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THE  
General Baptist Magazine

FOR  
*THE YEAR 1800.*

CONSISTING CHIEFLY OF

BIOGRAPHY,  
BAPTIST HISTORY,  
SERMONS & ESSAYS,  
CORRESPONDENCE,  
CHRISTIAN PHILOSOPHY,

SACRED POETRY,  
A CANDID REVIEW OF SELECT  
PUBLICATIONS,  
AN OBITUARY,  
&c. &c. &c.

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V O L. III.

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LONDON:

PRINTED BY J. C. BARNARD, NO. 14. GEORGE'S COURT,  
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1800.

# P R E F A C E

TO THE THIRD VOLUME.

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*To the Christian Readers:*

BELOVED BRETHREN,

AS the *General Baptist Magazine*, will now, at least, for the present, be discontinued, permit the EDITOR to fill a blank page with a word of Exhortation.

1. Remember that all things here, are fading and passing away. You and I shall soon leave the world, with all it's cares, toils, and enjoyments. Set not, then, your affections on things below, but on those which are above. Make sure work for Eternity. Make your calling and election sure; and then the eternal inheritance will assuredly be your portion. That inheritance will be infinitely more than a recompence for all your labours and sufferings in your pilgrimage through this life. Look daily to the Lord. Maintain continual "communion with the Father, and with his Son Jesus Christ," in faith, meditation, and humble ardent prayer. Never forget that believing prayer ensures spiritual prosperity; and that the latter cannot be enjoyed without diligent attention to the former. Regard the welfare of your brethren, and make conscience of practising mutual exhortation and admonition. "Exhort one another daily, as so much the more, as ye see the day approaching.

2. Remem-

## P R E F A C E.

2. Remember the value of Divine truth, and steadfastly adhere to it. Divine truth is the food of the soul. Feed upon it, that you may be "strong in the Lord, and in the power of his might." It is wonderfully adapted to the condition of man. Among the various branches of Divine truth, which are clearly revealed in scripture, I venture to recommend the following to your frequent and serious contemplation; as you must have observed that they are expressly declared in scripture; and as you will find, by experience, that they are of peculiar importance, and leave the best impressions upon your minds. The guilty, polluted, and helpless condition of all men in their natural state; the purity of the Divine law, and the insufficiency of all human righteousness; the godhead and atonement of the Lord Jesus Christ, with his ability, and readiness, to save all that believe in him; the universality of our Lord's death, and the glorious way of salvation, opened by it for every sinner who comes to him by faith; the absolute freeness of salvation by Christ; to all that come to him, without any recommending excellencies whatsoever; the necessity of regeneration by the Divine spirit, to a state of holiness and conformity to the law and image of God, in order to our admission into the kingdom of heaven; the necessity of diligence, watchfulness, prayer, and the continual exercise of faith, in order to overcome all our spiritual enemies, and to arrive safely in the world of glory; the certainty of the promises of final victory, and eternal felicity to all who thus endure to the end in the way of God, and of all that grace which is necessary for us, to enable us thus to persevere, and be for ever and ever happy with our God and Saviour.

That these great scripture doctrines may continually dwell, and powerfully operate all your hearts, is the earnest prayer of your unworthy, but

Willing servant, for Jesus' sake,

Dec. 29, 1800.

THE EDITOR.

T H E

# General Baptist Magazine

For JANUARY, 1800.

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## BIOGRAPHY

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A SHORT ACCOUNT OF THE LATE REV. MR. SAMUEL CLARK, WHO (IN CONSEQUENCE OF BEING FLUNG FROM HIS HORSE) DEPARTED THIS LIFE, DEC. 6TH, 1769, IN THE FORTY-SECOND YEAR OF HIS AGE.

*(See his Funeral Sermon, by Caleb Ashworth, D. D.)*

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THE Rev. Mr. Samuel Clark had the honour to descend from a family which for many generations had been eminent for learning and piety. Mr. Samuel Clark, of Bennet Fink, the historian, author of *Select Lives*, the *Marrow of Ecclesiastical History*, and several other valuable pieces, and Mr. Samuel Clark, of Aylesbury, author of the *Annotations on Scripture*, were his ancestors. \* The Rev. Dr. Samuel Clark, of St. Alban's, his father, was in every view a very amiable, and a great man. Among many excellent qualities he was remarkable for the pains he took with the young people under his pastoral care.\* Hence we may easily conclude he paid uncommon attention to the education of his own children; especially of this son, who was early inclined and devoted to the ministry. From being under the care of a very wise and pious and learned father, he came, furnished with good stores of classical learning, maxims of prudence and principles of religion, to the academy at Northampton, under the direction of the Rev. Dr. Doddridge. The intimate friendship which had

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long

\* See Dr. Doddridge's Sermon for Dr. Clark in the 3d vol. of his Sermons and Tracts, præ. p. 256 and p. 263. note.

long subsisted between the families, secured him every advantage he could enjoy under a most able and affectionate tutor. His father lived to see him enter on the ministry in a manner which no doubt revived and delighted his heart, though he was far advanced in years and bowed down with infirmities. On the conclusion of his studies, Mr. Clark was chosen by his tutor to assist him in the business of the academy, and in little more than a year, when that great and good man was obliged to retire on account of his health, he committed the care both of his academy and congregation to him. The manner in which he discharged this trust not only gave general satisfaction, but greatly surprized all who were acquainted with him, and raised the highest idea of his talents, and the excellent dispositions of his heart\*. When the academy was removed to Daventry, he kindly continued as assistant in it for five years; and I take pleasure in acknowledging in this public manner, that his friendship, his abilities, and his prudent counsels were of essential service, and mainly contributed to the reputation and success, whatever they have been, with which that institution has been conducted.

From thence he removed to this place at Midsummer, 1757: and here I may naturally close the detail. I need not tell you, (Prov. xxxi. 11.) that the heart of his colleague hath safely trusted in him; and that they have lived together, for more than twelve years, in the most entire harmony, friendship, and confidence. I need not tell you how (2 Tim. iv. 2.) he preached the word, was instant in season, and out of season: what pains he took to know the state of his flock, and how assiduously he attended to all the cases which might more especially demand a pastor's care: how constantly and affectionately he attended the sick; how diligently he sought out the distressed, how liberally he imparted to them of the substance with which God had blessed him; and with what spirit he entered into all schemes of public charity, especially for the relief of the sick, and the instruction of the poor. I need not tell you, with how much

\* During the Doctor's absence from home, and using the prescribed means for the restoration of his health, he often mentioned it to his friends as a singular happiness that God had given him an assistant, (Mr. Clark) to whom he could cheerfully consign the care of his academy and congregation; and (as he expresseth it in a letter to a friend from Bristol) "whose great prudence and wise disposition of affairs made him quite easy as to both." Mr. Orton's Life of Dr. Dodridge, 8vo. p. 339.

much condescension and affability he, who was courted by the learned and polite; and knew how to relish their company, conversed with the poorest and most illiterate persons; esteeming those, as I have often heard him say, his happy days, which he spent in discoursing with them on religious subjects with a freedom, which some persons in higher life are neither inclined to use nor allow. I hope, I need not remind you who are entering upon the world, what various schemes he formed for your benefit, or the prudence and resolution with which he carried them into execution; the youth of the society, what pains he bestowed in catechising you; or you, children, of the obliging and instructive notice he took of you, when occasionally visiting your parents. How much do you owe to such a minister? How dear should his memory be to you? How thankful should you be that he was fixed amongst you? I need not observe in this place, that his general conversation was admirably calculated to do good: that he was always modest and humble, but never mean; that a decent cheerfulness and a flow of good nature appeared in his familiar visits, without ever sinking below his character; so that it might seem impossible for his acquaintance either not to love, or not to reverence him. You must have remarked his easy natural manner of introducing instructive and serious hints; so that a person must be grievously wanting to himself, who spent an hour in his company without being the wiser and the better: that it appeared to be his concern, wherever he was, to be doing good; and his delight, when an opportunity offered, whoever was the object of it.

His genius was solid and good: his understanding was clear, his judgment strong; his memory faithful: his passions were naturally cool, and were brought under the most exact regulation: his affections were warm, and his heart susceptible of the tenderest sentiments: his diligence, resolution, and perseverance were uncommonly great: his knowledge of the world was so extensive and exact, his penetration so great, his heart so honest, his friendship so sincere, and his tongue under such wise command, that he was consulted by his friends in the most intricate and delicate affairs; and I will venture to say, they never repented of the confidence they reposed in him, and generally saw reason to follow his advice. His usefulness in this respect cannot be estimated. How many persons will be cut to the heart by addressing to them the prophet's question, Mic. iv. 9. "Is thy counsellor perished?" This uncommon sagacity was attended with the greatest generosity, and the nicest sense of honour; so that I may affirm he was never suspected of mean-

ness, artifice or cunning. In the character of a son, and a brother, he was a finished model. His conduct as a minister I have had occasion to mention in various views; but have not been able in any of them to do him justice, as you well know. Such were the grounds of that hearty esteem, that tender affection, that lively gratitude, that high regard and veneration, on account of which I am persuaded I may apply to many of you, as justly as to any Christians in modern times, the strong words of the apostle Paul, Gal. iv. 15. "I bear you record that, if it had been possible, you would have plucked out your own eyes, and have given them to him:" and you well know that his cares, his influence, his usefulness and esteem were not confined to this congregation; but reached to persons and societies in the neighbourhood, and even to a great distance. In a word, a person of his years so wise, so useful, so highly esteemed, so universally lamented, I never knew, and I believe has seldom been known.

That his years were so few, that he was cut off in the prime of his life and usefulness, and in such an awful\* manner, are to us matter of unfeigned and bitter lamentation. But let us be silent, considering, Psal. xxxix. 9. that God hath done it. This affliction was brought upon us by what we call an accident: many circumstances, which led to it, were as contingent and fortuitous as any we can imagine; and it is natural to reflect "had this been done, or that omitted, our loss had been prevented." But are not accidents as much under the direction of Providence, as diseases? Mat. x. 29. If a sparrow fall not to the ground without our Father; surely the death of a man, by which so many important connections are broken, and the probation of an immortal creature brought to a close, is an affair of too great moment to be overlooked by him: least of all, are we to imagine he was unconcerned when a good man fell; one by whose death hundreds of God's faithful servants and dear children are grieved and suffer greatly, the cause of religion is deeply affected, a lamentable breach is made in the church, and the world is deprived of a person who bid as fair for being extensively useful for many years, as any character we have known. This was occasioned by  
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\* He was flung from his horse in one of the streets of Birmingham, on Lord's day morning, Dec. 3, as he was setting out to preach to a congregation at Oldbury, which he and his colleague, the Rev. M. Howell, alternately supplied. He languished under the effects of his fall for three days, but was very little, if at all, sensible during the whole time.

an accident. But are we, therefore, to think it the work of chance? Did it fall out without the approbation and appointment of God? Was it an oversight in the great Governor of the world, and was he inattentive when it happened?—What notions can we then have of providence? or what trust can we place in it, if accidents like this are not within it's plan, and under the direction of an all-wise and gracious God? And if they are, let us hold our peace and submit. Hof. xiv. 9. "His ways are right." This is a dark and mysterious dispensation; but it cannot be wrong. He may indeed be displeased, and mean to chastise us: it is proper, therefore, to say, "show us wherefore thou contendest with us;" to enquire what each of us may have done to forfeit so great a blessing and incur such a heavy correction. The manner of his death gives every sensible heart a particular shock. But here too let us acquiesce. Of what importance is it, in what way a good man goes to heaven? If the soul be but safe, it is below the magnanimity of a Christian to be much concerned about the little circumstances of the time and place and manner of his death? Much less can we suppose they are recollected with regret, by a spirit that is safely arrived: and, as the great Mr. Howe observes,\* if God be pleased, and the glorified creature pleased, who are we that we should be displeased?

You have indeed much cause to mourn; I must however call upon you, the members of this congregation, to engage in an act of praise. Bless God that you are not, Mark vi. 32. "like sheep not having a shepherd" Be thankful that the life of your other dear and honoured pastor, though often threatened, is still continued. Pity him, and carry it tenderly to him, under that load of sorrow, which has rendered him incapable of assisting you on this occasion; the only consideration which could have engaged me to attempt it. Endeavour by all the tokens of kindness and respect to relieve his mind, and make his labours among you pleasant and useful.

In the choice of a colleague to him proceed with coolness, deliberation and unanimity. Let every one follow the things which make for peace, and consult the good of the whole, without any undue concern for the gratification of his own inclination and taste. Nothing would have grieved your late pastor more than the apprehension of discord in the choice of a successor. Shew that you have profited by the example he set you of caution, moderation and public spirit.

By

\* Howe's Life prefixed to his works, p. 34.

