us our Lord's sufferings and redeeming love. It behoves us to remind those (who have given evidences of their faith in Christ) of his very affecting charge in regard to this too much neglected ordinance, *This do in remembrance of me, for as oft as ye eat this bread and drink this cup ye do SHEW THE LORD'S DEATH TILL HE COME.*

Wills.

T. W.



Resemblance between Moses and Christ.

The Lord thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren, LIKE UNTO ME. Deut. xviii, 15.

Holy men, of old, spoke and wrote of the coming Messiah, as they were moved by the holy Ghost. The Spirit of Christ, who was in them, testified the sufferings of Christ and his consequent glory. Some of these prophets were also types of the Messiah. David who sung so sweetly of the Lord's Christ, was an instituted

* Where destitute Churches have Deacons, who are good men, and full of the Holy Ghost, what should hinder their administering the Lord's Supper at the Church's request? ED.

Type of his regal capacity. The difficulties which he encountered in early life, and his battles with the enemies of his country, were shadows of those severer sufferings and more hazardous combats which the Saviour endured in the accomplishment of his undertaking. Moses, who wrote of him as a prophet, prefigured him as a prince and legislator. And in that prophecy, which stands at the head of this paper, he clearly intimates the Analogy which had been divinely appointed. Several learned and ingenious men have traced the features of likeness between the servant and the Master, to a considerable number. I have selected the principal, and present them to the readers of your useful publication.

1. The grand coincidence is in legislation. Moses formed a new society, published a body of laws for their government, and confirmed it with divine sanctions. Jesus Christ erected a spiritual empire, enacted a code of unequalled simplicity and fulness for the regulation of his subjects, and enforced it with Sanctions at once the most awful and most delightful.

2. Moses was King in Jeshurun. As supreme magistrate among the Jews, and invested with the executive power by divine appointment, he was accountable for administration to the King of kings alone. Jesus is Lord of Zion. He rules in the midst of his enemies. He sits and rules upon his throne. His authority has been deputed to no man, nor any body of men. Having appointed no vicar, He still holds in his own hands the keys of hell and death. To place human observances on a level with his commands, is to affront his government: to put his image and superscription on the yielding surface of human traditions is high Treason against Messiah's Majesty.

3. Moses, occasionally, discharged the function of a priest. He made typical atonement for the sins, and interceded for the safety of his people. Our high Priest has made an end of sin, and brought in everlasting righteousness. Having obtained for us eternal redemption by his own blood, he appears our advocate in the court of heaven, and by living for ever to make intercession for us, he saves to the uttermost all who come to God by him.

4. Moses, as a prophet, gave a Revelation of God's will, and uttered predictions of future events. The seal of miracles was appended by heaven to his Mission. God has in these last days spoken to us by his Son. This revelation contains *all* necessary truth. All God's heart is here laid open; God's grand and leading counsels disclosed; the divine character in every feature *fully* exhibited; the nature, the society, the enjoyments and services of an eternal world unveiled. A body of prophecy is found in the Apocalypse of John. And on the base of the most stupendous miracles does the mission of God's Son securely rest.

5. The prophets received their communications from God, in various ways; as by voices from heaven, or by dreams, or by visions,

or by immediate inspiration. To Moses, God spoke *mouth to mouth*, and shewed his similitude. Christ came from the *bosom* of his Father, and testifying what He had *seen* with his Father, spake as never man spake.

6. Moses, in infancy, escaped the murderous policy of Pharaoh. The holy infant was exposed to similar danger from the bloody Herod; and was rescued by the interposition of an angel.

7. To avoid the vengeance of an Egyptian tyrant, Moses fled into the deserts of Midian. After a long residence there, the Lord said unto him, *Go, return into Egypt; for all the men are dead, who sought thy life.* Compare this message with the Angel's address to Joseph in Egypt, *Arise and take the young Child, and go into the land of Israel, for they are dead who sought the young Child's life.*

8. Moses, refusing to be called the son of Pharaoh's daughter, preferred the reproach of Christ to the treasures of Egypt, the sufferings of God's people to the pleasures of sin. The Jewish populace could have taken our Lord by force to make him a King; Satan offered him all the kingdoms of world, and their glory, on condition of homage to the god of this world: our great pattern withdrew from the former, and rebuked sharply the latter.

9. Moses was learned in all the learning of the Egyptians, and mighty in words and deeds. Jesus grew in *wisdom* and stature. At twelve years of age, he disputed with the rabbies in the temple, puzzling them with his queries, and astonishing them with his answers.

10. The children of Israel were delivered, by Moses, from the intolerable oppression of the Egyptian yoke. But by our incarnate God, the spiritual seed of Abraham have been rescued from the more intolerable thralldom of worldly custom and satanic influence, of indwelling depravity and the king of terrors.

11. Moses contended with Magicians, the tools of Satan; and exposing their weakness, demonstrated the Omnipotence of his Master. Our blessed Saviour ejected the spies and instruments of Satan from the bodies of his creatures, and compelled them to cry out, *Art thou come to torment us before the time?*

12. Moses counteracted the leaven of Idolatry, and established among the Jews the worship of the true God. The gospel of our Redeemer attacked the nations sunk in the mire of darkness, cast their idols to the bats, and shed around them the pure effulgence of scripture theology.

13. Moses was married to an Ethiopian woman, to the great offence of his relatives. Christ espoused the Gentile Church amidst the clamours and persecutions of the Jews.

14. At the giving of the law, Moses fasted forty days and nights, in the presence of God and of his angels. The same period of time

was spent in the same manner by our Surety; but in a wilderness among devils.

15. With his rod, Moses divided the sea, and conducted Israel in safety through its billows. Winds and waves obeyed the voice of our Lord: and he walked upon the surface of the waters.

16. Under the ministry of Moses, light was dispensed to the land of Goshen, and darkness that might be felt was spread over the rest of Egypt. This darkness prefigured the melancholy destruction of the first born, and the posterior slaughter of their army in the red sea. At the crucifixion, miraculous darkness covered all the land of Canaan, which was prophetic of those awful judgments which in a short time afterwards destroyed the country, the temple, the city, and the government of the Jewish nation.

17. On Sinai, the face of Moses shone from the reflection of celestial glory. He veiled his face from the gaze of the people in the valley. On Tabor, the face of Jesus shone as the sun, and his raiment became white and glittering. He clothed himself with light as with a garment. The Brightness of the Father's glory invested the form of a servant with a small portion of that exceeding and eternal weight of glory, which he had with the Father before the world was. A flood of majesty enwrapt his humanity. Moses the servant attended his Lord, and bowed to the mandate of the eternal Father, *This is my Son, hear ye him.*

18. Moses, but after some delay, removed the leprosy of Miriam. To several who supplicated his mercy, Christ said with irresistible efficacy, *I will, be thou clean.*

19. Moses chose 70 elders to judge the people. From his servants Christ appointed 70 disciples to go and preach the gospel of peace.

20. The same spirit which rested on Moses, was imparted to the 70 elders. From his fulness, the Head of the Church communicated to his 70 ministers, and endowed them with miraculous powers.

21. Moses sent out 12 men to spy the land. Jesus commissioned and qualified his 12 apostles, to go into all the world, to attack and demolish the strong holds of satan, and erect a glorious temple on their ruins.

22. By holding up his hands for a whole day, Moses secured the victory of Israel over Amalek: By the nailing of Christ's hands to the cross, and his voluntary suspension there, victory is purchased to every believer over his every enemy.

23. Under the ministry of Moses, the book of the law was sprinkled with blood. This rite ratified the covenant between God and the people. Our Surety, by the blood of sprinkling, has made peace between God and man, has destroyed every vestige of enmity between God and the reconciled, and rendered all the promises of the Covenant in him yea and in him Amen.

24. That Israel might be pardoned and spared, Moses was willing to be blotted out from the book of the living. Immanuel has commended his love to us, in that, while we were yet enemies and rebels, he laid down his life for us.

25. To cure the people of the wounds received from the bites of the fiery serpents, a brazen snake was placed by Moses on a pole. All who looked to it were restored. Christ has ascended the cross, and there submitted to the teeth of the old dragon, there was made a curse for us, that whoever looks to him and depends on him for salvation may not perish, but may have eternal life.

26. All the toils and cares and dangers which Moses underwent for his countrymen, were repaid with ingratitude, murmurs and rebellion. The Son of God came to his own, and his own received him not. When his enemies came to seize him, he stretched them feeble on the ground. They rose again by his energy, and the very powers which they had received from his mercy, were instantly exerted in doing violence to their benefactor.

27. In addition to the wickedness of the people, Moses was tried with the folly of his relatives; Aaron and Miriam conspired against his authority. When the wisdom of God spoke and acted as never man did before, his relatives were desirous of confining him and said, *He is beside himself.*

28. Moses was very meek above all men on the face of the earth. Jesus was led as a lamb to the slaughter: he was dumb, he opened not his mouth.

29. Till Moses died, the people could not enter into Canaan. *It is expedient for you that I go away. The Son of man must suffer many things.* Christ, by his death, hath opened the way into the holiest of all, has gone to prepare a place for us, and has brought life and immortality to light.

30. Moses died on Pisgah eminence, according to the will of God, and in full vigor of health and strength: his eyes were not dim, nor his natural force abated. Our Substitute died on Calvary, with his own free consent, in the prime of life, and at the divine command. He said, *It is finished;* and with a loud voice gave up the ghost.

31. That God whom he had served, so buried the body of Moses, that no man could find out the place of his interment. The body of our Jesus saw no corruption. The tomb, in which it was laid, was soon found empty. His glorious body is now retained in the heavens, invisible to his suffering friends or implacable enemies, till the time of the restitution of all things.

32. Moses, before his death, prophesied to the people, that the Lord would raise up among them another prophet like to himself. Our best friend, before his departure, to encourage the hearts of his desponding apostles, and comfort his brethren in every age, promised and engaged to send another Comforter, even the Spirit of truth to remain with us for ever.

On the Mercy of God.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. PSA. ciii, 8

If any thing can be adapted to arrest the attention of human beings, and to make our holy religion attractive and interesting, it is that amiable view in which it places the Governour of the world. We acknowledge that the Scriptures, from which we derive our best ideas of the Supreme Being, frequently describe him in such language as to overwhelm us with dismay. With awful sublimity they set forth his nature and the terror of his judgments; *He boted the heavens and came down, and darkness was under his feet. The Lord thundered in the heavens, and the Highest gave his voice, hail-stones and coals of fire.* When they delineate the grandeur of his Power, *He bindeth up the waters in his thick clouds, and the cloud is not rent under them. The pillars of heaven tremble and are astonished at his reproof; he divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens, and his hand hath formed the crooked serpent. Lo these are part of his ways, but how little a portion is heard of him; and the thunder of his power who can understand?* But are these Scriptures intended only to alarm us? certainly not; they give us these awful notices for the most benevolent purposes—that by contemplating the majesty of God we might form a more just conception of the depth of his mercy! These Scriptures, which tell us that *he fills heaven and earth; his understanding is infinite; his ways unsearchable; he sitteth on the circle of the earth, and hangeth the world upon nothing;* inform us also in a style equally glowing, and in terms equally emphatical, that he is superior in tenderness to the most affectionate parents. This is our present subject, and for its developement we remark.

That though the glory of God appears to have been the chief end of all his operations, yet he has in the manifestation of that glory comprehended the felicity of sinful creatures. In contemplating this subject, it is almost impossible not to recollect one circumstance in the Mosaic history, calculated at once to surprize us, and to encourage our hope in the compassion of God. We refer to that remarkable petition, *I beseech thee shew me thy glory.* What Moses could expect to behold is not our province to determine. But what revelations did the divine Being make of himself, when at the request of his creature, he had so fair an opportunity to exhibit all the terrors of his majesty? *The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.* In this manner does God

comprehend the felicity of his creatures while he manifests his own glory.

The spring of action in the Divine Being has been a subject of frequent enquiry. Some, from an idea that God uniformly acts according to the fitness of things, have referred it to his Rectitude, of which they suppose all his moral perfections to be modifications. Others refer all to his Goodness, and imagine that the approbation of his own benevolence as exercised for the promotion of happiness in the universe is the defined object of all his works. The question is attended with many difficulties, but what subject is free from them? The most profound philosopher feels himself impelled to resolve the simplest appearances and operations of nature into the general name of phenomena; and we act but the same humble part, when after all our efforts to investigate the counsels of Jehovah, we retire from the mighty labour, and exclaim, *Such things are too wonderful for me, they are high, I cannot attain them.* But there is one light in which we may view the subject to advantage; at least, it will not lead us into any considerable error. We refer to the sentiment already expressed, That in all his works the Divine Being has a primary regard to his own glory, and in the manifestation of that glory comprehends the felicity of his creatures. The sublimity of the divine Character is the foundation for the former part of this proposition: for if he is the greatest, wisest, and best of beings, his honour must be of greater importance than that of all other beings, and the promotion of it must be the highest end. But if he were not to act with the highest regard to his own honour, or consider that as only a secondary point, he would deny his own supremacy, and pay a supreme regard to some object infinitely below himself.

Let us then suppose that this is a proposition in which we are all perfectly agreed, That the glory of his perfections is the primary object of all the plans and works of God. This is a topic that will open to us the depths of divine mercy; for while the Infinite Deity is contemplating with inconceivable approbation, the exercise of his power, wisdom and goodness, he condescends to include in that complacential regard, the immortal felicity of guilty men!

In the manifestations of his glory, Jehovah gives us the most awful intimations of his *Eternity*. While he despatches death, with all his harbingers of fevers, plagues, pestilence, and famine, who arrest our fainting companies and mingle them with the dust; he lifts his hand to heaven and says, *I live forever!* But all such intimations have proceeded from the very bosom of divine Mercy; for while we are learning from them the mortifying lessons of human frailty, they lay the basis of those celestial pleasures which are at the right hand of God, and receive additional excellence from the immortality of their duration.

In the manifestations of his glory the great and infinite God has

given us the most glorious notices of his own Happiness. We learn this from the loftiness of his nature, the independence of his throne, and the purity of his character. But these discoveries are not intended to increase our misery; they proceed from the very bosom of divine Mercy, that by contemplating the fulness of his excellence, we might perceive how capable he is of communicating happiness to his creatures, and feel the inspiration of that desire that can be gratified with nothing short of alliance with the Deity.

We are favoured with some discoveries of the Grandeur of God. His throne is in heaven, he dwells in light inaccessible, tempests and lightnings wait his commands, his omnipotence balances the universe, and hosts of seraphim adore at his feet! But these representations are not intended to overwhelm a humble mind with dread and to discourage its attempts to converse with heaven. No: they proceed from the very bosom of divine Mercy, that we might rejoice in the amazing condescension of God, and be convinced of the dignity of the relation which he has graciously formed with us.

We have seen the Holiness and Justice of the Divine government fully asserted and tremendously exemplified. God declares himself so pure that he cannot look on iniquity, and so just that he will avenge the affronts offered to his law. But however distressing these declarations may be to a miserable sinner, they are not intended to suppress the aspiration of that hope which would find a resting place in the tenderness of our Divine Father. No: they proceed from the very bosom of Mercy, that by forming a proper view of the character of God, we might escape the displeasure which our crimes have awakened, and avail ourselves of the atonement and intercession of the Redeemer.

In the manifestations of his glory, God has given us the most interesting exhibitions of his Power and Wisdom. We behold them in the formation and support of the universe, in the maintenance of order, and the vindication of his honour. But these exhibitions are not designed to appal us; they proceed from the very bosom of Mercy, that we might feel ourselves happy in the recollection that these very attributes are engaged to display all their magnificence in the accomplishment of our redemption.

O the depth of the divine condescension! God is so great, that he has no need of our services; our crimes can never interrupt his felicity, nor can our most ardent devotions give any new lustre to his glory. But the independence of his nature does not prevent the exercise of his compassion; for though he exists independent of the light that surrounds him; though his happiness is independent of the adorations and songs of ministering spirits about his throne; though he receives no advantage from the tears of bleeding penitents; Yet he interests himself on their behalf. *The high and lofty one of Israel, that inhabiteth Eternity, will dwell with that man who is of an humble and contrite heart!* Who can associate

ideas so vastly opposite? Who can imagine the least connection between a handful of ashes and an infinite God? between a trembling criminal and the Judge of the universe; between a feeble sinner and the high and lofty one of Israel; between an atom of a moment and him that inhabiteth Eternity! The Mercy of God forms this alliance; *The Lord is gracious and full of compassion, of tender mercy and plenteous in redemption.*

2. *We remark that though the provocations of men have seemed in many instances to demand immediate punishment, yet God has shewn a reluctance to inflict it; and has delayed his vengeance as long as the good of his creatures and the honour of his government would permit.* Infidelity has abounded in all ages; and though it has been attended with numberless absurdities, it has found the most strenuous advocates in those very persons who have pretended almost to adore the truth. These offspring of a spurious charity have contemplated without emotion the crimes of individuals and of societies; and feeling little dislike to these disorders themselves, they have imagined that the Judge of quick and dead would act an unamiable part were he to discover the least resentment. It therefore becomes necessary to remove this specious objection to the exercise of the divine Equity, and to shew the propriety of that economy which relates to the punishment of sinners; for if there is no justice in their punishment, there can be no mercy in bearing with their provocations.

We clearly perceive from the order and beauty of the world that it could not be the production of chance. Every thing discovers a matchless contrivance, and therefore must have had some intelligent Author. We as clearly perceive from the regular returns of day and night, the revolutions of the seasons, and the preservation of the different species of the animal world—that those things which were created have a preserver; and it is most natural to conclude that the Being who formed them exercises this prerogative and benevolent care over them. We reason further that if this Being pay such exact attention to the irrational parts of creation, it is at least highly probable that he will pay a proportionate regard to those creatures whom he has enriched with intellectual faculties, and rendered capable of honouring him in the exercise of their superior endowments. As a consequence of this argument, we conclude, that if the Author of nature pay such attention to mankind as their rank in the scale of being seems to require, he must have some form of government by which to regulate their conduct—that government must be established on some laws—and these laws must require conformity to the will of the Legislator, and be attended with certain penalties in case of disobedience. Now it flows from this chain of reasoning, that if it is the necessary prerogative of God, for the preservation of moral order, to require universal obedience to his laws, the punishment of sin is absolutely

indispensable: the very nature of law and the equity of God as the Guardian of the rights of his creatures, inflexibly requiring it.

This mode of reasoning suggests to us a very interesting enquiry. If God is perfectly equitable in his government, and always acts according to the fitness of things; why does he suffer that impious wretch to accumulate such an infinitude of blasphemies and cruelties, to the injury and ruin of his fellow creatures? Why does not his Justice arrest that execrable man, whose vices have ruined his family, and whose pernicious example has poisoned the minds of all the youth around him? Why does not his Wrath awake against that ambitious mortal who makes his way to a throne by depopulating whole countries, and whose ravages are followed by the curses of innumerable widows and orphans? Why is that old man whose age is blotted with the vilest enormities, permitted still to infect the world; and by the continuance of his odious life suffered to support a sentiment which his impiety leads him to embrace, that God pays no attention to the disorders of the universe?

The Mercy of God can alone solve the difficulties propounded in these cases; for though it may not eventually screen the offender from the punishment he deserves, it manifests a reluctance to inflict the blow till the universal good and the fitness of things absolutely require it. *He endures with much long-suffering the vessels of wrath fitted for destruction.* The sacred scriptures produce the most striking illustrations of this sentiment. Had the two infamous cities been able to produce but ten devout persons, the judgments that overwhelmed them would have been suspended. A second instance is found in the history of the Israelites, in which the divine Being suffered his omnipotence to be arrested (if the expression may be lawful) by the mediation of Moses. See *Exodus xxxii, 9—14.* S.

(to be concluded in our next.)



Papers from the Port-Folio of a Minister.

The Just Judge.

The inflexible integrity and disinterestedness of Sir Thomas More was proverbial; for while he would allow none of his friends, or the officers of his court, to oppress the suitors by receiving presents, no hopes or fears, or even the affections of kindred or friendship were ever known to bias his judgment. An instance is mentioned, in which he made a decree directly against one of his sons-in-law, who trusting to the partialty of so near a relative, had refused to submit his case to arbitration. Another of his sons-in-law, between just and earnest, complained that he did not allow his friends to

make any profit under him ; not that he, for his part, would be guilty of perverting justice, but that he saw no harm in receiving a small present for speaking in behalf of suitors : More applauded the scrupulousness of his conscience, and told him, that he should endeavour to provide for him otherwise ; “for this one thing I assure thee,” said he, “that if the parties will call for justice at my hands, then, though it were my father, whom I love so dearly, stood on one side, and the devil, whom I hate extremely, stood on the other ; his cause being just, the devil of me should have his due.” “For your sake,” he would say to his children, “I will do justice to all men, and leave you a blessing.”

Queen Elizabeth.

The Lord privy seal, Northampton, in his *Defensive against the poyson of supposed prophesies*, encountering the opinion prevalent in that age that the appearance of comets prognosticated some dreadful catastrophe to the world, such as dearths, wars, dethronement of princes, and the like ; informs us that during the appearance of the one in 1558, Queen Elizabeth resided at her palace at Richmond, and her courtiers endeavouring to dissuade her from looking at it ; with a courage answerable to the greatness of her state, she commanded a window to be opened, and said to her attendants, *jacta est alea*, the die is cast, thereby shewing that her steadfast hope and confidence was too firmly planted in the providence of God to be blasted or affrighted with those beames which neither had a ground in nature where upon to rise, or at least-wise no warrant in scripture to portend the mishap of princes.

Anecdotes.

Lewis the 14th once said to the eloquent Masillon, “I have heard many preachers with whom I have been very much pleased ; but I can never hear you without being displeas'd with myself.”

A Queen of Babylon who suspected the avaricious disposition of her son ; left a direction at her death that if ever he wanted more riches than he possessed, he should visit her Tomb. This after a time he did, when this inscription was found on her Coffin. “If thou wast not an avaricious wretch, thou wouldst never have sought riches among the dead.”

It is related by Philostratus in the Life of Apollonius Tyranus, that when the neighbouring nations came according to custom, to adorn Titus with crowns for the conquest of the Jews, he replied, “I deserve no such honour, I did not achieve those things, but was only the instrument of God, who was then displaying his wrath.”

Sir Isaac Newton.

Sir Isaac Newton said, a little before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Turner's Collections for a Hist. of Grantham.

Select Sentences.

"Reformation of life may proceed from *force* and *fear*. Such a reformation is from impediments not from inclination. The cutting a bird's wings takes not away its propensity to fly, but its ability. The cutting the claws of a Lion, or pulling out his teeth, takes not away its lionish nature. Fear restrained Herod from putting John to death when his will was inclined to the act. Fear may pare the nails of sin; but grace only can hinder its growth, or take away its life: this doth but only stop the streams, not choke the fountain."

Charnock.

"If the faith thou hast grow out of thy natural heart of itself, be assured it is but a weed. The right plant of faith is always set by God's own hand; and it is watered and preserved by him, though exposed to many bazards, he watches it night and day."

Leighton.

Among the Romans the despotick power was so terrible, that if a slave had attempted the death of his Master, all the rest had been crucified with him. But our gracious Master died for those who conspired against him, he shed his blood for those who spilt it.

Bates.

'A penitent, though formerly as bad as the worst of men, may, by grace, become as good as the best.'

'Great grace, and small gifts, are better than great gifts and no grace. It doth not say, "The Lord gives gifts and glory;" but, "The Lord gives grace and glory." Blessed is such an one, to whom the Lord gives grace; for that is a certain forerunner of glory.'

'No sin can be little, because it is committed against the great God of heaven and earth. To commit little sins, the Sinner must find out a little God.'

J. Bunyan.

Query.

Is a Church justifiable in suspending or cutting off from communion any member, whether male or female, for marrying an unbeliever, especially if previous advice hath been given by the Pastor of the Church or some of the members thereof, or in case the marriage union should take place without the knowledge of either Pastor or Church?

Obituary.



MR. STEPHEN BRADLEY.

Mr. Stephen Bradley, Yeoman, of Womenswold, but late of Eythorne, in Kent, departed this life March 28, 1807, aged 64 years. He was born at Ringswold and (with his relations) attended at the Baptist meeting at Deal.

His religious impressions had an early commencement and he soon became a decided character. Growing in attachment to the ministry of the late Mr. Knott, Pastor of the Baptist church at Eythorne (supposed to be the oldest baptist church and the oldest dissenting interest but one in the kingdom) he became a member, and more than forty years ago was chosen a deacon of that church. On the Saturday evening a few hours previous to his decease I went to see him. We conversed on subjects proper to be considered by the Deacons at our approaching monthly meeting: In addition to our recent bereavements, I named some more probable removals by death, and proposed it as a subject for conversation, whether they were to be received as *afflictions* or as *corrections*? Mr. B. said, "If we keep near the Lord our consciences will not condemn us, and then perhaps it may be as well to leave the rest with God, and not be discouraged. He seemed much inclined for spiritual conversation, saying "I see nothing here worth living for, unless it be to enjoy God, and to do his will." After singing and prayer, we parted, but little did I think that we were to be deprived of his help and presence at the Lord's table the

next day. At half past eleven the same evening the servant called me up and said she did not know whether her Master was not dead, he had deeply sighed twice, and his wife asked him if he was not well; but no answer nor action was made. He was let blood with all possible speed but without effect; the happy spirit was released. Thus, according to a sentence he delivered not four hours before, he himself found sudden death to be sudden glory!

This dear saint of God when in business had preaching and prayer meetings at his house for the good of his family and neighbours and the Glory of God. He was in reality another Obededom.

As a master he had the good word of the labouring poor. As a Christian there is no moral excellence but in measure it was to be seen in him, but he was remarkable for his humility; he esteemed others better than himself, he was the monitor of our youth, over whom in the most tender manner he would weep and pray. He very much delighted in prayer meetings. The minister being from home, he conducted the last social meeting previous to his death; at which he was so much affected as with difficulty to be able to give out the hymus. As an husband he was almost a perfect pattern. As a parent with what solicitude would he look on and weep and pray and rejoice over his five children, *all* members of the church; and we trust all going to heaven, whither their dear parent is gone before them. As a Deacon he cared much for the poor of the Church. In short, he was a pattern of pru-

dence and piety, and a model of patience and christian perseverance.

On the following Lord's day the medical gentleman who attended him and several of his neighbours requested permission to attend his funeral, in union with many of the church and congregation. The corpse was preceded by three ministers, followed by the family and more than three hundred mourners, to the meeting, where a Sermon was preached by his Pastor to a crowded congregation from *Ps. xviii, 2*, a text very modestly chosen by himself.

May every Church of Jesus Christ be blest with at least one such Deacon, *ruling his own house well, purchasing to himself a good degree, and great boldness in the faith which is in Christ Jesus.*

Eythorne.

J. Giles.

Mrs. ANNE PRANGNELL.

The dispensations of divine grace, and the methods of divine providence, towards the people of God, are very various; but the experience of each is a fine exposition of the grateful Psalmist's remark, *Thou crownest me with loving kindness and tender mercies.*

Mrs. Anne Prangnell, the subject of this Obituary, for a long course of years manifested the influence of the gospel of Christ in her life; and in her death she has proved, that this was the rod and the staff which gave her comfort, while she was walking through the dark valley.

She was born at Lockerly in Hampshire, and when she grew up, was an upright young woman, very strict in her morals, and very vain of her goodness. When she had been married about four years her husband began to attend

the Baptist meeting at Lockerly, at that time supplied by Mr. Fanch of Romsey. This so much offended her that she persecuted him to a very great degree; and would often interrupt him when she found him on his knees crying for mercy. Thinking it would offend him, she took her infant child to the church to have it christened.

In a little time this child was taken away by death, and she immediately concluded God had visited her with this judgment on account of her having so trifled with it in having it baptized to provoke her husband. This produced the most awful horror and distraction of mind, which continued for several months; during which time the consideration of her treatment of her husband, and other religious persons, almost drove her to desperation.

At length she was persuaded to go and hear Mr. Fanch, whom she greatly despised, preach a funeral sermon for a brother's child. His text was *Ps. xxxix, 9. I was dumb: I opened not my mouth because thou didst it.* This sermon was much blessed to her instruction and comfort. She ceased to murmur at the divine conduct in depriving her of her child; and was led to hope that as the Lord had done it, there might be mercy in the painful dispensation.

Soon after this, a Mr. Evans from Bristol Academy (afterwards at Downton) preached at Romsey from *Rev. iii, 20. Behold I stand at the door and knock, &c.* This renewed her former distress, as she concluded, that though Jesus Christ had been knocking at the door of her heart by afflictions, yet she had not opened her heart to receive him. But this darkness did not continue long; about a fortnight after, Mr. Budden of

Downton came to Lockerly and preached from *Col. iii, 3. Ye are dead and your life is hid with Christ in God.* She was now enabled to believe the record that God had given of his Son; that eternal life was in his Son, and for the first time understood the plan of salvation. She was now made free from her bondage and believed that her life, her hope, her salvation and all her safety was in Christ, and concluded that if she was in him, nothing could hurt her. She now went on her way rejoicing, having found relief when she little expected it, as she and her husband had much hesitated about going to the meeting that morning, concluding that they were hypocrites, and would give up all further attention to the ways of God. A few months after this she obtained great establishment from a sermon she heard at Romsey from *Heb. vi, 17, 18. By two immutable things, &c.* These verses and Dr. Watts's Hymn on the subject. "How oft have sin and Satan strove," &c. were ever after the support of her mind. This hymn was above all others precious to her soul, and she sung it with much pleasure about a month before her death.

When she was about 25 years of age she was baptized at Lockerly and became a member of the church. Having been a persecutor, she was now the object of persecution. Her father, who had a little property, used to tell her that as she was turned *fanatic* he would cut her off with a shilling; which he strictly adhered to, for when the will was read he had divided his substance amongst his other children, excepting giving to his daughter Anne *one shilling*: which the Executors never paid. It is however worthy of observation that through the good providence

of God towards her, she was always more comfortably provided for than any of her brothers and sisters: some of whom lived to need, and receive her assistance.

For 23 years of the last part of her life she was a member of the church in Eagle street, London; and maintained an honourable reputation in the world and in the Church. About two months before her death she told her husband that she had been reviewing her past life, and seriously enquiring whether any part of her conduct had been injurious to her fellow creatures; and she blessed God for his supporting grace, that while she saw cause to humble herself deeply before God for her sins against him; that she was not conscious of any action she was ashamed for the sun to shine on, and discover to the world.

Her attachment to the church was great, and she rejoiced in its prosperity. To young persons who made a profession of religion, she would speak encouraging language; but always charged them to *beware of hypocrisy*, as following Christ for loaves and fishes would not do, nor any thing except *sincerity*.

She loved the public worship of God's house. Living opposite the meeting, when she was unable to attend, about ten days before her death, she got to the window to look at the place, saying, she had enjoyed many happy hours there in joining with the people in spirit, though she could not be present with them.

For many years she had lived in painful apprehensions of the approach of death, fearing that in her last moments she should not be able to bear her testimony to the faithfulness of God, on account of the distress of her mind.

But in this she made a mistake. The night before she died, she said to her husband, "There is one thing in which I have been much disappointed; I have been fearful that satan would distract me in my last moments; but from the time I was first taken, he has not been suffered to distract or disturb my thoughts for a single instant." Her happiness in prospect of death was calm tranquility. "I am as happy (said she) as any person in the flesh can possibly be. It is all well." For about two hours before her death she lay as if asleep, and at 4 o'clock in the afternoon, without even moving her hands, fell asleep in Jesus, Thursday Aug 2, 1810. Aged 72 Years. She had been married to her

husband whom she left in the wilderness, 53 Years. When they were married they were both ignorant of God's salvation; but for nearly 50 years had been walking together in the fear of God, and proving the truth of the Apostle's declaration, *godliness is profitable to all things, having promise of the life that now is, and of that which is to come.*

A sermon on the occasion was preached on Lord's day afternoon Aug. 12, from *Jer. xv. 16.* *Thy words were found and I did eat them, and thy word was to me the joy and rejoicing of my heart.* This was particularly applicable to the deceased, of whom it may be said that *the word of God dwelt in her richly in all wisdom.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Mr. Pritchard's "Preparation for Death."