By considering your loss, by observing your countenances, by reflecting on my own feelings, I know your sorrow exceeds expression. I pity you, and demand your pity. None but my own heart and he who searcheth it know what I have lost, and what I feel. But let us remember, the consolations of God are not small. The apostle suggests a noble support under sorrows of every kind in the words that follow my text. "Jesus Christ is yesterday, to-day, and for ever the same." Though friends and kindred, though the most valuable members of the church and it's most useful ministers, die, the Christian Religion is the same, and may still administer those safe directions and solid supports, which sincere believers have derived from it in every age. Christ has the same regard for his church and people he ever had. He who employed and furnished and blessed the ministers we lament, can raise up others with equal talents, or, with inferior abilities, can render them equally useful. To him let us seek; on him let us rely; in him let us rejoice; and ascribe to him, as the most wise and gracious head of the church, Rev. v. 13. blessing and honour, and glory, and power, for ever and ever. Amen!

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

LIFE OF THOMAS WATTS

**MR. THOMAS WATTS** of Billerica, in the county of Essex, and diocese of London, was a linen-draper by trade, and a religious man, according to the reformation of the church in the reign of King Edward the Sixth; but upon the coming in of Queen Mary to the crown, he was apprehensive that he should be troubled by his enemies for his religion: and therefore he broke up his shop, sold his goods, and disposed of and settled all his worldly substance upon his wife and children, and gave considerably to the poor. And all this he did before his being taken up, which happened upon the 25th of April, 1555. For then he was apprehended and brought before the Lord Rich, and other commissioners and justices of the peace, at the quarter-sessions at Chelmsford.

Upon his coming into court the Lord Rich said unto him,  
Watts,

Watts, you are brought hither, (as I understand) for disobeying the King and Queen's laws; ye will not come to church, ye will not hear mass, &c. but have your conventicles, a sort of you, in corners, contrary to the King and Queen's proceedings.

Watts answered, 'My Lord, if I have offended against the law, I am here subject to the law.'

Then Anthony Brown, Esq. justice of peace, said unto him, 'Watts, I pray thee tell me who hath been thy schoolmaster, to teach thee this doctrine? Where didst thou first learn this religion?'

Indeed, says Watts, You, Sir, taught it me, and none more than yourself; for in King Edward's days, in open sessions, you spake against this religion that is now used, no preacher more: You then said the mass was abominable, and all their trumpery besides; wishing, and earnestly exhorting that none should believe therein, and that our belief should be only in Christ: and you said then, whosoever should bring in any strange nation to rule here, it were treason, and not to be suffered.'

Then said Mr. Brown to my Lord Rich, 'He belies me, my Lord: what a knave is this? He will soon belie me behind my back, when he doth it before my face.' And my Lord Rich said again, I dare say he doth so.

In conclusion, the commissioners sent Watts to the bishop of London, with a letter to the said bishop, signed with their hands.

What private conference the bishop had with Watts, is not known. But on Thursday the 2d of May he was brought into the consistory-court in London, and there examined upon the discourse he had with the Lord Rich and the rest of the commissioners at Chelmsford; and then the bishop exhibited divers articles against him, according to the practice of the court, requiring his particular answer to each article; which are as follow:

1. It was objected to him, That he did not believe in the sacraments of the holy Catholic church, as the Catholic church of Rome, and other churches members of the same have believed and taught, but despised the same.

To this he answered, 'That he believed in all the sacraments according to Christ's institution, but not according to the bishop of Rome's church: and further said, that he doth not now believe as he had done in times past; for in time past he believed as the church then believed, but now he doth not so believe. For the church of Rome had deceived

us, and therefore he said he did not believe as the church of Rome believed, but as Christ hath taught him.' And further he said, That he was so taught to believe by the preaching of one Mr. Alvey and others, whose names he remembered not; which Alvey, he said, did preach the word of God truly and sincerely.'

2. That he believeth, and also has taught others, that the substance of material bread and wine do remain in the sacrament of the altar after the consecration.

To this he answered, 'That he believed that Christ's body is in heaven, and no where else; and further adds, that he will never believe that Christ's body is in the sacrament.'

3. That he believeth the mass to be abominable.

To this he answered, 'That he did so believe, and would not go from that belief.'

4. That he believeth that confession to a priest is not necessary.

To this he said, 'He did not believe that the priest could absolve him of his sins; but he denied not but it was good to ask counsel of the priest.'

5. That in the open sessions he did confess that he had refused to come to the church, and to hear divine service, and receive the sacrament of the altar: because that like as the service of the church set out in the days of King Edward the Sixth was said and alledged to be abominable, heretical, schismatical, and all naught; so he the said Watts then and there said before the said commissioners, that all that is now used and done in the church is abominable, heretical, schismatical, and altogether naught: and also that he then did utter before the commissioners, other erroneous and arrogant words, to the hurt of his soul, and the evil example of the people there present:

To this Watts answered, 'That he did utter and speak as in this article is contained; and further desired God, that he might die in that faith and belief wherein he now is.'

These and some other articles of lesser moment being proposed to him, and his answers thereunto written down, were read in open court as often as he there appeared, which was three or four times; at which times the bishop and others did endeavour what they could to cause him to deny his profession.

But he said, God keep me from the doctrine ye would have

have not come unto; and I beseech God that I may persevere in that I have done; for I will stand to mine answers.

Then the sentence of condemnation was read against him; and he was there delivered to the sheriffs of London, who committed him to Newgate until the 9th of June, and then sent him down to Chelmsford; to one Scot's house, an innkeeper there; where he was in the company of Thomas Hawkes, and others, that were sent down to be burned in Essex; and they all prayed together.

Afterwards Watts prayed privately by himself; and his wife and six children came to see him, to whom he spake to this effect: 'dear wife, and my good children, I must now depart from you; therefore henceforth know I you no more: but as the Lord hath given you to me, so I give you again unto the Lord, whom I charge you to obey and fear; and beware that ye turn not to this abominable popery, against the which I shall anon, by God's grace, give my blood. Let not the murdering of God's saints cause you to recant, but take occasion thereby to be stronger in the Lord's quarrel; and I doubt not but God will be a merciful Father unto you.'

When he had done speaking, two of his children were so affected with what he had said to them, that they offered to be burned with him: then he kissed them, and took leave; and so he was carried to the fire, where he patiently yielded up his soul into the hands of God.

When he was at the stake he kissed it; and said to my Lord Rich; these or the like words: My Lord, beware, beware, for you do against your own conscience herein, and except ye repent, the Lord will avenge it; for you are the cause of this my death. He suffered June the 10th; 1555.

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LIVES OF JOHN BRADFORD, DIVINE; AND JOHN DEAFE,  
AN APPRENTICE.

JOHN BRADFORD, was born at Manchester, in the county of Lancaster, and brought up by his parents to the knowledge of the latin tongue, and made fit for business; and he became a servant to Sir John Harrington, who was treasurer to King Henry the Eighth for his camps and build-ings. After some years continuance in this service, to the good liking and satisfaction of his master, the said John Bradford grew weary of this course of life, and had a great

inclination to apply himself to learning; and so went to Cambridge, and gave himself to study, where he improved so well, that in one year's time the university gave him the degree of master of arts. And the master and fellows of Pembroke-hall had such a respect for him, that they gave him a fellowship in their college.

Martin Bucer being at that time in Cambridge, took a great liking to Mr. Bradford, and persuaded him much to give himself to the preaching of God's word. Bradford excused himself from taking that office on him, for want of sufficient learning. To whom Bucer replied, If thou hast not fine manchet-bread, yet give the poor people barley-bread, or whatsoever else the Lord hath committed unto thee.

And whilst Mr. Bradford was thus persuaded to enter into the ministry, Dr. Ridley, bishop of London, sent for him, and put him into deacon's orders, and gave him licence to preach; and made him a prebendary of St. Paul's; and he continued a preacher three years, sharply rebuking vice, affectionately preached Christ crucified, strongly confuting heresies and errors, and earnestly persuading to a godly life, till the death of good King Edward the Sixth.

After Queen Mary came to the crown, Mr. Bradford continued his course of preaching for some time, till he was hindered by a certain accident, which was this:

In the first year of Queen Mary's reign, upon the 13th of August, 1553; Bonner, bishop of London, ordered Mr. Bourn, a canon of St. Paul's, and after bishop of Bath, to preach at Paul's cross, London; where he took occasion, from the gospel of the day, to justify Bonner, then restored to his bishopric, who, says Bourn, had preached upon the same text, that day four years, in the same place, and was for the same most cruelly and unjustly cast into the most vile dungeon of the Marshalsea; and there kept prisoner during the time of King Edward the Sixth.

At these words the people began greatly to murmur, so that the lord mayor and aldermen feared there would be an uproar; for one cast a dagger at the preacher in the pulpit, and the people were so enraged, that they were ready to pull him out of the pulpit; so that he was forced to withdraw; and he desired Mr. Bradford, who stood behind him in the pulpit, to step forward and speak to the people, to try to appease them, for they would not be quiet at the command of the lord mayor, but the more he spake the more outrageous they were. But when Mr. Bradford, at the request of Mr. Bourn, appeared in the pulpit, the people re-  
joiced;

joiced, and gave a shout, crying, Bradford, Bradford, God save thy life, Bradford! And then they gave ear to his speech; who reproved them for making that disorder in the church, not considering the sacredness of the place, and exhorted them to peace and quietness; and presently the uproar ceased, and the congregation dispersed peaceably.

But Mr. Bourn fearing the rage of the people, desired Mr. Bradford not to leave him till he had seen him safely housed; and this Mr. Bradford performed, and conducted him to the school-master's house in safety.

In the afternoon Mr. Bradford did preach again, at Bow church, in Cheapside, where he rebuked the people for their late tumultuous behaviour at St. Paul's cross.

And within three days, Mr. Bradford was summoned before the Queen and her council, and there charged as the cause of the late riots about Bourn's preaching at St. Paul's, though he was the man that preserved Bourn from the outrage of the people, and appeased the tumult; and he was also accused for preaching to the people at Bow church, though he there exhorted them to peace. But nothing that he could alledge for his innocence could avail, but he was committed to the tower for sedition, because they saw he was a popular man, and much beloved by the city; and from the tower of London he was sent to other prisons, and then to the Poultry-compter.

And they kept him in prison above a year and six months, until the Popish religion was restored by act of parliament. And then they began to examine him about his faith, when it was a dangerous thing to speak against the doctrine of the church of Rome.

But while the laws of King Edward were unrepealed, so that he might speak his conscience freely and without danger, then they never questioned him. This Bradford at his examination before the lord chancellor, bishop Bonner, and divers other bishops, said, It was a most unjust and cruel way of proceeding. Now the chief thing for which John Bradford was condemned, and at the last burned in Smithfield, was his denying transubstantiation, or the corporal presence of Christ in the sacrament; and for asserting, that wicked men did not partake of Christ's body in the said sacrament.

About these points many bishops and learned men conferred with him; but it was in vain, for he would admit of no arguments in this case, but such as were brought from express words of scripture; and therefore he was accounted

an heretic, and first excommunicated, and then condemned for the same, and committed to the sheriffs of London, who the night before he suffered, brought him to Newgate; and the next day, being the first of July, he, and one John Leafe, were brought into Smithfield to the stake.

This John Leafe was apprentice to one Humphry Gawdy, a tallow-chandler, of Christ-church parish, in London, aged nineteen years, born at Kirkby-Moretide, in the county of York; who was, on the Friday before Palm-Sunday, committed to Bread-street compter, by the alderman of the ward where he lived; and afterwards brought before Bonner, bishop of London, and by him examined about his faith in the sacrament of the altar, and other points; and at last condemned and delivered to the sheriffs, for not believing the doctrine of transubstantiation, or that the bread and wine by the words of consecration are changed into the very body and blood of Christ, really and substantially; which he absolutely denied, and would by no means be brought to believe it.

And the sheriffs brought the said John Leafe to Smithfield, the same day with John Bradford.

And as soon as they came to the place of execution, John Bradford fell prostrate on his face on one side of the stake, and John Leafe on the other side; and they both continued in that posture a few minutes, praying to themselves.

Then one of the sheriffs said, Mr. Bradford, arise and make an end, the press of the people is great.

Then they both stood up, and Mr. Bradford took a faggot in his hand and kissed it, and also kissed the stake; and then he desired the sheriffs that his servant might have his clothes, because he was a poor man, and he had nothing else to give him; which was granted.

Then Mr. Bradford put off his clothes, and went to the stake, where he and John Leafe were fastened, and had the reeds and wood put about them, And Mr. Bradford lifting up his eyes and hands to heaven, said, O England, England, repent thee of thy sins, repent thee of thy sins; beware of antichrist, beware of idolatry, take heed they do not deceive you.

At which Mr. Woodrose, the sheriff, bad them tie his hands, if he would not be quiet.

O Mr. sheriff, (says Bradford) I am quiet, God forgive you this. Then one of the sheriff's men said to Mr. Bradford, If you have no better learning than this, you are but a fool, and

and had best hold your peace, To whom Bradford made no answer; but he asked all the world forgiveness, and forgave all the world, and prayed the people to pray for him; and turning his head to the young man that suffered with him, said, Be of good comfort, brother, we shall have a merry supper with the Lord this night.