We have received a letter from Mr. Pritchard relative to the remarks on his Sermon which appeared in our Number for August. (see page 436) The length of his letter forbids its insertion, but another correspondent having sent us a query, "Is not pardon justification?" we are induced to subjoin a few thoughts that may be serviceable to both.

The whole Christian scheme may be comprised in two grand particulars: what it reveals as done *without* the believer but on his account; and what it declares to be wrought in him. Every descendant of Adam is considered as a law breaker, and *condemnation came upon all men because of*

sin. But Christ having become the Surety of his people, *he suffered for their sins, in his own body on the accursed tree.* It is for this reason that they are *pardoned.* The benefit derived to believers from the sufferings of Christ, is marked by such terms as forgiveness, deliverance, and redemption. A believer is thus placed in the condition of a criminal forgiven; but this gives him no title to a reward. In order to claim that he must be put in possession of a righteousness fully commensurate with the requirements of the divine law.

The Scriptures represent the obedience of Christ as a *righteousness which is unto and upon every one that believeth,* and he thus becomes intitled to be dealt with as a righteous person. By

the righteousness of Christ believers are said to be *justified, accounted or made righteous*. These things are done *without* the believer, but on his account, according to the divine purpose and plan of salvation. He is thus redeemed from deserved wrath, and made righteous, and so entitled to the reward. But this forms no part of his *meekness* for heaven. It makes no change in his character; he is no nearer the *enjoyment* of heaven than a man, incapable of hearing, is to the pleasures of a concert, by the mere circumstance of a friend having bought a ticket and freely given it into his hands. He is in possession of a right to go there, and that is all. These remarks, we hope, will enable our querist to distinguish pardon from justification; and we do not perceive that any of the texts or hymns cited by Mr. P. are adverse to these views. They all go to support the doctrine of the Imputation of Christ's righteousness, but not one of them gives a hint of its forming any part of our *meekness* for heaven.

The other part of the Christian scheme relates to what is done *in* a believer. This is represented as the work of the Holy Spirit, and consists in a holy change in the judgment and in all the affections of the soul. It is called a *new birth*, a being *created anew in Christ, sanctified, and AFORE PREPARED as vessels of mercy for glory*. This is a gradual work, and its progress is noted as the *putting off the old man, and putting on the new—growing in grace and in the knowledge of Christ—abounding more and more in love, in all knowledge and judgment*. The believer is thus *called with a holy calling, and made zealous for good works, which God hath before ordained that he should walk in them*. All

this, however, constitutes no part of his *title* to heaven. It is like the hearing ear to the pleasures of a concert, but it is not the ticket of admission. *That* we have mentioned before as a thing done *without* the believer, a righteousness, put to his account, without his doings. But the work of the Spirit in a believer forms his *meekness* for heaven: it is *that alone* which renders him *fit* for its enjoyment.

If Mr. P. will compare this brief statement with that part of his sermon at which we expressed our surprise, he will perceive how far the latter differs from the analogy of faith revealed in the Scripture, and largely insisted on by such authors as Witsius, Owen, Gill, and other luminaries of the christian church.

We have no room to insist on the necessity of making proper distinctions between what constitutes our *title*, and what is *meekness* for heaven. A little acquaintance with the christian world will enforce the propriety of distinguishing justification from sanctification; and a volume would not suffice to record the ill effects of confounding these things. We never supposed Mr. P. *intended* to do so; we thought his arrangement an oversight, and our remarks were meant to prevent its repetition.

Strictures on Sandemanianism, in *Twelve Letters to a Friend*. By Andrew Fuller. Button, Burditt, &c. 3s 6d.

Every one who is acquainted with Mr. Fuller's talents as a controversialist, will expect to find in these pages the real character of Sandemanianism delineated with a precision that excludes misapprehension; and the lines of its separation from new testament

Christianity exactly marked out. Such expectations will not be disappointed in the perusal of the volume; this weed of the northern Garden is here pourtrayed in all its ramifications, and the reader is fairly warned against its deleterious tendency.

That it was more difficult for the author to contend with his present opponents than with his Socinian antagonists, we can readily conceive. Socinianism bears so little relation to Christianity, (except that it happens to assume its name) that a plain statement of the Principles necessary to constitute a Christian will put it down at once. The difference is so obvious, between one who makes Christ all in all, and another who makes as little of him as possible, that it need only be fairly brought out before the friends of vital Godliness, and the claims of the parties will presently be decided.

It is not exactly thus with respect to the system to which these Strictures are opposed. Many good men, real branches of the true vine, may be more or less under the influence of mistaken views; and a sandemanian spirit may yet hang about some who in the main are true disciples of our Lord. In combating these principles, it therefore became necessary to write with caution and discrimination as well as zeal; that while the chaff was driven from the floor, none of the wheat should be expelled with it. This task we think Mr. F. has performed in a manner that will not detract from his well-earned reputation.

Some Extracts from the last Letter, wherein *the Spirit of the System is compared with that of primitive Christianity*, will recommend the whole to the attention of our readers.

You are aware that doctrines, whether true or false, if really believed, become principles of action. They are a mould into which the mind is cast, and from which it receives its impressions. An observant eye will easily perceive a spirit which attends different religions, and different systems of the same religion; which, over, and above the diversities arising from natural temper, will manifest itself in their respective adherents. Paganism, mahometism, deism, apostate judaism, and various systems which have appeared under the name of christianity, have each discovered a spirit of their own; and so has christianity itself. Thus it was from the beginning: those who received "another doctrine" received with it "another spirit;" and hence we are told of "the spirit of truth, and the spirit of error:" he that had the one was said to be "of God," and he that had the other "not of God."

The spirit of primitive christianity was full of the devout and the affectionate. Of this there needs little to be said in a way of proof, as the thing is evident to any one who is acquainted with the bible. The psalms of David are full of it; and so is the new testament. Primitive christianity was the religion of love. It breathed grace, mercy, and peace, on all that loved the Lord Jesus Christ in sincerity. Among such it would not break a bruised reed, nor quench the smouldering flax. Its faithfulness was tempered with brotherly kindness. It had compassion for the ignorant, and them that were out of the way; and while siding with God against the wicked, it wept over them, and was willing to do or suffer any thing, if by any means it might save some of them. But is this Sandemanianism? You will scarcely meet with terms expressive of devotion or affection, in any of its productions, unless it be to hold them up to ridicule. It appears to be at war with all devotion and devout men. Its most indignant opposition and bitterest invectives are reserved for them. Its advocates would have you think indeed, that it is blind devotion, like that of the pharisees, at which they sneer: but where are we to look for that which is *not* so, and with which they are *not* at war?

It is amongst people of this description that religious feelings and affections are ordinarily traduced. There are, no doubt; many enthusiastic feelings, which have no true religion in them. There is such a thing too as to make a

saviour of them, as well as of our duties. But we must not on this account exclude the one any more than the other. President EDWARDS, in his *Treatise on Religious Affections*, has proved beyond all reasonable contradiction that the essence of true religion lies in them. In reading that work, and Mr SANDERMAN'S *Letters*, we may see many of the same things exposed as enthusiastic: but the one is an oil that breaketh not the head; the other an effusion of pride and bitterness.

The only thing that I know of which has the appearance of love is, that attachment which they have to one another, and which they consider as *love for the truth's sake*. But even here there are things which I am not able to reconcile. Love for the truth's sake unites the heart to every one in proportion as he appears to embrace it: but the nearer you approach to these people, provided you follow not with them, so much the more bitter are their invectives. Again, Love for the truth's sake takes into consideration its practical effects. It was truth embodied in the spirit and life that excited the attachment of the apostle John. "I rejoiced greatly that I found of thy children walking in the truth." But that which excites their love seems to be the "clear views" which they conceive their friends to entertain above other professing christians. Once more, Love, be it for the sake of what it may, will so unite us to one another as to render separation painful, and lead to the use of all possible means of preventing it. But such is the discipline of those who drink into these principles, that they can separate men from their communion in considerable numbers, for differences which others would consider as objects of forbearance, with little or no apparent concern. I can reconcile such things with self-love; but not with love for the truth's sake.

Sacred Allegories; or allegorical Poems, illustrative of subjects moral and divine; to which is added, an anacreontic, on the Discovery of Vaccination, with an Epilogue to the same; By the Rev. John Williams, M. A. Curate of Stroud, Gloucestershire. Longman, 4s 6d.

It is difficult to bestow an ap-

propriate character on the contents of this little volume. The truth is, we have been much pleased in the perusal, many lines are little inferior to any in our language; yet the idea of adapting metaphysical conceits and the fictions of mythology to the most sacred Christian verities, has led the Author into some transgressions for which his prevailing seriousness and devotion are barely sufficient to atone. He has nevertheless produced a book which in the perusal will afford profit to many, pleasure to most, but no injury to any.

The Important Journey from this world to the next, considered in a Sermon, delivered at an Association at Bradford, in Yorkshire, June 13, 1810. And published in compliance with the request of the hearers. By John Fawcett, A. M. Button, 6d.

The venerable Author of this discourse adopted with great propriety the language of Joshua in his old age; *And, behold, this day I am going the way of all the earth.* (Josh. xxiii, 14.) Observing that *to die is to go a Journey to the other world*, he remarks that viewed in this light, Death "affords some pleasing ideas to a good man. It is a journey which may be just at hand. A journey which we cannot avoid. It is of great importance to be prepared for it. It is to be taken but once. For it is a journey to an everlasting dwelling. The consideration of it should loosen our hearts from earthly things, and moderate our sorrow under present afflictions."

Each of these topics are discussed in a very appropriate and affecting manner, to which we recommend our readers, very serious attention.

The conciliatory Address of Abraham to Lot: a Sermon, preached at the Baptist Monthly Association, at Mr. Bradley's Meeting House, Hackney, March 22, 1810. By Thomas Hutchings, Burditt, &c. 1s.

This Sermon breathes the very spirit of the Gospel, which is the Spirit of peace and love. We not only wish the preacher's sentiments a general circulation; but we hope the excellent spirit in which they are set forth will have the happiest influence on the minds of his readers.

We subjoin a short extract from "The importance of imitating an example so illustrious."

The heart ruffled and agitated by angry passions cannot be happy, for happiness dwells only where the peace of God is enjoyed, and the influence of sanctifying grace is felt. Much as a contentious man may afflict others, he becomes the means of much deeper distress to himself; supposing him a child of God, he grieves the Holy Spirit--amidst the unholy contention into which he has been betrayed, he drops the roll of assurance--his soul is distracted by passion and tortured with guilt--and his reputation receives a blot which perhaps no subsequent repentance can totally obliterate. But the spirit which Abraham displayed preserves the serenity of the soul, and saves it from those hurricanes that would destroy its peace. It is not only one of the most efficient principles of social happiness, but of personal enjoyment: deriving its existence from the spirit of God, it is combined with everlasting consolation and good hope through grace. Its pleasures infinitely preponderate all the sacrifices it may have to make. And while it is a pleasing evidence of a title to glory, it prepares for the pure unruffled regions of consummate felicity and everlasting love.

Religious Books lately published.

1. This day is published, No. I. of the *VILLAGE PREACHER*,
Vol. II.

containing two Sermons adapted for the use of persons assembled to worship God in country places. price 6d.

2. Meditations for the Aged. By John Brewster, M. A. Rector of Bolden, and Vicar of Greatham, in the County of Durham. 8vo. 9s. 6d.

3. Divine Justice, a Sermon preached before the Associated Ministers and churches of Hampshire, at West Cowes, Isle of Wight, by S. Sleight. 1s.

4. The Pulpit Assistant; containing 25 Outlines or Skeletons of Sermons, chiefly extracted from various authors; with an Essay on the composition of a Sermon. By T. Hannam. A new edition, revised and corrected, with a new volume of original Matter by the Editor. 4 Vol. 18mo. 16s.

5. The Christian's Duty and Encouragement in Times of Distress: a Sermon, preached at the Tabernacle, Aug. 5, 1810. By J. Hyatt.

6. The Ship Launch: the Substance of a Sermon preached at Deptford, on Occasion of launching the Queen Charlotte, July 17, 1810, by J. T. Barker.

7. The State of Morals in a Sea-port: A Sermon preached at the Holy Trinity Church, Kingston-upon-Hull, Dec. 4, 1809, for the Benefit of the Vicar's School in Hull. By the Rev. Richard Patrick, A. M. Vicar of Sculcoats. 8vo. 1s.

8. An ecclesiastical and civil History of Great Britain, from the coming of the Britons here unto the present time (in the Welsh language) by Titus Lewis of Carmarthen, price 10s 6d. in boards. Sold by J. Evans Carmarthen.

THEOLOGICAL NOTICES.

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

The death of the Rev. Richard Cecil having taken place during the progress of his Works through the press, it is intended to add a fourth volume to the three already announced. This fourth volume—consisting of remarks made by Mr. Cecil, in conversation, on a great variety of topics in life and religion—could not, from the nature of its contents, be published with propriety before his death; but, that event having now occurred, it is become desirable to publish together all that will ever appear of his works. A memoir of Mr. Cecil will be prefixed to the first volume; and it is hoped the whole will be ready by Christmas.

A Missionary's account of Tonkin and Cochinchina will shortly be published here in French, under the superintendance of a French gentleman of known abilities.

Speedily will be published "Hints on Toleration in five Essays, submitted to the Right Ho-

norable Lord Viscount Sidmouth and the Dissenters," in one 8vo. volume.

In the press, Joseph, a Religious Poem in blank verse, historical, patriarchal, and typical, with notes by the Rev. Charles Lucas, A. M. Curate of Avebury, Wilts.

An edition is nearly completed of the works of PORTEUS, late Bishop of London, in six volumes, octavo.

The Rev. John Fawcett, A. M. has been assiduously employed for some years in preparing for the press a *Comment on the Sacred Scriptures*, under the Title of *The Devotional Family Bible*, in three volumes, quarto. To be published in NUMBERS, or in PARTS, as may best suit the Convenience of the Subscribers.

It is hoped that Proposals, and a Prospectus of the Work will soon be laid before the Public. In the mean Time, the Author humbly solicits the Prayers of his Friends, that he may be enabled to finish this Work, which is in a State of forwardness, in such a Way, as may be most for the Honour of God, and the real Benefit of many Souls.

RELIGIOUS INTELLIGENCE.

AMERICAN BAPTISTS.

Extracts from a Century Sermon: delivered in Philadelphia, at the opening of the Philadelphia Baptist Association, October 6, 1807. By Samuel Jones, D. D. *Pastor of the Baptist Church in Lower Dublin, Pennsylvania.*

After remarking that their Association had its commencement

in the year 1707, and consisted but of five churches, besides which there were but two more in North America; the preacher pays a due tribute of respect to the memory of many worthy ministers, under whose labours it pleased God to extend the borders of their zion and greatly to multiply her people. He then proceeds,

"We have mentioned that our

number of churches at first was but five. As the Country increased in population, our number, through the blessing of God on the faithful and zealous ministry of the word, has increased to 38, comprehending 3556 communicants. But we should doubtless be more than treble that number, if we had not detached churches on all sides, to form five or six other Associations, that may be denominated our daughters, while some of them, again, have dismissed churches to form still other Associations, that stand, as it were in the relation of grand daughters.

Now if we suppose, that there are three hearers in a congregation for every communicant in the church, it will give us above 10,000 hearers; and as there does not half the number in the family, on an average, attend public worship, on account of age, infirmities, &c. &c. It will follow, that the population within our bounds must be above 20,000, and above 80,000, taking in the detachments.

Thus have we spread to the North and South, to the East and West, and have seen the text * abundantly verified among us. Doubtless it is the Lord's doing, and to him be all the glory.

It appears from Mr. Asplund, that the number of members, or communicants, belonging to our society in the several states about the year 1790, was 65233. If we add for the Menonists, Dunkers, and Universalists the moderate sum of 4767, we shall have the round number of 70,000.

This was their number seventeen years ago. What may it be now? As we have good reason

to think there are in some of the states more than three communicants for every one there was seventeen years ago, one would think we might very safely, for all the states, double the number that there were then: but we will only add three fourths, which must be allowed to be very moderate. This will give us 122,503 for the present number of communicants throughout the United States.

Now as the number of communicants in a church are to the number of hearers in a congregation nearly as one to three; multiplying the aforesaid number of communicants by three we shall have 367,500 for the present number of hearers.

This must be below the mark. For there were seventeen years ago, above seventy churches, that had but from eight to twenty communicants each, who, beyond all doubt, had of hearers not only three times their respective numbers of communicants, but more than ten times. This may serve to shew, we do not wish to exaggerate.

And farther, as we observed awhile ago, since on account of age, infirmity, &c. there does not half a family, on an average, attend public worship, by multiplying the last number by two we shall have 735,000 for our present population, which is about one eighth part of the whole population in the Union.

It may also not be amiss to observe, that this remarkable increase, of which we have been speaking, has been chiefly within the last fifty years, and much greater in those states, where op-

* Enlarge the place of thy tents, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left.---ISAIAH, liv. 2, 3.

pressions for conscience sake has been the most severe, except the state of New-York.

In Virginia I think there was not one church of our denomination in the year 1760; in 1790, only thirty years after, there were two hundred and two. In Massachusetts previous to 1755, there were, as far as I can find, but seven churches, now there are one hundred and ninety-four.

In the State of New-York there are now I imagine, one hundred and fifty churches; previous to 1770 there were but very few.

It is with pleasure I observe, that oppression on account of religion has in Virginia totally ceased; and in Massachusetts also has greatly abated.

When the first Congress met in this city, I was one of a committee under the appointment of your body, that, in company with the late Rev. Isaac Backus of Massachusetts, met the delegates in Congress from that state, in yonder State House, to see if we could not obtain some security for that liberty, for which we were then fighting and bleeding by their side. It seemed unreasonable to us, that we should be called upon to stand up with them in defence of liberty, if after all it was to be, liberty for one party to oppress another.

But our endeavours availed us nothing. One of them, told us, that if we meant to effect a change in their measures respecting religion, we might as well attempt to change the course of the sun in the heavens.

The notes to this Sermon contain much interesting information. It appears that one of the Massachusetts Baptist Missionaries, had in a short time baptized 205 persons and constituted six churches. They also relate the

establishment of many Public Schools and Seminaries of Education, for the Ministry, among the Baptists in various parts of the United States.

The last leaf contains a Proposal for printing by Subscription an Abridgement of Robinson's History of Baptism, which we should be glad to see effected.

Extracts from the Minutes of the Charleston Baptist Association convened in the Village of Orangeburgh, Nov. 4, 1809.

The two first days were employed in the usual exercises of public devotion. Letters were received and read from other corresponding Associations, viz. the Philadelphia, the Warren, the Georgia, the Bethel, the Neuse, the Hephzibah, the Savannah River, the Sandy Creek, and the Cape Fear, Associations. New Churches were admitted; A Committee appointed to revise the Circular Letter, and to examine the Minutes of corresponding Associations; it was determined among other things, "to recommend to our churches and the public at large, to encourage by their subscriptions, the laudable design of Mr. Woodward of Philadelphia, of reprinting Dr. Gill's truly valuable Exposition of the Bible; and that each church in particular provide itself with a copy, to be kept for the use of its Minister and his Successors."

The general committee then took an account of the Education and Missionary Funds, and of the State of the Churches.

The Number of Baptisms in 29 churches, in the last year was 197; total number of members 2651. Increase 171.

A note at the end of the Minutes says, "By accounts received through a respectable channel,

while these Minutes were in the press, it appears that within about 5 months, 1600 persons have been added by Baptism to the Churches of the Edgefield Association in this State."

Extracts from the Minutes of the Savannah River Association, held at Black Swamp, Nov. '25; 1809.

The Association Sermon was delivered on Saturday at 12 o'clock, from *Matt. vi, 10, Thy kingdom come.*

"On the Lord's day three Sermons were delivered with great clearness, perspicuity, and zeal, to a large, attentive, and affected audience. The exercises of the day closed with the administration of the Lord's Supper."

Letters from other Corresponding Associations were read, and several Brethren appointed individually to write to these Associations in return: which Letters were afterwards read and approved.

The Minutes state the Number of Baptisms in 27 churches, in the preceding year, to be 362, total number of Members 5688. Increase this year 1112.

Their Circular Letter, little more than three pages, On the duties and privileges of Female members in a Gospel Church, we purpose to print in our next number.

The Philadelphia Association was held in that city October 3, 1809. The number of Baptisms in 45 churches, in the preceding year were 227; total number of Members 4110. Increase this year 213.

The Members in Six Associations of Baptist Churches in South Carolina, amount to above 10,000.

NORTH WALES BAPTIST ASSOCIATIONS.

The first in Glynn Ceiriog, Denbighshire, June 26th and 27th, 1810. Begun Tuesday afternoon at 2 o'clock, Brother T. Davies prayed, the letters from the Churches to the Association were read, and we found that they were generally in peace and unity; brother Jesse Jones concluded the meeting with prayer.

Met again at 6 o'clock; after brother J. Pritchard prayed, brethren J. Blany preached from *Pro. xxv, 25*, and H. Williams from *Rom. x, 1*, concluded the meeting with prayer.

Wednesday, met at 9 o'clock. The meeting was begun with prayer, by S. Breeze, brethren J. Palmer preached (in English) from *Dan. iii, 29*, and Chr. Evans from *Rom. v, 10*, and concluded by prayer.

Met again at 2 o'clock; after reading and singing, brother H. Williams prayed, brother T. Lewis preached from *1 Tim. iii, 16*, S. Breeze continued from *1 Cor. i, 18*, and ended the meeting in prayer.

At 6 o'clock, brother A. Jones prayed, and brother J. Pritchard preached from *Luke xv, 2*, T. Jones continued from *Isa. xix, 18, 19*, and concluded in prayer; and we had cause to say it was good for us to be here.

Account of the Association held at Amlwch in Anglesea, on the first Tuesday and Wednesday in July. Tuesday afternoon at 5 o'clock, brother W. Jones prayed, brethren T. Davies preached from *Matt. iv, 16*, and S. Breeze from *Acts xx, 24*, concluded the work of the day in prayer.

Wednesday met at 6 o'clock in the morning; after brother H. Williams prayed, brethren R. Foulkes preached from *Heb.* iv, 16, and W. Jones from *Rom.* iii, 25, concluded the meeting in prayer.

At 10 o'clock brother S. Breeze prayed, brethren J. Thomas preached from *Rom.* iv, 23, 24, and T. Lewis from *Rev.* xxii, 2, and ended in prayer

At 2 o'clock, after brother T. Lewis prayed, brother E. Evans preached from *Gal.* iii, 13, 14, and S. Breeze followed from *Luke* xvii, 32, and concluded in prayer.

Met at 6 o'clock in the Evening; after brother W. Roberts prayed, brethren A. Vaughan preached from *Psa.* xix, 7, and Chr. Evans from *Rom.* viii, 26, and concluded the association with prayer. Several portions of Scripture were read, and singing praises at intervals, and there was much of the Divine presence at this Association.

It was agreed at our Association on the following things.

1. To receive the Church in Flintshire a Member of our Association.

2. That the Churches belonging to this Association do make a Collection among themselves towards supporting the cause in Flintshire.

3. Agreed that Ebenezer Church, in Anglesea, shall go this year through the Churches of North Wales, to collect towards the expense of erecting Meeting houses.

4. Agreed that the next Association be at Garn, Caernarvonshire, on the last Wednesday and Thursday in June in the year 1811; and the second to be at Amlwch, in Anglesea, the first Tuesday and Wednesday

in July: The first meeting at 2 o'clock, Tuesday, to read the letters from the churches to the Association, where brethren David Evans *Macsyberllen*, Joshua Watkins, Samuel Breeze, David Saunders, Thomas Jones, and John James, *Aberystwith*, will be expected to preach.—The Increase to us this year in North Wales is 64.

We are requested to correct our account of the State of the Churches in the South West Association, page 450, thus, baptized 234, restored 77, excluded 164, died 94, clear increase 53.

LIVERPOOL WELSH BAPTISTS.

Our dear Welsh Friends will be happy to learn that the large Academy in Marble Street, Liverpool, is taken for the use of the Welsh Baptists, and was opened on Friday Evening the 27th July; when the worship was conducted in the following way.

Brother Palmer gave out an English Hymn, brother Blainey, the pastor of the Welsh Church, prayed in Welsh, two verses were sung in Welsh, brother Lister, Pastor of the Baptist Church, Liverpool, prayed in English. Brother Blainey preached in Welsh from *Rom.* i, 16, *I am not ashamed of the Gospel of Christ, &c.*

Brother Paice, Pastor of the New Baptist Church, Liverpool, prayed in English, a Welsh hymn was sung, brother Palmer preached from *Luke* xxiv, 47, *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

They sung an English Hymn, and brother P. concluded in prayer. The attendance was nume-

rous, it was truly a refreshing season from the Lord; and we pray this little one may become a thousand. Amen.

ENGLISH BAPTIST ASSOCIATION.

The SHROPSHIRE Association, comprising six Churches, assembled at Oswestry, on the 27th and 28th of June last.

Wednesday evening, met at seven o'clock. Brother Barraclough of Wrexham prayed. Brother Yeates of Whitchurch preached from 1 *Thess.* v, 6. *Therefore let us not sleep, as do others: but let us watch and be sober.* Concluded in prayer.

Thursday morning, met at six. Brother J. Jones, a worthy member of the Church at Oswestry, and Brother Palmer of Shrewsbury prayed. Brother Pain, the minister of the place was chosen moderator. The Letters from the Churches were read, and their contents minuted. The Circular Letter, written by the moderator was also read, and ordered to be printed.

Met again at half past ten. Brother Crumpton of Shrewsbury read the third chapter to the Ephesians, and prayed. Brother Barraclough preached from *John* iii, 7, *Ye must be born again.* Brother Pryce of Wellington preached from 1 *John* iii, 2, *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is.* Concluded in prayer.

Assembled in the afternoon, at half past two. Brother T. Jones of Rhydwillim prayed in Welsh. Two sermons were preached, the one in Welsh, and the other in

English; the former by brother T. Davies of New Bridge, from *Matt.* iv, 16, *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up;* the latter by brother Crumpton, from *Psa.* cxxx, 3, 4, *If thou LORD shouldest mark iniquities, O Lord who shall stand? But there is forgiveness with thee, that thou mayest be feared.* Concluded in prayer.

At six assembled again. Brother Palmer prayed, and preached from 1 *Cor.* xv, 58. *Therefore, my brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* Brother T. Jones preached in Welsh, from *Isa.* xxv, 8, *He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the mouth of the LORD hath spoken it.* The Moderator concluded the Association in prayer.

State of the Churches the preceding year. Baptized 51, received by letter, 3, by experience 1. Died 5, dismissed 7, excluded 3. Clear Increase 40.

The Meeting house at Shrewsbury having been proved for many years to be much too small, and on several accounts inconvenient; it is now undergoing a complete repair, and will be enlarged so as to hold double the number of people it did formerly. There are school-rooms building at the end, which accommodate 150 children, (who are taught according to Mr. Lancaster's plan.) These rooms have open-

ings with double shutters into the Meeting, so that they will make it still larger occasionally. The Building is expected to be finished by December. The Expense will be about £1400, towards defraying of which the assistance of their friends will be solicited.

MISSION TO TARTARY.

The Edinburgh Missionary Society have lately received letters from Karass, dated in January, February, and March last. The missionaries had received the communications and remittances sent them by the Directors; and though some disagreeable circumstances had taken place, the affairs of the mission were, on the whole, promising, and the missionaries were in their usual health. The Rotterdam Missionary Society, on being made acquainted with the state of the mission at Karass, had advanced some considerable sums for its relief; and the British and Foreign Bible Society have furnished the Directors with a medium of communication with their missionaries, which they might not otherwise have found. The movements of some of the tribes in their neighbourhood had forced most of the missionaries to leave Karass for a time, and go to reside at Georghievsk; but they had returned in February. On the 1st of March the printing of the New Testament into Turkish at Karass, had advanced to Luke xv, 19; and the remainder of the Gospels, and part of St. Paul's Epistle to the Romans, were translated. The settlement at Karass contained at that time 57 individuals.

MISSION AMONG THE TUREKORAS

By a Letter from Mr. Gray, it

appears these Indians are making considerable advances in civilization and agriculture, and are very friendly to the preaching of the Gospel.

The following anecdotes are particularly interesting. One of Mr. G's discourses having made a singular impression on the mind of the head Sachem, upon the close of the service he immediately arose and addressed his nation with a long harangue. For a considerable time he seemed very earnest; at last, his voice faltered, he sighed deeply, resumed his seat, leaned his face on the head of his cane, and the tears rolled abundantly down his tawny cheeks. On enquiring the cause; the Missionary learned that the import of his talk was, to shew his people the great benefits himself had received from his faith in Christ and his gospel: advising them to open their hearts, and receive like privileges; complaining of and mourning over their stupidity and obstinacy.

The Missionary relates another instance of the same kind. Paulus, a professor of Christianity, on the Lord's day before service, undertook (as he often does) to address his friends on a similar topic. After continuing his talk for some time, he fell into a deep fit of mourning, and eventually weeping, over the hardness and obstinacy of his nation.

MISSION TO PORT JACKSON.

Letters have arrived from Mr. Bicknell and his companions, now on their way to Port Jackson. Mr. B. preaches to the convicts every week; and pains are taken with them by the other Missionaries also; but they are in general extremely abandoned, and appear as yet to receive little advantage from instruction.

ORDINATIONS.

On Wednesday January 31st Mr. Barraclough, late Student at Bradford, was set apart to the Pastoral office over the Baptist Church at Wrexham. Mr. M^r. Farlow gave out the hymns, Mr. Shepherd of Chester read proper portions of the word of God and prayed, Mr. Pryce (the late pastor of the Church, now of Wellington, Shropshire,) spoke on the nature and order of a Gospel Church; asked the usual questions, and took the confession of Faith, which was very satisfactory; Mr. Steadman (Mr. Barraclough's Tutor) offered up the ordination prayer, which was attended with imposition of hands, and delivered the Charge from *Phil. ii, 20. For I have no Man like minded who will naturally care for your state*, Mr. Palmer of Shrewsbury addressed the people from *1 Cor. xvi, 10, See that he may be with you without fear, for he worketh the works of the Lord*; and concluded in prayer.

In the Evening Mr. M^r. Farlow (Student) preached from *2 Tim. ii, 8*, and Mr. Shepherd from *Mat. xxviii, 5*.

The next Evening, Mr. Pryce prayed; Mr. Palmer preached from *Joh. xiv, 10*, and Mr. Steadman from *1 Cor. 17*; and concluded in prayer. The divine presence was experienced, brother Barraclough's Ministry is well attended; and likely to be useful.

On Thursday 26th of April 1810, Mr. William Coleman was ordained to the pastoral office over the particular Baptist Church at Lessnes Heath, near Woolwich, Kent. Mr. Culver of Woolwich began the public services of the day by reading *1 Timothy iii,*

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and prayed; Mr. Shenstone of London delivered the introductory discourse, and asked the usual questions. The Church by one of its Members related the leadings of divine providence, and the consequent steps they had taken which had issued in the business of the day. Mr. Coleman, after relating the leadings of divine providence which had produced his acceptance of the call of the Church to take the pastoral care of them, recited the leading articles of his Faith. Mr. Freeman of Woolwich prayed the ordination prayer; Mr. Knott of Chatham addressed the Pastor from *Luke xii, 42, 43, And the Lord said, Who then is that faithful and wise Steward whom his Lord shall make ruler over his household to give them their portion of meat in due season? Blessed is that Servant whom his Lord when he cometh shall find so doing.* Mr. Rogers of Eynsford addressed the Church from *Phil. i, 10. That ye may be sincere.* And Mr. Percy, Pastor of the Independent Church at Woolwich, of which Mr. Coleman had formerly been a Member, concluded with prayer. It was a solemn, and we hope a profitable day.

The Church at Lessnes Heath is but of recent establishment, having been gathered and formed under the Ministry of our late brother Benjamin Lloyd. The following account of it may not, perhaps, be unacceptable or uninteresting.