And so spake no more that any man did hear, but embracing the reeds said, Strait is the gate, and narrow is the way that leadeth to salvation, and few there be that find it. And the young man said, Jesus receive us.

And then fire being put to them, they both ended their mortal lives like two lambs, without alteration of countenance, and void of fear, in hopes of everlasting life through our Lord Jesus Christ, in whose sight the death of the saints is precious. This John Bradford wrote many godly letters to divers persons whilst he was in prison.

## SERMONS AND ESSAYS.

THE UNION OF THE SAINTS; THEIR EQUAL CLAIMS TO CHRISTIAN PRIVILEGES; AND EQUAL OBLIGATIONS TO CHRISTIAN DUTIES, CONSIDERED AND IMPROVED. A SERMON ON GAL. III 28. ABRIDGED.

Gal. iii. 28. latter part.—*Ye are all one in Christ Jesus.*

**A**MONG the many subjects of consideration upon which the minds of christians ought to be employed, the nature and end of church fellowship, the advantages which result from it, and the obligations attached to it, are not the least important. To dilate at large, however, upon these interesting subjects, would employ more time than can, with propriety, be allotted to one discourse. A few general hints respecting them are all that can now be expected.

A church of Christ is a body of people united together, by the sacred bonds of truth and love, for the purpose of promoting the interest of their blessed Redeemer in the world; and of enjoying those spiritual advantages which naturally result from such an union, and which cannot be otherwise enjoyed.

This union is spiritual, not secular; for the kingdom of Christ is "not of this world." One of it's principal designs,  
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collectively considered, is, that it may be "a pillar and ground of the truth;"\* or a means of supporting the truth of the gospel, and extending the knowledge of it among men. This ought to be the united endeavour of all the members of every gospel church, and the ardent desire of every individual christian. They ought to "strive together for the faith of the gospel."† And, on all proper occasions, to "contend earnestly for the faith which was once delivered to the saints."‡ In an age, like the present, when infidelity is making it's destructive exertions, and when we have reason to fear, that a licentious indifference respecting the fundamental doctrines of the gospel so much prevails among the professors of christianity, such endeavours to support, defend, and propagate these fundamental doctrines, must be peculiarly incumbent upon all the lovers of our blessed Saviour, and of the souls of men. But my intention, in this discourse, is only to give a general view of the unity which subsists in a gospel church, and of the advantages and obligations which result from that unity. "For ye are all one in Christ Jesus."

I. "Ye are all one," in point of advantages.

This, however, it is obvious to remark, does not affect any of your natural or civil relations in life. You enjoy all the separate advantages, as well as lie under all the separate obligations of these, as much as if you had never been united to a church of Christ. You have all, as individuals, the distinct pleasures of husbands, wives, parents, children, masters and servants, as if you had never been converted. You are all, as individuals, under the same obligations to perform the relative duties of life, to every other individual in the world, that all other men are. Christianity dissolves no natural or civil obligations; but rather strengthens them all, and instead of destroying, it encreases and refines the pleasures derived from all our worldly connections.

Nor does your unity respect your outward possessions; your trade, or any of your secular interests. It is not only evident, in the nature of the thing, but it is clear from the expressions of the apostle Peter to Ananias,§ that your worldly possessions are as much your own, in a church relation, as they were before that relation commenced. These are given to men severally, as the great God, in the course  
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\* 1 Tim. iii. 15.—† Phil. i. 27.—‡ Jude v. 3.—§ Acts v. 4. "While it remained, was it not thine own? And after it was sold, was it not in thine own power?"

of his wise providence, directs; and we are responsible to him alone, for the use we make of them.

We may add, that, you have all, as individuals, your distinct understandings and powers of mind, and these are superior and inferior in different persons. It never was, nor can we see how it is possible that it ever should be the case, that any number of men should be equal in mental capacities. He, who has given us these powers, justly requires that we use them faithfully and diligently in his service; but it cannot be required that those, whose capacities are manifestly inferior to those of their brethren, should be required or expected to do the same service, or be the instrument of so much advantage of this kind, in the church of Christ, as those whose mental powers are superior. In this respect, as in every other, "every man hath his proper gift of God," and, "to whom much is given, of him will much be required!"

Nor will it ever be, that all the members of the same church will have the same opportunities of laying out themselves in the promotion of our Redeemer's interest. Not only have the advantages of some for acquiring knowledge, by their education, their connections, their mental abilities, and their long standing in religion, been superior to those of others; but the leisure, the property, the prosperity in secular pursuits, the different occupations, the domestic trials, the relative duties of some men, vary so far from those of others, that there must of necessity be a great difference, both in respect of the advantages they enjoy, and the duties incumbent upon them. In all these, and in all similar instances, "if there be a willing mind," a gracious God accepts their cordial eadeavours, and every church ought to accept them, "according to what a man hath, and not according to what he hath not."

It may be further observed, that the unity of church members, cannot include in it an actual sameness of views, respecting every sacred subject, whether of faith or practice. In the grand fundamentals of gospel doctrine, of moral and religious duty, and of christian worship; it is, indeed, evidently necessary, that they should be all agreed. But it is clear, that in the primitive churches, in those of Rome and Corinth particularly,\* there were some differences in smaller and more circumstantial matters. Nor did the apostle insist upon perfect unity in these things.

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\* See Rom. xiv. and 1 Cor. viii.

He rather recommended the duties of love and forbearance. Why, says he, "dost thou judge thy brother? Or why dost thou set at nought thy brother?" For we shall all stand before the judgment seat of Christ"—"Let us therefore follow the things which make for peace, and things where-with one may edify another."\*

Once more; it is scarcely consistent with the present state of mankind, that all the members of a christian church should be equal in point of esteem and influence. Different men are not only different in their abilities, and intellectual furniture; but also in their exertions for the general good, and the prosperity of the church: and those who shew the most ardent affection for the prosperity of the whole community, will, in spite of all other partialities, obtain the esteem of the members in general. In proportion to the degree in which they are esteemed, will, in general, be their influence. While those who are ignorant, indolent, selfish, and inattentive to the advantage and prosperity of the whole church, are disregarded, at least, regarded in a very inferior degree; those who are of a contrary disposition will, I had almost said, of necessity, be generally loved, and heard with a degree of veneration. "Demetrius hath good report of all men, and of the truth itself."†

Wherein, then, does the unity and equality of christians; and of members of the same christian church, consist? I answer, if they be all real believers, as they profess to be, an union subsists among them, which is far superior to any thing natural, or to any thing secular. It is a spiritual union, an union "in Christ Jesus."

1. They all stand in the same filial relation to the great God. Being all regenerated by his spirit, and adopted into his family, they are "all the children of God, by faith; in Christ Jesus.‡" There is no difference of Jew or Greek, of bond or free, of male or female; and on the same principles we may add, there is no difference of rich or poor, of old or young; all true christians, however otherwise distinguished, stand in the relation of children to the great and blessed God, the father of mercies, and the fountain of consolation.

2. They all stand in the same relation to the Lord Jesus Christ. They are all brothers and sisters in the same family of heaven, the same household of faith; while he is graciously

\* Rom. xiv. 10. 19.—† 3 John v. 12. ‡ v. 26.

ciously pleased to stand in the relation of our elder Brother, as "the first-born among many brethren."\* They are all members of his mystical body; and receive life, strength, and spiritual nourishment from him as their living head. He feels for them all. He "sympathizes with them" in all their infirmities and distresses. From his fulness they all "receive grace for grace;" and are all, by faith in him, "strengthened with all might, by his spirit, in the inner man." So that they shall all be "conquerors, and more than conquerors, through him that has loved them."

3. They are all equally interested in the spiritual blessings procured for them by our blessed Redeemer's death and atonement.—Through him they all receive the forgiveness of all their sins. They are all "justified from all things." They are, through him, partakers of "righteousness and strength." He is made of God, unto every true believer, "wisdom and righteousness, and sanctification, and redemption."† Whether you speak of external, or internal blessings, all real believers, whether rich or poor, old or young; bond or free, male or female, are, "in Christ Jesus," equally entitled to them all. Are divine institutions blessings of inestimable value? They are; and such the true Christian esteems them. The two positive institutions, Baptism and the Lord's Supper, particularly, are not only indispensable duties, but high privileges in the church of God: the one, baptism, to be administered once only, in commemoration of the burial and resurrection of our blessed Redeemer, and as a profession of our belief of them, and of our cordial surrender of ourselves to him in that belief. The other, the Lord's supper, to be continued to the end of life, as a memorial of the sufferings and death of the Lord Jesus for our sins; as a grateful acknowledgment of his unparalleled love to us, miserable sinners, and of our obligations to be devoted to his service and interest. These are not only duties incumbent upon us, as every thing else, which the Lord has commanded, is; they are not only means of grace, as all other religious duties are; but they are emblematical and commemorative institutions, for the purpose of keeping up in the minds of men, a lively view of the most important and beneficial facts with which mortals have ever been acquainted.

The internal blessings of the gospel are also, "in Christ Jesus," the portion of every real Christian. Those who believe in Jesus "receive the promise of the spirit by faith."

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\* Rom. viii. 29.—† 1 Cor. i. 30.

The "love of God is shed abroad in their hearts, by the Holy Ghost which is given unto them." This blessing is so universally the portion of all the saints, that we are positively assured by the apostle: If any man have not the spirit of Christ, he is none of is.\* The spirit is emphatically styled "the Comforter," because he gives everlasting consolation and good hope, through grace, "to those who know the grace of God in truth. He is the spirit of wisdom and revelation; of power, of love, and of a sound mind: and the fruits of the spirit, in the true christian, are love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance; against which there is no law."† That one spirit which purifies and unites the hearts of all true Christians, produces these happy effects in them all, in proportion to that degree in which he is possessed by them, and operates in them.

\* Rom. viii. 9.—† Gal. v. 22, 23.

*(To be continued.)*

So awful has the state of the Jews been, ever since they rejected the Lord of glory, that we ought to read the history of this people with pity for them, and earnest prayer for their conversion to the faith of Christ. Their conversion is an event to which Christians look forward with pleasure, and which will certainly commence in it's season. After the Jews had rejected the Lord Jesus, they were exposed to the vilest impostors; and this has been one of their miseries, not only, though chiefly, in the age in which the Lord Jesus appeared in the world, and in which there was a general expectation of the promised Messiah; but also in many ages since. This has been observed by many good writers. Among others Bp. Newton has taken notice, particularly, of the impostors which appeared in the first age of christianity. We recommend his account of them to the serious attention of our readers.—See Newton's Dissertations on the Prophecies, vol. 2. p. 279. 4th edit. 8vo.

OUR blessed Lord had cautioned his disciples against false Christs and false prophets before, but he giveth a more particular caution against them about the time of the siege and destruction of Jerusalem. (ver. 23 and 24.) "Then if any man shall say unto you, Lo here is Christ or there, believe it not."

not; For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect." And in fact many such impostors did arise about that time, as we learn from Josephus, and promised deliverance from God, being suborned by the tyrants or governors to prevent the people and soldiers from deserting to the Romans; and the lower the Jews were reduced, the more disposed would they be to listen to these deceptions, and the more ready to follow the deceivers. Hegesippus too in Eusebius mentions the coming of false Christs & false prophets about the same time. But as it was to little purpose for a man to take upon him the character of the Christ, or even of a prophet, without miracles to vouch his divine mission; so it was the common artifice and pretence of those impostors to show "signs and wonders," σημεια και τερατα, the very words used by Christ in his prophecy, and by Josephus in his history. Simon Magus performed great wonders according to the account that is given of him in the Acts of the apostles. (viii. 9, 10, 11.) "There was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed from the least to the greatest, saying, This man is the great power of God: and to him they had regard, because that of long time he had bewitched them with sorceries." Dositheus likewise was reputed to work wonders according to Origen: Barchochebas too, who Jerome saith pretended to vomit flames. Such also were the Jews, of whom St. Paul speaketh, (2 Tim. iii. 8. 13.) comparing them to Jannes and Jambres, famous magicians of Egypt, who "withstood Moses, as these also resisted the truth, men of corrupt minds, reprobate concerning the faith, πανηροι ανθρωποι και γοντες, wicked men and impostors." There is a strange propensity in mankind to believe things marvelous and astonishing: and no wonder, that weak and wicked men, Jews and Samaritans, were deceived by such impostors; when if it had been possible, they would have deceived the very elect, the Christians themselves.

But behold, saith our Saviour, "I have told you before." (ver. 25.) Behold I have given you sufficient warning. "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." (ver. 26.) It is surprising that our Saviour should not only foretel the appearance of these impostors, but also the manner and circumstances of their conduct. For some he mentions as appearing in the desert, and some in the

secret chambers ; and the event hath in all points answered to the prediction. Several of the false Christs and false prophets conducted their followers into the desert. Josephus in his Antiquities saith expressly, that many impostors and cheats persuaded the people to follow them into the desert, where they promised to show manifest wonders and signs done by the providence of God ; and many being persuaded suffered the punishment of their folly ; for Felix brought them back, and chastised them. Again in his history of the Jewish war speaking of the same persons he saith, that these impostors, under a pretence of divine inspiration, affecting innovations and changes, persuaded the multitude to grow mad, and led them forth into the desert, as if God would there show them the signs of liberty. Against these Felix, for it seemed to be the foundation of a revolt, sent horse and foot soldiers, and slew a great number of them. The Egyptian false prophet, mentioned by Josephus and in the Acts of the apostles, (xxi. 38.) “ led out into the wilderness four thousand men that were murderers :” but Felix marching with his forces, and coming to an engagement with him, the Egyptian himself with a few others fled away, and most of those who had been with him were slain or taken prisoners. There was likewise another impostor mentioned by Josephus, who promised salvation to the people, and a cessation of all evils, if they would follow him into the desert ; but Festus sent horse and foot against him, and destroyed the deceiver himself, and those who followed him. These things happened before the destruction of Jerusalem, and a little after Jonathan a weaver, persuaded not a few indigent fellows to adhere to him, and led them forth into the desert, promising there to show signs and apparitions ; but his followers most were slain, some were made prisoners, and he himself was afterwards taken, and burnt alive by order of Vespasian. As several of these impostors thus conducted their followers into the desert, so did others into the secret chambers or places of security : as particularly the pseudoprophet mentioned by Josephus, who declared to the people in the city, that God commanded them to go up into the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly ; but instead of deliverance, the place was set on fire by the Romans, and six thousand perished miserably in the flames, or by throwing themselves down to escape them.

Our Saviour therefore might well caution his disciples both against the former and the latter sort of these deceivers. “ For

as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." (ver. 27.) His coming will not be in this or that particular place, but like the lightning, will be sudden and universal. The appearance of the true Christ will be as distinguishable from that of the false Christs, as lightning which shineth all round the hemisphere, is from a blaze of straw. What a learned prelate observes from Josephus is very memorable, that "the Roman army entered into Judea on the east side of it, and carried on their conquests westward, as if not only the extensiveness of the ruin, but the very route, which the army would take, was intended in the comparison of the lightning coming out of the east, and shining even unto the west." "For wheresoever the carcase is, there will the eagles be gathered together." (ver. 28.) By the word carcase, as the same excellent prelate justly remarks, is meant the Jewish nation, which was morally and judicially dead, and whose destruction was pronounced in the decrees of heaven. Our Saviour, after his usual manner, applyeth a proverbial expression with a particular meaning. For as, according to the old proverb, wheresoever the carcase is, there will the eagles be gathered together; so wheresoever the Jews are, there will Christ be taking vengeance upon them by the Romans, who are properly compared to eagles as the fiercest birds of prey, and whose ensign was an eagle, to which also probably our Saviour in this passage alluded. And as it was said, so was it done; for the victories of the Romans were not confined to this or that place, but like a flood overran the whole land. Josephus saith that there was no part of Judea which did not partake of the calamities of the capital city. At Antioch, the Jews being falsely accused of a design to burn the city, many of them were burnt in the theatre, and others were slain. The Romans pursued, and took, and slew them every where, as particularly at the siege of Machærus; at the wood Jardes, where the Jews were surrounded, and none of them escaped, but being not fewer than three thousand were all slain; and at Masada, where being closely besieged, and upon the point of being taken, they first murdered their wives and children, and then themselves to the number of nine hundred and sixty, to prevent their falling into the enemies hands. When Judea was totally subdued, the danger extended to those who dwelt at a distance. Many were slain in Egypt, and their temple there was shut up: and in Cyrene the followers of Jonathan, a weaver, and author of new disturbances, were most of them slain; he himself was taken

taken prisoner, and by his false accusation three thousand of the richest Jews were condemned and put to death: and with this account Josephus concludes his history of the Jewish war.

There was something so very extraordinary in the conduct of these false Christs and false prophets, and in their appearance at that time particularly, that it may not be improper to bestow some considerations upon this subject, especially as these considerations may tend to confirm and strengthen us in our most holy religion.

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*To the Editor of the General Baptist Magazine.*

SIR,

I HAVE it in contemplation to furnish you with a few *Scraps* for your third volume, from the 17th chapter of the Acts of the Apostles. If they come within the design of your edifying publication, and will not give you too much trouble in correcting, the insertion will oblige

Your humble servant,

SMATTERER.

*Scrap 1st.* Acts 17th and 16th. Now while Paul waited for them at *Athens*, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Paul is driven from Thessalonica and Berea for the truth's sake.—And the brethren that conducted Paul brought him to *Athens*: he sends for Silas and Timothy to come to him there; and while he waits their arrival there, he has an opportunity of musing on the state of the city.

In my attempts to illustrate these words, I shall

- I. Make some remarks on the person spoken of: the Apostle Paul.
- II. On the place where he was: *Athens*.
- III. On the state of that city: "wholly given up to idolatry."
- IV. The effects this had on Paul's mind; it stirred his spirit in him.

I. On the person spoken of.—Here St. Luke, the sacred historian, introduces a very extraordinary character, even Paul. This Paul appears to have been a man of learning, having been brought up at the feet of Gamaliel. Acts, xxii. 3. and thought himself so good, as to be blameless, touching the righteousness of the law. Philip. iii. 6.—Notwithstanding

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ing this opinion of himself, we find him engaged in opposing the grace of God in Christ.

The first we hear of him, is his consenting to the death of Stephen. Acts vii. 58. and viii. 1. Second, we find, Acts the viii. 3. he made havock of the church of God: that is, he, like some foul beast of prey, tore and devoured her. Third, we see, Acts ix. 1. he continued to indulge this spirit, and breathes out threatenings and slaughter against the disciples of the Lord. *He breathed*; his every breath was big with indignation and destruction against the saints of God. Thus much for Paul, while he continued persecuting Saul.

But the gracious and miraculous appearance of that divine Redeemer, (whom he was so keenly persecuting in the person of his saints), Acts ix. 3, 6. soon filled his heart with trembling horror; and, in the depth of compunction, his very soul cries, "Lord, what wilt thou have me to do?"---See here, what grace divine can do:---It pardons the chief of sinners. 1 Tim. i. 15. and turns the most furious, persecuting, saint-destroying Saul, to a zealous, successful-preaching Paul, who could rejoice to lay down his life in the cause of his gracious Lord. 2 Tim. iv. 4, 6.

II. On the place where Paul was: Athens.---Athens, a celebrated city in Greece, about 35 miles east of Corinth. Some say it was built 1580 years before the birth of Christ; though others think this carries it's antiquity a little too far.

The inhabitants were anciently famed for their learning, wealth, and conquests:---This city produced Solon, Socrates, Aristides, and other philosophers; Demosthenes, and many other famous orators; Miltiades, Cimon, and a great number of illustrious generals. Here was also a seminary of learning, which rendered Athens the eye of Greece, as Greece was then the eye of the world.

They were exceedingly given to idolatry, so that Hesiod and Varro reckon their idols at 30,000; besides which, they erected altars in the fields to the unknown God, that they might not fail in their duty to any; so that Aelian called it the Altar of Greece. And Xenophon observes that Athens had twice as many sacred festivals as any other city; and Pausanias tells us it had more images than all the rest of Greece: which caused a satyrist to say, "it is easier to find a god than a man there."

III. On the state of this city, learned, famous, and noble; yet given up, wholly given up and enslaved to idolatry.---So that we see the insufficiency of human learning in itself, to guard against the most glaring, dangerous, and destructive of all errors, even that of idolatry.---Ah, reader! here behold the ignorance and depravity

depravity of human nature, while these refined Athenians could degrade themselves so far as to worship an idol, the work of their own hands!--Oh, the wickedness of this, for frail mortal man to presume, blasphemously presume! to make, set up, and worship an image in preference to the only Jehovah!! by whom universal nature is created and preserved.---While, then, we view, with sacred horror, this their ignorance and wickedness, let us search our own hearts, and see if there be no secret idol there (which none but the heart-searching God can discern) which is preferred before him, notwithstanding the divine light of the gospel which shines so gloriously around us.

IV. The effects this had on Paul's mind: his spirit was stirred in him.---There seems to be an unusual emotion, or sensation, arising in his mind, as it were a keen edge that could cut through any thing. Even a sensation of horror, indignation, and zeal: a horror to see such a city as Athens, in other respects refined with all the brilliances of literature, yet in this, the greatest of all concerns, even the concerns of God, their souls, and eternity; sunk into the very dregs of ignorance and barbarism; indignation, to see the great, the gracious, the eternal Jehovah, degraded by thousands of senseless and inanimate blocks, which their foolish hearts had devised, and their wicked hands had made. Oh, the patience of that God who could see himself thus mocked and dishonoured, and yet withhold the deserved vengeance!

Zeal, not a zeal of fury, persecution and destruction, like what he had before felt against the church of the living God: no, he is now changed and renewed---“Old things are passed away, and behold all things are become new.” See, oh, see what grace divine can do:

“It turns the raven to a dove,  
“The lion to a lamb.”

So that a pious holy zeal for God, his truth, and cause, arises in his mind, and produces the most mild and powerful arguments for the suppression of error, and the advancement of the cause of his divine Master.

Oh, that christian zeal had always produced such effects! Let us take care that it produce similar fruit in us; and that we never suffer the supposed, or real errors, of another to occasion a conduct or disposition in us inconsistent with the mild, gentle, and benign principles of that holy gospel which we profess.

I remain, dear Sir, with the strongest wishes for the improvement and success of the General Baptist Magazine, affectionately yours, &c.

Jan. 4th, 1800.

ANECDOTE

## ANECDOTE ON BEER.

(See De Valangin on Diet. p. 126.)

BEER is a vinous liquor, made of malted barley, and sometimes other corn. It may justly be called the wine of England, and of most northern countries. The quality and the effects of beer depend greatly upon the manner of brewing it, the particular kind of corn, the method of malting it, the quantity of malt, and the sort of water used to brew with; as also the particular kind of aromatic bitters put in to preserve it.

Every brewer has almost a particular method of brewing. The barley of some countries is better, and more nourishing than that of others. Some people make beer of oats; others of some other corn. In some places they dry the malt with a particular kind of coals, very high and brown, which gives the beer a deep colour; in other places they dry it with straw, and make pale malt, which produces the fine pale ales and beers of divers counties in England. The water makes the most amazing difference in malt liquors in general, and it is a common opinion, that the London strong beer, called porter, which is a most excellent nourishing and moistening liquor for people who use exercise, cannot be brewed any where but in, or near, this metropolis. The bitter plants put into beer to preserve it, and hinder it from growing sour, are generally hops. But we are informed, that formerly the use of hops was not known in England, and that there was a time when they were called a pernicious weed: ground ivy, birch, wormwood, and other aromatic bitters, supplied then the room of hops, and are to this day used for some sorts of beer. We should exceed our limits were we to enter into all the particulars of the brewing art; these will suffice to shew the various differences that produce several sorts of beer, which, when they are drank in moderation, by those who use suitable exercise, are of an opening, fortifying, moistening, and refreshing nature. Beer is certainly very nourishing, and makes people fat; which appears very plain in all northern countries, where people drink nothing but beer, and where they are almost all fatter, bigger, and more vigorous than those who live in southern countries, where wine is their common drink, and where it would be indeed subverting the intentions of nature to introduce malt liquors as constant drink; for every climate produces such things as are in general best suited to the constitutions of it's inhabitants.

Beer, when drank to excess, like all fermented vinous liquors, makes people drunk, and is apt to form stones in the gall-bladder. This last effect may be partly prevented by the moderate use of brandy.

The drinking of beer absolutely requires exercise; and those of either sex who lead a sedentary, inactive life, ought not to drink much beer, especially strong beer or ale; cyder, wine, or spirituous liquors, properly diluted with water, without acids, will agree with them much better.

G. P. was the only son of an ingenious artist; he was studious to excess; his mind was always fully employed, and all his thoughts constantly fixed upon the subject of his deep meditations. But his body had no exercise. The only amusement which G. P. enjoyed, was to go every evening to a neighbouring porter-tavern, where he met with very genteel company, and a few sincere friends, who there spent their leisure hours over a pot of humble porter: He was fond of that liquor, drank no other; and, upon an average, at home and at that tavern, he drank three quarts a day. This brought on a very obstinate diabetes; and G. P. who, contrary to the advice of his physician, persisted in close application of the mind, without any bodily exercise, and in drinking his usual quantity of porter, died a victim to his error in diet.

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#### A VALUABLE RECEIPT FOR LOWNESS OF SPIRITS.

TAKE an ounce of the seed of resolution, properly mixed with the oil of good conscience; into it a large spoonful of the salt of patience; distil very carefully a composing plant, called *others woes*, which you will find in every part of the garden of life, growing under the broad leaves of disguise; add a small quantity, it will much assist the salts of patience in their operation. Gather a handful of the blossom of hope, then sweeten them properly with a syrup made of the balm of Providence. If you can find any of the seed of true friendship, you will have the most valuable medicine that can be administered. But you must be very careful to get the seed of true friendship, as there is a weed that very much resembles it, called self-interest, which will spoil the whole composition. Make up these ingredients into pills of comfort; take one night and morning, and in a short time your cure will be completed.