Sometime in the year 1800, a Minister with his friend were on the Morning of a Lord's day, crossing Lessnes Heath in their way to Erith, a Village not far distant. A portion of the Word of God. *Isa. xxxv, 1, The wilderness and the solitary place shall be*

3 P

glad for them, &c. was at that time strongly impressed upon the mind of the friend. Looking round and seeing a few scattered houses, he said to his companion, "As you are not to preach at Erith till the afternoon, I think you ought to preach somewhere this morning; suppose you stop and preach here, you do not know what good may be done." With this suggestion the minister complied; the friend went to the houses to invite the people to come to hear, and a tolerable company was collected, some of them came with victuals in their hands; they heard, however, with attention, and there is reason to hope that some of them were afterwards made partakers of the bread which endureth unto eternal life. Thus commenced the preaching of the Gospel at Lessnes Heath, and from that period to the present time there has not been a single Lord's day on which the word of God has not been preached at that place. After some little time, the supply of Lessnes Heath devolved almost entirely on our late Brother Lloyd. The hand of divine providence led him that way; it was in that neighbourhood he began to dispense the word of life, and after he had received the sanction of the Church to which he belonged (Mr. Freeman's of Woolwich,) his attention and efforts concentrated in that spot.

Opposition was at first very considerable, they were obliged by the influence of a spirit of persecution to remove from one room to another, till a carpenter in the neighbourhood undertook to build them a small place, which they were to occupy at the low rent of five pounds per year. For some time the ministry of our deceased brother was not attended with any

considerably visible success; three persons however, were called under the word, and baptized at Mr. Freeman's at Woolwich. In the midst of opposition and discouragements he was helped, to persevere with chearful activity, and unwearied diligence; nor were his labours in vain in the Lord. About this time hearers began considerably to increase. The Landlord of the Meeting house was determined to sell the premises: Mr. Lloyd and his friends after consultation and prayer, concluded to purchase. It was then thought necessary to pull down the place and build a new one on a larger scale, with a Baptistry; this was accomplished at the expense of nearly three hundred pounds. It was then thought advisable to form the few baptized friends into a Church state, which took place November 8, 1805, with only six persons, three of whom had been called under Mr. Lloyd's ministry, and three who had been by divine providence brought from other places.

The little flock gave Mr. Lloyd a call to take the pastoral charge of them which he accepted and was ordained Dec. 3, 1805.

The Lord now began abundantly to own the labours of his servant, and to make it manifest that he had not laboured in vain, nor spent his strength for nought. Three persons were baptized by him at his own place, the Lord's day following his ordination. This was a scene, at that place, entirely new; it excited much attention, and was attended with much solemnity and effect. The number of hearers increased, and the power of the Lord attended the ministry of the word, many were turned from darkness to light and from the power of satan unto God. The number of Members of the

church at the time of brother Lloyd's death which was the 20th, September, 1809, was 49, with a prospect of continued increase.

Mr. Lloyd had, through divine assistance, without the advantages of education, risen to considerable respectability in the neighbouring churches of Christ; he had preached to most of the Calvinist Baptist churches in the county and neighbourhood; also at the Kent and Sussex Association at Folkstone, the June preceding his death, and was appointed to write the circular letter for the ensuing year. He appeared then to be in full health and vigour, and to promise fair for many years usefulness; but his work was nearly done, and he about, at his Master's summons, to leave the church below. In the month of July he became diseased in body. On the 30th of that month he baptized three persons, which was the last time of his administering that ordinance; and he preached only three Lord's days after at Lessnes Heath. His illness increased and it was thought a journey into the country might be beneficial; in that journey he visited Sandhurst, Rye, and Tenterden; preached his last sermon at Tenterden, had purposed preaching at Sandhurst, on his return, but illness increasing, he was necessitated to return directly home. Getting something better on the road, he went to Lessnes Heath, held a church meeting there, and heard the experience of a female candidate for church fellowship, which being approved, he proposed baptizing her the next Lord's day September the 4th; but was not able. He administered the Lord's Supper, on that day, for the last time, in a very solemn and impressive manner, intimating his apprehension that it would be the last time of

his meeting his friends at the Lord's table, and expressing the stability of his hope, by which he was raised above the fear of death.

For near three weeks after this he was very dangerously ill, so that all hopes of his recovery were given up. In this illness he was visited by his successor, when he observed that though he had not that transport of joy with which some had been favoured, yet, that he felt a solid support in a steadfast reliance on the Lord. After this, he got apparently better, rode in his chaise for the air, as far as Lessnes Heath, and called on most of his friends there, as if he had designed taking a final leave of them, which indeed it proved to be. He returned home well pleased with his journey, engaged his friend Mr. Coleman to preach for him the next Lord's day, purposing himself to administer the Lord's Supper. The next day in the evening he was visited by a friend from Chatham, with whom he spent the evening very comfortably, retired to rest about ten, appeared to rest well, awoke in the morning and exchanged a few words in conversation with Mrs. Lloyd; dropt off to sleep again, and almost instantly a sudden change took place by which he was transported into an eternal world, to be we trust, for ever with his Lord.

The care of the great Shepherd and Bishop of Souls over the infant church has been remarkably manifest. Mr. Coleman, the present pastor, was one of the three last baptized by Mr. Lloyd. He had been a member of Mr. Percy's church in Woolwich, and under the sanction of that church, had been employed in preaching the Gospel in the neighbouring villages, his thoughts had by some means been led to the subject of

Baptism, and a change of sentiment on that subject had taken place. In these circumstances he had to preach at Chislehurst, his mind was impressed with our Lord's commission, *Mark, xiv, 16.* as the text he must preach from; an objection arose in his mind to this, it being, he thought a baptist text, and would lead him to say that which would give offence to the people. Conscience, however, would not allow him to trifle with the divine commission, or shun to declare the whole counsel of God. He preached from the text, and in the course of the sermon made a candid and explicit avowal of his sentiments. This led to the dissolving of his former religious connections, and to his offering himself for Baptism and church fellowship to brother Lloyd and the church under his care. This was just about the time of the commencement of that illness which terminated in the death of brother Lloyd. Thus were the people provided with an acceptable supply during the illness of their pastor, which continued after his death with mutual satisfaction, and has issued in the relation this article records.

The little church is at present (August 1810,) going on very comfortably and we hope the Lord is with them. With respect to them it may well be said, *What has God wrought?* May the relation of God's dealings with respect to them, animate many to seek and embrace opportunities of publishing the glad tidings of salvation by Jesus; teach us not to despise the day of small things; animate to patient perseverance in the work of the Lord: and encourage to wait, pray, and hope for the out-pouring of the Holy Spirit, and the set time to favour Zion.

K. C.

Thursday June 21, 1810. Mr. Broady, late of Potter's-Bar, Middlesex, was set a part over the the Particular Baptist Church at Ashford in Kent, and the following Ministers engaged upon the occasion. The service began at half-past ten. Mr. Pardy of Rye, began with reading and prayer. Mr. Atwood of Folkstone, stated the nature of a gospel church, asked the questions, and received Mr. Broady's confession of faith. Mr. Upton from London gave Mr. Broady his charge from *Acts, xx, 36.* which was very appropriate, impressive and solemn, and highly interesting to all the congregation. Mr. Tomlins late over the independent church at Sandwich, prayed, and Mr. Giles of Eythorne, preach to the people, from *Exod. iv, 14.* Mr. Kingsmill of Battle, prayed; and Mr. Brackston, independent minister, of the town of Ashford, concluded in prayer. Appropriate hymns were sung at proper intervals, given out by Mr. Exall of Tenterden. A sermon was preached in the Evening to a very crowded auditory by Mr. Frey, the converted Jew, for the London Society, from *Psa. cxliii, 4.*

Mr. Samuel Norman, late pastor of the Particular Baptist Church at Modbury, Devon, has been unanimously chosen pastor of the Baptist church at Braunston, Northamptonshire, and on the 29th of June was recognized by that church as their pastor, having received a letter of dismission from Modbury; and is now labouring at Braunston with increasing encouragement.

August 1st, Brother John Jones was ordained Co-pastor with brother James Evans, over the Baptist Church meeting at Rhyd-

fellow and New Town, Montgomeryshire. Brother James Evans, the other Pastor, read and prayed in Welsh; brother Thomas of Nantwyn read appropriate scriptures in English, stated the nature of a Gospel church, asked the usual questions, received the confession of faith, and offered up prayer, with imposition of hands; brother Thomas of Broseley delivered the Charge from *John* xxi, 15, 16, 17; brother David Evans of *Doleu* addressed the Church from *Phil.* ii, 29, and concluded in prayer. The hymns were given out by brother Crompton of *Shrewsbury*, who had preached the Evening before.

In the Evening at six o'clock, brother Crompton prayed, brother D. Evans preached in Welsh from *Heb.* xii, 28, 29, and brother Thomas in English from *Heb.* xiii, 12, and concluded in prayer. The services were solemn, impressive and well attended, and it is hoped this Church, which has been severely tried various ways, but particularly in the loss of their greatly and deservedly beloved Pastor brother John Pryce, will be happy and flourishing under the ministry of brother Jones.

On Wednesday, August 15th, Mr. James Hudson was set apart to the pastoral office over the Baptist Church assembled at Masboro' Common, near Rotherham, in Yorkshire. Mr. Downs of *Sheffield*, began the service by reading and prayer; Mr. Steadman of *Bradford* delivered the introductory address, asked the usual questions, and received Mr. Hudson's confession of faith; Mr. Steadman likewise offered up the ordination prayer, accompanied with laying on of hands, and then addressed a charge to the pastor, from *Colos.*

iv, 17, *And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Mr. Downs then addressed the Church from *Deut.* i. 38, *Encourage him*; and Dr. Williams of Rotherham concluded the service with prayer. The service was attended with a considerable degree of sacred and solemn pleasure to the friends of religion, and of that church in particular, who could not but entertain pleasing hopes of its revival and prosperity under the care of its present pastor.

PLACES OF WORSHIP OPENED, &c.

On Friday, June 15th, a plain and convenient place of worship was opened in the parish of Great Brickhill, Bucks. the Rev. G. Keely, of *Reigmount*, Beds, preached the first sermon, from *Psalms*, lxxxvii, 5, and Mr. T. Wake, the second from *Psalms* cxxvi, 3. The attendance was large, the appearance serious, and the pleasure generally expressed very great. Religious service has been for several years carried on here by Mr. Wake, and his friends, both on Lord's day evenings, and at other times, but the house was small, inconvenient, and generally crowded. Of late, the success of the word has been so great as to require a larger place, which with some expense has been procured; and for which an annual rent is to be paid.

After service, a very respectable and numerous company dined at the New Inn; where the following question (after dinner) was discussed. In a place where the Gospel has been introduced "What are the measures most likely to promote its success?" which produced many judicious and animated remarks.

On Wednesday June 27, 1810, the New Baptist Chapel at West Bromwich, St. Staffordshire, was opened for public worship. Mr. Burton of *Bedworth* preached in the morning from *Ps. lxxii, 6*; Mr. Weston of London (now supplying the new Chapel at Broseley) in the afternoon from *John i, 46*; and Mr. Goadsby of *Manchester* in the Evening from *Mat. x, 34, 35*. A large concourse of people attended throughout the day, and many had reason to say that the Lord of Hosts was present with and precious to their souls.

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People of Colour at Liverpool.

To the Editor of the Baptist Magazine.

Dear Sir,

By inserting this account in your valuable work you will gratify the feelings of many of the lovers of Christ and souls, and may be instrumental in exciting others in sea-port towns to engage in the same good work, as well as greatly oblige yours

Liverpool, July 1810. Onesimus.

Our meeting in Byrom Street has been supplied the five last Lord's days by Mr. Palmer, of Shrewsbury, and we trust the hand of the Lord has been with him and us for good. We have witnessed great attention to the word by the sailors and others when he preached on the Docks to thousands; but have been led to rejoice more abundantly on account of the many poor Negro men and women who have during this period been brought to hear, and we trust, some of them, to receive the word of life.

Mr. P. having had pleasing conversation with one black man, who applied to him for instruction, felt so great a concern for

others, that he gave notice from the Pulpit on the Thursday evening that he purposed preaching to the people of Colour in that place on the next Lord's day evening July 15. When the time came, the place was filled with a most attentive auditory, and amongst them many Blacks and Mulattos, some suppose near two hundred. The scriptures read were *Isaiah liii*, and part of *Acts viii*, the hymns chosen were appropriate, the season of prayer particularly solemn, the text *Acts viii, 34, 35, And the Eunuch answered Philip, I pray thee of whom speaketh the prophet this, of himself or of some other man? Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus.* The silence that pervaded an assemblage of near two thousand people was scarcely ever witnessed in Liverpool, many eyes sparkled with joy, and faces of all colours were plentifully bedewed with tears. Mr. P. pressed on his hearers the propriety of imitating the Eunuch in searching the scriptures, and observed, if there were any of the people of Colour who had not bibles, and were too poor to purchase them, there were many who felt sufficient love for their souls to induce them to give them bibles; and if there were any who could not read, and were desirous of instruction, there were those who would cheerfully teach them. From that time people of Colour attended, both prayer meetings and preaching every time the doors were open. On the 22nd, the next Lord's day evening, he addressed the people of Colour from the *Rev. vii, 9. After this I beheld and lo a great multitude which no man could number of all nations, &c.* The congregation was equally large, the people of

colour as numerous, attentive, and affected as before; the word had free course; some kind friend unknown, had sent 5 bibles, and a respectful note, which was read. Meeting being ended, many came to the vestry requesting bibles, and that they might be taught to read. On the morrow evening about 30 people of Colour attended prayer meeting; bibles were distributed, praise to God and thanks to men flowed from the hearts and lips of those who received them; several respectable gentlemen undertook the delightful task of teaching the black men to read, and several ladies as willingly engaged to teach the women.

On the following Lord's day evening, brother P. took an affectionate leave of us, from *Cor. xv, 58, Therefore my beloved brethren be ye steadfast, &c.* The people of colour were as numerous and attentive as ever, and the affection and expressions of some of them are not likely to be forgotten. On the Monday evening we had one of the fullest prayer meetings we ever remember, near 40 people of colour attended, about 50 bibles and 20 testaments were in all distributed. To crown all, and add to our joy, a black american brother, a sailor, came in as we were about to part, who poured out his soul before the Lord in prayer and praise, and then preached to us on the things of God in such a way as both surprized and delighted us. He expected to sail on the morrow. Several appear to be under deep concern of soul, we hope it is of the Lord, and that the work may continue and increase.

P. S. No doubt some of your readers, who peruse the provincial papers, must have noticed the account of a Captain Lockaby, who

escaped from the hands of the Cannibals, it will give them pleasure to hear that on Lord's day, July 29th, he, accompanied by his wife and another relation, attended Byrom street meeting, where public thanks were returned for his wonderful preservation, deliverance, and safe arrival in this country.

The Horsley District Meeting (for the encouragement of Village Preaching) was held at Cirencester, the 3d of May last. In the morning two sermons suitable to the occasion were delivered by Mr. Williams of *Kingstunly* and Mr. Winterbotham of *Horsley*, Mr. Coles of *Bourton*, preached in the evening, and closed the services of the day, which had proved highly gratifying to the friends who attended. The next meeting will be held at Tetbury, on Thursday 11th of October, Mr. White of *Cirencester*, and Mr. Hawkins of *Eastcoombs* are appointed to preach.

NORTHERN BAPTIST ITINERANT SOCIETY.

At a meeting of ministers and other friends, of the Baptist denomination, convened at Halifax, August 29th, 1810, on purpose to take into consideration the propriety of establishing an Itinerant Society, in this part of the kingdom, it was resolved,

I. That, taking into consideration the state of the Baptist interest in these northern parts of the Kingdom, it seems very desirable that some effort be made for the revival of religion, by that denomination.

II. That the establishment of an Itinerant Society appears to us a very probable means of accomplishing this object.

III. That we who are now present do form ourselves into such a Society, under the name of the "Northern Baptist Itinerant Society."

IV. That whoever shall contribute half a guinea annually, or make a donation of Ten Pounds shall be considered as a member of this Society.

V. That every minister who makes an annual collection in aid of this Society be considered as a member of it.

VI. That the following twenty one persons be a committee for the management of the concerns of this Society for the present year.

Rev. Mr. Aokroyd, Halifax.
 Mr. Brotherton, Ackrington,
 Mr. John Barry, Pendle Hill.
 Rev. Mr. Downs, Sheffield.
 Rev. Mr. Dyer, Blackburn.
 Rev. J. Fawcett, Jun. Ewood-Hall.
 Mr. John Hirst, Bacup.
 Mr. S. Hope, Liverpool.
 Benj. Ingham, Esq. Lockwood.
 Rev. T. Langdon, Leeds.
 Rev. Mr. Lister, Liverpool.
 Rev. T. Littlewood, Rochdale.
 Mr. T. Lonsdale, Coln.
 Mr. Marshall, York.

Rev. Mr. Pilling, Goodshaw.
 Rev. Wm. Steadman, Bradford.
 Mr. J. Studdard, Saleadine Nook.
 Mr. M. Thackrey, Leeds.
 Mr. Weight, Manchester.

VII. That the first meeting of the committee be held at the Vestry, at York-Street Chapel, Manchester, on the first Wednesday in January, 1811, at eleven o'clock.

VIII. That the Rev. Thomas Littlewood, be appointed Treasurer, and Mr. Thomas Littlewood, Jun. Secretary.

IX. That the Subscriptions be paid for the present year, at the next committee Meeting.

X. That these resolutions be printed and distributed among the churches.

XI. That those persons who wish to become members of this Society are desired to transmit their names and the amount of their Subscription, to the Treasurer, or Secretary, or any of the members of the Committee, previous to the next meeting. Signed in behalf of the meeting,

William Steadman, Chairman

Sonnet.

Addressed to children in Infancy and absence,

By a Mother.

To the soft shelter where ye smile,
 Ye tender, blooming things !
 Tho' parted from your sight awhile,
 My fond idea clings.

As when ye trace with sportive feet,
 Some garden gay with flowers;
 Your dreams are roses; and their sweet,
 Embalms your sleeping hours.

So in bright visions of the mind,
 Your infant grace I view;
 But wake—with every ruder wind,
 Which blows perchance on you.

Spirit of life! I cry, my flowers pervade,
 Nor let them *perish*—tho' they bloom to fade.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1810.

“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.

Great results from small beginnings.

A Sermon preached at the Anniversary of the Bristol Education Society.

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ISAIAH lx, 22. *A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.*

(continued from page 503.)

Secondly. The Application of the Text.

1: It applies to the growth and increase of the Kingdom of Christ by the labours of his apostles. The commission Christ enjoined on his disciples required them to propagate in the world those doctrines and precepts which were the most hostile to the prejudices and the pride of the human heart. The Gospel they were commanded to publish censured and condemned those attachments and maxims which were so domineering over the mass of mankind. Christianity frowned on the religionist as well as the sensualist; it declared that all his expensive rites, his numberless formalities, and his austere habits, would never procure the favour of Heaven; admonishing him as ignorant, guilty, and condemned, to renounce the fancied sufficiency of his moral attainments, and penitentially to approach his Lord, *who was made sin for us, that we might be made the righteousness of God in him.* Christianity commanded a spirit and temper diametrically opposite to the passions of every depraved heart—striking at the root of the governing speculations and prejudices of the world; and abasing in the dust the honours of blood, the dignities of rank, the pomp of wealth, the pride of rea-

son, and the lust of ambition. Christianity would be despised by the populace, from an infatuated attachment to the religion of their fathers; it would be resisted by the wisdom of the world, because it did not flatter the vanity of learning more than it reproached the superstitions of the multitude; it would be traduced by a sordid and mercenary priesthood for exposing their impostures, awakening their devotees, impoverishing their revenue, and subverting their power. The rulers of the world would direct their most formidable artillery against the innovation of Christianity; for Paganism was so interwoven with the civil constitutions, that the Emperor assumed the most pompous titles and arrayed himself in all the gaudy trappings of a corrupt hierarchy. Christianity would therefore enkindle his jealousies and exasperate his resentments. But who were the men appointed of Christ to this unequal contest against principalities and powers? They were neither the rich, the wise, or the mighty of the world; they were for the most part poor fishermen and mechanics, without parentage or education, learning or eloquence, policy or address, reputation, or authority; despised by the Greeks because they were Jews, and by the Jews as the meanest of their nation. These were the men who were to contend with the prejudices of the world, the vanity of learning, the people, the influence of the priesthood, ~~the vanity of learning~~ the pride of government, the malice of their own nation, the wisdom of Greece, and the power of Rome. And what was their success? When their divine Master took his leave of them the greatest number of his disciples was not more than *five hundred*, but by the first sermon which Peter preached there were added unto them *three thousand souls*, and by his repeated labours they were multiplied into *five thousand*;* and before the destruction of Jerusalem, which was about 40 years after the death of Christ, the gospel was preached in every region which was then known. In Idumea, Syria, and Mesopotamia by Jude; in Ethiopia by Candace's Eunuch and Matthias; in Pontus, Galatia, and the neighbouring parts of Asia by Peter; in the territories of the 7 Asiatick Churches by John; in Parthia by Matthew; in Scythia by Philip and Andrew; in the northern and western parts of Asia by Bartholomew; in Persia by Simon and Jude; in Media, and several eastern parts by Thomas; through the vast region of Jerusalem round about unto Illyricum, by Paul, and also in Italy, and most probably in Spain, Gaul, and Britain. In this boundless career of conquest Christianity displayed its victorious power, and after it had endured for 300 years the most sanguinary persecutions, it expelled Paganism from the Empire, and enthroned itself in the Government of the Cæsars; *a little one became a thousand, and a small one a strong nation.*

* Vide Doddridge note in locum, Act, iv, 4.

But we must pass over that distressing scene which afterwards discovered itself in the awful degeneracy of the Christian Church, in consequence of its alliance with the civil government, that we may give the second application of our text.

2. To that divine blessing which crowned the labours of those eminent men who rescued Christianity from the bonds of superstition in which it was so fatally enslaved. "That Christianity might be corrupted in the lapse of time was not in the least improbable. Its entire contrariety to the propensities of the human heart rendering this very likely. But the spirit of Prophecy testified that transformation which the pure and spiritual dispensation of Christ would experience by that government of the papacy rising up within the Christian Church, arrogating to itself exclusively that name, fostering ignorance, superstition, idolatry, and exercising tyranny, cruelty and intolerance. Instead of the simple doctrine of the Gospel we perceive an huge mass of uncouth and scholastic dogmas; instead of its unadorned worship, all the pomp and pageantry which the spirit of the world could display; instead of its humble ministers, men arrayed in gorgeous robes of fantastic forms, bedecked with gold and silver, and precious stones; instead of instructions by truth, the mind is famished, but the eyes, the ears, the senses, the imagination are feasted with bows and genuflections, with the melody of sounds and pleasing spectacles, and long processions and fragrant incense. A compleat worldly system is framed, and a man dwelling in a city built on seven hills becomes the head of the universal Church; holds all the reins of dominion in his hand; calls himself the vicar of Christ, claims the governments of the earth as his own, disposes of all countries discovered in the west to one nation, and all in the east to another; he releases subjects from their allegiance, and Kings from their oaths; he places the fairest Kingdoms in Christendom under an interdict, deposes monarchs from their thrones, and transfers them at his pleasure. With an eagle's eye he pierced into every recess where men called heretics were supposed to dwell, and the softest whisper of discontent entered into his ear; to question his authority, to deny the validity of his claims, was instant death; the single heretic met his fate by the fire, or the sword of the magistrate, and the heretical tribe or province, by the sanguinary hands of the crusading host breathing out blood and slaughter." *

In this extremity how very improbable it must appear that any presons should be so bold as to commence a terrible fight with this beast in its lair; a beast whose teeth were powerful and whose fangs were formed for carnage, fond of blood, and proud of the scenes of desolation. But that God who had determined the reformation of degraded Christianity, selected his most missible instru-

* Bogue's Essay on N. T.

ments, endowed them with a noble magnanimity, and inspired them with an inextinguishable zeal. Wickliffe, Huss, Luther, and their faithful assistants, laid the foundation of this renovated building in the midst of tempestuous elements; they raised the walls at an enormous price of perils, tears, and blood; the entrance into this sacred temple was obstructed by chains, and racks, and fires; but the altar was approached by thousands, the sacrifice was enkindled, the flame was nourished, and Europe was enlightened by its brightness. *A little one became a thousand, and a small one a strong nation.*

3. To those arduous efforts now making for the spread of the Gospel in the world. The providence of Heaven has appointed our existence in a period singular in its events, remarkable in its public occurrences. Our attention has been arrested by a succession of political revolutions so surprising, that their remembrance will be perpetuated with our lives. The sympathies of our natures have been excited by those terrible calamities of war which through so long a duration have tortured humanity. But a grateful relief has been afforded us in the smiles of Divine Grace on the Christian Church; for the age of the calamity of Nations has been the era of the peace and prosperity of Zion. We have been delighted in beholding the effects of that Divine Influence which has strengthened the bonds of union between the variety of Christian sects, enkindled a holy zeal for the Kingdom of Christ, inspired a love of Missions, and attracted to the cross the talents, the wealth, and the graces of the Christian Church. We have seen one ardent passion for the salvation of souls animate the Christian body; we have heard that petition *thy Kingdom come, thy will be done on earth as it is in heaven*, frequently presented by thousands of united hearts. Societies almost innumerable have been established, proposing the evangelising of the world by the variety of means they have respectively adopted. Missionary associations have been formed on a broad scale, honorably patronised, liberally supported, and admirably succeeded. Volunteers for the work of Christ in remote climes, in pagan nations, and in barbarous countries, have declared "we are ready to hazard our lives for the name of the Lord Jesus." A voice has been heard *saying to the North give up and to the South keep not back, bring my sons from far and my daughters from the ends of the earth.* The root of Jesse has stood *for an ensign to the people, and to it have the gentiles sought.* The Lord has again *set his hand to recover the remnant of his people from the Islands of the sea, he has been gathering his dispersed from the four corners of the earth.* The strong holds of sultan have been invaded, his idols have been disgraced, his devotees have been converted, his priests have paid homage to the Cross, his superstitious standards have been supplanted by the Christian Scriptures, his master piece of policy, the cast, has been violated, his venerated

Gonga has been dedicated to a Christian baptistry. In those regions of the earth where the gloom of ignorance, the altars of superstition, the sacrifices of blood, and the enormities of vice, were domineering, Christianity has instructed the ignorant, has dissolved the impenitent, it has purified the depraved, and sanctified the idolatrous. And to the honour of that Seminary, an attachment to whose interests has collected us together, it may be noted, to the latest period of its history, that some of those zealous Missionaries who have attacked the armies of hell in their Asiatic bulwarks, were trained for the conflict in this institution, and are honoured of Heaven as the instruments of fulfilling ancient prophecy, thro' the blessing of God on the benefits of this Seminary. They are progressively accomplishing the declaration of our text, and our joys are mingling with their exultations that the influences dedicated to their success infallibly secure the full confirmation of the promise *a little one shall become a thousand, and a small one a strong nation.*

4. Our text engages the blessing of God on every one of his faithful ministers. There is not an office occupied by mortals to be compared in dignity or utility to the christian ministry. It confers the highest honour of delegation that a human being can enjoy, an honour superior to that which attaches to the ambassador of the imperial court, greater than belongs to the monarch himself. The minister of Christ receives his commission from Heaven; it is attested by the authority of God, and ratified by the ordination of the Spirit. The politics of a cabinet, the commerce of a country, or the fate of an empire, are trifles compared with the object of a christian minister's embassy. It is his honour to advance the souls of men to a felicity as plentiful as their capacious powers can desire, and as perpetual as the eternity of their existence can demand. The grandeur of this object is so eminent, that if the minister of Christ were to spend his whole life to execute it, but in one instance, the distinction he would receive, and the satisfaction he would enjoy, would infinitely surpass the rewards of majesty and the plaudits of a nation, on the patriot victor. The delight of God in his faithful ministers will finally confer a dignity so supreme that he refers to the heavenly luminaries as emblematical of their conspicuous lustre, *they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.*

But let us never forget the means by which God fulfils his promise of our usefulness, and confers his reward. If we would desire to turn many from darkness to light, if we would wish that the work of our hands should be established, if we would hear the approving judge say unto us, *Well done, good and faithful servants enter ye into the joy of your Lord;* we must be satisfied that our motive for engaging in the christian ministry was so pure as to be approved before the throne of Heaven; we must feel an intense

affection for the Cross of Christ and the interest of his Salvation amongst mankind; we must so prefer the Christian ministry to every other employ, as to make it the center of our affections, and the spring of our joys; we must cultivate in our own souls the graces of the spirit, that our piety may characterise our ministry, and make us blessings to the Church of God; we must devote ourselves to the study of Divinity as the business of our lives, adapting the circles of polite literature as auxiliaries to something more essential; we must be habituated to communion with God, that we may enjoy the feeling part of Divine Truth as infinitely preferable to all the speculations of the theorist; we must place a very high price on our holy character, jealously avoiding every approach to those rocks and quicksands which have wrecked and engulfed so many preachers of former respectability; we must pay a very cautious attention to our dispositions and tempers, that the doctrines of solid morality and of sound divinity we may inculcate, be not reproached by the acidities and asperities of our own minds. In the work of Christ we must shun the empty novice, the lazy sciolist, the conceited pedant, the worldly priest, the sordid hireling, the foppish beau, and the fashionable preacher. That portrait of the christian ministry delineated by Paul, in his Epistles to Timothy, must be ever before our eye, as the original we would imitate. By these means our ministerial work will secure its own success, and confer its peculiar honours; by our labours *a little one will become a thousand, and a small one a strong nation*, and individually we shall receive a crown of life which fadeth not away.

(to be concluded in our next.)

On the Duties and Privileges of Female Members of a Gospel Church.

Circular Letter of the Savannah River Association.

DEAR BRETHREN,

You may recollect that one of your number sent to us last year, the following query:—What are the duties and privileges of Female members in a Gospel Church? Not being prepared at the time to answer it, and apprehending that more should be said on it than our limits permitted, we concluded, as you have seen, to make it the subject of this address.

We are happy in the confidence that you have no difficulty respecting the obligations of the sexes, in common with all intelligent creatures, to keep the moral law of God, and walk blameless in all the sacred ordinances of which they are subjects. You take for granted, that the duties and privileges of females in a Gospel

Church, differ from those of males; and this, we conceive, scarcely admits of controversy. It is true, the sexes, as believers, are *one in Christ*, and in all that regards christian fellowship, making profession of their faith, teaching and admonishing one another in psalms and hymns and spiritual songs, admitting and expelling members, and sitting at the Lord's table. On all these duties and privileges, the Apostolic addresses to a church appear to us to be indiscriminate. But in what respects prayer the Apostle Paul shews us that there is a diversity of conduct to be observed by the sexes, in the following words: *I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, for as much as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.* Now it is evident the Apostle does not here forbid prayer by a woman in the church, nor in the least discourage it. On the contrary, he certainly countenances the exercise by giving directions at large, enforced by reasonings, as to the *manner* of its performance. It is well known that a veil was worn in the Apostolic age as a mark of distinction betwixt the sexes, and as indicating the inferiority in some respects, of the woman to the man: So that a woman's throwing off her veil in a church was considered as great indecency of behaviour. This, and not a woman's praying in the church, is what Paul here reprehends. Yet we know before he concludes his epistle to this church, he says, *Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be in obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for a woman to speak in the church.* Here this Apostle seems to forbid what he before allowed; and expositors acknowledge they find some difficulty in reconciling the passages. As divinely inspired, the writer must be consistent, and consequently cannot forbid here what he there directed to be decently performed. So that we are necessarily led to make a distinction betwixt prayer, spoken of with approbation, when properly performed, in the first instance, and the speaking which is here forbidden. In this Apostle's Epistle to Timothy, he says, *I suffer not a woman to teach.* Now it is easy to conceive that silence is enjoined, as to *teaching* in perfect consistency with permitting a woman decently to address God in humble prayer and supplication. And the neces-

sity of enjoining silence on the subject of questions is very obvious, and certainly quite consistent with permitting the very persons on whom it is enjoined, to speak on proper occasions, in the church, in prayer, psalms, hymns and spiritual songs; and with answering questions, bearing testimony, or making a good profession. And it is evident that when the Apostle says, I suffer not a woman to teach, he is to be understood with limitation; she is not so to teach, or under such a circumstance, as would render her teaching an usurpation of authority over the man; but she is expressly directed to teach her own sex, and is permitted to prophesy under such restrictions, and such alone, as secure order and decency in the church. Under the law, women were inspired to fill important stations with dignity, and to instruct and enrapture by their prophetic effusions. But they were all, with various descriptions of men, excluded from sacerdotal honors. Neither a Miriam nor a Deborah were permitted to aspire at the priesthood. And under the gospel there have been, and are, honorable women, not a few, who with rich experience of grace, have united brilliancy of talent, and by the modesty of their apparel, the amiable simplicity of their manners, excellence of spirit, and judicious exercise of spiritual gifts, have proved as useful as ornamental to the christian church. Priscilla and Phebe, were eminent mothers in our Israel, and much honoured servants of the churches, who labored with the Apostles, and were not less, but more profitable, from moving in a humbler sphere. And the celebrated authors, Rowe and Moore, will not suffer by a comparison with any of their renowned predecessors in the christian cause. Their fervid piety, and sweetly flowing eloquence, have animated and edified thousands of both the sexes. But none of these ladies ever departed from the characteristic modesty of their sex, by an assumption of those high and sacred privileges, comprised in the ministerial office, and peculiar, as we have seen, to the man, who is the image and glory of God.

But though many daughters, in discharging their duties, and enjoying their privileges, as members of a gospel church, have done virtuously, they are all excelled by our sister *Lois*. She is particularly attentive to the frame and improvement of her mind—in her person, she is all decency, simplicity, and œconomy—her manners are easy and affable, but full of dignity—her house is a scene of order and quietness, without solicitude, and plenty without waste—her prudence and piety secure the due performance of family worship—she repairs in good time to the house of God on his day, and worships as if she, the minister, and God, composed the whole assembly—she retires in silence, or bearing a part in religious conversation—in church meetings, her voice is always heard in songs of praise, and at request, she occasionally prays with a fervor, a propriety, and an ability, not always found even in the ministerial

character—she gives a judicious vote on all points which concern fellowship—she studies the things which make for peace—instructs, exhorts, and admonishes her junior sisters—converses, writes, visits, and makes presents of books, especially the scriptures, to promote the interest of religion—she is strictly attentive to all relative duties—the mirror of every domestic virtue—and walks in all the ordinances of the Lord, blameless. To each of our sisters, we say, Go thou and do likewise.

We cannot conclude, without earnestly exhorting you *all* to diligence, moderation, peace, and harmony. Combine variety of sentiment, where it conscientiously exists, with christian unity. Study the word of God, and cheerfully subject yourselves to its authority. Revealed truth prevails and triumphs. The churches increase in number, gifts, and graces. Our Lord's kingdom comes. Zion travails. The prophecies are fulfilling before the eyes of all nations. The divine spirit is poured out on the four quarters of the globe. The triumphant banners of Christ are displayed in every clime. The throne of Anti-Christ totters. Infidelity turns pale. Hell trembles. Lift up your heads with joy. The Lord reigns.

We are, dear Brethren, most affectionately yours, in everlasting bonds,

H. HOLCOMBE, *Moderator.*
J. B. COOK, *Clerk.*



On Females relating their Experience.

To the Editor of the Baptist Magazine.

Dear Sir,

It appears from a Note in your Magazine for this Month, that you intend to honour my remarks on the query of Johannes with insertion in your next Number. I have repeatedly read the piece written by *Probus*, alone and in company, and after weighing its contents, and availing myself of the remarks of my friends, my judgment remains unaltered. I conclude Sir, that you do not design to permit your miscellany to become a vehicle of acrimonious and long protracted controversy, yet perhaps you may suffer the following observations to be subjoined to those already alluded to. Your intelligent correspondent *Probus* after a methodical division of the modes of admission of members into three, decants on each. He begins with that which requires Females to address their experience to the Church personally. Here his colouring appears rather strong respecting the *perturbation, confusion, loss of memory and reflection, fear and timidity* of our poor Sisters. I have consulted an old Standard in one of our churches, who has witnessed its operations for nearly half a century, who has beheld

very many exceptions to that statement, and who has seen considerable timidity gradually vanish, and even where it has remained, he has seen it accompanied with indications of piety and good sense. A stranger to these subjects might suppose, on reading the description of your correspondent, that female candidates for church fellowship were required to meet as tremendous a tribunal as that before which the wife of John Bunyan presented herself, on behalf of a persecuted and imprisoned husband; who however preserved her senses, and refuted her adversaries. Hers indeed was the *orded of public exposure*. She was a Spectacle to the world, to angels, and to men; whereas our believing Sisters are only introduced to the view of angels, and men who profess faith in Christ, agreeing to shut the world out while they lend an attentive, candid, and sympathetic ear to a simple declaration of experience.

When your Correspondent introduces 1 *Cor.* xiv, 34, 35, together with 1 *Tim.* ii, 11, 12, he surprises me, and not me only—but that surprise rises into astonishment when I observe the firmness of his conclusions from those passages. He says they need no comment. His conclusions are that the publicity attending the recitals of our female friends is opposite to SCRIPTURE and to NATURE itself!

However nugatory it may be to comment on those words of Paul, I earnestly advise your readers to consult Commentators, and beg your patience while I introduce a few words from the judicious and generally admired Dr. Guise. On the words in Corinthians he writes thus in his Note.

“As prophesying or preaching by an extraordinary Gift of the Spirit is the main Subject of the preceding Verses, that sort of speaking seems at least included, if not most directly intended in what is here forbidden to women. I can scarcely think that the Apostle meant absolutely to disallow of women’s speaking in the Church, when they evidently appeared to be under a divine afflatus: but probably there were some women in the Church at Corinth that pretended to speak under immediate inspiration, tho’ as far as appears, they were not really inspired; and therefore, as the Apostle guarded against their un-female-like manner of uttering themselves under their pretended impulses, in chapter the eleventh, 5, 6; so he here, without any limitation, forbids their openly speaking in the Church in any way that is peculiar to the office of men; though they might join their voices with men in singing the praises of God, and saying a loud amen, as was customary at the end of public prayers, and (*observe it reader,*) might speak in any way that did not interfere with the authority of the man.”

On 1 *Tim.* xi, 12, the doctor thus paraphrases. “According to the becoming modesty with which women ought to behave in church assemblies, let them listen to public ministrations with meekness and silence, and in due subjection to the superior characters of their

husbands and their ministers, of whom they are to learn the things of God. But I by no means permit that the woman should take upon her publicly to preach in the Church, nor do I allow that under any pretence whatsoever, she assume an authority to herself that betokens a superiority to the Man." Now Mr. Editor, permit me to ask whether these passages afford the most distant support to the hypothesis of *Probus*? Little did the Stennetts, Brine, Gill, and Booth, imagine while they required their female candidates to appear before them in public, that they were flying in the face of passages of Scripture which need no comment, encouraging a Spirit of insubordination to men in general, and to husbands in particular, and what seems worse than all, sanctioning a line of conduct which is against *Nature itself*.

My unknown friend concludes his piece, by condemning the common practice under the figure of a *Door*. He speaks of superseding the necessity of a door. By what? By a *method*. *The method recommended above, &c.* I should prefer calling this method a *private door*, strongly barricaded, in distinction from that public door which he disapproves. To be more plain and literal, *Probus* recommends repeated visits on the part of messengers, if the first is unsatisfactory; and by proposing this he proposes no more than well disciplined and regulated Churches already attend to. An officer of a Baptist Church thus exclaimed in my hearing two days ago. In reference to the repetition of visits, "Well, we do that already, if we cannot attain Satisfaction in the first interview, we always go again." I sincerely hope that female christians of our denomination, who desire church communion, will not be alarmed because they find our long established practice represented as unscriptural, nor disgusted because it is depicted as unnatural; but that they will examine the Scriptures for themselves, and I doubt not but they will find that they may render publicly a *reason of the hope that is in them with meekness and fear, and modesty*.

I intend Mr. Editor, to trouble you with no future communications on *this subject*: and cheerfully coincide with *Probus* in wishing to remember that "peace and concord are of infinitely more importance than forms and ceremonies."

Sept. 4th, 1810.

GAMMA.

On the duty of a christian Church towards those of its members who appear to have ministerial Gifts.

Mr. Editor,

I have been much edified by reading a sermon, lately published, entitled, *The Qualifications and the Work of a Christian Pastor*, by the Rev. W. Newman, of Bromley, Middle-

sex; addressed to the Members of the *Baptist Academical Institution at Stepney, near London*. May this Society, and all other Academies for the education of pious young men, who hold the *mystery of the faith in a pure conscience*, be abundantly succeeded. It is highly gratifying that those of our denomination already established, at Bristol, at Bradford, and at Olney, have Preceptors who are admirably qualified to instruct the students *into the way of God more perfectly*. May the New Institution at Stepney be supplied with Tutors of a like spirit with a RYLAND, a STEADMAN, and a SUTCLIFFE! But after all that human exertions can effect, prosperity must come from the great Head of the church, who hath given gifts to men *for the work of the ministry*; and from whom only *Pastors and teachers* can be derived. Surely then it is the duty of all our churches to *pray the Lord of the Harvest that he would TRUST forth labourers into the Harvest*. And not only so, but to do as Moses charged the Israelites concerning Joshua, when they have a brother of suitable gifts who wishes to devote himself to this work of God, *viz. ENCOURAGE HIM*. This applies to all the members of the churches, and especially to the Pastors; who should recollect the charge delivered by Paul to Timothy; *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*. That the attention of all our churches may be directed towards this very important subject, will you publish for the information of your readers an extract from the excellent sermon above referred to, and you will oblige your friend and brother.

AZUR.

“Here a question rises of considerable magnitude, “What is the duty of a Christian church towards those of its members who appear to have ministerial gifts?” As many of you are members of one or other of our churches, in the metropolis and its vicinity, it may not be unseasonable to say a few words in answer to this question.

It is to be assumed, then, as an indispensable prerequisite, that they are genuine disciples of Christ. No character on earth is so shocking as that of the man who preaches repentance towards God, himself being impenitent; invites sinners to believe on Jesus, while he himself continues in unbelief; enforces the necessity of regeneration, while he is not renewed in the spirit of his own mind; and recommends the way of holiness, though he refuses to walk in it. Paul would not have encouraged Timothy to preach, merely because his mother Eunice and his grandmother Lois were believers. Having mentioned their “unfeigned faith,” he adds, “and I am persuaded that in thee also” unfeigned faith is found. *2 Tim. i. 5*. Jesus did not say to Peter, “feed my sheep, feed my lambs,” till he had put that pungent question to him, “Lovest thou me?”

Let it be well ascertained that they have an ardent, unquench-

able desire for the work. This desire the Apostle mentions at the head of a catalogue of qualifications which you may see in the third chapter of his first Epistle to Timothy. "This is a true saying, if a man desire the office of a bishop, he desireth a good work." This desire will be such as to make him unhappy in any other employment that is inconsistent with the work of the ministry. It will burn as in the heart of Jeremiah, "like a fire in the bones." If in any man this be wanting, he had better turn his attention to trade, or merchandise, or any other secular employment. For so many and so great are the difficulties, the dangers, the disappointments, and the various exercises of self-denial, accompanying the Christian ministry, that he who feels not strongly this desire, will not continue therein, so as to "save himself and them that hear him." After having put his hand to the plough, he will soon look back, and show that he is not fit for the kingdom of God. As the scholar, the painter, or the poet must feel an interest in the object he pursues, including a most decided preference, and a most fervent attachment, without which there is no prospect of rising to eminence: so the Christian minister must "seek that he may excel to the edifying of the church." He must give himself wholly to the things of God, or as the Apostle's phrase is, *be in them*. No heights of piety, no exactness in moral conduct, no amiable tempers, no metaphysical acumen, no splendor of genius, no depth of learning, will compensate, in any case, for the want of this desire. It was proved to you, at the last meeting, by one of our brethren, that Hezekiah prospered in the work of the Lord's house, because he did it *with all his heart*. 2 Chron. xxxi, 21.

Young men of talent cannot continue long unnoticed. They will naturally open their hearts to their Pastors, who, like Timothy, will "naturally care for their state." Phil. ii, 20. Or, if not from themselves, it will soon be communicated through the medium of others to whom they have confidentially imparted their secret. The Pastor, having been in a similar situation himself, will enter more readily into their feelings than others can. He will tenderly sympathize with them in all their mingled emotions of hope and fear. He will take frequent opportunities of examining them in all that relates to faith, hope, and love; exhorting, admonishing, and encouraging, as the case may require. He will point out the operations of self-love, the deceitful devices of Satan, and the corrupt mixture of the motives which are likely to agitate the soul at such a time. He will enjoin on the young men, the necessary task of self-examination, accompanied with prayers and supplications to God for his illuminating Spirit, and the favourable openings of his providence. He will relate his own experience, as far as he prudently can, when it may be for the relief of a distressed mind.

The Pastor, being satisfied himself, will inform the church, that such and such brethren have a desire to be employed in the vineyard of Christ. The church will then, probably, request the young men to relate their experience freely, with respect to this great concern, stating circumstantially the rise and progress of the desire they profess to feel. If this statement be satisfactory, what then, you will say, has the church to do further in the business? I answer, the church will not say, 'You shall be preachers,' for that might seem to invade the rights of conscience; nor on the contrary, 'You shall not be preachers,' for that would seem to invade the prerogative of the great King of Zion. The church will request them to speak repeatedly—hear them patiently and affectionately—judge with candour—and encourage or discourage, in the fear of God, in weight and in measure. Young men whose seniors see that their seniors are serious and in earnest in this matter, will be more likely to be so themselves. Such young men, my dear brethren, we desire to see in the Lecture-room at Stepney, who shall come out of the churches to which they belong, bedewed with the tears, and loaded with the benedictions of the elders, who have known them, and loved them, and will never cease to pray for them that their studies may be eminently prosperous."

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On the Mercy of God.

(concluded from page 515.)

The Instances of divine forbearance we formerly mentioned, are not all that can be produced. These are not all the miracles we draw from the abyss of Mercy; read the apostle Peter, *The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.* Read the Apostle Paul, *For this cause I obtained mercy, that in me Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting.* The Mercy of God seems to act on the supposition that the most notorious sinner may abandon his vices and become a trophy of divine Grace.

Let that bloody tyrant be spared, is the language of the Mercy of God; for although he is polluting the land with idolatry; and sacrificing to his malignant passions, the most innocent persons in his empire; though his impieties will draw down the indignation of heaven, that very indignation, instead of destroying, may soften his heart, and lead him with humility and contrition to deplore his crimes before the throne of God.

Let that extravagant voluptuary be spared—When he has felt all that the perishing satisfactions of the world can afford; when he has exhausted all the resources of his guilty enjoyments, and plun-

ged himself into disease and poverty, he may be overwhelmed with shame and compunction; he may arise and go to his father, and say, *Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy son; make me as one of thy hired servants.*

Let that impious woman be spared, says the Mercy of God. For though her licentious habits have been more injurious to the neighbourhood than a pestilence; though her thirst for sin has allured thousands into the paths of vice and ruin; she may be induced to reflect; some impressive discourse may sink down into her heart; some affliction may lead her to pray; and the bosom that has hitherto been the seat of impurities, may heave the groan of penitence, and expand with every sentiment of zeal and affection towards *the Holy One of Israel.*

Let that guilty thief be spared! It is the voice of celestial mercy. Let him be spared; for though his injustice and depravations are injurious to society; though with the utmost audacity he is violating the laws of God and man, and is likely to continue a curse to the community as long as he feels the delusive hope of escaping the resentments of justice; yet when his atrocities have ripened him for execution, his strong heart may feel the arrow of conviction, he may feel the unfeigned agonies of the humble penitent, and implore the pardons of that God whose goodness he has abused and whose government he has resisted.

Let that furious persecutor be spared, is the intercession of divine Mercy. For though he is breathing out threatenings and slaughter against the followers of Jesus; crowds them in loathsome prisons, and delights his savage heart with the miseries they endure; though he opposes the cause of heaven, and pours out his curses on that Name that giveth life unto the world; yet, as nothing is impossible with God, let him be spared. Divine grace may arrest him in the very heat of his crimes, his adherence to the crucified Nazarine may be as firm as his opposition; all that decision and zeal which are now employed by his unrighteous prejudices, may equally prompt him in the diffusion of truth, and from a cruel destroyer he may become the most illustrious herald of salvation.

These are the pleadings of divine Mercy, but on what basis are these presumptions erected? On what authority does she stand in the way and cry, *O ye simple ones how long will ye love simplicity? Ho every one that thirsteth, come ye to the waters.* She grounds her reasons on a former interposition, when she induced the Son of God to yearn over the miseries of sinners, and to leave the bosom of his Father, to bear the imputation of our crimes, and to endure the united wrath of heaven and earth. Reflect on the abuses that were poured on his innocent soul, and the cruelty that held him up as a victim of derision and insult. Behold the instruments that drained off his blood, and the wrath that drank up his life. Harken to the prayers which he offered for his murderers, and that emphatical

cry in the moment of his tremendous dissolution, and you at once discover the reason of divine long-suffering.

3. *We remark that God most freely forgives the crimes of men, though they have been attended with nameless aggravations.* There is nothing that gives us a finer idea of the greatness of God than the tranquility with which he suffers the crimes of men." But our views of the divine Being become still more interesting, when we see him bestowing his pardons on those very characters on whom his justice denounces the sentence of eternal misery. That great and gracious Being, whom sinners are every day offending with circumstances the most aggravated, has at his command thousands of plagues and torments, which his omnipotence can employ to avenge the affronts offered to his government. Yet to the most atrocious sinners he condescends to exhibit all the tenderness of his mercy, and to them he presents the most affecting invitations.

It is impossible not to observe the superiority of divine Revelation in this respect. The most sagacious heathens, after all their investigations, after all their boasted wisdom, could never arrive at any satisfactory conclusion respecting the forgiveness of sin! They could not tell what sins God would pardon; how great a number he would pardon; and to how many years his pardons would extend. They could not tell what sacrifices he would require, but supposing the most costly to be most acceptable, they presented before the throne of Heaven altars streaming with the blood of their children! The sacred pages which contain the Revelation of God to a guilty world, answer all our enquiries, satisfy all our scruples, and dissipate all our fears. These pages declare that *God so loved the world, that he gave his dear Son—that he delivered him for our offences*—and that the blood he shed on the cross cleanseth a penitent from every sin. Doth any soul feel the agonies of conscious guilt? Do any tremble with the fear of sinking under the indignation of Heaven? To such we present a sovereign antidote, *To our God belongeth mercy and forgiveness.* Are any ready to expire beneath a sense of the aggravation that have attended their crimes? Do they lament that to sins of infirmity they have added those of deliberate obstinacy? that with equal firmness and impiety they have resisted the clamours of conscience, the tears of praying parents, and the terrors and invitations of a gospel ministry? Still they may take refuge in the Mercy of God; still we are authorised to assure them that if they bate these sins, abandon them and turn to God, *though they were as scarlet, they should be as white as snow; though they be red as crimson, they shall be as wool.*

Are any afraid to confide in the Divine Goodness, because to sins of youth they have added those of mature life, and not contented with ruining their own souls, have been ringleaders in iniquity, and have plunged into ignorance and misery the souls of their children and companions? Still they may seek refuge in the

Mercy of God. We are authorised to tell them that if they hate their sins, abandon and confess them, *Our God will abundantly pardon.*

Have any, to obtain the reputation of sagacious enquirers after truth, wandered into the mazes of infidelity; and inspired by contemptible vanity, have they changed doubts for infamous ridicule, and trampled with haughty disdain on those very truths designed to lead men to the enjoyment of God? Still, if they hate these sins, abandon and confess them, the Mercy of God will afford such penitents an asylum. *The Lord's arm is not shortened that it cannot save, neither is his ear heavy that he cannot hear.*

Have any trodden the fearful descent of the backslider, and from acts of unwatchfulness and indolence, been precipitated into the most loathsome vices, and fixed a shameful odium on the Christian character? Do their hearts bleed at the recollection? Are they willing to abandon and confess their crimes, but are afraid of the Divine displeasure? We are even authorised to declare unto such the language of Mercy, *Return unto me, ye backsliding children, and I will have mercy upon you; I will receive you graciously, and love you freely.*

But with what propriety do we encourage such notorious offenders to hope for pardon? Is it not the language of Heaven, *The soul that sinneth shall die?* Is it not written, *Cursed is every one that continueth not in all things written in the law to do them?* If such criminals be pardoned, will not the righteousness of God be impeached? This enquiry can be satisfied only by the incarnation of the Son of God, who declared when on earth, *I am come that sinners might have life.* To obtain this glorious object, behold I unite myself to a feeble body; I voluntarily expose myself to hunger, grief, and temptation; I take upon my head all the charge of their impieties; and place myself beneath the thunders of the Almighty; I will patiently endure the cruelties and blasphemies of mine enemies; I will present my back to the scourge, my head to the thorns, my hands to the nails, and my side to the spear, and my death, attended with every circumstance of infamy and honor, shall satisfy all the requirements of injured justice, atone for millions of crimes, and raise unhappy sinners to confide in the Mercy of God, *for if God spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things.*

4. *The Happiness that God intends for sinners comprehends every thing that can answer that end.* 1. *We refer to the manner in which he receives those who rely on his Mercy.* Without upbraiding them, without any price, he receives them in the most affectionate manner, and bids his Angels rejoice at their return. *He elevates them to the enjoyment of his friendship.* For this purpose they are invited to come out from the world, and be separate to himself. He promises never to forsake them; his friendship knows no varia-

tion; it attends the believer in his dying agonies, and will be consummated in heaven, at the marriage supper of the Lamb. What millions of trophies of his grace will be there! What triumph in Christ shall they enjoy when all the Church of God is brought home! What hailing to the Redeemer from martyrs, confessors, tried believers, and the multitudes of all nations who shall there meet to admire the Mercy of God!

What effect ought these things to produce on our hearts? What ardent gratitude? What holy love? What steady obedience? No Christian can take occasion from hence to abuse the divine kindness. The apostle uses this very topic to urge us to diligence and love; *I beseech you brethren, by the Mercies of God. Wo to the sinner who attempts to fabricate his crimes over the Mercy of his Maker!*



Liberality of Christian Ladies.

The liberality of eminent Christian Ladies to Ministers of the Gospel and to Candidates for the Ministry.

Extracted from Dr. Gibbons.

1. *Queen Mary.* (Wife of King William the third.) "It grieved her to hear in what a condition many of the churches of England were, who were sunk into such extreme poverty that it was scarce possible, even by the help of a plurality, to find a subsistence in them. She had formed a design to bring them all to a just state of plenty, and to afford a due encouragement to Ministers among them. But *pluralities* and *non-residence*, when not enforced by real necessity, were so odious to her, that she determined to throw such perpetual disgraces upon them as should oblige all persons to let go the hold they had gotten of these cures of souls, over whom they did not watch, and among whom they did not labour. In a full discourse upon this very subject, the day before she was seized with her fatal disease, she said, she had no great hopes of rectifying matters, but that she was resolved to go on, and never suffer herself to be discouraged, or lose heart. She would still try what could be done, and pursue her design, how slow, or insensible soever the progress might be."

2. *Lady Mary Armyne.* "When that fatal Bartholomew-day came (24 Aug. 1662.) in which so many hundreds of godly, able, and laborious Ministers were ejected from their livings to the dreadful distress, as to their outward circumstances, of themselves, their wives, and their children, out of tender compassion to their sad condition she came a few days after to the Rev. Mr. Edmund Calamy, and brought him five hundred pounds, to be distributed by him to the most indigent families among them."

3. *The Right Honourable the Lady Elizabeth Langham.* "One remarkable passage must not be omitted under this head of her charity, though it only shows her judgment in the choice of fit persons upon whom to bestow it. She was once told of the prodigious bounty of some of her ancestors towards religious places and persons, as also for the education of young students in the universities. As soon as this last sort of charity was mentioned, she particularly applauded it, and thus expressed her mind upon it. *Indeed, said she, it is the best charity to promote the good of souls, and it is a much nobler bounty to be the means of thus consecrating the life of one than to relieve the age and infirmities of twenty.*"

4. *The Right Honourable Mary, Countess of Warwick.* "She bestowed her liberality upon a great number of scholars of hopeful promising abilities, whom she wholly or in good measure educated at the university, allowing some thirty, some twenty, some ten, some eight, many five pounds, per annum, and some others who had more assistance a less proportion. Many ministers of other denominations, as well as conformists, whose livings were so small as not to yield them a subsistence, and those who had none at all, were relieved by her."

5. *Lady Elizabeth Brooke.* "She esteemed herself only as a steward of her estate, and therefore gave away a great portion of it to encourage the ministry, and relieve the indigent. All this she did cheerfully and willingly; and was so ready to these good works, that when there was any occasion that solicited her charity, it was never any question with her whether she should give, or not give, but only in what proportion she should communicate her bounty, and that she might fix the proportion, she would many times most frankly refer herself to others, saying, 'I will give whatever you think is meet and fit in this case,' having in this respect an heart as large as the sand upon the sea-shore, and a most open and bountiful hand."

6. *The Right Honourable the Lady Francis Hobart.* "Her love to the ministers and servants of Christ was beyond comparison. She had not only, like the Shunamite, prepared a table, a bed, and a candlestick for the servants of God who passed that way, but, like Lydia, she would adjure them, if they judged her faithful, to come to her house. Accordingly she set apart one chamber to which she gave the name of the Minister's chamber. She highly prized any laborious godly minister, and that for his work's sake, and she had as little kindness for any who were not diligent in their work, or whose lives dishonoured their doctrine and function. It was estimated by one who well knew her, that she every year spent the fourth part of her income upon good ministers and poor christians. What she did of this nature, she did nobly, and God gave her a very large heart and hand."

7. *The Right Honourable the Lady Elizabeth Hastings.* "She

saw what an excellent and serviceable handmaid learning was to religion, and upon that account was a great lover of it, and indeed was far from being destitute of learning herself, for she was able to compose and judge well, and could mark out the beauties, excellencies, errors, and defects in authors, and whether they were written in taste or not; and as to practical divinity, and things belonging to the direction of conscience, she rarely ever made an erroneous determination. Impressed with these sentiments, and possessed of these talents, she thought provision made for the better state of learning, as it is begun and carried on in schools, and further promoted and finished in universities, was a right exercise of her attention and care, and a proper object for her munificent donations; and how suitable and proportioned to the magnificence of her spirit these were, may be found in the codicil annexed to her will, containing the devise of her manor of Wheldale to the Provost and Scholars of Queen's College, Oxford, for the educating students for the ministry."

8. *Mrs. Jane Ratcliffe.* "It might be truly said of her that she honoured God with her substance. She was as cheerful in her exhibitions for him as any miser could be in laying up stores for himself; and when she heard of the parsimony of some towards the maintenance of the public ministry in the city of *Chester*, where she lived, she professed that she had rather be at all the charge of all the common contributions herself, if her estate could bear it, than that God should be murmured at, or his service poorly prized, or the wages of his work unwillingly paid."

9. *Mrs. Elizabeth Burnet.* (Wife of Bp. Burnet.) "While she continued at Spetchly she kept an hospitable table, to which the neighbouring clergy were always welcome. She paid true respect to such of them who were in low circumstances, cordially esteeming them for their functions and labours. She frequently made them presents of the most useful books, and to some she generously lent money, without requiring any security, expecting only to be paid when by the providence of God, they might be put into more easy circumstances."

To the Editor.

Dear Sir,

As our Ministers in London are about to make their annual collections for the *fund* that supplies a little assistance to many of our brethren in the country; and as very liberal contributions will be necessary for the support of our New Academical Institution at Stepney, I have transcribed the above for your valuable Miscellany, hoping that the zeal of those few female worthies will provoke very many.

I am,

Affectionately, yours,

Bromley near Bow.

W. N.

Trinitarian and Unitarian.

There is a manifest *opposition* between these terms. If they be properly applied, this opposition is as real as that between three and one. But it does not exist unless the plural noun and the singular noun are precisely the same.

Apply this to the Socinian controversy. The Socinian calls himself a Unitarian. Wherefore? His meaning is universally understood to be, that he believes in the existence of only *one infinite Spirit, one self-existent Being*. This is a great and fundamental truth. But by thus appropriating the appellation of Unitarian, in this sense of the word, to himself, he virtually charges the Trinitarian with what is *opposite* to it, namely, with maintaining that there are *three infinite Spirits, three self-existent Beings*. Justice to the Trinitarian requires us to ask whether this charge is true. The answer is, No. Is not then the Unitarian chargeable with either ignorance, or wilful misrepresentation, of the sentiments of those whom he opposes? If any one say to me, "my sentiments differ from yours; for I believe that there is only *one infinite Spirit*,"—does he not thereby virtually charge me with believing that there are *three*? He who believes in three infinite Spirits, three self-existent Beings, is not a Trinitarian, but a Tritheist.

Should the Unitarian alledge, that Tritheistic inferences are deducible from Trinitarian sentiments, this self-vindication cannot be accepted as valid; for no one has a right to draw consequences from my sentiments, and then to charge me, directly or indirectly, with maintaining those consequences.

But do any such consequences follow?—Let us enquire.

Does the Trinitarian maintain that the Father, Son, and Holy Spirit, are three self-existent Beings? No,—but that the SACRED THREE, whom he calls Persons, because in scripture the pronouns I, Thou, and He, are applied to them, are one self-existent Being. The Unitarian may ask, what does the Trinitarian mean by three Persons? It is a sufficient reply, that he does not mean three Beings. It results, that the conduct of the Socinian in assuming the name of Unitarian is calculated to mislead those who are unacquainted with the subject. S.



The Indwelling Scheme.

To the Editor.

I was pleased with seeing the following remarks of the Reviewer of Flower's *Works and Life of Robinson*, in the M. R. for Jan. 1810, p. 67, 68.

"He (Mr. Robinson) could not in fact cease to be a *Trinitarian*,

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without becoming an *Unitarian*, though he might disclaim the latter appellation. If he renounced the Godhead of the Son, he must have believed the Son to be a creature. The learned may endeavour to split hairs, and to make nice distinctions: but they cannot establish an intermediate opinion. They may ingeniously represent Christ to be God, after the manner of Paul of Samosata, (whose faith, we are told, Mr. R. adopted,) by virtue of the indwelling of the Deity: but this is a sort of Godship to which even Unitarians will assent, since they believe that the Divine Spirit without measure dwelt in Christ. Indeed, if indwelling constitutes Godship, the Jewish Tabernacle was at times a *God*."

I hope that these remarks may serve to show those maintainers of the Indwelling Hypothesis who shall read them, whereabouts they are; that they are on the confines of Socinianism, upon the edge of a precipice. Let them pause, and ask themselves whether they are of the same religion with the apostles, who throughout their writings render the same honour to the Son as to the Father; and whether they are the followers of Him who said to Nathanael, *Before that Philip called thee, when thou wast under the fig-tree, I saw thee;—who calls himself the Root and the Offspring of David, the Beginning and the Ending, the Alpha and the Omega, the Almighty;—and before whose judgment seat we shall all stand,* which, according to the apostle Paul, *Rom. xiv, 11,* is no other than for *every knee to bow to the Lord, and every tongue to confess to God.*



Papers from the Port-folio of a Minister.

Marriage of Persons unbaptized.

Letter from the Bishop of St. David's to W. Williams, Esq. Cardigan.

SIR,

Aergwilly, 8th October, 1782.

A Letter being dated the 27th of August last, and signed by you at the request of a Meeting of Baptist Ministers, was delivered to me the 13th of last Month; and Mr. Jones the Curate of Llangoedmore called on me a few days before, and gave me an account of the matter complained of in your letter, pretty nearly in the same manner as you stated it. I was extremely sorry to find that Mr. Jones had been guilty of such a mistake, and I soon satisfied him that he had acted very improperly; and lest he should fall again into the like error, I wrote a letter to him, on the subject immediately after I had received yours. If Mr. Jones's patron had given the question a little consideration, he would, I am apt to believe, have been of a different opinion. I have been informed that something of this kind happened in this Diocese about twenty years ago, and having been told on this occasion, that several of

the younger clergy in Pembrokeshire and Cardiganshire do still entertain some scruples about the legality of marrying persons who have not been baptized, I wrote a Letter the week before last to some of the senior clergy in those Counties, in which I desired them, whenever they found it necessary, to inform their younger brethren, that when Persons apply to them to be married, the Minister is not to make any enquiry concerning the religious tenets of the parties, and if there be no impediment arising from consanguinity or affinity, and all other matters required by the Statute of the 26th of the late King have been duly complied with, he is to proceed to the solemnization of the Marriage, and if he refuse so to do under these circumstances, he will make himself liable to a very severe prosecution.