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## CHARACTER.

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THE following narrative is respecting William Bedford Birkby, in Ashfield, Nottinghamshire, member of a General Baptist church at Kirkby-Woodhouse adjacent.—He was baptized and entered into that relation about the 26th of February, 1798, and from that time to the day of his death, was a serious christian. His outward deportment, as well as his conversation, testifying that he had been with Jesus, and had learnt of him, who was meek and lowly in heart, and thereby had found rest to his soul: he was sober, steady, and zealous for the truth as it is in Jesus. He followed a sedentary business, which, together with a weakly constitution, brought on him a kind of hypocondrical complaint, which so affected him at times, pressing down his spirits, that he thought he should soon die, and have done with all created objects; perhaps this might be one mean of making him possess that degree of meekness and humility, which he seemed almost always to enjoy; probably another mean might be, his constant perusal, and regard to the word of God, and other good books, which afforded pious instruction and encouragement, to a soul thus thirsting after righteousness. He was of an easy, affable temper,—in the words of the apostle, “Gentle, and easy to be entreated.” He shewed a strong attachment to the cause of Jesus Christ, by a persevering attendance upon preaching and other means, given for the establishment of our faith, and the encouragement of our souls; which blessings he seemed to estimate as of the highest value; cheerfully contributing to the support of the blessed cause of Christ, with a ready hand and cheerful heart, O that every child of God, who may have an opportunity to read this, may see how the peaceable fruits of righteousness, when arising from “faith working by love,” yield peace and comfort, and augment their happiness in a dying hour. The 15th of March he began suddenly to bleed at the nose, (to which he had been subject before; bleeding several times to a great degree) and continued so long that danger seemed to ensue: his parents and wife being a good deal alarmed, sent for a physician, who, at his seeing him, pronounced him quite out of danger, though the gushing of blood both from his nose and mouth, was more and more violent, and every symptom seemed to wear an alarming aspect, while every advice and medical application proved ineffectual. He sat up all day, and said but little. The nature

of his disorder was such, as seemed to prey very much upon his spirits: in the ensuing evening, being asked by a pious friend how he felt, he said, I have almost finished my course, and I have kept the faith; there is therefore laid up for me a crown of righteousness, which the righteous Judge will give to me at that day. Hence he began to speak the pure sentiments of his elevated mind; and as the near approaches to eternity advanced, his increasing desire to be in heaven with Christ, became more and more ardent. To this friend who had been enquiring into the state of his mind he said, I know that if this earthly house of my tabernacle was dissolved, I have a building of God, an house not made with hands, eternal in the heavens: his soul was so delighted with the thoughts of this, that it seemed to counterbalance every pain or grief; there was no murmuring word heard from his mouth, though he was going speedily to leave an affectionate wife and one child behind him, with father, mother, and one sister, with other distant relations; such is the power of the gospel, and such it's effects at the hour of death; he exclaimed, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive what good things the Lord hath laid up for them who love him. Why dost thou delay thy coming so long? Come, Lord Jesus, come quickly." His distressed mother asked him if he felt any pain? He cheerfully answered,

"Whate'er distresses me attend, I'll weather out the storm."

He always, after he became serious, manifested a great respect for Mr. S. Deacon's writings, especially his Hymns and Poems; he could repeat many parts of them, which seemed quite familiar to him. In conversation both with his own family and others, and which in his last moments proved a comfort and refreshment, he repeated these lines following just before his departure, with that pathetic attention which evidenced the high value he set on them, and as one who was interested in them.

He stands with open arms, inviting sinners home, ["come;"]  
 His voice contains a thousand charms, and every charm says  
 His doctrine reaches me, I now begin  
 To find celestial peace within.  
 I feel my heart expand, my bosom glow:  
 O what a God is he to love me so!  
 Not me alone, but all the human race,  
 He longs to grasp in his divine embrace:  
 Kindly allures them to their native skies,  
 With crowns of glory and immortal joys.

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He evidently drew very near to those glories he seemed so much to anticipate, and every moment resumed fresh consolation from them; he then turned his dying eyes to a person, an old acquaintance of his, warning him of his danger, in persisting in a course of rebellion against his God, in such impressive words of the poet, as one would think would not easily be forgotten: saying

Why will you, in your wicked ways,  
Of sin and folly go?  
In pain you travel all your days,  
To reap immortal woe.  
Your way is dark, and leads to hell,  
Why will you persevere?  
Can you in endless torments dwell,  
Shut up in black despair?

How serious are the words of a dying man, and how much they ought to be regarded. He speaks not then to gratify, and please the fancy of those about him, but as one just going to appear before his God, and their God; he apparently wished to improve every one of his last moments to some good purpose, for those of his attendants then about him. Speaking to his kind and affectionate wife, he said, "Strive to enter in at the strait gate, for the glorious prize." I know that he will never leave me nor forsake me, but will guide me even unto death. Between one and two o'clock on Saturday morning the 16th, he called out to his father, and asked him to assist him a little longer on his journey, saying, "You need not be fearful of conversing with me. I shall soon be as the angels in heaven; to-morrow morning I shall breakfast with Jesus Christ, my divine Saviour." He asking him how he did (meaning with respect to his health) he replied, "the flesh is weak, but my soul is wrapt up in Christ; hold on your way, father; what is death? It is only putting off rags for robes."

Yonder my Jesus stands,  
Holding out to me his hands;  
Calling—come, my brother, come,  
Welcome to thy endless home.

This is where I long to be; "I am almost at home, I am almost at my Father's house." He then expressed a desire, to join them once more at the throne of grace before he departed; and engaged in the solemn duty of prayer himself, though blood gushed both from his nose and mouth, all the

the time, in a very affecting manner. He was very earnest and lively, very greatly affecting the feelings of all about him.—When he had finished these earnest breathings at the throne of grace, he cried out in rapture of soul

Clasp'd in my heavenly Father's arms,  
I would forget my breath;  
And lose my life among the charms  
Of so divine a death.

Jesus, my all to thee I trust,  
And if thou call'st me down to dust;  
I know thy voice, I bless thy hand,  
And die in smiles at thy command.

He here lost his speech, and amidst the most delightful sensations fell asleep in Jesus, the 16th day of March, 1799, aged 22 years. Thus has he left an honourable testimony to the power and excellency of the religion of Jesus Christ, which alone can give peace and joy in a dying hour, while passing through the dark valley of the shadow of death.—O how it becomes professors of christianity to examine themselves, whether they are “begotten again to this lively hope.” O that the reader of this short account, when he comes to die, may find that his soul (according to the expressions of this pious christian above) is wrapt up in Christ; and have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ: This is the earnest prayer of

E. A.

#### ANECDOTES ON THE BAPTISTS.

“In October 1538, there was a commission sent to Cranmer, Stokesly, Sampson, and some others, to enquire after the *Anabaptists*,\* to proceed against them, to restore the penitent, to burn their books, and to deliver the obstinate to the secular arm; but I have not seen what proceedings there were upon this.”—*Bp. Burnet, in Crosby.* Vol. I. p. 38.

“About the 16th year of Queen Elizabeth, a congregation of Dutch Antipædobaptists was discovered, without Aldgate, in London, whereof twenty-seven were taken and imprisoned. And the next month one Dutchman and ten women were condemned.”—*Dr. Wall, in Crosby.* Vol. I. p. 68.

What reason have we to be thankful that we enjoy the liberty of better times!

\* So the Baptists were then miscalled.

COR-

## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

THE following lines appearing of importance to Dissenting Ministers, and as a knowledge of them would frequently have prevented their being exposed to heavy fines, I am induced to send them for insertion in your Magazine, that they may be more extensively circulated; and if the fact stated be founded upon the *existing* law of England, I shall be glad to have it confirmed by additional evidence. The lines referred to are extracted from the Cambridge Intelligencer of Dec. 21, 1799.

I remain, dear Sir, yours, &c. R. S.

## TOLERATION ACT.

When a man, through ignorance, involves himself in disagreeable circumstances, and the sufferer thinks it probable that others may pursue the same tract and share the same fate, it becomes a duty which he owes to society to apprize of the danger, that the evil may be prevented. On this principle, Mr. Editor, I transmit the following narrative.

Last July Richard Symmonds lodged an information against William Hill, for preaching at Kingston, in Dorset, on the 23d of June, 1799, not having previously obtained a certificate, as a dissenting minister, at the quarter sessions. Hill was summoned to appear at Dorchester, July 27, 1799. In obedience to the summons, he appeared before the Hon. Lionel Damer, M. P. and James Frampton, Esq. Here he was charged with preaching at Kingston on the 23d of June, though not qualified according to act of parliament. John Parmiter and John Priestley bore testimony to his preaching at Kingston; but neither of those men could bear testimony to his having preached on the identical day stated in the indictment. Hill produced a testimonial to his character on his appearing before the justices, signed by six respectable inhabitants of Wareham, the place of his residence; but he was convicted in the penalty of twenty pounds. Not being able to pay the money, he was allowed a month to collect that sum among his friends. At the expiration of the month Hill again appeared before the justices at the town-hall, Dorchester.---When the Rev. B. Cracknell requested a hearing on the subject of Hill's prosecution; Mr. Cracknell addressed

the Justices 'on the law of evidence, and the insufficiency of that evidence in Hill's case, to warrant the conviction. The chairman said, "he would not argue on the case, but abide by their decision." However, since that period the prosecution has been dropped.

All the trouble attending this second meeting at Dorchester had been prevented, if Hill had known the state of the law relative to dissenting ministers. The law has made such provision, that he might have tendered himself to take the necessary oaths as a dissenting minister, and this would have instantly quashed the prosecution. This opinion is confirmed by the 10 Ann. c. 2. p. 8. It is to be found in Williams's Justice, Burn's Ecclesiastical Law, and in his quarto edition of his Justice; but I think not in any of the octavo editions.---I shall here introduce the whole section from the statutes at large.

"And for rendering the last-mentioned act (the act of Toleration) more effectual, according to the true intent and meaning thereof, be it further enacted and declared by the authority aforesaid, that if any person dissenting from the church of England, (not in holy orders, or pretended holy orders, nor any preacher, or teacher of any congregation) who shall have been to the benefit of the last-mentioned act, if such person had only taken, made, and subscribed the oaths and declarations, or otherwise qualified him or herself, as required by the said act, and is now, or shall be prosecuted upon, or by virtue of any of the penal statutes from which protestant dissenters are exempted by the said act, shall, *at any time during such prosecution*, take, make, and subscribe the said oaths and declaration, or being of the people called Quakers, shall make and subscribe the aforesaid declaration, and also the declaration of fidelity, and subscribe the profession of their christian belief according to the same act, or before any two of her Majesty's justices of the peace (*who are hereby required to take and return the same to the next quarter sessions of the peace to be there recorded*) such person shall be, and is hereby entitled, to the benefit of the said act, as *fully and effectually* as if such person had duly qualified himself within the time prescribed by the said act, and shall be henceforth exempted and discharged from all the penalties and forfeitures incurred by force of any of the aforesaid penal statutes."

From the above, Mr. Editor, you will readily perceive, that in case a Dissenting preacher is informed against, who is unqualified according to Act of Parliament; yet by tender-

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ing himself to take the oath *previous to conviction*, all farther proceedings are completely quashed.

A PROTESTANT DISSENTER.

P. S. If this Protestant Dissenter states this matter right, I think it is a pity but it was inserted in all the Magazines, Newspapers and periodical publications in Britain, that not a dissenting minister might be ignorant of it.