I am obliged to you for the candid opinion you are so good as to express of me, and as I am, I thank God, as well from principle, as from my natural temper and disposition, a great friend to moderate measures, I shall be always ready to pay a due attention to every representation of this kind, that you or any other protestant Dissenter may find it necessary to lay before me, and I am in hopes from the care I have taken on this occasion, that you will have no room for any further complaint.

I will beg the favour of you to present my best respects to the Gentlemen who met on this business, and please to accept the same from,
Sir, Your most obedient humble Servant,

JOHN ST. DAVID'S.

Awful Judgments.

At Amsterdam in Holland, occurred the following remarkable Event in the seventeenth Century. As Mr. Fleming, a pious and godly Minister, was on a Lord's day, preaching to his congregation, there were observed amidst the multitude, three young gentlemen whose behaviour during divine service was so very indecorous and infamous that it not only attracted the notice of the people, but also excited the attention of the Minister, who after a little time took the liberty to reprove them in public, desiring at least their decent behaviour while under the sacred roof. This gentle admonition seemed rather to increase than abate their misbehaviour, which as proof of they most daringly offered still greater contempt to the preaching of the word, which they signified by peeling oranges, cracking nuts, making wry mouths at the Minister, shewing him how they could distort the natural shape of the face. The serious preacher was moved a second time to admonish them, at which they appeared still more enraged than before, persisting in their shameful and unhallowed practices, growing still more callous and incorrigible in this their notorious conduct. The worthy Minister

seemed so impressed and shocked at their hardened behaviour, that in the midst of the discourse he made a solemn pause, and an awful pause, too, prophetic of their end. He turned and looked them full in the face for some time, apparently with much agitation in his countenance—at length he spoke to the three young men in the following awful and solemn manner; “My young friends, I am sorry to be the author of such a dreadful alarming Message to you, and I have begged of the Lord to excuse me from it, but he will not, therefore I must not shrink from the painful duty of declaring the awful and confirmed impression on my mind. I now tell you that you have not a week longer to live in this world.” This direful sentence, proceeding from the mouth of a man, somewhat excited the doubtful apprehensions of the congregation, who thought it was a degree of precipitancy and rashness; and some of his intimate friends were of opinion that religion would suffer scoff and reproach for it, especially if it should not prove true. The Minister said, let the event prove the truth of it, for I am persuaded I was moved by the Spirit of God to say and affirm what I did, as prophetic of their awful end.

Monday passed and nothing occurred, but on the Tuesday one of the young men went on board a vessel to prosecute an intended voyage, (as was fixed previous to this affair,) but in consequence of a violent storm that arose the Ship was driven on shore, whereby this poor unhappy wretch was launched into an awful Eternity. On Wednesday another of the young men was concerned in a quarrel with some person, the issue of which was fighting a duel with swords, wherein this unhappy victim fell. On Thursday the only surviving one, was taken suddenly ill, at which he begun to be terrified, as two of his sinful companions were already cut off, he then was desirous to send for the same Minister whom he had ridiculed the preceding sabbath. When the Minister arrived at his house, he asked the young man what he wanted him for; the young man begged he would pray with him, when the minister requested to know what he would have him petition for, the other told him for his life. That is not in my power to do, said he, for I am sure you will die. Then, said he, beg or pray for the life of my soul, if you please; the Minister so far consented as to kneel down by his bedside, in which posture he remained for a considerable time, and then arose without speaking a word. He then said to the young man that he found his lips so sealed that he could not utter a syllable on his behalf, and so took his leave of him, when soon after, the young man died in horror and despair, which closes the sad and awful catastrophe.”



Obituary.

MRS. ANN WARD.

Mrs. Ann Ward, Thrustan House, in the parish of Findon, near Derby, departed this life, July 13, 1810, aged 73 years. She was born in Derby, where she married and lived about 50 years; and after the death of her husband, she removed to the above place. She had five sons, the third of which, Mr. William Ward, is now at Serampore, a Missionary.

In the early part of her life she attended among the dissenters called arians; but when she was about 36 years of age, she heard a female Friend preach in Derby; this discourse was so blest to her soul, that the impressions then made never finally left her. After this, she attended with the Calvinistic Methodists, among whom she continued a steady uniform character, to the close of life, doing honour to the religion which she professed. For several years she was much persecuted, but being supported by divine grace, she fought her way through all opposition, and was never left to give up her profession. Her zeal was warm in the cause of God, her love burning, her desires ardent after divine things, her judgment also well-informed. As she advanced in years of Christian experience, she did not appear to be carried away with lofty notions, as is sometimes the case; but frequently, when matters of difference and dispute arose among the people with whom she stood connected, she would either be neuter, or would say with concern, "examine yourselves fairly, and you will soon find out the real state of all your grievan-

ces." A high proud spirit was very unpleasant to her; whenever she saw a self-sufficient spirit manifested by either young or old professors, she would say, "Ah! that must come down, before you can be a real Christian." I have often heard her say with humility, "I feel myself so depraved, so much of the evil of my heart, and see such a depth of wickedness in it, that I dare not trust it. I find no room for boasting, for it is by the Grace of God that I am what I am; and it is by his grace that I hope to be saved, not by my own works; my foundation for everlasting happiness is on what Jesus Christ hath done and suffered, and on his promises do I rely. He has said, *him that cometh unto me I will in no wise cast out; and because I live, ye shall live also*; and again, *I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory*; and hath he said it and shall he not do it? Hath he spoken, and shall he not make it good? Yes he will, I have no doubt of it. I dare trust him, yea, I do trust him with my all, and what I have committed to him, he is able to keep. On this foundation do I rest, I want no more.

There is no path to heavenly bliss, &c. This hymn was a great favourite with her, as was also the 110th of Dr. Watts's second Book, which she desired to be sung at her interment.

When it was in contemplation for her son to go to India, she was asked, "How do you feel your mind on this business; can you give him up?" Her reply was, without hesitation, "Give him

up? yes; he is not at my disposal, I have nothing to do with it; he is the Lord's, and at his disposal, and I wish for the Lord to dispose of him, and use him as his instrument as he sees best. If the moving of a straw would hinder him from going, I would not, I dare not do it. I have had something to do to bring my mind to it, before I could heartily say, *Thy will be done*. I know the Lord can and will take care of him. I may, yea, I do think myself highly favoured that I have born a Son for the Lord, to carry the glad tidings of salvation to poor benighted heathens; and it will give me great pleasure to hear of his being made useful to poor lost sinners, and bringing souls to Christ. Who could have thought that I should be the Mother of one who was to be the first printer of the scriptures in the Bengalee and other languages? O may the Lord prosper his way, and crown their labours with abundant success."

For several years past she has experienced a gradual decay of nature, being frequently afflicted with a rheumatic and dropsical complaint; but she was highly favoured with a steady composed mind, relying on the promises of a faithful, covenant-keeping God, *that where he had began a work of grace in the Soul, he would carry it on, and perfect his own work.*

A few months before her departure, she was very ill with the above complaints, together with a slight paralytic stroke, and expectations were entertained that her destiny was near at hand: but the Lord raised her up again, so that she was able to go about, though much impaired. A few days before she was called away, she appeared to be much better,

and the night before, she retired to rest better than usual. About one o'clock in the morning, she was attacked with a slight pain in the breast, and found great difficulty in breathing; she awoke the servant girl, who immediately called her son to her assistance. He came and sat by her on the bed-side, and she, leaning on his breast, said, *Lord Jesus receive my spirit*, and expired immediately, without a groan.

She was interred in Findon Grave-Yard, and her funeral sermon was preached by Mr. Ashley, of Derby, on the 22nd of July, to a crowded congregation, at Great Over, near Derby, from a text chosen by herself, *2 Tim. iv, 7, 8. 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 the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing.* At the close, was sung the 560th hymn in Dr. Rippon's selection.

'Tis finished, 'tis done, the spirit is fled,
Our Sister is gone, the Christian is dead.
The Christian is living in Jesus's love;
And gladly receiving a kingdom above.

In the month of April last, her eldest son Thomas, who lived at Derby, went over to see her in her affliction. A fit opportunity for close conversation, which she embraced, and asked him; "What think you of your state? You must shortly die, and appear at the judgment bar of God, who will fix your state for ever, if you die an unbeliever, in eternal misery; and though my stay here appears to be short, you may be called to give an account at his bar before me." Little thinking that what she said would be realized. This conversation made deep im-

pressions on his mind, and affected his passions much. On the 4th of May following, early in the morning, he was going to his business, being a Cabinet Maker, when he was suddenly seized with a pain in his stomach, he returned back to his wife, desiring her to get him something to alleviate his pain, but before any thing could be procured he expired!

ELIZABETH WILLIAMS

Died at the house of her uncle *Mr. Hagger of Plaistow, Essex*, Monday, August the 27th, 1810, having just completed her 24th year. She was baptized by *Mr. Newman at Old Ford*, Jan. 19, 1806, and continued a very honourable member to the time of her death. In the exercise of a *meek and quiet spirit*, she adorned every station she was called to fill.

The following account of her last experience has been drawn up by a lady of the "Society of friends," who happened to be with her at the time of her death.

"8th month, (August) 23rd. In the morning she was engaged in prayer, saying 'Come, Lord Jesus, come quickly and receive my spirit,' and in the afternoon, upon being seized with difficulty of breathing, she said, 'It won't be long now—I hope it won't.—Is this dying? Is this dying? Praise the Lord, praise him for evermore, he died for the most unworthy.' Her disorder occasioning a degree of restlessness, she said, 'Tell me some promises of the gospel, and on some being repeated to her, she appeared comforted, saying, 'The promises, how sweet, how sweet.' After a severe struggle, she said, 'I thought it was over then.' She addressed a young friend, inquiring whether she had

made religion her choice, not depending upon an outward form, adding, 'I am so weak, I can scarcely speak to you—a form of religion will not do—the heart must be right before God—and if the heart is right, all is right. Perhaps some may think I have had no trials, but religion has supported me through a great many things that have been trials to myself, and it will enable us to rejoice in prosperity and in adversity.'

On being told that perhaps she thought her illness long, but that it might be for the good of others, she replied, 'Perhaps it is; all I want is patience and resignation; O eternity! eternity! to spend a whole eternity with Him!'

"Then shall we see, and hear, and know
All we desired or wish'd below;
And every power find sweet employ
In that eternal world of joy!"

'Now we think—our thoughts are limited—but when we get *there*, they will be without bounds—they will have a wide range.' She desired to be affectionately remembered to some absent friends, wishing them to be informed that she thought of their kindness, now at the last, adding, 'I feel obliged to all of you, who stand round me, for your attention; attention is grateful, particularly in sickness—and turning to her mother, she said, 'Mother, you can never repay my aunt for her kindness to me.'

24th. She requested her friends round her to pray that she might have patience; adding, 'Did not my Lord die for me, and shall I murmur?' One remarking that she was not likely to go to meeting again, she said, 'I cannot say *there*

"How sweet a sabbath thus to spend,"
but added,

"Have hope in one that ne'er shall end"

While her medical attendant was paying her a friendly visit, she said to them, 'He will change this vile body, and it shall be made like unto his own glorious body.'

26th. On being informed of one that was remarkably favored at the close of life, after a series of long suffering, she said, 'What a blessing! I have a faint hope which is a comfort. I have not known ecstasies. She remarked the same morning that she was astonished at herself, with what strength she was enabled to speak in seasons of the greatest bodily weakness, adding, 'I seem raised above all.' In the forenoon of the same day, 'Oh how I want to feel placid, but cannot find it. I feel so eager to be gone. Oh! give me patience, give me patience.' On being questioned whether it was right for her to be so earnest to be released, she said, 'with submission I ask it,' and added, 'I think I had rather suffer more than I now do, than do any thing contrary to the will of my God: and my suffering is great.' Afterwards she said, 'Praise him for evermore,' and supplicated thus: 'Lord, receive my spirit.'

The bible she much valued, and frequently requested some one to read to her. On hearing the 17th Psalm, she seemed particularly impressed with one part, repeating it, *I shall be satisfied, when I awake in thy likeness.* In the course of the day, she said, 'The Lord has been a father to me, and a husband to my mother.' Observing how much she was reduced, and looking at her arms, she said with great composure, 'how wonderful,' adding, 'the bone is not large, I shall not take a very large coffin.' In the afternoon, being much tried with

her cough, she said, 'I have been thinking of a passage, *Be still, and know that I am God.* Strengthen thou me, O Lord, to be still.' Which request seemed to be granted her.

27th. She told a young friend she hoped she would respect her Uncle *for her sake*, but checking herself, said, 'That is laying a great stress on myself.'

In the morning she lay quiet, but appeared sensible of her end being nigh, by her great unwillingness to let her aunt leave the room. In the afternoon, her breathing became very difficult, but she was enabled thus to supplicate, 'Be pleased to ease me, O Lord, in the manner that best pleases thee.' Some little time after, she said, 'this is heavy' alluding to her sufferings. Her extreme shortness of breath occasioned severe struggling, which much affected those about her, particularly as her expressive looks indicated she was sensible of her sufferings. The heavy conflict began about five o'clock, and continued till near the close; but when these struggles had subsided, and her spirit was departing, the uninterrupted felicity she was going to partake of, beamed on her countenance, expressive of astonishment and wonder, and accompanied with such sweetness as was very striking to those around her, and evidently bespoke her near approach to those mansions of bliss, where *the wicked cease from troubling, and the weary are at rest.* About a quarter after 6 o'clock she quietly breathed her last."

On Monday, Sept. 3rd. Mr. Newman, her Pastor, with many friends of different denominations, attended her to her grave in the late Mr. Gold's Burial-ground, West-Ham. A funeral

Sermon was preached on the following Lord's day evening, at Pluislow, from *Eph. ii, 4, 5.* (words of her own selection,) *But God, who is rich in mercy, &c.* and another at Old Ford, on Lord's

day afternoon, Sept. 16th, from *Song v. 2, My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Qualifications and the Work of a Christian Pastor; *A Sermon addressed to the Members of the Baptist Academical Institution at Stepney, near London: assembled on Thursday, May 24, 1810, at Mr. Button's Meeting-house, Dean Street, Southwark. By William Newman. Button and Burditt. 1s.*

We are highly gratified, whether we advert to the object, or reflect on the subject, of the present discourse. Assured as we are by the Committee in their address which we inserted in a former Number, that "nothing is farther from their intention than to interfere with the respectable Seminaries already existing," we cannot but feel considerable pleasure in the commencement, and opening prospects of "The Baptist Academical Institution at Stepney Green." If the Apostle could and would rejoice in the consideration that Christ was preached though *in pretence*, and *even of envy and strife*, and that with the design of adding *affliction to his bonds*, how much more delighted should we be when private individuals and public societies *strive together* to encourage, prepare for, and introduce into the ministry, those, who, influenced by *love*, will *preach Christ of good will*,

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those who will be able to say, *we are not as many which corrupt the word; but as of sincerity, but as of God, in the sight of God speak we in Christ.* The subject too is very engaging and interesting, and that not only to ministers and candidates for the Christian ministry, but to all who know the import and value of the promise, *I will give you pastors after mine own heart; which shall feed you with knowledge and understanding.* The text, *So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hand; (Ps. lxxviii, 72)* is most happily chosen. There is something so tender, so affectionate, so pastoral in the passage, that the mind approves and the heart rejoices, the instant our thoughts are directed to it. Nor is it less admirably illustrated than appropriately selected.

The sermon discovers a contemplative, and discriminating mind; it abounds with just thought, and important sentiment. What is advanced is exceedingly appropriate, and select; every part suits the subject, and fits the place where it stands. It is evident that considerable care has been taken to avoid every thing which did not belong to the subject. We think it of a kind which but few sermons are, but

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which all should be—*selective* not collective. Every discerning reader will see and we hope approve the distinction; and admit how easy it is, comparatively speaking, to say almost every thing, while scarcely any thing is said to the purpose.

The style is simple, correct, perspicuous, and we were going to say—*transparent*. There is not a hard word, nor a dark, or intricate, or involved sentence in the discourse. Every word has its use; not one is chosen for show; fully aware, we apprehend, the preacher was, that many fine, or rather glaring expressions, designed to adorn an idea, more frequently hide it, and thus defeat the first object of composition by attaining a merely secondary one. There is no glare of words, no tinsel embellishment, “no distortion, no disproportion, no caricature.” Every where the end is accomplished without any apparent effort; the thing is done, easily and well done, and nothing more said about it; not as though nothing was to be expected unless *a strong wind, an earthquake, and a fire*, were first raised; but rather as if conscious that the *still small voice*, which followed them possessed a spirit, an influence, a divine efficacy of which they were destitute. Were we to personify the sermon, we should say of the style, it is the dress of one, who, while he does not overrate his talent or importance, is yet conscious of his worth, and will not condescend to adopt any of the silly fashions of inferior minds in order to attract the notice of the crowd. Nor indeed need he; for

“A man of sense may artifice disdain,
As men of wealth may venture to go plain.”

The Sermon also abounds with quotations from scripture. In

many instances we scarcely know which to admire most, the beautiful propriety, or the admirable dexterity with which several passages are introduced. There is something too in the general turn and spirit which is well adapted, to receive them. They are not like *apple trees among the trees of the wood*; but like *apples of gold in pictures of silver*. Not only is the preacher's mind at home in the scriptures, but they also are at home in his sermon. We could say much more, but must forbear. We may already, in the estimation of some, be chargeable with flattery, though conscious ourselves that we have not done the subject justice. We cannot supply this deficiency better than by giving an analysis, and a few quotations. By concluding our remarks in this way, we shall greatly relieve ourselves, and we hope equally gratify our readers.

Mr. N. introduces his subject by just adverting to the sovereignty of the divine Being, as seen in his conduct towards Nebuchadnezzar and David; hurling the former from his throne, and driving him among the beasts of the field; and taking the latter from the sheepfolds, to feed Jacob his people, and Israel, his inheritance. Waving any attempt to shew how the public life of David illustrated the remark in the text; he observes,

It may, however, be readily believed that both integrity and skill were brought to a severe trial, by the rival pretensions of Ishbosheth Saul's son—by the opposition of the Philistines, the Syrians, the Edomites, and the Amorites—by the rebellion of his darling Absalom—by the contentions of his principal warriors, the sons of Zeruiah—by the partial revolt of the people under Shebn, and many other painful circumstances in “*the times that went over him*”; but it is recorded, in remarkable words, that “*David did that*

which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. page 8.

Mr. N. passes on to his subject, considering the language of the text as descriptive of the *Qualifications and the Work of a Christian Pastor*. The Qualifications are *Integrity* and *Skill*. Both are indispensable. For without integrity a man cannot be a christian; and without skill he cannot be a Pastor. The importance of the former is shewn from the following considerations. — It will induce a minister to make honest inquiries after truth — It will lead him to preach the truth, as far as he understands it, without reserve — It will lead him to preach the truth, without mixing it to render it palatable to the corrupt taste of some of his hearers — It will lead him to enforce in public, and exemplify in private life, all the divine precepts, without any exceptions — It will arm him against the reproaches of the envious and malignant — and it will support him under discouragements. The importance of the latter qualification is argued from the difficulties which attend the christian pastor in his public work — in his private and pastoral visits — and in his intercourse with the world. These particulars are admirably illustrated, and abound with correct and impressive views of the difficult and arduous nature of the ministerial work. Here we could make many charming extracts; but one or two must suffice. In his public work,

He is called to preach at once, doctrinally, experimentally, and practically. The things that relates to doctrine, experience, and practice, are not to be separated, but like the colours of the rainbow, sweetly blended, yet dis-

tingent: or, like the combined operation of sun and rain on the gardens and the fields, each being more efficacious by the aid of the other. He is called to preach the doctrine of the gospel practically, and the duties of the law evangelically, assigning to every doctrine, and to every duty, its own place; and thus preserving the symmetry of the whole body of revealed truth. p. 14.

He must often place a single thought in a variety of lights, and turn the subject round, that it may be clearly exhibited in all its relations and bearings. He must adapt his language to his subject, and to his audience. His subject is frequently the most sublime, or the most profound and mysterious that can possibly engage the mind of man. His auditory, in some instances, are illiterate, dull, stupid; in others, perhaps, gay, frivolous, and thoughtless; in others, refined, polished, and speculative. *Because the preacher was wise, he still taught the people knowledge; ye, he gave good heed, and sought out, and set in order many weighty sayings. The preacher sought, to find out acceptable words: and that which was written was upright, every words of truth.* page 15.

He is expected to be always ready, to solve a doubt, to explain a hard text, to give relief in a difficult case of conscience, to answer all the objections of infidels, and to confute, on the spot, all the heresies of the age. page 19.

The work of the christian Pastor consists of two parts, to *feed* and to *guide* the flock of Christ. Here it is clearly and more explicitly stated, that "the proper food of immortal minds is the word of God, which liveth and abideth forever;" and that,

Where the doctrine of the atoning sacrifice of our Lord is not preached—where Christ is not exhibited as the bread of life, it may be said, in the language of Milton,

'The hungry sheep look up and are not fed.'

He is also to *guide* the flock. He is to go before the flock — when convened for public worship — when assembled to celebrate christian ordinances — and when met together in church fellowship. This part of the sub-

ject Mr. N. discusses, in a most unaffected and lively manner; cheerfully acknowledging, for himself and his brethren, in the words of the apostle, *not for that we have dominion over your faith, but are helpers of your joy.*

The subject, thus discussed, is concluded by some particulars relative to the occasion of the meeting. Here four or five of the most popular objections to academies are fairly stated, and concisely and satisfactorily refuted; a few of the advantages of an academical education are glanced at; and the claims which the new institution has on educated ministers, *uneducated ministers, churches and wealthy members* of churches are ably, and in some instances, eloquently stated. We have already given a considerable Extract from this part of the Sermon; see page 562 of our present number. To the wealthy members of our churches, he says,

Permit me to remind you, my honoured friends, that you owe all your wealth to God, and much of it to his gospel. By the ministers of the gospel you have been instructed and confirmed in those principles of sobriety, industry, equity, fidelity, and kindness which have contributed to the means of increasing your substance. Will it be going too far in magnifying my office, if I say (alluding to Paul's fine letter to Philemon) that you owe to the ministers of the gospel, not only your wealth in a great measure, but your own souls also?

Consider that you have here the most sublime and comprehensive charitable object that can be presented to your attention. When comparisons are invidious, they are odious. I intend, however, nothing invidious, when I deliberately repeat, that you have here the most sublime and comprehensive object that can be presented. When young ministers are to be assisted in their studies, you have an object before you, that cannot fail to excite and move every noble spring of action within you. Piety, benevolence, patriotism,

zeal for the Christian church, pity for a lost world, gratitude to your Redeemer, joyful anticipations of the full glory of his reign on earth---all combine to stimulate you to the most enlarged liberality. p. 41.

A Sermon preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, on Tuesday in Whitsun-Week, June 12, 1810, before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their tenth Anniversary. By the Rev. CLAUDIUS BUCHANAN, D. D. Also, the Report of the Committee to the Annual Meeting, held on the same Day, and a List of Subscribers and Benefactors. Printed by Order of the General Meeting. London: Seeley: 1810. pp. 161.

On the subject of missions Dr. B. is known to write from the heart; and a twelve years' residence in India has given a practical turn to his reflections, which renders them peculiarly valuable. In pleading for the communication of christian knowledge and the moral renovation of our Indian Empire, he maintains the calmness and self-possession of a man assured of ultimate success. He seems to rely on the promise of the Almighty, and he goes forward in his strength. The cause he pleads is the cause of God, he is therefore little moved by the opposition of men.

We regret our want of room to transcribe some of those impressive facts, which an eye-witness has here detailed respecting the moral darkness which prevails in Hindostan. The man who can say

I have seen the libations of humanity, offered to the Moloch of the heathen world; and an assembly of two hundred thousand falling prostrate at the

sight, and raising acclamations to his name, may be allowed to speak in strong terms of the degradation of such a people.

We, however, rejoice in the information contained in this discourse; that "the era of light is arrived." The Gospel begins to circulate in the languages of British India; and it can hardly fail to excite less astonishment than thankfulness, when our readers learn that the Gospels of Matthew and Mark have already appeared, as the precursor of an entire version of the Scriptures, in the Malabar tongue, which is a language, "not only vernacular to millions of Hindoos and Mahomedans; but is the language of three hundred thousand Christians, who never saw the Bible."

This Sermon has a great claim upon the attention of all the friends of Christianity in India; to them it cannot fail to be interesting in a very high degree. Dr. B's exertions in that cause will give his name to after ages among the best benefactors of mankind.

Religious Books lately published.

1. Talib's Remarks on David Levi's Dissertations on the Prophecies. 6s.

2. Letter to the English Israelite. By Perseverans. 1s. 6d.

3. Observations on Christians attempting the Couversion of the Jews. By a Presbyterian of the Church of England. 1s.

4. Proofs from the Ancient Prophecies that the Messiah must have come, and that Jesus of Nazareth is the Messiah; seriously addressed to the attention of the Jewish Nation. By a Clergyman of the Church of England. 1s.

5. The Wisdom of the Calvinistic Methodists displayed; in a

letter to the Rev. Christopher Wordsworth, D. D. Dean and Rector of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury. By Thomas Witherby. 2s.

6. The Metaphorical Character of the Apostolical Style, and the predominant Opinion of the Apostolical Æra, as elucidating the doctrine of Atonement, considered in a Sermon preached at Ashford, June 29, 1810. By Richard Laurence, LL. D. Rector of Mersham, Kent. 1s. 6d.

7. Spirit and Principles of a genuine Missionary; a Funeral Sermon for J. C. Baraeth. By T. Scott, Rector of Astou Sandford. 8vo, 1s.

8. The Maniac, with other Poems, by J. Lawson. 8vo.

9. The never failing Foundation. By the Rev. T. Davies. 1s.

Hints on Toleration: Essays, addressed to Lord Sidmouth. 8vo, 12s. boards.

THEOLOGICAL NOTICES.

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

The Rev. James Rudge, is preparing for the press, Twenty-five Discourses on the Creed, delivered at the church of St. Ann, Limehouse, at the afternoon lecture.

Dr. Watkins is engaged in a History of the Bible; or, a connected View of the Sacred Records; with copious dissertations and notes, forming an entire commentary on the inspired volume. An appendix will be subjoined, containing memoirs of the apostolic age, chronological tables of sacred and profane history, &c. to form two quarto volumes.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

RANGOON.

Letter from Mr. Felix Carey to Mr. Ward; dated Rangoon, March 6, 1809.

"Last year I heard of the death of my dear mother before I had received a line from my brethren; this year I have heard of the death of my beloved wife in the same way. Judge what must be my feelings. But the event is past. O that I had more of the spirit of humble resignation, that I might acquiesce in the wise dispensations of God, and not murmur at his chastisements. I know they are sent in love, and have some wise and important end to answer. I know an all-wise Being cannot err; but he hath smitten me in a tender part. Providence calls loud at my door. May it be sanctified to me, lay me low at my Saviour's feet, and keep me there. The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord!

"In my last letter to my father I told him my final resolution. I have no room to doubt of what is the will of God concerning me. Ever since I came to this resolution I have found my mind wonderfully relieved, and have had a growing conviction that I ought to give myself up to this mission, which I trust I have done with all my heart, and hope you will not cease to pray that I may be useful and faithful unto death. My being satisfied on this point has been a great comfort to me under my trying bereavement. If when I received this distressing news I had been the subject of my for-

mer, melancholy, it might have overset me: but the hand of God is evident in his ordering things as he has, and he has wonderfully supported me. I feel a pleasure now again in my studies, I do not wish to flatter myself, nor to boast; but I think I am now in a fair way of acquiring the language. I can understand my teacher, and get on with his assistance. I spend the whole day in reading, writing, or talking Burman.

"I have no doubt but this mission will in time support itself; and much more when we get into our own habitation, and the first expenses are over. I lay what I shall get from the little medical assistance I afford at about an hundred rupees per month (or £150 per annum) at least, it cannot be under fifty. It has not been less than that yet, and I have three or four people who have not paid, but will shortly. They wish to have charges made, and I have been told that was the reason why I had not more applications, it being a delicate matter to apply to a person who received nothing for his trouble. I have also a promise of a situation, which if obtained, will bring in one hundred rupees per month, and cost me but little trouble, while it will be very beneficial in several other respects. To this add what brother Chater gets for his school."

The following Letter from Mr. Chater and Mr. Felix Carey to the Society of England, has been lately received.

Rangoon, July 31st, 1809.

"Two months ago we had the

gratification of receiving a letter from Brother Fuller in answer to ours written to you in Jan. 1801. The things that you have heard concerning the Burman punishments are true. We have hitherto, blessed be God, found favour equal to our highest expectations; yet one hour might sadnch us all into eternity. To feel ourselves equally secure as if under British Government is impossible. We need an interest in your address at a throne of grace, and shall continue to need it. The thought that we have it, and shall have it, is a small encouragement to us. In addition to this, that our minds may be at peace, and that we may pursue our work in a proper manner, we wish to think much of the character of Him by whom we trust we have been called and evidently led to engage in this work. He is Lord of all. By him kings reign. All are at his disposal. In his hands their breath is, and his are all their ways. And while our God is the absolute Sovereign of all things, and all men, turning their hearts whithersoever he will, his goodness is equal to his greatness. He is our Father. With the commission of our Saviour in our hands, and these ideas of God in our minds, though encompassed with danger, we trust in him, and go forward!

"You caution us against satirizing the gods or worship of the natives. There is little danger of this with us. The character of *Gandama*, (the only deity that the Burmans worship) is such as furnishes but few materials for satire. His chief attribute is said to be mercy; but it appears to be such a kind of mercy as would operate to the destruction of good, and the triumph of evil, as it spares

thieves, robbers, and murderers. "With respect to our work, we begin to be able to converse a little with the natives on different subjects: Brother F. Carey's acquaintance with the Songskrit will, we think, be of essential use to us.

"Several elementary books have fallen into our hands which have proved reasonable helps to us. We lately met with a book of scripture extracts, which we find very useful. It was translated by an Italian missionary, who resides at Ava, and has been in the country five and twenty years. He told a person who was in Ava last year, that notwithstanding he had so long studied the Burman language, he continued to find something new and peculiar in it to the present time.

"For some time past we have been intimate with several of the natives. We have set apart an hour twice in the week to converse with them on the important subject, religion. They do not constantly attend, but seem to increase in respect towards us; and we hope one or two are serious in their inquiries after what we are come to declare amongst them. We have begun to translate, and have reason to hope that ere long we shall be able to proceed in this important part of our work to good effect. At present we are preparing a pamphlet for printing, which will be taken chiefly from the Scripture-extracts just mentioned. The Burmans who are become acquainted with us are desirous to read the scriptures for themselves, and this pamphlet, till we can get a larger portion of the holy word translated for them, must be their bible. May divine energy render it a message of grace to their souls.

"We have now entered our new habitation. It is not completed; but as we have left a place for which we had to pay the extravagant rent of thirty-five *ticals* per month, * a place too which was in a very disagreeable situation, the inconvenience of residing in our own house before it is finished, will be less than the other. The situation we are now in is pleasant, being at a short distance from the town, and all still and quiet around us. May we have grace given us to occupy it aright. We consider this period of our existence as of vast importance. The principal parts of the scene of life seem to lie just before us; and who can tell what an important bearing the manner in which they are acted may have on the future! Whenever we attempt to preach, "Christ and him crucified" shall be our theme. If any good be done, we know it must be by the preaching of this doctrine. Dear fathers, and brethren, pray for us, that we may be enabled to preach this blessed truth, however feebly, in its native simplicity and purity, and that it may have free course and be glorified, even as it is with you.

"We have much cause for gratitude to God for the kindness that has been shewn us since we have been here. Though some of our country-men who are situated here, have no desire after religion, and even conform to the idolatry of the Burmans, yet they are kind to us. The ground on which our house is built was given us by one of them. Mr. *Babasheen* also, a respectable Armenian, who is high in the government of Rangoon, discovers

pleasure in shewing us every token of friendship and kindness, and in doing all in his power to help us in our great work. His services have been of essential benefit to us, and will we believe continue to be so.

"In the loss of our dear sister *F. Carey*, we have sustained a heavy stroke. Mrs. Chater has been unwell since her return to Rangoon, but is now comfortably well, as through mercy we all are. Since the death of Mrs. Carey she feels the want of female society; on this account however, she feels her children to be blessings. O that God may bless us indeed, and enlarge our coast, that his hand may be with us, and that he may keep us from evil that it may not grieve us!"

Letter from the Missionaries to the Society, dated Serampore, December 21, 1809.

"The God whose we are, and whom we serve, has brought us nearly to the close of another year. Hitherto mercy and goodness have followed us; and though our sins have been numerous, we have some reason to call upon you, to unite with us in glorifying the name of our gracious God.

"When we compare the present state of religion in India with its state ten or twelve years ago, we are constrained to say, God has done great things for us, and given us cause to hope for greater. At that time the labourers in this harvest were few and weak; circumstances were discouraging; favourable appearances were often blasted; but since that time the Lord has gradually increased the number of labourers, and has giv-

* The *TICAL* is a piece of silver of about the value of the rupee, or half a crown. The rent therefore must have been fifty guineas per annum.

en testimony to the word of his grace. During the last quarter nineteen have been baptized; viz. six at Serampore and Calcutta, nine at Berhampore, and four at Chougacha in Jessore. In all the churches the word of God is regularly published, and in all the villages around them.

"It is highly probable, dear brethren, that from the churches in India God will raise up a supply of men to publish his word throughout Hindostan, and prevent the necessity, except in a few instances, of sending out European brethren for that purpose. These, however, will be necessary for the occupying of stations of great importance, and for the commencement of new missions. We recommend to your attention *Arrakan* and *Pegu*, both of which are under the same government. *Siam* also is a country which ought not to be neglected: Its vicinity to Prince of Wales's Island, to which ships are constantly sailing from the port of Calcutta, would make a communication with such a mission easy: *Cambodia*, *Malacca*, *Laos*, *Tonquin*, and *Cochin China* are still destitute of the gospel. To these we might add *Assam* and *Nepal*; one of which lies north east and the other north west of Bengal. We have made no mention of China, which we doubt not will soon be accessible to missionaries; nor of the numerous islands in the Indian ocean, as *Sumatra*, *Java*, *Borneo*, &c. because it scarcely seems possible for so many places to be supplied;—yet they cannot hear without preachers.

"Dear brethren, take encouragement. The cause is God's. He hath supported it hitherto, and will doubtless do so to the end.

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Let us lengthen our cords and strengthen our stakes, for we shall certainly break forth on the right hand and on the left, and shall not be put to shame."

AMERICA.

REVIVAL OF RELIGION IN THOMASTON.

Extract of a Letter from a Gentleman in Thomaston.

Dear Brother,

About the middle of Jan. last, D. S. of this place, experienced an afflictive providence, which appeared to be instrumental in the hand of God of bringing him to serious reflections upon his former life, and terminated in a deliverance of his soul from the power of sin and Satan, into the liberty of the sons of God. This change put a new song into his mouth, even praise to that God, who had brought him out of nature's darkness into marvellous light: upon which, he could not hold his peace, but in a wonderful manner spake of the things of God, and his goodness to poor sinners, declaring that of himself he could do nothing, but that it was his duty to be holy even as God was holy. This gave a brother of his serious thoughts concerning the state and condition of his soul, which also terminated, as we have reason to hope, in a saving change. He gave a very clear and striking relation of the dealings of God to his soul.

About this time there came to this town a man by the name of Samuel Baker, a preacher from the Methodist sect, who being converted to Calvinistic sentiments, as they are called, was baptized. This produced a great concourse of people, and was at-

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tended with the most solemn and impressive effects. Many were struck with the mighty power of God, and ready to cry out, *what shall I do to be saved?* These words were not uttered with articulate sounds, for all was still, excepting bitter wailings, and lamentations of the heart, which were discovered by a sorrowful countenance, and tears of contrition, which bespoke true penitence of soul. Old Christians were all alive, whilst the young converts were relating the dealings of God to their souls. One instance in particular deserves a minute detail. In giving in his relation to the church, one said, "when I came to meeting on Sunday evening, I agreed with my comrades to get from the sermon a by-word; I did so, which by-word was the text, (Gen. iii. 9.) *Adam, where art thou?* This I thought would suit my turn very well. I came home and began to repeat my by-word; but the force of the demand had in a striking point of view taken hold of me, so that I could not help crying out to myself, John, where art thou! Where is thy poor soul! or what will become of it in that day when God judgeth the hearts of men! thus I had no pleasure in repeating my by-word as I had agreed; but on the contrary, my heart was too heavy laden with sin and the thoughts of my miserable condition, to join my comrades any more in sin and rebellion against God. In stating the matter to them they were much disappointed; for I was their ring-leader. However, they tried hard to persuade me to return, declaring that religion was an invention of men, set up to scare people; that I was very foolish, and would be made a laughing stock, &c, Alas! I had lost all relish for such

language, and was too sensible of my lost condition, to believe in their vain and delusive persuasions. I knew that I had offended that God, who supports and upholds me; I felt the weight of sin heavy on my soul, and knew no way to avert the impending wrath of an angry God, who sees and knows all my conduct. This bore down every minor consideration, and I was about to give myself up for lost, when, behold! *the Lamb of God, who taketh away the sins of the world,* appeared in mercy to my soul. This gave a turn to all my thoughts and ideas. I saw with clearness the plan of salvation through Christ; that without him I could do nothing, and that in him I could do all things. That he in his own body bare our sins on the cross, that we through him might have hope. And now I think I can trust in him, for all my future happiness depends on him." Soon after this J. P. junior met with a change; he told a very clear experience, and appeared to be an altered man indeed.

We now began to hold evening meetings, at which times many would be in tears, some rejoicing in God, being constrained to speak of his goodness and mercies. Others crying and complaining in bitterness of soul, "I am lost, I am undone! I am gone forever, and no hope!" Some would come to make game; but of this description there were but few. There appeared to be such a goodly number brought into the liberty of the gospel, that our elder thought it expedient to appoint a conference meeting; accordingly Saturday, the 27th of February, was appointed. We met in the school house at 10 o'clock, A. M. This was a day of glad tidings, a day of joy and gladness, a day

long to be remembered with us ; no less than thirteen told the gracious dealings of God to their souls ; nine of whom were received as candidates for baptism. The next Sunday was also appointed for another conference, and baptism. In the interim, many evening meetings were held, and lectures preached, at which times the young converts would speak of God's gracious dealings to their souls, and of their determination, *through Christ strengthening them, to persevere in the way they had begun.* When the appointed time came, the meeting house was so filled that many were obliged to stand in the broad aisle ; four more told their experiences at this meeting, and with the nine above mentioned were straight-way baptized, and, *coming up out of the water,* were constrained to open their mouths in praise to that God, who had done such great things for their souls. The next day, being Lord's day, people flocked from all parts to hear the word. And I think I may say, I never saw so large an assembly at a meeting in this town before. These, my brother, are glorious things, and marvellous in our eyes. During the week many evening meetings were held by the young converts, at which they would speak severally, and tell the gracious dealings of God to their souls, observing the greatest order and decorum, exhorting one another to attend to the things that belong to their eternal salvation and happiness. About seven or eight received a sealing manifestation of the love of God to their souls. And on Sunday following our aged pastor, though very feeble and infirm in body, was made mighty in the Spirit, to young converts, (to whom his discourse was particularly adapted)

to the pulling down strong holds of Satan, in setting the captive free, and proclaiming the acceptable year of the Lord, and the day of vengeance of our God. In the evening a meeting was held, at which time I think I saw the power of the Lord evidently set forth among the people : my ears were joyfully saluted with, "praise the Lord, O my soul ! and all that is within me bless his holy name."

Meetings from this time were held every evening, and the reformation became general, spreading through different parts of the town, young and old partaking of its divine consoling benefits. On Monday evening the meeting was held at Mr. C's, and a very crowded house it was : this was the happiest season which I have seen since the reformation began ; for not only the young converts, but old Christians were all alive in religion. Backsliders, long strayed from the fold, turning from the error of their way, confessing their wanderings and giving glory to God for his goodness to their souls ; and bold blasphemers bowing down to the feet of Jesus, and crying, "Lord, have mercy on me a poor sinner."

BAPTISM OF EDINBURGH MISSIONARIES.

Extract of a Letter, dated New York, May, 12th, 1809,

My Dear Brother,

The Edinburgh Missionary Society lately sent four missionaries to this Country, *Maclay, Belfour, Graham, and Macpherson.* The former and his wife have been baptized by our Mr. Williams, as also Mr. Graham ; Mr. Belfour by a minister at Boston ; and Mr. Macpherson somewhere near Baltimore, where he is about to pitch his tent, hav-

ing found a companion with whom he is about to be united. They are men of good natural abilities, and very acceptable preachers. Mr. Maclay is now pastor of a Church in this city. You may be assured the baptizing of these four ministers has made no small stir among us. The Lord of Hosts be with them, the God of Jacob support each, Amen.

Yours most truly,

J. C.

AMERICAN ANECDOTE.

An Indian and a white man being at meeting together, were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length, he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him. "How is it, that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "metell you; there come along a rich prince, he propose to give you a *new coat*; you look at your coat, and say, 'I don't know, my coat pretty good; I believe it will do a little longer.' He then offer me new coat, I look on my *old blanket*, I say, this good for nothing; I fling it right away, and accept the new coat. Just so brother, you try to make your old righteousness do for some time; you loth to give it up; but I, poor Indian, had none; there-

fore I glad at once to receive the righteousness of the Lord Jesus Christ."

ENCOURAGEMENT TO VILLAGE PREACHING.

The poor have the Gospel preached unto them.

The Inhabitants of Beau-lieu Rails, * a Village about five Miles from Lymington, Hants, were for many years proverbial for profanity and vice; being very ignorant they were notoriously wicked; Ignorance was not the Mother of devotion, but contrariwise brought forth a brood of moral vipers, that hissed the very form of religion from the neighbourhood; for the Lord's day, with scarce an exception, was devoted to traffic or carnal pleasure. Fishing and revelling on the Sabbath were their darling employments. Many years since, some attempts were made to introduce the gospel into the Town, that lies about a mile and half from the Rails; but this was prevented by the united and determined opposition of the principal Inhabitants, *who loved darkness rather than light, because their deeds were evil.* In this state of careless insensibility they continued until within these seven years, when the brethren of the Baptist denomination at Lymington determined to attempt the introduction of the Gospel among the people at the Rails. Mr. Mursell went first on this benevolent errand, and was followed by Mr. Perry, and they were agreeably disappointed by the number of hearers and the attention they manifested. This was continued

* Beau-lieu Rails is the Boundary of Beau-lieu manor, a number of poor people have built cottages without this boundary, and have taken in gardens and small fields from the Forest. This range of scattered Houses extends three miles. The Independents preach at the south extreme and the Baptists at the north, contiguous to the Town.

for some months, but by the removal of Mr. Perry, they were not able to fill up all their stations, they therefore gave it up to the Independents, who have continued to keep open a place of worship in one extreme of this Village, by reading and occasional preaching, to which Christ has given evident sanctions. But some of the serious Inhabitants living nearly at the other extreme, were anxious to have the gospel brought nearer their neighbours, and especially nearer the Town, (which still remained as satan's strong hold, fettered by immemorial prejudices.) Through their repeated solicitations Mr. Giles, pastor of the Baptist Church at Lymington, went over to visit them, with a design to converse with two persons under concern of soul, but to his surprize, there were soon collected together more than fifty persons to hear the gospel; who seemed to say with the household of Cornelius, *and now we are all here present before God, to hear all things that are commanded thee of God.* This laid the foundation of stated preaching every Tuesday evening. Very soon the house became too small to contain the numbers that eagerly flocked to hear, and many evinced the influence of truth upon their hearts. A Farmer kindly offered the use of his barn until the return of harvest; this was well filled, frequently not less than 150 persons being present. These pleasing prospects induced the Brethren at Lymington to lay the matter before the Ministers of the District, who unanimously

recommended the erection of a plain place of worship.*

This desirable object has been effected, and this house for God was opened on Tuesday August 7th. The public service commenced at 11 o'clock in the forenoon. Brother Giles read 2 Kings vii, and prayed; brother Welsh of Newport preached from *Psalm lxxxiv. 1, How amiable are thy Tabernacles O Lord of Hosts.*

Met again at five in the evening. Brother Welsh prayed, brother Giles preached from *Luke xi. 2. Thy kingdom come.* The house and vestry were filled both services, during the worship God was evidently present, some wept for joy and others from a pungent sense of their sin and guilt; seriousness was depicted in every countenance, and many experimentally proved the truth of the first text, and joined in the prayer of the second. Since this, there has been regular preaching once on the Lord's day, and the House has been usually full. The efficacy of divine grace, and the holiness of its tendency, will evidently appear in the instance of these poor people, by the following remarks.

1. The manner by which God has brought several of them to the knowledge of himself; their convictions have been of the deepest kind; all their soul has been barrowed up with sorrow, under a sense of their intire pollution, so as to give them restless nights; some of them have been constrained to get up in the night, to seek their neighbours who

* The Meeting House is 34 ft. by 17 in the clear, to which is appended a small Vestry and Stable, which easily may be thrown into the house. It cost in all £161. The poor labourers have raised five pounds and the Brethren at Lymington £35; for discharging of the remainder, the benevolence of the friends of Christ is solicited, the smallest donation sent to Mr. W. Giles, Lymington, will be gratefully received and faithfully applied.

could speak any thing of Christ to them, the only theme that gave them the least hope.

2. The rapid progress they have made in divine knowledge. Many of them were not able to read, and those that were had no book but the New testament, (for till lately they had not the Old testament in their neighbourhood, nor had they the least knowledge of its history;) but in this short time their minds are so furnished with a knowledge of the essential doctrines of the gospel, as to support them by the most apt portions of the scripture, to the astonishment of gainsayers and to the admiration of established christians.

3. Its influence on their hearts and conduct; their zeal for Christ and love to immortal souls. They embrace every opportunity to converse with their unconverted neighbours, and though often repulsed, go to them again and again, laying before them the state in which the gospel found themselves, what Christ had done for them, and in the powerful eloquence of love, entreating them to seek the salvation of their souls; which means God has blessed to the enlargement of the congregation. From the lowest pitch of vice and immorality, they are become holy, godly, and circumspect; their enemies themselves being judges. The farmers say the preaching has done good, for the parish is not so burdeaed; for the idle are become industrious; nor is their poultry in so much danger, because purloiners are become honest; the parish church is better attended, the Clergyman acknowledges that many who scarcely entered the church once a year, are now constant in their attendance; the moral tone of the neighbourhood is blessedly changed; vice

that appeared without a blush, now skulks in holes and corners; and we have great reason to believe there are not less than forty who are seriously concerned about the salvation of their Souls. From the whole I observe

1. The desecrating conduct of God, not only in the effectual calling of individuals, but in his mercy towards towns and villages. Many places that have been favoured with the gospel for years, have only treated it with contempt or indifference, while all with one consent have made excuse; others have evidently been places already prepared by the Lord; and while the gospel said, *seek ye my face, their hearts have replied, thy face O Lord will we seek.* Should we not mark the operations of his hand, and after full trial in some cases like Paul say, *seeing ye judge yourselves unworthy of eternal life, lo we turn to the gentiles, and go where Christ has not been named.*

2. If in our attempts to introduce the gospel in a popular place, we have been unsuccessful in one part, let us try another. The gospel could not be introduced to the town, but its environs received it, and now many come from the town to hear it. A number of immortal souls should not be given up without sufficient trial; a wise general will not raise the siege because one part of the town is invulnerable.

3. Should not this instance, as well as others, that our Magazine is constantly laying before us, be a general stimulus to all the preachers of the gospel, that may have been backward in visiting the villages, to bestir themselves, seeing the fields are already white to Harvest? Ought not every pastor of a church, that has time or strength, to preach once or

twice a week in the villages? While we laudably exert ourselves as a body to visit the shores of India with the light of life, are not some of us too negligent towards the souls of our countrymen, who are perishing for lack of knowledge, only a few miles from our own houses? In many instances might not our churches give up one of their public services on the Lord's day, and thereby give their pastor an opportunity of preaching in a village once on a Sabbath, at which time they would be always sure to have a congregation. But some say, how are the expenses to be defrayed? If some of our rich members were to ask themselves how they can best lay out their property to serve the interest of Christ; (and this is a question they ought to ask,) they would find Village Preaching had some very urgent claims. Let us, then, my dear brethren, *work while it is called to-day, and go every where preaching the word.*

G.

ORDINATION, &c.

September 25th, 1810. Mr. THOMAS GRIFFIN was ordained pastor of the Particular Baptist Church at Kidderminster. Brother Trotman of *Tetbury*, introduced the service by reading and prayer; brother Mason of the *Coppice*, described the nature of a gospel church, asked the usual questions, and received the confession of faith; brother Muckley offered up the ordination prayer; brother Edmonds of *Birmingham*, delivered the charge from *Mark xvi, 15, 16.* *And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be sa-*

ved; but he that believeth not shall be damned. Brother Draper of *Coseley* addressed the people from *Acts xv, 36,* *And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.* Brother Brooks of *Bewdley* read the hymns, and brother Elmore, (Independent minister in the town,) closed in prayer. Brother Trotman preached in the evening.

The Baptist interest at Kidderminster is quite in its infancy. A few poor friends who reside there requested Mr. Griffin of *Bewdley* to come over and preach to them on the Lord's day; which he has done for four years, without any pecuniary remuneration. They have hitherto met in a private house only; yet the Lord has considerably owned his labours amongst them; their number is now 33, and the prospect of further increase highly flattering. While some talk only of liberality, Mr. Elmore and his friends nobly practised it, in very kindly accommodating them with their place of worship for the ordination service; a lively sense of which kindness was strongly felt and expressed by the Baptist Ministers and friends present.

A friend has very graciously stepped forward, and made an offer to these poor people of a piece of ground, on which to erect a Meeting-house; if the friends of the gospel in general will assist them. Kidderminster, it is well known, is a populous town, it is still increasing in population, and great good is promised by this attempt to spread the knowledge of Christ.

The Sussex Mission Society held their half-yearly Meeting at

Brighton, Sept. 26th. The Sermon in the forenoon was preached by Mr. John Burder, from 2 Cor. v, 19, at Mr. Styles's Meeting; Mr. Ottaway preached in the evening from Acts v, 42, at Mr. Gough's Meeting; Mr. Griffiths preached on the preceding evening, at the Countess's Chapel, from Luke xxiv, 47. The devotional exercises were conducted by Messrs. Mather, Styles,

Fisher, Gough, and Kerby; the business of the Society was transacted after the Morning service, and very flattering prospects were unfolded. The next Annual Meeting is to be held at Chichester, the second week in April, 1811. Mr. Burder's Sermon, we understand, is to be printed, with the Report of the Committee annexed to it; at the request of the Ministers of the Association.

A Prospect of Death.

Turn in, my Soul, and muse awhile
 On that important hour when I
 Must feel the cold, the clammy chill
 Which tells me what it is to die.
 The feverish pulse, the dying bed,
 Are awful things for flesh to bear!
 Yet these my Spirit shall not dread,
 If thou, my Jesus, art but there.
 O thou, who dost thy people hear;
 While health yet lasts I fly to thee:
 And offer up my fervent pray'r,
 That thou in death wilt succour me.
 When these eyes fail, this pulse beat slow,
 And heart, and flesh apace decay;
 When ev'ry power grows faint and low,
 And mortal comforts fade away.
 Then, O thou Sov'reign of my breast,
 Thy feeble dying child sustain:
 On thy dear bosom let me rest,
 And feel thy sprinkling blood again.
 O let not thence one murmur'ing word,
 On my pale quiv'ring lip be found;
 But may I triumph in my Lord,
 And tell thy grace to all around.
 I can't anticipate that hour
 With resignation, hope, and peace;
 But as I view thy mighty power,
 And trust in thy supplying grace,
 But, strengthen'd by a present God,
 Death and the grave I dare defy,
 And long to drop my mortal clod,
 And wing my way to worlds on high.

E. T.

THE
BAPTIST MAGAZINE.

DECEMBER, 1810.

“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.

Great results from small beginnings.

A Sermon preached at the Anniversary of the Bristol Education Society.

ISAIAH lx, 22. *A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time.*

(concluded from page 556.)

5. OUR text refers to the progress and final perfection of Grace, in the soul of every true Christian. Religion is a work wrought in the soul of a man ; its author is God, its nature is excellent, but its degree is imperfect. It is a *ray of light, a spark of fire, a grain of seed, a little leaven, a day of small things, the bruised reed and the smoking flax*. Our knowledge scarcely exceeds the first principles of the oracles of God, and is mixed with much ignorance and error. Our ideas are irregular and confused, like the sight of the man just emerging from blindness, who *saw men as trees walking!* Our faith, although firm in its foundation, is weak in its superstructure, and frequently shaken by adverse winds. Our hope buoys us above despondency, but it does not elevate us to assurance. Our abhorrence of sin is determined, but from ignorance of human nature, and satanic stratagems, we are frequently entangled, wounded and distressed, Divine and eternal things excite in us a pure and holy pleasure, and often do we *hunger and thirst after righteousness*, desiring to be filled, but how soon are we attracted by sensible things, how hastily do we gravitate to the earth ! There are many evil passions and strong temptations with

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which the principles of Grace are conflicting, and in consequence our holiness is tarnished by imperfection, our joys are mingled with sorrows, and our hopes are beclouded by fears. But religion is a progressive work, and in those dark and gloomy periods when we might suspect it was stationary, if not retrograde, it is advancing by more hasty steps; for the degree of our comfort is not the measure of our improvement in godliness. By the habit of waiting upon God, we enjoy the salutary effects of his ordinances; his providence and his influences so invigorating our strength, that *we shall mount as upon eagle's wings, we shall run and not be weary we shall walk and not faint.* Our understandings will be enriched with truth, our faith will be rooted, our love purified, our humility increased, our self denial extended, our patience strengthened, our hope brightened, and our joy exalted, our whole character will be advanced in such degrees that we shall *add to our faith valour, to valour knowledge, to knowledge temperance, to temperance godliness, to godliness brotherly kindness, to brotherly kindness charity.* We shall prove ourselves to be planted in the house of the Lord, and to flourish in the courts of our God. *Our path will be as the shining light which shineth more and more unto the perfect day; we shall be looking for and hastening unto the coming of the day of God; we shall be ready to depart and to be with Christ, which is far better; and when the happy moment of our emancipation arrives, then shall we be divested of all those imperfections attendant on this state of being. Ignorance and error, impurity and sin, inquietude and sorrow, shall at the Christian's death be exchanged for knowledge, purified from every shade of darkness, for a love of holiness constituting the perfect bias of the soul, and for a joy consisting in the purest satisfaction and the most ravishing delight; the anguish of conversion, the conflict of temptation, the thralldom of affliction, the shame of backsliding, and the bitterest grief of an absent God, shall terminate in the communication of immortal bliss: then a little one shall have become a thousand, and a small one a strong nation.*

6. To the folly and ruin which is the certain consequence of opposing the cause of God in the world. How prudent, how judicious was that advice which Gamaliel, a doctor of the Jewish law, gave the council, when with indignation at the doctrine of the Apostles, they were meditating their death, *Refrain from these men, and let them alone, for 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.* For any man on the face of the whole earth, for the greatest combination of the enemies of Christ, for all the legions of Satanic spirits to forge their deadly weapons, and discharge their infuriated artillery against the Gospel of the Son of God, is the most egregious folly, the most arrogant pride and the most futile effort. *They shall*

conceive chaff, they shall bring forth stubble, their breath as fire shall devour them. And the people shall be as the burning of lime, as thorns cut up shall they be burnt in the fire. What became of Pharaoh and his host? What became of Eglon, Jabin, Sisera, Oreb, and Zeeb? Who cursed Nebuchadnezzar with madness? Who surrendered Belsazzar and his court to the power of Cyrus? Who corrupted Antiochus Epiphanes with ulcers? Who afflicted the body of the blasphemous Herod with an execrable disease? Who consigned the bloody Nero to the infamy of suicide? Who inspired the Christian martyrs with that glorious magnanimity which emboldened them to triumph over all the barbarity of their persecutors? Who has perpetuated the propagation of the Gospel through ages subsequent to the funerals of its most grand opponents? Who has bid defiance to the scepticism of philosophy, the machinations of Cabinets, and the indignation of Hierarchies? Who has proclaimed, *In Judah is God known: his Name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrow and the bow, the shield, and the sword, and the battle. Thou art more glorious and excellent than the mountains of prey. The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared and was still.* With as great ease a man might attempt to divert the course, or restrain the power of a torrent; to displace the mountains from their foundations and equalize them with the plains; to rend the sun from its sphere, and extinguish it in the ocean; to dethrone the deity and usurp his empire, as to make the smallest effectual resistance to the triumphs of Christ. It is a cause which must proceed and prosper, as long as there is a redeemed soul to be saved. *He who is of one mind, and whom none can turn, He whose holy arm has gotten him the victory, He who has broken his foes with a rod of iron, and dashed them in pieces as a potter's vessel, has declared, a little one shall become a thousand, and a small one a strong nation!*

7. A motive to encouragement and perseverance is afforded the Society now assembled. *Hitherto the Lord has helped us.* We have seen the Presidency of our Academy most respectably filled; the list of our students has each year been proportioned to our funds; and our funds have proved the liberality of the Christian public. We have been enabled to lay the foundation of an edifice, whose accommodations, when finished, will be as admirable, as the structure itself will be honourable to our denomination. In that nursery of talent, learning, and piety, which we patronise, many of our most useful and respectable ministers derived those advantages which reflect an honour on the institution. The bless-

ings of the Bristol Academy, like the genial and fructifying rays of the sun, have been widely communicated. How many vacant pulpits has it filled by successors to our fathers? how many declining Churches have been revived by its seasonable assistance? how many new interests have been furnished with Pastors from this Seminary? We have been enabled to execute a most noble object, in transferring some of our students to the Missionary station in the Indies. Men who have shewed themselves worthy of this proof of your confidence, by their acquirements in learning and their zeal in ministerial labour. Thousands of souls in membership with the Church militant, or united to the Church triumphant will have reason to praise the grace of God through eternity for those instruments to their conversion who were supplied by this institution. And what are not your prospects? Are not the objects, the means, and the motives which this Academical establishment proposes, by which its members are actuated, so accepted in Heaven, that the purposes of God, the prophecies of Scripture, the promises to the Mediator, the intercession of Christ, the effusion of the Spirit, and the providences of time, are all engaged and employed to crown it with honour and success?

S. This subject must admonish, encourage, and stimulate the candidates for the Christian ministry. You, my brethren, are entering on an office the most honourable, but its duties are arduous, its temptations are numerous, its sacrifices are severe, its object is momentous, and its responsibility is awful. You have no time to waste, you have no talent to neglect, you have no object in rivalry with the preparatives for the Christian ministry, to which you should pay the least attention. Your days should be commenced at an early hour, your devotion should have the precedence of all your studies, be intermingled with all your literary avocations, and confer their blessings on the mental exercises of every period of time. You should prepare yourselves for the examination of your tutors with that diligence which will testify your attachment to the learning as well as to the piety of the Christian ministry. You should behave to your companions in study with that affection, intimacy, and confidence, which preserves, strengthens and perfects the bonds of brotherly love. You should esteem personal and experimental religion as that qualification which admitted you into your present station, and as that indispensable endowment to your office, which will make you more useful, and be more ornamental to your character than the highest scientific attainments. You should converse with each other on religion, not always as disputants for conviction, but frequently as Christians for edification. You should avoid every temptation to levity and dissipation of mind, to a trifling and frivolous discourse, to a vain and worldly disposition, to an imprudent and incautious conduct, to improper self-estimation and disgusting pride. You should

conduct yourselves in the habits of family life, with that deference to authority, with that gentle pacific spirit, with that decency and decorum which will testify you feel yourselves in subjection to government and responsible to a president. You should tremble to your heart at every approach to those temptations of the flesh which have so frequently sacrificed on their altar the talents, the professions, and the usefulness of so many preachers, whose blotted biography should always be your monitor. You should employ all necessary application in your studies for pulpit services, and desire to be pious, evangelical, and useful, in preference to the praise of an elegant rhetorician, a deep scholar, or a profound reasoner. You should keep your eye steadily fixed on that awful period when your stewardship being ended, you must be called by your Lord to give up your account, and such should be your dread of his displeasure, and your earnest desire of his approbation and honour, that it should be the burden of your hearts and the labour of your lives, to prove yourselves sincere in your motives, diligent in your work, and faithful in your office.

May you, my Brethren, be so enriched with the gifts and graces of the spirit, may you be so happy and prosperous in the work of the Lord, that it may be declared of each one of you, in that awful day, when we must surrender our charge, These are my beloved servants by whom *a little one* was multiplied into *a thousand*, and *a small one* was magnified into *a strong nation*.

T. F.



On the Differences of Opinion amongst Christians.

In the defence of Christianity we have not only to present the arguments found in its favour; but also rationally and clearly to answer the objections of its opponents, though they may sometimes be of a very silly and provoking nature, and wholly distinct from the subject of investigation.

The adversaries of Truth have often wished to avail themselves of the difference, and even contrariety, of principles maintained by persons calling themselves Christians, as an argument against the truth of Christianity: and the force of this objection has appeared so plausible to some unreflecting minds, as to produce in them a disregard and even contempt of the sacred claims the gospel has on their belief and affection. But the fallacy of these premises may in some measure appear by attending to the following considerations.

The reasons of the differences, in general, subsisting among professing Christians are wholly extrinsic from christianity itself. It is acknowledged that men of the most serious investigation, whose

piety we esteem genuine in the highest degree, have differed in some very important points: but still we feel no hesitation in saying, that these differences are easily assignable to the evil propensities of the human heart. Such for instance as *Prejudice*, arising either from education, or habits imbibed in early life, or a variety of other incidental circumstances attendant on human nature, which have a most powerful yet insensible influence in determining our sentiments. To this alone must many of our differences be attributed, though nothing is more injurious and detrimental in the investigation of Truth. *Ignorance* also is another cause of dissention among Christians. Some professors are lamentably ignorant of the facts which lie at the very foundation of Religion; others have never examined it as a complete system to discover and maintain its harmony. Some are careless as to the propriety of the truths that form the distinct parts of Revelation; and what multitudes of others are there, who hastily adopt and diligently propagate opinions they do not understand, who know nothing at all of any evidence by which they might be supported, and who never think of seeking a rule to guide and regulate the investigation of truth. Add to these, *Pride*, as another principal cause of difference in sentiments. When a man has formed his notions of truth and declared his creed, he feels himself pledged by a kind of false honour for their support: Pride, in entertaining a high estimation of his own powers, and affecting a depreciation of the capacity of others, bars the entrance of his mind against conviction, or should it force its way, the same evil passion will prevent a renunciation of his error, or a confession of the least mistake. Hence men are driven to the use of evasion and sophistry, till they are given up to self-delusion, to believe a lie. It cannot be expected that those who conduct their enquiries under such principles as these, should agree in their sentiments with the more impartial, well-informed, sincere, and humble enquirers after truth. Facts frequently presented to our notice, unhappily evince that religious enquiries are generally conducted in some measure, under the baneful influence of these evil propensities. Nothing therefore can justly be argued against christianity from these differences in the religious world, arising from causes not only extrinsic from the subject itself, but directly opposed to its nature.