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*To the Editor of the General Baptist Magazine.*

SIR,

HAVING for a long time seen with much concern the conduct of many professors on a Lord's day, I venture to address you on that subject; and to request of you, or some of your Correspondents, to attend a little to it; as it appears to me, that this day ought to be attended to more than in general it is. We call it the Lord's day: this conveys an idea to me, that it should be entirely set apart from all worldly concerns; or why should that any more than another, be called the Lord's day? Now those who spend one noon in their worldly affairs, and the other perhaps in devotion, cannot properly call it by this name. It also appears reasonable that we should have one day out of seven for the purpose of devotion. How many people are there who have no time in the week that they can spare from their necessary employments, either for public worship or reading; but as there is one day set apart in which they either are, or may be divested of all worldly affairs, how much might be done in that day to improve their minds for the good of their souls, and for the glory of God. In many places there is preaching but once in the day, and perhaps at night in some other place, which all cannot attend. But if they should, there is a deal of time in the morning; but alas, how is this opportunity spent with many? (I do not say all) In the first place, they will lie more hours in bed on this day than any other; then, too many, have their shoes to clean and so many jobs to do, that they have hard work to get ready to go to the meeting in the afternoon. Their wives too, are very busy in cooking, or, perhaps, in cleaning: so the morning is entirely spent in that which profits their souls nothing. What a fund of instruction and knowledge do they lose? But there are worse practices than even these; that of selling, or we may call it, working at their callings

on this day. This practice, I think, does much harm in the world, as it sets a bad example: for I know it is common for people of the world to think, that if such an one, who pretends to so much religion can do so and so, sure I may venture a little farther. It also gives them every encouragement to make this their market-day. How common is it to see people with their baskets and bags, going from shop to shop on a Lord's-day morning. Now if none would sell their articles on this day, they would be obliged to get them on another: perhaps some will say, if we don't somebody else will. This is very likely to be the case; so it is in many respects. If we determine to walk in the narrow road that leads to life, others will go the downward road that leads to death: we might reason away all our christian duties in this way. But we are to let our light so shine before men, that they, seeing our good works, may be led to glorify God. We are to abstain from all appearance of evil. I am sensible there will be many objections rising in the minds of professors, against so strictly (as they call it) attending to the Lord's-day. But it is not my intention to try to obviate them, as I am sensible of my inability to do it; but I should be very happy to have somebody write a few thoughts on this subject, that, if possible, believers may be brought to glorify God more by their lives and conduct. It is my ardent desire that this may be the case; and I am sure in order to do this, there must be a deeper knowledge of things of a divine nature. I am grieved to see so much ignorance, even among professors; and I verily believe, were they to improve this one day in seven to the best advantage, they would, by this means, gain very great improvement. Were the morning spent in devotional exercises, such as reading, meditation, and prayer, would it not enliven the soul, put it into a serious frame, so that when they come to the house of God, it would be a Bethel indeed to their souls. It would be calculated to store their minds for the whole week. I am well persuaded, that many think but little more consists in religion, than just going to the meeting once or twice in a day; so have turned it into a mere form. But let such consider, was it thus with them when they first set out? O no; their zeal was then all awake, they were then striving, as it were, what they could do most for that Saviour, that had set their souls free; who had given them to taste of redeeming love. But why is their love so soon grown cold; why do they not keep

on, thus lively and vigilant, in the way? It must be their own faults; God is still the same; their salvation is still of as much consequence, and the blessings arising from the glorious gospel are still as precious. We, too, still remain poor weak sinful creatures, and there is still something for us to do. We have need therefore to be continually on our watch tower, never to lose a moment's opportunity of improvement in these things (which are, indeed, of the highest importance) the concerns of our souls. Oh that the conduct of professors were more consistent with their professions! How much happier would they be in themselves! How much good would their examples do in the world! They would then, indeed, gaze and admire, though they "hate the change." I hope you will pardon me for thus intruding on your patience; and I will again beg of you, or some other, to give a few thoughts on this subject, in your useful miscellany.

That something may be done for the glory of God, by you and by all the followers of the blessed Jesus, is the ardent desire and fervent prayer of

A CONSTANT READER.

*To the Editor of the General Baptist Magazine.*

SIR,

I SHALL esteem it a great favour if you, or any of your Correspondents, will, in your monthly publication, solve the seeming discord in our Lord's words, Matt. vi. 13. and Luke xi. 4. "Lead us not into temptation," with James i. 13. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

A reply to the above would be thankfully received, by a reader of your magazine.

D. S.

## REVIEW

O F

### SELECT PUBLICATIONS.

*The promised presence of Christ with his People a source of consolation under the most painful Bereavements. A Sermon, delivered at the Baptist Meeting-house, Cannon-street, Birmingham, on the Lord's-day Evening, Oct. 20, 1799; occasioned by the Death of the Rev. Samuel Pearce, A. M. late Pastor of the Church assembling there: who died Oct. 10, in the 34th Year of his age. By John Ryland, D. D. To which is prefixed, an Oration delivered at the Grave, Oct. 16, 1799, By the Rev. J. Brewer, 68 pages. 1s. Lutton.*

*The profits arising from the sale of this publication, will be appropriated to the benefit of Mr. Pearce's widow and five small children.*

**T**HIS is a valuable discourse, delivered in a very easy and familiar style; and contains many suitable encouragements and advices to the bereaved church and family. Few of our readers can be totally ignorant of the distinguished preaching abilities, & various excellent qualities of Mr. Pearce. It is therefore scarcely necessary to say, that those who were most intimately connected with him, are very sensibly affected by the loss of so eminent a young man, and peculiarly demand our commiseration. But all the real friends of true evangelical piety ought to feel on this mournful occasion. Dr. Ryland's text, chosen by Mr. Pearce, is John xiv, 18. "I will not leave you comfortless. I will come unto you."

The following extract from the sermon will, we presume, be both entertaining and edifying to all serious readers.

This church has lost a most diligent, faithful, affectionate and valuable pastor, and far be it from me to make light of your loss. All those churches who knew him only by occasional visits, all good men who had any opportunity of appreciating his worth, must sympathize with you; while they grieve to think that they themselves, who saw his face so seldom, shall see it no more. His brethren in the ministry who enjoyed the pleasure and advantage of his friendship and correspondence, feel a loss which they will ever deplore. How then must you regret his removal, who were, many of you, the seals of his ministry; who, all of you, hoped long to enjoy his constant labours; and for whose welfare he laid himself out, with such unremitting assiduity? The pastor  
whose

whose absence you mourn, possessed such an assemblage of lovely graces and acceptable qualifications, as are found united but seldom, even in truly christian ministers. He had the firmest attachment to evangelical truth, and the most constant regard to practical godliness; he united remarkable soundness of judgment, with uncommon warmth of affections. I never saw, at least in one of his years, such active, ardent zeal, conjoined with such gentleness, modesty and deep humility; so much of the little child, and so much of the evangelist, I can scarcely forbear saying, of the apostle of Jesus Christ. I know not how to flatter you, with the hope of obtaining another minister; or myself, with the expectation of finding another friend, in whom all these charming qualities shall be found in an equal degree. He was, indeed, "a burning and a shining light, and we rejoiced in his light, for a season:" but now we must lament, that he shines no more on earth; though we doubt not, that he shines like the sun in the kingdom of his Father.

While he abode among us, his affections were evidently and eminently in heaven; his work, his family, and his people, were the only objects of regard, which made him willing to forego the bliss of the eternal world. And when he perceived that it was the Lord's will he should depart, your welfare was still his chief concern. For your consolation and benefit, he wished this passage to be considered at his funeral. He once alluded to another scripture, but laying that aside, lest it should occasion too much being said of himself, he fixed upon this; remarking "if he comes to you, all will be well, you need not regret my removal." So you see, brethren, the design of your dear pastor was to encourage you to claim a share in the promised presence of the Redeemer; which he knew extended to all his churches, and to every individual believer. He perceived that he was going to leave you, he could not promise to come again to you, though it was his great consolation to hope that you, in succession, will follow him; and meanwhile, the presence of his great Master, as to his divine nature, and the increasing influence of his spirit, would be a sufficient compensation for any loss you could sustain by his departure. The spiritual presence of Christ could make up for the want of his bodily presence, to those who knew what it was to enjoy the latter; it must then assuredly be sufficient to supply the absence of any under-shepherd. With this thought my dear brother consoled himself, in the beginning of his illness: "If," said he, in a letter written the first Lord's day that he was con-

confined from public worship, "If I am to depart hence, to be no more seen, I know the Lord can carry on his cause as well without me as with me; he who redeemed the sheep with his blood, will never suffer them to perish for want of shepherding, especially, since he himself is the chief Shepherd of souls."

We are happy to be informed, at the conclusion of this sermon, that *Memoirs of the Life of Mr. Pearce, with Extracts from other interesting Letters*, will be published as soon as the materials can be collected and arranged, and the profits appropriated to the benefit of his family.

## OBITUARY.

An Elegiac Ode, written in the form of Soliloquy or Mourning Meditation, at the death of Sir Thomas Abney, Knight and Alderman of London, who departed this life Feb. 6, 1721-2, in the 83d year of his age. By I. Watts.—See the *Life of Sir Thomas Abney*, concluded, Vol. II. p. 402.

TO THE  
LADY ABNEY.

MADAM,

**Y**OUR grief is great and just. It is not in the power of verse to charm it: Your comforts must arise from a diviner spring. My residence in your family hath made me a witness to the lustre of Sir Thomas Abney's character, and to the years of your felicity; and I bear a sensible share in all the sorrows that are shed on his tomb.

The nation mourns a good man lost from the midst of us, a public blessing vanished from the earth. The city mourns the loss of a most excellent magistrate, a sure friend to virtue and a guardian to the public peace. The church of Christ mourns a beautiful pillar taken from the support and ornament of the temple. All these are public sorrows; but your loss, Madam, carries a pain in it, that must be unknown to all but such as knew the domestic virtues of the deceased.

Those who have the honour of your Ladyship's acquaintance can tell whence you derive your daily consolations, even  
from

from that world where your departed relative drinks them at the fountain head. O may those streams descend in full measure hourly and refresh yourself and your mourning house!

But if a verse cannot give comfort to the living, yet it may do honour to the dead: and it is for this reason your Ladyship desires a verse to attend these few memorials of Sir Thomas Abney's life. His modesty hath concealed a thousand things from the world which might have stood as witnesses of his piety and goodness; but he thought it sufficient that his record was on high. Yet your unfeigned love follows him to the grave, and would do every thing that might adorn his name and memory. Since you have called me to this piece of *sei vice*, the obligations that your Ladyship hath laid upon me are strong enough to summon up my youthful powers and talents, even when I look upon them as buried and almost forgotten.

Besides, Madam, there are some occurrences that can of themselves rouse the muse from the deepest sleep. Poesy is not always under the command of the will. As there have been occasions heretofore when I have wished to write, but the imagination has refused to attend the wish; so there are seasons when verse comes almost without a call, and the will might resist in vain. A few such seasons have I met with in the course of my life, and some of them have found me even in the chambers of death. When I have spent days in the midst of mourning, and the whole soul hath been tuned to sorrow, the harp hath sounded of it's own accord, and awakened all the doleful strings. Such was the hour when your dear and honoured brother, Mr. Thomas Gunston departed this life: and such is the present providence. Uncommon worth forsaking our world strikes all the powers of nature with sentiments of honour and grief, and the hand and the heart consent to raise a monument of love and sorrow.

Accept then, Honoured Madam, these lines of elegy, as a sincere pledge of the greatest veneration which my heart pays to the memory of Sir Thomas Abney. How far soever the verse may fall below the theme, yet now it must always live, since it is joined to these memoirs, and attached to a character that cannot die. And while succeeding ages shall read the honours due to the deceased, let them know also the gratitude I pay to your Ladyship for the signal benefits of many years conferred on

Your Ladyship's most obliged, and obedient servant,

I. WATTS.

ELE-

## ELEGIAC ODE, &amp;c.

ABNEY expires. A general groan  
 Sounds through the house. How must a friend behave  
 Where death and grief have rais'd their throne,  
 And the sad chambers seem th' apartments of the grave?

Shall I appear amongst the chief  
 Of mourners, wailing o'er the dear deceas'd?  
 Or must I seek to charm their grief,  
 And in distress of soul to comfort the distress?

I mourn by turns, and comfort too:  
 He that can feel, can ease another's smart.  
 The drops of sympathetic woe  
 Convey the heavenly cordial warmer to the heart.

We mourn a thousand joys deceas'd,  
 We name the husband with a mournful tongue;  
 He, when the powers of life decreas'd  
 Felt the divinest flames of love for ever young.

Thrice happy man! Thrice happy pair!  
 If love could bid approaching death remove,  
 The painful name of widow here  
 Had ever been unknown. But death is deaf to love.

\* Albina mourns, she mourns alone,  
 Her grief unrival'd in a house of tears,  
 The partner of her soul is gone  
 Who doubled all her joys, and half sustain'd her cares.

See the fair offspring of the dead,  
 With their young griefs Albina they enclose,  
 Beside the father's dying bed;  
 And as her woes increase, their love and duty grows.

The children feel the mother's pain,  
 Down their pale cheeks the trickling sorrows roll;  
 The mother sees and weeps again,  
 With all the tender passions struggling in her soul.

The tender passions reign and spread  
 Through the whole house, and to the courts descend:  
 We mourn the best of brothers dead:  
 We mourn the kindest master, and the firmest friend.

\* The Lady Abney.

We mourn; but not as wretches do,  
 Where vicious lives all hope in death destroy:  
 A falling tear is nature's due;  
 But hope climbs high, and borders on celestial joy.

There fits the late departed saint;  
 There dwells the husband, father, brother, friend:  
 Then let us cease the fore complaint,  
 Or mingled with our groans let notes of praise ascend.

Great God to thee we raise our song,  
 Thine were the graces that enrich'd his mind;  
 We bless thee, that he shone so long,  
 And left so fair a track of pious life behind.

But can domestic sorrow shew  
 A nation's loss? Can private tears suffice  
 To mourn the saint and ruler too,  
 Great names, so rarely join'd below the blissful skies?

Could Abney in our world be born,  
 Could Abney live, and not Britannia smile?  
 Or die, and not Britannia mourn,  
 When such ethereal worth left our degenerate isle?

'Twas heavenly wisdom, zeal divine,  
 Taught him the balance and the sword to hold:  
 His looks with sacred justice shine,  
 Beyond the scarlet honours, or the wreathen gold.