The notions we entertain on any subject, do not alter the nature and properties, or militate against the truth of that subject. We take for granted, that truth is immutable, and that it ever has an advocate in the common sense of mankind, and a criterion in the preponderance of evidence,* and hence we call in the salutary aid of analogy and the advantage of familiar illustration. If we look into the Philosophic world, we shall find there have been a diversity of opinions concerning *matter*: yet no one will say that this

* See Beattie's Essay on Truth.

forms any just objection to the existence of *matter*, because we know that matter exists independent of the notions we form respecting it; and we derive this knowledge from the testimony of common sense. Philosophers have entertained diverse opinions about the various phenomena of the human frame, but this circumstance is no objection to the certainty of the following plain facts—that food nourishes the body—that without it animal life could not be long supported—that our frame, however perfect in its formation, is mortal and temporary in its duration. These facts are supported by incontrovertible evidence, on which we may rely with equal confidence as in matters of mathematical certainty. There is a diversity of opinions among professing Christians, but neither can this be justly considered as an objection to Christianity itself: for that also may exist independent of the notions we form concerning it; and may be perfectly harmonious in itself however jarring and contradictory our religious opinions. Christianity attests itself to be divine, and exhibits evidences too strong to be vanquished by the influence of party zeal, and too illustrious to be concealed by the vapours of human prejudice or human error.

The Scriptures themselves have foretold that errors should arise: their existence therefore, instead of invalidating the truth of Christianity, affords additional evidence in its support. Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. They shall turn away their ears from the truth, and shall be turned unto fables. Men of corrupt minds, reprobate concerning the truth; deceiving and been deceived. Ever learning and never able to come to the knowledge of the truth. But more than this, the scriptures have foretold the conduct of these very persons, who oppose their truth, through the abounding of error, which proves an occasion of reproach to them. But there were false Prophets among the people, even as there shall be false teachers among you; and many shall follow their pernicious ways, by reason of whom the ways of truth shall be evil spoken of. The existence of these evils, while they form a part of that mystery into which our curiosity pries in vain, affords an affecting but illustrious evidence of the truth of that system which in their own nature they tend to subvert and destroy.

We are able now in some measure, to trace the wisdom of God in the permission of these differences: and shall doubtless see at last, that this was the best way to effect the designs of God and secure our salvation. To err is a constant property of human nature, and the division of the christian world into sects has preserved the sacred scriptures to us, pure from the errors that might have been otherwise introduced by succeeding generations. It has led to a deeper investigation of truth, and revealed more of its beauties. It has

constantly kept the foundations of Christianity in repair, if we may so express it, which would otherwise have been neglected to moulder in forgetfulness. There is reason to believe that religious disputes have been of great service to the world. Truth will bear examination, and sometimes shines the brighter even by ill-designed and ill-conducted disputes. They naturally excite persons to a more full and thorough discussion than would otherwise be sought; and upon this principle we may hope, the cause of Truth will eventually gain more than it loses, and thus the objections of infidelity return with re-doubled force on its own head.

E. U.



On the Immutability of God.

The Father of lights, with whom there is no variableness neither shadow of a turning.

JAMES i, 17.

The heathen used to denominate the sun *the father of light*, on account of the liberal and extensive manner in which its benefits are diffused. But this appellation more emphatically belongs to God; the emanations of whose perfections are without variableness or shadow of turning.

Immutability is essential to the Divine nature. So many awful obscurities conceal from our speculation the Essence of Deity, that we are scarcely able to hazard a positive idea respecting it; and being conversant with imperfection only, we make our way into an unknown region when we contemplate a Being who is in every respect different from ourselves. A creature is mutable because his nature is limited, and therefore he may be rendered either greater or less in the scale of being—A creature is mutable because he derives very little satisfaction from himself, but depends principally upon the objects around him, and therefore as those objects vary, the state of his mind is proportionally affected—A creature is mutable because he is subject to the control of circumstances, which he can neither foresee nor prevent; and therefore his wisest schemes may be frustrated and his most sanguine hopes disappointed—A depraved creature is mutable because he is the sport of temptation and passion. But God is superior to all this. *He is infinite in his nature—he takes supreme delight in himself—he exercises universal control.* On these three positions are founded our proofs of the Immutability of God.

1. *The Nature of God is infinite.* We are finite creatures, compounded of different substances, which are derived from a superior Being, and we are consequently dependant. We are continually subject to changes arising from an endless diversity of impressions which we receive from external objects. All our mental and corporeal faculties have their limits, and we soon undergo

the mortification of beholding the line which circumscribes all our knowledge and operations. But God is infinite; that is, He is as great as He possibly can be, and is beyond every conceivable limit of excellence. Who can fix any bound to that duration which never knew a commencement? Who can limit that power which can never be awed by difficulties, and which out of nothing could raise a substantial universe? Who can fathom that knowledge which by one intuitive act is fully acquainted with all the events of time and eternity? Such properties must be infinite, and therefore the nature from which they are inseparable must be infinite also, for it is impossible that a finite nature should possess attributes greater than itself. Besides if we allow that God is self-existent, and consequently the first cause of all, we must admit his infinity, for it would be inconsistent to suppose he would limit himself, or that any other being could exist capable of limiting him. Now on the infinity of his nature we establish the Immutability of God, for an infinite Being, possessing in himself every possible excellence, can have no inducement to change. So wise a Being can feel no inclination to choose a state less perfect; and to imagine he can make higher attainments, would suppose a period in which he was not that great and glorious Being that he is now; a notion that approximates to atheism itself.

2. *God is perfectly happy, and takes supreme delight in himself.* Our views of the Divine Being become proportionally exalted as we contemplate his independance, and as that independance relates not only to those attributes with whose emanations we are in some measure acquainted, but in that undisturbed happiness which he possesses in himself, by the necessity of his own nature. The Scriptures speak of him as the *Blessed God*, as *Blessed for ever*. This blessedness or happiness is not derived from creatures, for then he must have been unhappy before those creatures were produced, and as he has existed from eternity, his unhappiness must have been eternal, and of course he must have ever been the most unhappy being. The happiness of God, therefore, is inseparable from his essence, and arises from that intire perfection which he beholds in himself. He has no ignorance nor weakness to deplore, but possessed of all possible perfection, he can feel no wish to be more glorious. He can have no desire to protract his duration, for *he is from everlasting to everlasting*. He can have no wish to enlarge the sphere of his knowledge, for *his understanding is infinite*. He cannot desire to be in any place where he is not, for *he filleth heaven and earth*. He cannot wish for more extensive dominion, for *he is God over all*. He cannot desire a wider disparity between himself and his creatures, for *all nations before him are as nothing, and they are accounted to Him less than nothing and vanity*. God is therefore perfectly satisfied with himself, and must derive supreme delight from the contemplation of his own excellencies,

Upon this we found another argument for the Immutability of God. As God was always possessed of all possible perfection, he must always have been happy, and infinitely pleased with himself. From all eternity he possessed in himself all those matchless excellencies and transcendent glories which invariably afford him the most sublime delight. Having infinite wisdom and power, he is ever enabled to adopt such plans and to operate in such a manner as shall most conduce to his own felicity and pleasure. Being perfectly satisfied with the nature and end of his engagements, he feels no inducement to violate them; being supremely pleased with the fitness of his purposes, he feels no inclination to vary them. Whatever he delights to promise he delights to perform, because his will is ever the same, and because no unforeseen impediment can arise to check his operations or alter his mind.

3. *God exercises supreme and universal control.* The appearances of nature sufficiently demonstrate this. The world had a Creator, and he that was equal to an operation so glorious, can alone be supposed equal to its preservation. It is evident that the creation is not left to the caprices of chance, but that it is under the control of some wise and powerful agent. That agent, we contend, is immutable, because being above all, he is not only so glorious that he can feel no inclination to change, but so superior to all other beings that they can never produce any change in him.

God controls all because there is no self-existent Being besides himself. If there were, that other being must in all respects be equal to him, for the idea of derivation would be inconsistent with self-existence; and to imagine another being equal to him, you must limit his perfections, for what God might will, that other being might not will, and consequently his will and power would be restrained. The Unity of God is invariably maintained in the sacred writings. *I am the Lord, and there is none else, there is no God beside me. There is no other God but one.* The Divine Being can therefore exercise an independent government over the universe, without any control to vary from his fixed purpose. It is on this account he could say, *My counsel shall stand, and I will do all my pleasure.* Viewing the iniquitous systems of the world, he felt without restraint in declaring, *I will overturn, overturn, overturn, till he shall reign whose right it is to reign.* Conscious of his uncontrollable power, when manifest in the flesh, he said, *I know my sheep, and they shall never perish, neither shall any pluck them out of my hand.*

God controls all because he has an intimate knowledge of all. Nothing can occur which he did not foresee with the utmost precision. Those circumstances which his fore-knowledge perceives, do not happen in consequence of any fate or necessity, independent of his pleasure, but in consequence of his own wise purposes. A Being who has wisdom to choose the best plans for the promotion of his

own designs, whose knowledge perceives every circumstance that can possibly arise from such an arrangement, and whose power is able to remove every impediment, must maintain the widest control, and that control is an argument for his immutability. God is never frustrated in his undertakings, but overrules all opposition to the advancement of his own purposes and glory.

Does he purpose to exalt human nature to the felicity of heaven? Let satan inject the poison of sin into our great parents, that infernal act shall precede the most astonishing profusion of celestial blessings; for he still purposes to save, and *he is of one mind, and who can turn him?*

To accomplish his design, does he send his Son into this guilty world? Let the great destroyer join his malice with the impiety of the jews, let the crown of thorns wound the head of the Messiah, let him be lacerated with scourges, torn with nails, and crucified as a malefactor; that horrid process shall allay the storms of conscience, shall inspire consolation in the bosom of the guilty, and reconcile the hostile feelings of man to the blessed God, for *he is of one mind, and who can turn him?*

To extend the benefits of so great a sacrifice, is He resolved to diffuse the light of truth through the whole world? Let persecutors rage, let edicts be issued against the followers of the Lamb, let the rack torture them, let the fire reduce them to ashes, let the rest wander about in caves and dens of the earth, *destitute, afflicted, tormented*; all this suffering and blood, instead of destroying, shall cement the Church of God, for he hath declared, *The gates of hell shall not prevail against it, and he is of one mind, and who can turn him?*

Does he intend to make his people triumphant over all their foes, and with his own hand wipe away all tears from their eyes? Let Satan go about as a roaring lion; let them endure tribulation, famine, sword, and nakedness; let *angels, principalities and powers, things present and things to come* unite all their efforts to oppose that intention, yet they shall never *separate them from the love of God which is in Christ Jesus*, for he has loved them with an *everlasting love*, and *and he is of one mind and who can turn him?*

Immutability is that perfection in which all others seem to unite. Without this we might conjecture that God is not now what he was or what he will be. Without this, almighty power might dwindle into weakness, his knowledge might cease to be perfect, and his wisdom might fail; even *moral* defection might prevail, and he might cease to be God! Without this, his purposes might be defeated, his affections might fluctuate, his promises might be violated and his very Being endangered.

Fluctuation belongs to all below God. Time as it passes is composed of a succession of moments, days, and years; and such is the speed of their succession, that it is with difficulty we can de-

termine on the existence of the present. But God is unchangeable, there is no measure of moments or ages in his duration, all eternity stands open to his view and makes but one vast present.

Every year opens to us fresh scenes of felicity and wretchedness, of triumph and depression, of prosperity and adversity; and frequently these changes affect the same individual. But God is the same, the books of providence and destiny have no influence on him, for he remains invariably happy while he overrules all the vicissitudes of the world.

Every year presents to the grasp of death about twenty millions of the human race, and witnesses almost as many new existences, all engaged to contend with the frowns of life. But God is immutable, he passes not from one state of being to another, but is ever the same immortal God.

Every age is pregnant with catastrophes, with pestilence and earthquakes, battles and revolutions. Here a state is depopulated, there a desert is raised to a kingdom; here a scourge is lifted from obscurity, there a monarch is trodden in the dust. But *Thy throne, O God, is forever and ever. The heavens shall wax old as doth a garment, and as a vesture shalt thou change them: but thou art the same, and thy years shall not fail.*

It may be asserted that some passages of Scripture seem to oppose these views. In order to reconcile them, it may be observed, 1. *We form a wrong conception of the Divine Being when we imagine any alteration of his mind on account of successive dispensations.* Therefore, when we are told that the first covenant was not faultless; when God is represented as removing it, and making a new covenant with the house of Israel; we are not to suppose that God was mistaken in his views, or that the first covenant was incompetent for the purpose which he intended; we are not to suppose that this change was occasioned by any alteration in his will, but that it was in pursuance of his immutable purpose, which according to the fitness of things in relation to an apostate world, fixed the duration of one economy which was designed to reveal the odiousness of sin, and determined the commencement of another, which should discover the immensity of divine compassion.

2. *We form unworthy notions of God, when we imagine the grief and repentance which are sometimes ascribed to him, indicative of ignorance or compunction.* Therefore, when he saith he repented that he had made man, that he repented of the evil which he thought to bring upon some atrocious characters; all the meaning of the sacred penmen is, that God varies his proceedings with his creatures according to their conduct, and that he has such an aversion to sin, that he will punish it whenever it is found. Therefore, when he is said to repent of his former beneficence, he intends to commence a course of correction; and when he repents of his threatenings, he intends to suspend his judgments; and while he va-

ries his providences, he maintains unimpaired, the Immutability of his purposes.

3. *We form unworthy notions of God when we imagine that the manifestations of his displeasure argues a mutability of affection.* Therefore, when God saith, *In wrath I hid my face from thee*; when the Psalmist prays, *Put not away thy servant in anger*; when Moses declared that *the Lord was angry with him*; when the Church acknowledges, *Though thou wast angry with me, thine anger is turned away and thou comfortest me*; these Scriptures do not imply fluctuation in the Divine Being, but a certain disposition of events which are varied according to the moral behaviour of intelligent creatures, who by the variation of their character are rendered capable either of enjoying the approbation, or bearing the displeasure of God. The love and hatred of God to a creature are intirely influenced by his own holy nature, therefore he cannot possibly approve of evil, or be displeased with that which is good. Thus while man continued perfect, he was an object of Divine affection, but when he transgressed he became an object of wrath, not as a creature, but as a moral agent. The reason of this change in the dispensation was the alteration that sin produced in man, and the immutable holiness of God, which ever retains the utmost aversion to sin. But if he were to manifest his affection equally towards a criminal and an innocent being, that act would suppose an alteration in holiness, and a capability of loving what is contrary to himself.

4. *We form unworthy notions of God when we suppose that his expressions of joy and gladness imply any unusual elation of mind.* Therefore, when the prophet says, *He will rejoice over thee with joy, he will joy over thee with singing. The Lord shall rejoice in his work.* We are to understand by these passages, that God most perfectly approves of all the measures he has adopted in relation to the felicity of his creatures, and that all their attempts to enjoy his presence shall be succeeded by the bestowment of the richest favours.

Let us indulge a few thoughts on the excellency of this Perfection as connected with the Christian Scheme. The beauty and glory of the christian economy are enhanced in our view in proportion as we are led to contemplate the divine Perfections.

1. *The Immutability of God is the Basis of the Covenant of Grace.* The covenants with Adam, Noah, Abraham, and Moses, were in their very nature conditional. The Covenant of Grace was so in one respect, but not in another. It required the fulfilling of the law and atoning for sin. Such conditions are wholly beyond our ability, therefore the Covenant was made with Christ, He said, *Sacrifice thou wouldst not, then said I, Lo I come to do thy will, O God.* The tenor of this Covenant is, *I will be their God, and they shall be*

my people. Christ kept his engagements in view, and the *immutable* promise that was made to him animated him in the prospect of his sufferings and in the accomplishment of his work. *I have a baptism to be baptized with, and how am I straightened till it be accomplished.* He did not fail, he was not discouraged, till he had brought forth judgment unto victory. It was ordained that he should lose none of his covenanted people; therefore, said the almighty Redeemer, *I will never leave them.* I will not leave them under the power of sin, nor under the guilt of sin; being sanctified by my Spirit, they shall have joy and peace in the holy Ghost. I will not leave them to their own wisdom and strength, nor to the will of their enemies; being made unto them *wisdom, righteousness, sanctification, and redemption, no weapon formed against them shall prosper.* Nor will I bring them into difficulties, and then forsake them. *When thou passest through the waters I will be with thee.*

2. The Immutability of God leads us to conclude that no series of affliction can separate a real believer from his love. *There is nothing in the nature of afflictions to produce a separation.* They come not of themselves; they do not act independently of divine control; when God sends them they are overruled to promote his purposes. *Instead of separating, they have a tendency to unite our hearts to God.* They are given with this intention, to subdue our sins and to make the world less lovely. Under them we see more of our weakness, and we resort to God for strength. *They are given to shew the stability of Divine Love. For a small moment I have forsaken thee, but with everlasting loving kindness will I have mercy upon thee.* Thus he brings his people through much tribulation to shew that he will not depart from them.

God is Immutable. We ought therefore to aim at stability in our principles and conduct. However constant, we fall infinitely short of him; but we shall find this Attribute of great service to us when allured by the world or tempted to despair. God our Saviour is never turned aside from his purposes of Grace; in seasons of the greatest darkness, when we have no light; he is immutably the same, faithful to his promises and faithful to his Son. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Jesus Christ, throughout all ages, world without end, Amen.*



S.

Christ is my Friend, a Soliloquy.

And is Christ my Friend? My soul is filled with wonder at the thought! What! Christ, who is the brightness of the Eternal Father's glory, and the express image of his adorable person; has He condescended to be my Friend? He stood in no need of

me. He might have been incomprehensibly happy in his own Divine Nature, leaving me, and all the fallen race of Adam, to perish eternally. I neither have done nor have any thing to do that could add in the least degree to his boundless glory and happiness; poor sinful worm as I am; once a rebel against his government, a despiser of his authority, a rejecter of his laws. But O! wonderful grace! O! matchless love! He tells my soul that he is my Friend. And he has acted, and he still acts continually the part of a Friend indeed towards me. He pitied me in my lost state, he loved me, he engaged in covenant for me; he took my nature upon him, not as it was in its primitive glory, but as fallen; he was made like unto me in all things, sin only excepted. He lived, he died, yes my Soul, He died for thee! Many of thy professed friends would do perhaps great things for thee sometimes; but who, save Jesus only, would die for thee? Yea, die the accursed death of the cross? He died and rose again, and now in heaven pleads thy cause as thy great Advocate at his Father's right hand. He has not forgotten thee notwithstanding his being so highly exalted. Thy name is written on his heart. He has sent his spirit the Comforter, from on high unto thee to renew thy powers, and to conform thee to his holy image. By his spirit he daily instructs, leads, and comforts thee in the truth, and he has promised, that *he will never never leave thee*, but that he will be with thee through life, support thee in death, own thee in judgment, and crown thee with immortal glory! My soul what shalt thou render to this thy faithful, ever faithful Friend? He deserves thy supreme regard, thy sincere love, thy constant obedience. And Oh! endeavour daily, by grace bestowed on thee from above, to shew thyself a friend in truth to him, who has authorised thee to say of him, *This is my Friend.*

L. D.

On Universal Restoration.

An Extract from a Letter to a friend.

My dear Friend,

How multifarious are the sentiments and dispositions of men. Through what different mediums do they view things. How various their ideas and conceptions of them; and what diversity of conclusions do they draw. Truth is the aim of every considerate mind; and most think they possess it. But from the variety of opinions entertained, on the same subjects, it is clearly manifest that but very few enjoy the blessing. Truth being but one, where two differ on a subject or mode, one must be wrong. If a Million disagree, all may err, yet only one can be

correctly true. Therefore a million to one if you or I are right in many things wherein we believe we are so. Time was that I supposed we were of one heart and one mind in our views of religious subjects. Why is it not so now? It is not because I have different views of them; for in that respect I am more confirmed. Is it then, because you have better light, that you are become a disciple of George Fox? If so, I think there is no additional evidence of your increase in light and wisdom. I apprehend your friends, as they are called, do err in many respects; and so must you, if you follow them. They believe not the inspiration of the scriptures, at least, not all of them; and as we cannot ascertain what part are so and what not, we cannot have in them, any criterion of truth; and so far they must be useless in confirming it. They also speak lightly of the divine personality, righteousness, and atonement of Christ; denying also the sovereignty of grace in the choice and calling of his people. As my friend seems to embrace their sentiments on these subjects, it is evident he cannot be guided by the spirit of truth, however confident he may be that he is. We are told that *the Spirit speaketh expressly, that in the latter times, some shall depart from the truth, giving heed to seducing spirits, and doctrines of devils; and we are exhorted to try the spirits, whether they be of God, because many false prophets are gone out into the world.* The apparent sanctity of pretended prophets has been the means of deceiving many, and I am afraid my friend hath been thus carried away by the subtle delusions of the grand father of lies.

I have wondered how you and your friend Mr. ——— got into the Winchesterian and socinian scheme of Universal restoration? A tenet so opposite to the whole tenor of Scripture, that it is impossible the divine Spirit could be your teacher here: for he teacheth nothing that is contrary to his word, which has expressly informed us of some who have no understanding, and therefore, he that made them will not have mercy on them; and he that formed them will shew them no favour. I am verily persuaded that the sentiment is highly dishonourable to the perfect justice, immaculate purity, and the immutable purposes of God: and proves that such as hold it can have no just conception of the divine holiness, nor of the malignity of sin; and that they do not see moral evil to be that dreadful thing scripture represents it to be. *Every transgression shall receive a just recompense of reward.* And we are told, *cursed is every one that continueth not in all things written in the book of the law to do them—that without holiness no man shall see the Lord—and that the soul that sinneth shall die; not only a temporal, but a spiritual and eternal death.* Both of which, as they are the wages of sin, must have been inflicted on all, had not Christ bore the punishment due, by shedding his most precious blood on the cross, and dying for the transgressions of his people. Christ has redeemed them from the curse of

the law, being made a curse for them. He fulfilled the law, satisfied justice, made reconciliation for iniquity, and put an end to it by the sacrifice of himself. In him the transgressions of all his people have received a just recompense of reward; and had it not been so, no individual could be saved; and if this is done for all, none can be lost. But we are told of some, *the smoke of whose torments shall ascend FOREVER AND EVER—who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power—they (the wicked) shall go into everlasting punishment, but the righteous into life eternal. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God ABIDEth on him.* But if they at any future time be restored, the wrath of God cannot be said to abide on them: Is there any repentance in the grave? Can punishment in hell produce that grace? Certainly not. For it is the gift of Christ, who is exalted as a Prince and a Saviour to give repentance unto Israel and remission of sins, and it is the work of the holy Spirit to convince of sin, righteousness and judgment, and to lead into all truth. To suppose that punishment will produce genuine and real repentance is repugnant to truth and experience: * none can be found till the enmity of the carnal heart be taken away. None will hate sin, till hatred of God be removed—till a new heart and a right spirit be given: nor have we any proof that God will give this blessing to the damned. Yea, 'tis absurd to suppose it; because, were it his pleasure, our time state and the gospel dispensation is the season. *Now is the accepted time, now is the day of salvation.* I am persuaded that so far from punishment being productive of repentance, it will heighten and expand the enmity of the heart against God; and consequently aggravate their sin, and make their punishment more and more just to eternity. When the vials of God's wrath are poured out, and the judgments of God fall on the wicked, *'tissaid they repented not so give him glory. They gnawed their tongues with pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.* As the tree falls, so it will lie; and in whatsoever state death meets us, judgment will find us, and fix our portion for bliss or woe forever and ever.

I think no arguments can be consistently advanced for Winchester's scheme. I am sensible the goodness of God, and the supposed disproportion between the sins of this short life and eternal punishment, are produced as reasons for the final restoration of all men to glory and happiness. But such as bring them, manifest

* Corporal punishment in this world, never yet produced genuine repentance. It might, for fear of repetition of punishment, be productive of outward reformation, but not a cordial hatred of the crime, and a love to truth and justice. This must be accomplished by a divine impression on the heart; which no punishment can effect, and it is contrary to its nature to produce.

they have no just conception of the malignity of sin, nor of the infinite dignity and purity of him, against whom it is committed. If they had, they would see it, objectively considered, as an infinite evil, and that infinite punishment was its real desert. And also, the absolute necessity of an infinite person to appear and bear the wrath of inflexible justice to atone for it, if ever a transgressor be saved. *Justice and judgment are the habitation of his throne; and mercy and truth go before his face.*

I would wish my dear friend to consider these things, and throw this and every other vain idol to the moles and the bats. Take Scripture alone for your rule in every religious sentiment you imbibed. *To the law and the testimony, if they speak not according to this word, it is because there is no light in them.* Let not the carnal and vain reasoning of men carry you away; but *let the word of Christ dwell in you richly in all wisdom;* and his word which is truth, will lead you into all necessary truth; but every departure therefrom, to certain and fatal error. May the Lord grant you the spirit of truth and a sound mind.

I rest your sincere friend, &c.

W. T.

Family Prayer.

"I understand your Master convenes all his family together morning and evening to the Altar of God," said a friend to Mary, "and this I would have you to consider a privilege of the first magnitude, and that which thousands are not indulged with, and which I hope you both enjoy and improve. Such Masters are blessings to the world, and such families often prove nurseries to the Church of Christ." "That such families as you allude to are peculiarly happy I readily admit," replied Mary, "but that the description applies to the family where I reside I am sorry to deny. My Master does not regularly call *all* his family together to prayer, if I am to deem myself included in the number; for at the hour of prayer, whether morning or evening, I am usually excepted. My Master, or my Mistress, most probably supposes that it will be more agreeable to me to be taking my breakfast in the morning, which is sometimes kept back to a late period, than to be bowing my knees with them before the father of mercies. And in the evening they presume that supper will be more acceptable to me than prayer; or if family worship be attended to previous to that meal, it is most generally my lot to be in the kitchen preparing for the table while the exercises of devotion are engaged in—though indeed, sometimes of a Lord's day evening, after a very solemn discourse has been heard, I have been occasionally indulged by being permitted to join in the devotions of the family, and on these

occasions a word of admonition has also been very seasonably dropped; but these privileges are not regular nor frequent, I wish they were."

"I wish they were," most heartily subjoins the writer of these lines. *Pour out thy fury upon the families*, the Israelitish—the Christian families *that call not upon thy name*. Can a family be said to be calling upon the name of God, when any member of it is, by the neglect of the head of that family, absent? Impossible!

I admit that cases may and often do occur, when in large families, some one or other cannot possibly attend, but let it never be endured for a moment that any branch or member of a family, from the dearest Child to the most menial servant, be either designedly or on slight grounds omitted in the observance of an institution so ancient, so sacred, so interesting, so characteristic. King George is the appointed monarch and guardian of the poorest peasant in this land, as well as of the most opulent, and to his Majesty's honor be it understood that his enquiries have been sometimes directed towards the interest of the most obscure among his subjects. To the Pastor's care every individual of the flock, high or low, rich or poor, weak or strong, is committed, for the comfort of doctrine, for correction, for reproof, for instruction in righteousness, and not one case is to be overlooked or slighted. Yea, I will lead your views to an higher authority, even to God himself. All his creatures are the objects of his incessant care, not one excepted. *All his saints, his peculiar family*, are in his hands, and his attentions are directed to them every moment, least any injury should befall them. Let then those who profess to support an altar for God in their families, do it wholly, as Joshua did, who said, *As for me and my house we will serve God*; and like Abraham, whose regard extended to the whole of his numerous household.

CORNELIUS.



Prayer.

Prayer is, by some divines, called the breath of the christian; and, indeed, the christian lives no longer than he prays; when once he begins to neglect this duty, he begins to die, and no longer lives, as a christian. Prayer is the duty of every christian; but members of churches have particular connexions, and are therefore under peculiar obligations to this duty; it is not only their duty to remember Zion in *general*, but to pray for the church to which they belong in *particular*; they ought to pray that the word preached among them may be blessed to their brethren, as well as to themselves, that their brethren may grow in grace, as well as they, and that God would bless the word for the conversion of sinners, and increase the church, by adding to it daily, such as shall be saved.

It is their duty also to pay a special attention to particular cases; the churches of Christ are seldom long without their trials; these trials should be brought by every member of the church to a throne of grace, and there, direction, assistance, and deliverance should be sought. Moreover, enquiry should be made into the particular cases of your fellow-members, and each one should be borne upon your hearts before God: and if you find any of your brethren or sisters under affliction, or any heavy trials or temptations, let such by no means be forgotten in your prayers: and for encouragement, remember, he that hath said, *Pray one for another*; hath also said, *The effectual fervent prayer of a righteous man availeth much*: and can you see a poor fellow-member labouring under the weight of a heavy affliction, or hear him groaning under power of some sore temptation, and not lend him the kind assistance of your prayers? Pray hard for one another, brethren; and also *with* one another; and no doubt ye shall be answered; Christ hath said, *If two of you shall agree on earth, as touching any thing that they ask, it shall be done for them of my Father which is in heaven*. Believe the promise, nor more distrust his word.

Trivett's Christian Duties.



Obituary.



NANNY KENYON.

Nanny Kenyon was a very distinguished instance of the kind attention which the Lord pays to his poor Members, and eminently experienced the truth of the Psalmist's assertion, that the sheep of Jesus shall not want.

She was born at Blackburn, in Lancashire, in the year 1742, and about the age of 22 was first awakened to a sense of her wretched state as a sinner. She had for some time, attended in an indifferent and irregular way, at the Baptist Meeting house in this Town, where the Rev. James Miller then preached. Coming one afternoon, she heard him preach from *Prov. ix, 4. Whoso is simple let him turn in hither*; when she listened with much at-

tention to what was delivered; and felt the word come with power to her heart. From that time, she began to see the suitableness of Christ to her state, and to seek the Lord in the ways of his appointment. In a short time after her conversion, she saw it her duty to follow her Lord in the Divine Ordinance of Baptism; and after cheerfully avowing her attachment to him in that way, was added to the Church, and continued to adorn the profession she had made by an exemplary life and conversation.

In the seventh year of her age, it pleased the Lord to visit her with a heavy stroke of the palsy, from which she was never released till the hour of her dissolution arrived. Owing to her affliction, she had never been able to do any

thing towards her own support, but was constantly under the care of some one of her friends; and so much was she beloved that she found friends of benevolence in every denomination of christians. One time a friend in the establishment, made her a present of half a guinea, and meeting her shortly after, informed her that she had no objection to relieve her wants, provided she would regularly receive the sacrament at the church. She replied "Madam I am thankful to you for your attention: to so unworthy an object, but I do not neglect the sacrament; I am a member of the Church where Mr. Miller is the minister, and I cannot think of leaving either him or the Church for any thing I might gain in a temporal way." This so pleased the Lady, that she observed "she was glad to find she received the Lord's supper, and that she would still be a friend to her."

It was the opinion of many, who observed the decent manner in which she appeared, that she had money in some person's hands, which she intended to keep secret; and one day being accosted in a rough manner by one respecting it, she said "I have no treasure but what is in heaven."

Soon after I came to Blackburn, I became intimate with her, on that account she could make free to tell me of any thing she wanted; and I never mentioned her indigence to any of her friends, but they were immediately ready to lend her their charitable aid. Jesus Christ and him crucified was the darling theme of which she loved to hear and to speak. In one of her confinements, when I went to visit her, I intimated to her that there were some persons

coming before the Church, as candidates for Baptism. She replied "I could like to be at the Church meeting then, but since that is denied, I will rejoice in this that Christ is preached, whether I can come to hear or to witness the success of his word or not." "Paul," said she, "could rejoice in this, though in prison; and I both do and will rejoice, though afflicted, and confined." I seldom went to visit her, but I found my mind refreshed, and (I blush not to add) instructed.