Truth, freedom, courage, prudence stood  
 Attending, when he fill'd the solemn chair:  
 He knew no friendships, birth, nor blood,  
 Nor wealth, nor gay attire, when criminals were there.

He sign'd their doom with steady hand;  
 Yet drops of pity from his eye-lids roll:  
 He punish'd to reform the land,  
 With terror on his brow, and mercy in his soul.

His tongue was much unskill'd to chide;  
 Soft were his lips, and all his language sweet:  
 His soul disdain'd the airs of pride,  
 Yet love and reverence greet him through the croud'd street:

God-like he liv'd and acted here,  
 Moving unseen, and still sublimely great;  
 Yet when his country claim'd his care,  
 Descending he appear'd, and bore the pomp of state.

He more than once oblig'd the throne,  
 And sav'd the nation; yet he shunn'd the fame,  
 Careless to make his merit known.  
 The Christian hath enough that heaven records his name.

His humble soul convers'd on high;  
 Heaven was his hope, his rest, his native home:  
 His treasures lay above the sky;  
 Much he possess'd on earth, but more in worlds to come.

With silent steps he trac'd the way  
 To the fair courts of light, his wish'd abode;  
 Nor would he ask a moment's stay,  
 Nor make the convoy wait, that call'd his soul to God, —

See the good man with head reclin'd,  
 And peaceful heart, resigns his precious breath:  
 No guilty thoughts oppress his mind;  
 Calm and serene his life, serene and calm his death.

Laden with honours and with years,  
 His vigorous virtue shot a youthful ray;  
 And while he ends his race, appears  
 Bright as the setting sun of a long cloudless day.

Spent with the toil of busy hours,  
 Nature retir'd, and life sunk down to sleep:  
 Come, dress the bed with fadeless flowers,  
 Come, angels, round his tomb immortal vigils keep,

The heart of every Briton rears  
 A monument to Abney's spotless fame:  
 The pencil faints, the muse despairs,  
 His country's grief and love must eternise his name.

*Sic cecinit mærens,  
 Inter mærores domesticos,  
 Et patriæ suæ luctus.*

SACRED

## SACRED POETRY.

*Before Preaching.*

**A**LMIGHTY God! look down  
and blefs

Thy word of free and sovereign grace;  
Thy spirit's holy fire impart,  
And fill with joy each humble heart.

May all our souls be found sincere,  
Nor let a wandering thought be here;  
Thy glorious presence fills the place,  
And shall we trifle with thy grace!

Humble may all our spirits be,  
Now we approach to worship thee;  
Meekly receive instruction given,  
And blefs thee for thy word from  
heaven.

Let not this world's delusive toys,  
Divide our minds from heavenly joys;  
Bid it's vain vexing cares retire,  
And let our souls to thee aspire.

O! may our thoughts be borne above,  
To thee, thou God of light and love;  
There shall our warmest wishes rest,  
And in thy courts our souls be blest.

N. H.

*Thou art my God.*

Pfal. cxl. 6.

**WHAT** glorious mortal should my  
envy move,

Since I can triumph in redeeming grace;  
Call heaven my own, and heaven's im-  
mortal king

My God, my all supreme delight and  
rest!

Eternal: I've all things in possessing  
thee.

I find no want no emptiness within;  
All my desires in thee I find appeal'd.

Let tempests rise, darkness surround me,  
yet

Thou art my God, believ'd, dispels the  
gloom,

And bids the raging storm eternal cease.

If from the world my expectation meet  
Defeat; false friends and vain all human  
trust;

Thou art my God, represses every sigh.  
When death and hell their darts point  
at my soul,

Level their terrors to destroy my peace;  
In triumph sweet I cry, thou art my  
God.

And can that arm, that arm Omnipotent,

Be vanquished; or Almighty strength  
oppos'd,

Till then and not till then I safety  
want.

Thy early care I was; thou did'st sup-  
port

My helpless infancy and tender day;  
The watchful guide of my unsteady  
youth.

In every stage, and period of my life,  
I trace thy providence, thy mercy meet.  
Thou art my God. In thee I live and  
move,

My daily wants how long hast thou  
supplied;

Thy bounty does confound my unbelief.  
In dangers numberless seen and unseen,  
Has thy delivering hand my safety  
wrought.

How great thy goodness! O how wide  
thy love!

My gratitude how narrow in return!  
With loving-kindness thou hast crown'd  
my head,

O let thy goodness dwell upon my soul!  
If e'er my wand'ring caus'd thy chast-  
ening rod,

O how unwilling seem'd to chide; thy  
love

Appeared through the disguise of every  
frown;

It's beams have glimmered through the  
darkest night,

And every stripe still drew me nearer  
thee:

Remov'd my carnal props that I may  
lean

With more assurance on th' eternal rock.  
Thou art my God. How sweet to  
contemplate;

Thou art my rock, O blest stability!

Thou art my ransom, O thou blessing  
Lamb!

My sacrifice, my Saviour, and my God!  
 What things are these! security what  
 more?  
 What further can I ask? here I repose;  
 My refuge sure, my hope, my tower  
 high;  
 The fix'd immutable divinity!  
 Transporting thought! Glory ineffable!  
 Take here thy pledge of heaven, nor  
 earth nor hell  
 Shall e'er thy fixed, thy firm foundation  
 shake.  
 It is enough, my ravish'd soul replies,  
 I'm swallowed up in glory so immense.  
 Let me adore, though I can ne'er ex-  
 press,  
 My gratitude for love the most divine.  
 Thou art my God. Let me again re-  
 peat,  
 The glorious accents sound transporting  
 bliss.  
 Let others boast their honour, wealth,  
 and pride;  
 Terrestrial phantoms, visionary pomp:  
 These I renounce as vanity, and far  
 Beneath the notice of a soul redeem'd;  
 Redeem'd by blood, the blood of God's  
 dear Son,  
 From pain immortal, & the fiery gulf,  
 Of black despair, and shades of endless  
 night.  
 In thee I triumph, O thou sinners  
 friend!  
 Nor death shall force to quit my hold  
 of thee:  
 To earth's enjoyments joyful bid adieu,  
 Breathe out my soul in exclamations  
 sweet:  
 Thou art my God; to endless ages  
 mine.  
 O who can estimate my bliss? my joy,  
 My portion tell? O heights! O depths!  
 O lengths!  
 And breadths unknown! when God is  
 all in all!  
 Go ye vain objects, ye delusive toys,  
 Your pleasures offer to those wretches  
 poor.  
 No other portion ask: under my scorn  
 Ye vanish all; nor yield amusement  
 or  
 Aspiring thought, here your defects  
 confess:

Creation is too narrow for my tour,  
 I'm straighten'd in my flight beneath  
 the skies.  
 The soul that knows what thy bless'd  
 smile imports,  
 Has no sensations for these low delights,  
 If delights are where dwells mortality.  
 What if the sun extinguish'd in the  
 skies,  
 With all th' ethereal lamps in heavens  
 vault?  
 Thou art my God; ineffable my bliss!  
 Immortal day is my illustrious home.  
 When all these lower heav'ns mingle  
 with earth,  
 And in one universal ruin lie;  
 I shall behold in beauty regions new,  
 Infinite prospects ever opening wide;  
 Nor longer converse with delusive  
 forms,  
 But with realities of endless date.  
 And shall vain man, all anxious, active  
 be  
 For mere pageantry, and for trifles vain?  
 While I, a candidate for heaven's joys,  
 And dignity a short probationer,  
 Grow faint and weary in the noble  
 strife!  
 Rouse thee, my soul, to more activity,  
 O! waken all thy powers in their pur-  
 suit.  
 See! see! the moments fly, the prize  
 appears,  
 The palm of victory and the conquer-  
 ing crown;  
 O be intent on the immense-reward,  
 And fly the world for glories so divine.  
 Oh! thou by whose almighty power  
 alone,  
 I shall be able to withstand my foes,  
 Put in my heart thy fear, nor let my  
 soul,  
 Ever dishonour thee, my God supreme.  
 Should glory call with her exalted  
 voice;  
 Or pleasure with a softer eloquence  
 Allure; the world's ambition tempt  
 my heart.  
 Oh! let me keep the happy day in  
 sight  
 Hail thee my God, my portion infinite

T. J.



T H E

# General Baptist Magazine

For FEBRUARY, 1800.

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## BIOGRAPHY.

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LIFE AND CHARACTER OF THE REV. THOMAS STEFFÉ.  
BY DR. DODDRIDGE.

N. B. This account of Mr. Steffé's Life and Character, is prefixed to a small volume of Ten Sermons, which were preached by Mr. Steffé, and are published from his MS notes. Mr. Steffé was one of Dr. Doddridge's pupils. The sermons are dedicated to the Rev. Mr. John Barker, a valuable dissenting minister at Hackney, near London, who generously, with another kind benefactor, assisted Mr. Steffé with a supply of twenty pounds a year, during his continuance at the academy. We have ventured to publish the dedication, as well as the life, as one gives some light to the other, as neither of them are much known; and as they are both, on several accounts, very valuable, and worthy the attentive perusal of our readers.

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TO THE  
REV. MR. JOHN BARKER.

Reverend and Dear Sir,

IF the dedication of a book be any token of gratitude and respect, or the patronage of it any instance of generosity and favour, you have the justest title to this volume in one view, and I the greatest encouragement to address it to you on the other. I know, Sir, that to enlarge on these topics, would, to a gentleman of your character, be making a very disagreeable kind of return: but you will allow me to let the world know, that I am inscribing these posthumous sermons of Mr. Steffé to one of the best of his friends, as well as of mine, and to

VOL. III. H him,

him, to whom had he been engaged to publish them himself, he would surely have chosen to present the first fruits of his labours. And permit me, Sir, thus publickly to thank you, for all the pleasure you gave me in an opportunity of cultivating the mind of so worthy a youth, and for the foundation which you laid for that excellent example he gave, as well as for the wise and pious instructions he delivered, in circumstances and relations of life, which, unsupported by your bounty and care, it is probable he had never known. You, Sir, discovered this promising plant in its tenderest state, and presented it to the garden of God; and though we must not arraign the wise hand that removed it, every one will own it reasonable, that these early, yet pleasant and wholesome fruits, which dropped from it, should be presented to you. And I persuade myself, Sir, that though they are not ripened to all that height of beauty and of flavour, which a maturer growth might have given them, you will receive them with candour; and indeed, I am not without some cheerful hope, that they may afford you both delight and nourishment.

When I intimate, that Mr. Barker may not only be entertained, but edified, by the productions of our young friend, I might seem to speak with too little caution, and to raise an expectation which a prudent friendship will always avoid, when it would introduce persons or books into the world with advantage. But it is the happiness of great wisdom and goodness, (I had almost said, it is a part of it's reward,) to be entertained, and edified, by the writings of those who are much it's inferiors, and most readily to exercise an indulgence which itself least needs. In this view you, Sir, would have read these sermons with pleasure, had they been the work of a stranger: but you cannot, and I think you ought not, to forget, that you were, through the Divine Goodness, the instrument of giving them to the world. And you will be quickened to renew your bounties of this kind, (and a more important kind is not easily to be named,) when you so sensibly perceive, that, short as the date of our friend's life was, your labour, with regard to it's present effects, hath not been in vain in the Lord.

They who know the relation in which I stood to Mr. Steffe, will readily believe, that I have some peculiar share in your joys on such an occasion: but if there were not such a distinguishing tie as in the present case, I must be insensible to a long train of personal obligations, if I did not affectionately take my part in all your satisfactions and joys. I

bles

bles God, that they arise from such a variety of springs; that they swell into so full a stream; and above all, that they are so faithfully, and so constantly, returned back to him, from whom they originally proceed.

I do, Sir, in my conscience apprehend, that when addressing the ministers of the gospel, there is seldom reason to congratulate them on their distinguished circumstances in temporal life. When the more abundant gifts of the Divine bounty seem to be received, as if, like those given to the Hebrew servants, they were a part of the ceremonial of their dismissal from their Lord, they are indeed the calamity, rather than the happiness of the proprietors, be they ever so copious, or ever so splendid. That is really a poisonous draught, be it ever so luscious, which intoxicates the mind, and lulls it into a forgetfulness of the interest of Christ, and of immortal souls. But where affluent circumstances are considered as an engagement to serve God with greater cheerfulness and zeal in the abundance of all things; where the possessor considers himself as the steward of God in temporals as well as spirituals, and as the almoner who is to distribute the Divine bounties to his indigent brethren, whether ministers, or private christians; and where all this is done in the easy, cheerful, endearing manner, of a heart that feels, how much more blessed it is to give than to receive: this, Sir, is a most grateful spectacle, not only to the eye of an intimate and obliged friend, but of a stranger who understands any thing of the beauty of character; and is, I doubt not, venerable, as well as amiable, in the eyes of those celestial spirits, from whom it seems to be copied. Human acknowledgments on such an occasion are little things, to the voice of an approving conscience, and an approving God. I hope therefore, Sir, that the many, whose burdens (to my certain knowledge) you have eased, and whose hearts you have gladdened, will express their gratitude in a nobler way, by endeavouring to serve the public with greater alacrity, while they are freed from the incumbrances which must otherwise have depressed and broken their spirits.