Her conversation carried such a savour of Jesus; her advice was so seasonable; and her gratitude and humility so great, that I could not forbear saying, when in her company, "I find it good to be here." In all her painful affliction she was abundantly supported. I know of no one who went to visit her and found her cast down; but always rejoicing in the Lord. After observing to her one day, that her times were in God's hands, and that he had a sovereign right to deal with her as he thought fit, she added "Yes he has a right to afflict, and he shall afflict me, as much as he pleases. But satan would rejoice to see me brought low." Then raising her voice, spoke in the language of Scripture, "Rejoice not against me, O mine Enemy, when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me, I know in whom I have believed." Towards her last, the visits of the members of the Church were more frequent. The same night on which she expired two of the Deacons visited her, and after some conversation and prayer, were about to take their leave of her; when they observed that she was verging fast towards a

another world. They therefore resolved to stay till they should see some alteration. Observing her in much pain, one of them said, "You appear to have a hard bed, but your conflict and sufferings are not so great as Christ's." To which she replied, "No. It is Christ who makes my bed soft." She then desired the 54th chapter of Isaiah might be read, the 5th verse of which she said, gave her much comfort. After this they read the 76th hymn of Dr. Watts's second book, and at hearing the last verse, she exclaimed "Yes I long, I long to be away; that I may be with Jesus," and desired it might be read again to her. Slumber now closed her eyelids for a few minutes, when awaking from it, she was heard to say, in Prayer "God be merciful to me a Sinner." Repeating it as long as she had power. Then, after pausing while panting for breath; she fixed her eyes stedfastly on the Deacons and said, "You have a great deal, to do for Christ, I have nearly

done. You have yet a long wilderness to go through, but fear not, only lean upon your beloved Saviour." The prayer of the publican was again repeated by her, which after a time seemed to languish on her lips. After some moments silence, she broke out in an exclamation of joy, adopting the language of good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" and thus made her exit from a body of afflictions and infirmities and a world of iniquity, to be received (no doubt) into those mansions of rest, where all is peace and harmony and love. Thus was exemplified the assertion of the Psalmist, *Mark the perfect and behold the upright, for their end is peace.* She departed on the 3rd of September 1810, and her funeral sermon was preached by her Pastor, from *Psalm xxx. 11.* (a text of her own selecting.) The next Sabbath but one after her death.

Blackburn. W. DYER.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Mr. Pritchard's Sermon.

On reading a second letter from Mr. Pritchard which arrived too late for our last number. We felt sorry he should misunderstand us, and be offended without cause; but we cannot see the propriety of engaging our reader's attention to a war of words. We honestly gave our opinion of his sermon. That opinion is unchanged. If our remarks have tended to the injury of Mr. P, perhaps his de-

claration that the following Extract from Dr. Gill "happily expresses his own view of the subject," will suffice for *his* vindication; we are content to leave *ours* with the good sense of our readers. "Eternal life is an inheritance, and so is not acquired by labor and industry, nor purchased, but is a free gift; it is a bequest of God the Father to his children, of his own free good will and pleasure; and it belongs only to children; they only are heirs, and they become such by adopting

grace; neither regeneration, nor justification, make them the children of God, and heirs of the grace of life, but make them appear to be so: God by his gracious act of adoption puts them among the children, and gives them the goodly heritage; and this adoption lies in eternal predestination in Christ, in whom the inheritance is obtained on that account. *Eph. i, 5—11*. Regeneration shows them to be the adopted ones, and gives them the nature of children, and a meetness for the inheritance; and justification gives them a right unto it, upon the foot of justice, and opens a way for their enjoyment of it, consistent with the justice and holiness of God." Gill Expo. *Titus iii, 7*.

Sermons, by the late Rev. Richard De Courcy, Vicar of St. Alkmund, Shrewsbury. To which is prefixed An Essay on the Nature, &c. of Pure and Undeified Religion. *Second Edition*. Matthews and Leigh, 1810. 8vo. pp. 406. 9s. boards.

The contents of this volume were published, by subscription, soon after the Author's death and were honoured with us respectable a list of subscribers, as any work now extant. Mr. De Courcy was so worthy a man, so distinguished a Christian, and so excellent a preacher, that we need not wonder, that all who had the happiness of his acquaintance, or enjoyed the benefit of his public ministry, wished to have, in their possession, some memorial of so valuable a friend. Mr. De C's views of the gospel were truly evangelical, the Parishioners of Saint Alkmund enjoyed the unspeakable advantage of a faithful ministrator of the word of life; for, what he himself "tasted and felt; and handled;" of the good

word of God; the preacher, with much zeal, affection and earnestness, recommended to others. The devotions of the desk, and the instructions of the pulpit were not at variance; but, the one explained, elucidated and enforced the other, wherever this great man officiated. The attention of hearers, of all descriptions, was sure to be arrested, by the importance of the doctrines on which he insisted, the clearness with which he defended them, and the fervor with which they were enforced: his labors were abundantly blessed; and multitudes, we hope, will appear as his 'crown of rejoicing,' another day." *Preface*.

These, very interesting and truly evangelical discourses do great credit to the piety and zeal of the worthy Vicar, and will doubtless be handed down to posterity as a lasting memorial of his pulpit labours in the cause of vital godliness.

We give our readers an Extract from the Essay on Pure and Undeified Religion; where he is discussing the apostolic declaration that it keeps a man unspotted from the world.

But it is not only from the spots of gross criminality, or the commission of flagrant offences, that religion teaches us to keep ourselves pure and undeified. Even the smallest approaches to these, or a temptation to any, in the secret workings of inward depravity, give the Christian infinitely more pain, than acts of injustice do the fraudulent; a life of unremitted excess, the licentious; or adultery, that epitome of all villainies, the wretch, who, by committing it, gives the most deadly stab to his own reputation, and the deepest wound to his neighbour's peace. An idea in the imagination, a thought, a word, any sudden sally of unguarded temper, that cannot be justified or harboured, without grieving the Holy Spirit, and violating truth, will give him pain, and excite resistance, and produce humiliation. The conscience of the believer

being "cleansed from dead works to serve the living God." is susceptible of the slightest spot; while that which is totally defiled by long accumulated guilt, feels no uneasy sensation, and sees not its own pollution. Being made the seat of sensibility as well as of purity, the conscience, though wounded with even a slight offence, is like the tender organ of the eye, when only a mote incommodes or lacerates its delicate texture. It makes him weep, and robs him of repose, till that blood which washes out the deepest or the slightest stain of sin, and that Spirit who subdues its power, renew their respective and sovereign influence. This guard against the access of inward defilement, and this gospel mode of cleansing it, are the only safe preservatives from grosser corruptions. Therefore, as the heart, like tinder, is too susceptible of the sparks of temptation, he shuns the converse of those, through whom he might be drawn aside; thins his character too sacred to be habitually mixed or trusted with the company of the gay and irreligious; and his peace too precious, to be lost by what, in review, must often give so much pain, without the smallest real advantage. Even if there were no other argument to enforce the necessity of keeping ourselves unspotted from the world, this is sufficiently strong and alarming; that that very world, by a sinful conformity to which, men contract guilt and risk salvation, after having acted as tempter, will, like Satan, be the very first to turn accuser, and tormentor.

The Sermons are entitled 1. Evangelical Truths stated, and the charge of Novelty as a ground of Prejudice against the Gospel, refuted. 2. The Nature and Necessity of giving the heart to God, considered and enforced. 3. An Invitation to the Gospel Feast. 4. The Contrast. 5. An alarming view of God's desolating Judgments. 6. The Nature and distinguishing Marks of true conversion. 7. The right knowledge of doctrine the fruit of Obedience. 8. Belshazzar's Doom, or Sinners weighed in the Balance and found wanting. 9. The Preparation requisite for the day of Judgment. 10. A

Funeral Sermon on the Death of I. A.

We cannot always commend the style of the worthy Author. It is sometimes heavy, at others verbose, and in a few places there is a confusion of figures offensive to good taste. Such as

The human heart emerging from darkness and from barrenness under the propitious rays of the "Sun of Righteousness," softened by the dew of divine grace, watered by the divine Spirit, that "River of God which is full of water," clothed with that *best robe*, the Redeemer's righteousness, and transformed from a wilderness into a little Eden, flourishing like the garden of God. p. 199.

A Garden clothed with a *Robe* would make rather an odd subject for the painter's art. We should not however, have noticed these comparatively trifling defects, but as cautions against too great indulgence in figurative language, to which some young preachers are very much inclined, and which often betrays them into a confusion of images.

Doctrinal Antinomianism refuted, and the Old Law established in a new relation: or, the Preceptive Will of God in Christ Jesus, the only Rule of Obedience to the Saints. By John Stevens, Sherwood, Neely, and Jones, 8vo. pp. 129. 3s.

We are sorry that this Book should have lain by us so long unnoticed. It is a cheap Compendium on the Subject on which it treats, and cannot be read without advantage by any who wish to understand that Subject in its various bearings; and especially as connected with modern disputes respecting it.

The following Extracts will put our Readers in possession of the Author's talent at discrimination, and the volume abounds with distinctions, for want of which

multitudes have darkened counsel by words without knowledge.

"The point in dispute is, not whether the believer is to consider himself as under the law, as the law of nature for justification; but whether, when he is justified by faith in imputed obedience, he is not under the law to Christ as his king and lawgiver, in all matters of, uprightness in spirit and conduct. By some it is affirmed, that he who lives by faith, is delivered from the law, in every sense. This I deny; and have laboured to establish the contrary in these papers. How far I have succeeded in obtaining my end, let all those who have wisdom judge." p. iv.

"As to what is the efficient or moving cause of true obedience we have no dispute. It is agreed on both sides, that union to Christ, enjoyed in a living faith, through the Holy Spirit's operation in the heart; is the real cause of all true obedience that is acceptable to God. The point in debate, is not about what produces holiness; but concerning the law that requires it; not about that influence, that excites and enables a saint to obey; but about the law which makes certain acts of obedience to be his duty, and the omission of them to be sin. A due attention to the above remarks, will greatly promote a consistent conclusion, and sound judgment in the present controversy. And for want of properly attending to this necessary distinction, page after page, and book after book have been written; merely to prove that to be true, which no good man ever held in dispute." p. iv.

"In the kingdom of Christ, the law is to be considered, as requiring spiritual obedience by faith in Jesus; for carrying on holy communion with God, as the God of all grace, and evangelical holi-

ness; upon the ground of a given and unforfeitable interest, in everlasting favour, in, and by Christ the Lord of glory. As the law of nature, Emmanuel fulfilled it for all his seed, and redeemed them from under its jurisdiction. But as it stands connected with the dispensation of the covenant of grace, he holds it forth, as king in Zion, to be acknowledged and served, by all his new born people. *With my mind*, said Paul, *I serve the law of God!*" p. 12.

We could wish to transcribe the heads of his "Arguments to prove that the Law in the hand of Christ, as King in Zion, is the only written rule of spirit and conduct to the saints;" but want of room obliges us to refer our Readers to the Book itself, which is well worth their perusal.

A few pages at the end of the volume are occupied by a Review of Mr. Huntington's writings relative to this subject, wherein Mr. Stevens has afforded us no small amusement by setting the celebrated Coal-heaver against himself. More palpable contradictions sure never man wrote than are here selected from various productions of W. H. S. S. and they are aptly closed with an assertion of their Author, "I have not a single doubt of the whole of them being the Truths of the everlasting Gospel of Christ Jesus."

Religious Books lately published.

1. A Demonstration of the Existence, Wisdom, and Omnipotence, of the Deity. Drawn from a View of Nature. 12mo. 3s.
2. The Sin of Cruelty to Brute Animals: being the substance of a Sermon preached at Oslingbury. By the Rev. J. Whitehouse. 1s.

3. Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. Part V. Addressed to the Author of Part IV. 2s. 6d.

4. Twenty-one short Sermons, calculated for Children. By a Lady. 2 Vols. 2s. 6d.

5. A Funeral Discourse, which was preached upon the death of the Rev. Thomas Barnes, D. D. at the Protestant Dissenters' Chapel at Cockey Moor, on the 22nd of July, 1810; with an Address prefixed, which was delivered at the Protestant Dissenters' Chapel, in Crow-street, Manchester, on the 2nd of the same month, at the interment of the Rev. Thomas Barnes. By the Rev. Joseph Bealey. 1s. 6d.

6. The enlightning and invigorating Influence of shining ex-

amples; represented in a Sermon preached at Carter Lane on the 16th September, 1810, occasioned by the death of Joseph Puice, esq. By Thomas Tayler. 1s. 6d.

7. The Duties of the Clerical Profession; selected from various Authors, and elucidated with Notes on Sermons—Preaching—St. Paul's Charge to Timothy—Sin—Example—Infidelity—Unbelievers—Credit of a Clergyman—Holiness—Family Prayer—A Christian—Dissenters—Salvation &c. 12m^o. 3s.

8. Russell's Letters, Essays, and Poëms, on religious subjects. 12mo. 5s.

9. Lectures delivered occasionally during the Winter Months of 1809-10, at Saffron Walden, Essex. By J. Wilkinson.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extracts from a Memoir of the State of the Translations, in a Letter to the Society.

1. The *Bengalee* comes first then before us; respecting which we have the satisfaction of stating, that after fifteen years labour, the whole of the scriptures is completed in this language. To the God of mercy we desire to offer our grateful acknowledgements!

2. In the *Orissa* language the new Testament is printed, and nearly the whole of the book of Psalms.

3. In the *Telinga* language the New Testament waits to be revised and printed, the whole being

translated, and a beginning made in the Old Testament,

4. In the *Kernata* language the progress is nearly the same as in the *Telinga*; the New Testament being ready for revision, and a commencement made in the Old.

5. Relative to the *Guzerattee*, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and to slacken in the work of translation.

6. In the *Mahratta* language, circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. The four gospels however are nearly printed off, and we have

* The liberal contributions which have been lately made, and reprinted, from the north of Britain, from the Bible Society, and from America, will, we trust, remedy this inconvenience.

now a hope of being enabled to make better progress.

7. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindoostanee* language. We have been enabled however to complete the better half of it, and hope soon to be able to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe the version will be generally understood.

8. The *Punjabee*, or language of the *Seeks*. The whole new Testament waits for revision. A fount of types is completed in this character, and a commencement made in the printing.

9. The *Sungskirt*. The whole of the New Testament is printed off, and we have proceeded as far as the middle of Exodus in printing the Old.

10. Relative to the *Burman*—Our brother Chater and F. Carey are assiduous in studying the language. The former has begun translating, and the latter was about to commence. Under the direction of our Burman pundit we have cut a neat fount of Burman types; so that every thing is ready for printing as soon as our brethren shall feel warranted to send any part of the scriptures for the press.

11. Relative to the *Chinese*—The encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but, with other circumstances, have

tended to accelerate the translation. Providence has furnished us with a Chinese foundery, if it may be so termed. More than eighteen months ago we began to employ under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons, and have found them succeed beyond our expectation. The delicate workmanship required in their former employ fits them for cutting the strong lines of the Chinese characters, when they are written, and the work superintended by a Chinese artist.*

Some months ago we began printing a newly revised copy of the gospel by Matthew, to the middle of which we are nearly advanced. The difficulty of afterwards correcting the blocks causes us to advance with slow and careful circumspection. The whole of the New Testament will be printed in octavo, on a size resembling that of Confucius, so common, and so highly venerated among the Chinese. Two pages are cut on one block. When printed off the page is folded, so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree.

Such is the state of the Translations at the present time. In reviewing it you will perceive that in the Bengalee, the work is completed; in Sungskrit and Orissa, the New Testament is printed, and a commencement made in the Old; in Malhatta and

* Of the execution, the public in India have ere now had an opportunity of judging, by the appearance of the first volume of *Confucius*, printed with an English translation, and commentary, in a quarto of 724 pages; and which at the time of this Memoir being drawn up (namely August 1809) waited only for a preliminary dissertation on the language. A few copies without the dissertation, have arrived in England. E. D.

Hindoost'hance, the new Testament is nearly half printed; in Guzerattee, Punjabee, and Chinese, a beginning only is made in the printing; in the Telinga and Kernata, the new Testament waits for revision; and in Burman, we have types prepared, and a translation commenced.

We are aware that numerous imperfections will unavoidably attend a first edition of any version; but without this a second and more correct one could not appear. When we consider the labour of selecting appropriate words, often of ascertaining grammatical rules, and in some instances of almost forming a system of orthography, we feel that the first attempt, notwithstanding its imperfections, has surmounted the greatest difficulty; and while it almost insures a second speedily following, the labour attending the revision with an increased degree of knowledge is so gradual, easy, and pleasant, that compared with that of first wading through the stream, it scarcely deserves the name. This will particularly be the case when a method is adopted which we have in contemplation; namely that of sending a copy of each version to every gentleman of our acquaintance, in any degree conversant with the language in which it is printed, and requesting his candid remarks upon it. From the aggregate of these remarks we hope to avail ourselves for the perfecting of the work.

Extract from the Journal of CARAPEIT, the Jessore Missionary.

“On Thursday the 15th of December 1808, I left Serampore with brother Sheetaram, to proceed to Bishoohuree, where we arrived on Monday. Soon after

our arrival I began to converse with a brahman, and in a little time about sixty people were gathered together. They barked quietly, and were unwilling to go when it grew dark, being desirous of more. Having no place offered us for a lodging, we thought of sleeping under a tree. Just as we were approaching the tree we saw a temple, the door of which was open. So we thought it best to sleep there. We asked the inhabitants of the place whether we might do so; and were told that if we did, *Sheva*, the idol that was in it, would kill us. I said, We fear the living God and not *Sheva*. A sooder persuaded us to sleep in the temple, which we did. In the morning the inhabitants came to see if we were dead, but finding us alive, they left us. When we had prayed to God we left the place, and went to another village. Here the inhabitants received us favourably, for which we rendered thanks to God.

“After this we went to a place called *Borajee*, Here about 900 persons were assembled at a Pooja, which having performed, they were sitting down. They gave me a seat and I sat down amongst them. I asked if their sins would be forgiven by their thus performing Pooju. The land owner answered, No. The brahmans were displeased at this question, and said to the land-owner, “If you allow this man to sit with us, we shall lose our cast.” I wished to preach Christ to them, and asked permission of the land-owner. He called for silence, and told me to proceed. I read 1 Cor. i, 28. *We preach Christ crucified, &c.* The land owner, and the greater part of the people heard attentively; but the brahmans endeavoured to raise a disturbance. One of the land-owner's servants told the

brahmans that I ought not to be interrupted, but that they should propose their questions when I had done."

After many such occurrences as the above, Carapiet speaks of having obtained a spot of ground on a main road, on which to build a dwelling, for which he and Sheeta-ram united in blessing God. The place is called *Chougachee*.

"A French gentleman asked me (continues Carapiet) to preach to the natives that were under him, which I did. While I was preaching, two carpenters exclaimed, O Sahaib! we will hear your worship no more: for if we do, we shall lose our cast!

"About the 8th of March a person came to me whose name was *Jaffer Mundel*, and asked me in what way he could be saved from hell? I directed him to Christ as the only way. On the 24th of March he came again to see me, and said he would embrace Christ; and be baptized. I invited him to go with me to Serampore, which he agreed to. On consulting with brother Sheeta-ram, we thought it would be best that he should be baptized there. On his way, he once said with tears, 'O, what will become of me! What will become of me!' I told him to believe in the Lord Jesus Christ, and he would be saved."

On Lord's day, May 7th, *Jaffer Mundel* was baptized at Serampore for the church in Jessore. The members of that church who were present bore testimony to his serious and earnest inquiries about the gospel, which had commenced nearly two years before. Being a husbandman, of some property, he can have no lucrative motives, say the missionaries, in making this

profession. He is nearly forty years old, and has a family, whom he will endeavour, he says, to instruct in the knowledge of Christ.

RANGOON.

The following Intelligence which we copy from the Literary Panorama, makes us anxious to hear from the Missionaries there, and we solicit from any of our Brethren who may receive it, the earliest account of their safety.

Insurrection and Conflagration at Rangoon.—The King of Ava, being at war with the Siamese, had ordered an enrolment of all men capable of bearing arms, in consequence of the above order an insurrection took place at Rangoon; the whole of the houses, with the exception of one, had been burnt, and the loss of the merchants, particularly the Armenians, was very great—one respectable merchant of that nation, is mentioned to have lost his life in endeavouring to preserve his property—the accounts before us state that it was a general scene of devastation and plunder.

AMERICAN BAPTISTS.

Extracts from the Missionary Journals of Messrs. Rathbun and Hartwell, who being appointed on a western Mission by the Massachusetts Baptist Missionary Society, visited and laboured in several of the counties in the westerly part of New-York, and spent several weeks in Upper Canada. They also visited the Tuscarora village; and Mr. Rathbun attended several meetings with the Indians. He spent four months in the service of the society, and travelled, according to his calculation, about 1680 miles; preach-

ed between sixty and seventy times, attended one Association, a number of religious conferences, &c.; and received in contributions for the Society, 4 dolls. 40 cents.

Mr. Hartwell was fourteen weeks on his mission; rode about 1430 miles, preached eighty times, baptized thirteen persons, attended conferences, &c. He received in contributions for the Society, 5 dollars.

"Lord's day, July 26, preached at Farmington, in a barn, with comfortable freedom to a large congregation. This is a place where the Lord has revealed great grace in days past. After meeting and much conversation, a sister proposed to visit the water-side, where prayer and baptism had often been attended. A number of brethren and sisters attended. When we had arrived at the pleasant spot, I felt to lift my heart in prayer to God, that these banks might again be occupied as formerly. After me, two others bowed the knee and prayed with great fervency and freedom. This was a pleasurable season indeed. Our hearts were knit together in love and fellowship.

"From this, I went in a southerly direction over a ridge of the Alleghany Mountains, where preaching is much needed, and much desired. This is a place I think missionaries may be employed in with a prospect of advantage. After preaching a number of days in these parts, I took a north-west direction through the Holland Purchase, into Upper Canada. I tarried in this Province twenty-two days, and preached thirty-three times, and baptized six persons.

"My Brethren, here is an extensive field to labour in. With such a prospect opening to view, what pleasurable feelings it must

afford to reflect on the extensiveness of the gospel commission. "Go ye into all the world, and preach the gospel to every creature."

In this province, there are many hungry souls, who spare no pains to attend on the preaching of the gospel.

"I left Canada the 7th of September, visited the Tuscarora Indians; then slowly proceeded homeward, preaching from place to place. On my way I attended the Cauca Association, and tried to preach the introductory sermon. It was pleasing to see the wilderness in a gospel sense *blossoming like the rose*. I arrived at my house, October 10, and found my family in good health. Glory be to God for his goodness."

"After spending three weeks in Upper Canada, Mr. Rathbun crossed the ferry, and re-entered the United States at Lewistown. From this place, says he, "I ascended the mountain, on which the Tuscaroras are situated; and from the summit of which, I had a prospect of Lake Ontario, the Niagara River, and the adjacent country, on both sides of the said river. Rode to the Tuscarora village, about four miles; in which is their meeting house, the Rev. Elkanah Holmes's residence, and their school house. Here also reside Captain William the second sachem, and the two interpreters, viz. Cusick and John Mountpleasant. The fathers of these two interpreters were white men; they well understand the Indian language, and speak the English tolerably well. Cusick can read and write English; and he appears truly honest and devotional. John, who is the youngest, is about twenty-seven years of age: his advantages have been small. This is a pleasant situa-

tion. The other village, in which resides Sacaryse, the principal sachem, is situated about one mile and a quarter from this. The Indians were met in council this day, in this village. This evening the Indians (in conformity to their usual practice on Saturday evenings) met in the meeting-house, for the purpose of singing psalms and hymns, &c. They sang a number of tunes delightfully, and Cusick closed the solemnity with prayer. They sing and pray, as might be expected, in the Tuscarora language. I was delighted with their harmony and decorum, on this occasion. The tunes which they make use of, are those which are generally sung by the white people in New England. I took lodgings with the family of the Rev. Mr. Holmes, who was now absent on a journey to Boston; but was hourly expected to return.

“Lord’s day, Sept. 6th, the Indians having been informed of my arrival, requested me to preach to them; accordingly, at the blowing of the trumpet, they assembled at the meeting-house; a large congregation, of both sexes, and of almost every age and description, in their Indian dress; but many of them neatly and richly clad. A few white people also assembled with them. The two sachems, the two interpreters, and Longboard, the chief warrior, were all present. Cusick was my interpreter for the day. After singing twice, and addressing the throne of grace, I delivered my introductory address; in the course of which, I thanked the Great Spirit, who had led me from the shores on which the white people first landed in New England, and who was now indulging me with this interview with my red brothers in this village, and

with an opportunity to contract an acquaintance with them. I informed them from what Society I came, and with what intent, and gave them assurances of our friendship, &c. I then preached to them; after which, Cusick made the concluding prayer, in the Tuscarora language; and after singing, the blessing being given, the chief sachem addressed the assembly. I preached to them again in the afternoon, and was much pleased with the good order and attention of my hearers. Many of them gave me the hand of friendship, with apparent affection.

“Thursday, 10th. I have held a number of talks with the two Tuscarora sachems, and with Cusick the interpreter, since I arrived in this village; and they propose sending a talk to the Missionary Society of which I am a member; and the chief sachem (through Cusick the interpreter) proposed to me to spend the next Lord’s day in this village, and to preach in the meeting-house again to the Indians. P. M. walked to the other village, where Sacaryse the first sachem resides; returned and spent the evening with him at Mr. Holmes’s.

Friday, 11th. This morning I had an interview with Sacaryse and Cusick, at Mr. Holmes’s; and the chief sachem took breakfast with me: they attended family worship with us.

“Lord’s day, 13th, preached twice; first to the Indians, Cusick being my interpreter; and after one hour’s intermission, preached in the same meeting-house, to the white people. A mixed congregation all day, of red and white; an attentive audience; and a good season.

“This evening met the two Tuscarora sachems, and Cusick

the interpreter. The first sachem delivered to me a formal verbal address, and at the same time presented to me a written talk; and a string of wampum, (as a token of gratitude, respect, and friendship) for the Massachusetts Baptist Missionary Society. I made a reply to the Sachem's personal address, and took my leave.

"Tuesday, 15th. Mr. Holmes and myself held a talk this morning with Captain William the second sachem, and Cusick the interpreter, and proposed having a public council to-morrow with the Indians. They attended family worship, and breakfasted with us. This afternoon, I was seized with a disorder prevalent here, called the influenza. Had a tedious night.

"Wednesday, 16th, was much out of health; nevertheless, as the Indians assembled, agreeably to our proposal of yesterday, I met them in council. Cusick the interpreter prayed. The two sachems being present, the Rev. Mr. Holmes, after an introductory address, read the talk from the Massachusetts Baptist Missionary Society, and Cusick interpreted it; after which, in an address to the Indians, I avowed and recommended the sentiments contained in said talk. The two silver pipes sent by the Society, were filled with tobacco, and presented to the two sachems; these were soon lighted; and a very sociable, friendly, snoking interview we had. I afterward, in a closing address, testified my joy on account of their so cordially receiving the tokens of our Christian regard; expressed my wishes, that the chain of friendship might be kept bright; recommended father Holmes to their particular attention: and as a token of friend-

ship, gave them my right hand. Brother Morse being present, from the Shaftsbury Association, read the talk from that body; which was also interpreted, and well received. We were addressed in a very friendly manner, by the sachems; but a written talk, in answer to ours, was deferred, for want of time. Thus, having passed through the Indian formalities, the assembly dispersed."

ORDINATIONS, &c.

Wednesday Sep. 12. The Rev. G. Gibbs, late a student at Bristol, was ordained pastor of the Baptist Church at Cheltenham. Brother Flint of Uley began the service by reading the scriptures and prayer. Brother Butterworth of Evesham explained the nature of a gospel Church, received the confession of faith, and offered the ordination prayer, attended by imposition of hands. Brother Ryland delivered the charge from *Jer. xxiii, 22*. Brother Winterbotham preached to the people from *Ps. cxviii, 25*, and concluded in prayer. The Baptist friends at Cheltenham have it in contemplation to erect a new place of worship, the present building being so old as to render it impossible to enlarge it sufficiently to accommodate the congregation, especially in the summer season. To accomplish this object considerable pecuniary exertions have already been made, and it is not doubted but the liberality of the religious public will enable them to execute the design. It is truly pleasing to perceive that the cause of Christ has been greatly revived in the town within a few past years past, and that the prospect of the great increase of the knowledge of the gospel here is very promising.

Thursday, Oct. 11th, The Horsley district meeting was held at Tetbury. In the morning, two sermons were delivered by brother White of Cirencester and brother Flint of Uley, from *Mat.* viii, 11, and *Haggai*, ii, 7. In the Evening brother Lewis of Wotton Underedge preached. The next meeting is to be held at Uley on the Thursday in the Easter Week, 1811, and the preachers appointed are brother Burchill of Tetbury and a pædobaptist brother whom the Church of Uley may nominate. A collection was made as usual in aid of village preaching, and many acknowledgements were given to various active individuals in this laudable object.

It is with pleasure we perceive that the Pædobaptist Ministers of this County, at their late association at Bristol, have determined on a General Itinerancy in Gloucestershire, and we ardently desire that so important an undertaking may be crowned with the blessing of Heaven.

The Wilts and Somerset district meeting of the particular Baptist denomination was held at Bratton on the third Wednesday in October. A double lecture was preached in the morning by Messrs. Thresher and Ward, the other parts of the service were conducted by Messrs. Barnett, Peter, Flint and Saunders. In the evening a sermon was preached by Mr. Hutchings. A collection was made for village preaching after each of the services.

Tuesday, Oct. 16, Mr. James Farley was set apart over the particular Baptist Church at Hail Weston, Hants. Mr. Peacock of Rushden began the service by reading and prayer, Mr. Knight

of Little Staughton stated the nature of a Gospel Church, asked the usual questions, and received Mr. Farley's Confession of faith, Mr. Nichols of Kimbolton offered up the ordination prayer. Mr. Shenston from London gave a very affectionate and faithful Charge from *1 Timothy* iv, 6. A good Minister of Jesus Christ. Mr. Peacock addressed the Church from *2 Thess.* xiv, 15. Mr. Rabbit of Raunds concluded in prayer. Mr. Skillitor of Great Gransden preached in the evening from *Psalms* cxxxii, 15.

Wednesday Nov. 7, 1810, Mr. John Dymott was set apart to the pastoral office over the particular Baptist Church at Hilperton, Wilts. The service began by singing cxxxii *Psa.* Mr. Ward of Melksham read *2 Timothy*, ii, and prayed, Mr. Upton of London, stated the nature of a Gospel Church, and received from one of the Members the leadings of Divine providence respecting their choice of Mr. Dymott, and his confession of faith; Mr. Clift of North Bradley prayed the ordination and intercessory prayer, Mr. Clift of Chapmanslade, (Mr. D's late Pastor,) gave a very solemn, affectionate and appropriate charge, from *Deut.* iii, 28; Mr. Thresher of Crockerton concluded the morning service by prayer.

Afternoon. Mr. Hiuton of Beckington prayed, Mr. Upton preached an affectionate and instructive sermon to the people from *Romans* xv, 30, 32, 33, and concluded in prayer.

In the evening Mr. Davis of Trowbridge prayed and Mr. Thresher preached from *1 Cor.* xv, 54.

Value of Time.

Mortals redeem each fleeting hour,
 As if the end were come—
 So that the last within your power
 May wait your spirits home!
 For, as the flower of *Infancy*
 Just opens on the day—
 And, lest the storm should beat too high,
 In love is snatch'd away—
 So, *Early Youth* is oft remov'd
 By the parental Hand—
 Lest it were found at last, reprov'd,
 An alien from the land—
 And soon *Maturity* is past:
 For loftiest cedars grow,
 Only to perish in the blast
 That spares the reed below.
 And in the midst of its delight
 With false and fleeting toys, . . .
 Death, in an everlasting night,
 Hides its meridian joys!
Age, with superlative alarm,
 Owns there is might to save,—
 But ere it spreads its palsied arm,
 It sinks into the grave!
 So drowning Seamen, wrapt in *Death*,
 View the last plank retire,—
 And see—Ohrise! they gasp for breath,
 And in the flood expire!
 Then aim to improve the *present hour*,
 With such peculiar care,
 That if the last within your power,
 'Twould save you from despair.—
 For lo! the night—the impervious gloom,
 The realm where chaos reigns,
 And silence sits on every tomb,
 To keep th' immortal chains
 Haunted and watch'd by storms of fear
 And a bewildering wave,
 Lest a faint hope should shine to cheer
 The midnight of the grave!
 JESUS! to Thee,—my Guide, my Crown,
 To Thee, the hope belongs,
 Impart it, till before the throne
 It changes into songs
 Where thunders revel round Thy seat,
 Sublimely glad with praise,
 And raptur'd saints the voice repeat
 Thro' everlasting days!

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