I heartily bless God, that while good Mr. Barker is possessed of these pleasures, which so few of his brethren in the dissenting ministry can have, he also shares with the most acceptable, and I hope I may add, the most successful of them, in those which immediately arise from the exercise of his sacred office. It is with unutterable delight, that I see so valuable a friend recovered from the remainders of that disorder, which seemed some years ago, to threaten the speedy period

of his public services. To be able to vent the fulness of your heart under a sense of the grace of the gospel, and to represent the important engagements to vital and universal holiness which so naturally arise from it, would give a nobler pleasure than money could purchase, though it were only in your own house, to a little circle which might fill one of its rooms. There indeed you might equally approve the sincerity of your heart, in the presence of Him that searches it: but you must give your friends (that is, as I should imagine, all the friends of virtue and religion who know you,) leave to rejoice, that Providence having invigorated you for it, has called you out to constant service in one of the most numerous and important congregations, which is to be found among us, even in London, (that great support of our interest through the whole kingdom:) there, my dear and honoured friend, may you long continue to delight, and to bless, crowded, attentive, and serious auditories, growing daily more attentive, and more serious, while your doctrine drops upon them like the dew, and distils like the rain! May you have the pleasure to see, not merely that they are capable of relishing the dignity of sentiment, the propriety of language, and the gracefulness of delivery; but, which is infinitely more desirable, that they continually advance in faith, in holiness, and in love, to the glory of that God whom you serve with your spirit in the gospel of his Son, and to whom all that you are and have, is so faithfully, and so zealously devoted!

For these great purposes, may your important life be prolonged, and your health, with that of your valuable lady, be supported to many future years! May the secret blessing of the God of heaven sweetly mingle itself with all the concerns of both! May it fill your house with prosperity, and your hearts with that joy, which a stranger intermeddled not with, and which, though it were in a royal palace, can grow upon no stock but benevolence, friendship, and devotion! And may the various blessings of a long, and a happy life, be at length crowned with those of an infinitely happier immortality!

Whenever that solemn moment comes, which is to remove you from time to eternity, I know that it must leave multitudes lamenting; so deeply lamenting, that it is painful to speak, or to think of it. But I rejoice, Sir, to reflect, how many friends above will then be waiting to receive you to everlasting habitations. I doubt not, but the spirit of our dear author will be numbered and distinguished among them; and that your generous concern to promote the spread, and the

accep-

acceptance of these his remains, will, so far as it may be known to him, increase his acknowledgment. In the mean time, Sir, I persuade myself, that among all your other good offices, you will join your earnest prayers for their success, with those of,

Reverend and dear Sir,  
Your most obliged and affectionate brother,  
and obedient humble servant,

P. DODDRIDGE.

*Northampton, June 8, 1742.*

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SOME ACCOUNT OF THE LIFE AND CHARACTER OF  
THE REV. MR. THOMAS STEFFE.

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THE pious author of these discourses was so early removed from our world, and made so short an appearance on any public stage of action, that there is no room for any to expect a variety of remarkable occurrences in his life. By far the greater part of those few years which Providence allotted him, was spent in assiduous preparation for services, which alas, he was never permitted to accomplish. Nevertheless, as a person curious in the anatomy of vegetables, would look with some satisfaction on a blossom yet folded up in the bud, while he traced the first rudiments of it's future form, as well as that peculiar apparatus which was subservient to it's preservation and growth in that infant state, though it never grew up to display it's vivid colours, and diffuse it's fragrancy; so I flatter myself, that something may occur in this narration, not unworthy the notice of survivors.

They, who-like our author, in the years I shall principally describe, are growing up to the work of the ministry, may, I hope, learn in many instances, what it is to be desired they may be, while I am telling them what Mr. Steffe was; and if they go and do likewise, it may be for the benefit of multitudes who are yet unborn, that this little sketch has been drawn. And the generality of readers may, perhaps, be more disposed to edify by his writings, as they grow better acquainted with his character: for it is certain, that nothing adds greater authority to a minister's instructions from the pulpit or the press, than an apprehension that they are transcribed and uttered from his heart.

Our author was the son of a worthy clergyman of the established church, the Reverend Mr. John Steffe, once of Emanuel-college in Cambridge, and afterwards rector of Wren-

Wrentham, in the county of Suffolk. This gentleman, remarkable for his piety, learning, and moderation, married Mrs. Martha Popland, of Raydon, in Suffolk, by whom he had several children, who survive their honoured father, I hope to be long-lived blessings to their other pious parent, and to supply, as far as possible, the great loss she sustained, so soon after she became a widow, by the death of two most hopeful and delightful sons.\*

Mr. Thomas Steffe was born April 6, 1716; and though he had a very weak constitution, so that his life was hardly expected from his infancy, (for he soon appeared subject to an asthmatic disorder, besides other infirmities;) yet he discovered such an early solidity of genius, seriousness of temper, and fondness for books; that his father soon determined to indulge his desire of being bred a scholar: and as he candidly referred it to himself, as his judgment advanced towards maturity, to judge for himself in religious matters, he generously acquiesced in the young gentleman's choice of pursuing his studies among the Protestant Dissenters.

I am informed, that he had most of his education in the languages under his father, who was well acquainted with them, and especially a very accurate judge in the elegancies of the latin, of which I had some remarkable proofs in my correspondence with him. It is not very material to mention the particular places, in which our author improved and perfected his studies. It may suffice to say, that when he was judged nearly qualified for the academy, as he resolutely declined, from principles of conscience, those offers which a person of the first rank in the established church had kindly made of providing for him at the university. His case was accidentally mentioned to that excellent person, to whom I have inscribed these fruits of his labours; who ready to embrace all opportunities to serve the public interest, made a particular enquiry into his character and disposition, and in concurrence with another, and to me unknown benefactor, determined to assist this hopeful youth with a supply of twenty pounds a year, that his education might not be burthenome to his good father, then far advanced in years, and charged with the care of a numerous family.

In the year 1733, Mr. Steffe was sent, at the request of his friends, to one of those little seminaries among the Protestant

\* The Reverend Mr. Steffe, of Wrentham, died Aug. 7, 1737; one of his sons, December 23, 1738; and the other dear youth, the author of these sermons, June 4, 1740.

restant Dissenters, where attempts are used to supply, in the best manner we can, the want of more public advantages for education, and to guide the minds of young persons intended for the ministry, into such preparatory studies, as may in some measure qualify them for appearing properly in it. He was then in his 18th year; but as he well knew the importance of making himself master of the learned languages in younger life, he desired to be excused from entering upon the philosophical part of his course, till he had spent almost another year in applying himself to them; and particularly to Greek, which, I am sorry to say it, is not generally cultivated in private schools with that care and exactness which it deserves and requires. He prosecuted these studies with such resolution and such success, that, on the whole, the most celebrated classics, both of Greece and Rome, were a delight, rather than a drudgery to him; and thus a foundation was laid for that solidity, strength, and correctness, both of sentiments and style, which must seldom be expected, where those great originals are unknown, or disregarded.

I cannot forbear mentioning two other precautions, which Mr. Steffe took in his entrance on this stage of life, which appeared to me remarkably prudent. The one was, that he endeavoured to gain an early acquaintance with the character of books, especially those of the little library to which he had access; and was ready to take the advice of more experienced friends in the choice of those he should read, that he might not throw away his time in those which were of little importance and also that he might not anticipate the perusal of others, which might more properly be reviewed in some future time. And I must needs say, that the neglect of this caution, obvious as it is, may make a well-furnished library a snare, rather than a benefit. The other particular I referred to, was his care immediately to learn short-hand, and that not merely in it's first rudiments, with which too many content themselves, but to some degree of exactness, elegance, and readiness. In consequence of this, he became capable with great ease, and in a very little time, to make many valuable extracts from the books he read and consulted; not to mention the many hours which it afterwards saved him, in the composition of discourses for the pulpit.

I think it was also during the first year, that he laid a foundation for reading the Old Testament in it's original language; a care so very necessary, that I wonder it should ever be omitted; or that any young gentleman in an age like ours, should be judged competently qualified for the pulpit, who

who lies as much at the mercy of translators in studying the larger half of his bible, as any of the people he is to teach. It is, however, with pleasure that I observe, how seldom this is done among the Protestant Dissenters, so far as I have an opportunity to learn; and I am sorry to hear from many learned clergymen, with whom I have the honour to be acquainted, how often it is totally neglected by those, whose advantages for literature are so very much distinguished.

*(To be continued.)*

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BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

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THE LIFE OF MARGERY POLLEY.

**T**HIS Margery Polley was the widow of Richard Polley, of Pepingberry, in Kent, and was brought before Maurice, bishop of Rochester, and accused of heresy, about the beginning of June, in the year 1555. When Mrs. Polley was brought before the bishop, his lordship according to the pontifical solemnity of the church of Rome, rising out of the chair of his majesty, in the high swelling stile after his ordinary and usual manner to dash the poor silly woman, beginning in these words:

“We Maurice, by the sufferance of God, bishop of Rochester, proceeding of our meer office in a cause of heresy, against thee Margery Polley, of the parish of Pepingberry, in our diocese and jurisdiction of Rochester, do lay and object against thee all and singular these articles ensuing. To which, and to every parcel of them, we require of thee a true, full, and plain answer, by virtue of thine oath thereupon to be given, &c.”

Then the oath was administered by the official.

After which the bishop looking stedfastly at the woman, demanded of her a peremptory answer to every one of the following articles.

1. Are not they heretics who do maintain and hold otherwise than our holy mother the Catholic church doth?

Polley. They are indeed heretics and grossly deceived who do hold and maintain doctrines which are foreign to the will of God written in his holy scriptures, which holy writings I do sincerely believe, were written by holy men immediately inspired and instructed thereto by the Holy Ghost, who is  
God

God proceeding from the Father and the Son, one God co-eternal and co-equal whom I adore and worship.

2. Do you, forsooth, hold and maintain, that in the sacrament of the altar, under the forms of bread and wine, is not the very body and blood of Christ; and that the said body of Christ is verily in heaven only, and not in the sacrament?

Polley. What I have learnt from the holy scriptures, which Christ has given unto me, and unto all men, I do now, and will to my life's end hold and stedfastly maintain, to wit, That the body of Christ, that very body which was crucified for me, my sins, and the sins and transgressions of all the world was crucified under Pontious Pilate by the cruel instigation of the Jews, and that that very same body did afterwards ascend up into heaven, and does sit at the right hand of God, making intercession for all such who believe and trust in the mercies and redemption of a crucified Jesus. This very body has remained in heaven ever since, and therefore cannot, according to my belief, be in the sacrament of the altar; but I do believe that the bread and wine in the sacrament are to be received as symbols and representatives of the body and blood of Christ, but not as the real body and blood of Christ. And I do think in my weak judgment, that it is not in the power of any man by pronouncing words over the elements of bread and wine to transubstantiate them into the real body and blood of Christ. Finally, I do believe, that the eucharist is only a commemorative sacrifice, because Christ, my dear Lord and Saviour did say, As oft as ye do this, do it in remembrance of me.

Whereupon the bishop was greatly enraged, and cried out, that she was an obdinate heretic. However, he said, thou art a silly woman, and knowest not what thou sayest, it is the duty of every christian to believe as mother church hath and doth teach.

Wilt thou Margery Polley recant of these errors which you hold, be reconciled to holy church, receive the remission of sins, that your soul may be saved in the day of the Lord Jesus.

Polley. My Lord, I cannot believe otherwise than I have spoken, because the practice of the church of Rome is contrary not only to reason, to my senses, but also to the holy scriptures which are the word of God.

Then said the bishop I must do my office, and immediately proceeded to pronounce the sentence of condemnation against her.

After which she was carried back to prison, and there remained

mained praising and blessing God for all his mercies until the middle of July following.

She was often dealt with to recant, for she was a woman in the prime of life, of a holy conversation and pious example, charitable, humane, learned in the scriptures, and beloved by all her neighbours. She refused all offers of life, chusing rather to secure to herself by her steady adherence to the truth, immortality, and the possession of joys and pleasures that will have no end, than a short life here, purchased at the expence of lying and hypocrisy.

At length the fatal day coming, she was conducted from the bishop's prison in his palace at Rochester, to Tunbridge, in Kent, where she was burnt, sealing the truth of what she had testified with her blood.

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THE LIFE OF DIRICK CARVER, AND JOHN LAUNDER,  
MARTYRS.

DIRICK CARVER, of BRIGHTHAMPTSTEAD, in the county of SUFFEX, beer-brewer, about forty years old, and JOHN LAUNDER, of GODSTONE, in the county of SURREY, husbandman, were both apprehended in the dwelling-house of the said Dirick Carver, at BRIGHTHAMPTSTEAD, as they were at prayers, by EDWARD GAGE, gentleman, in OCTOBER 1554, and were by him sent up to the QUEEN'S COUNCIL at LONDON; where being examined they, with divers others, apprehended at the same time and place with them, were sent prisoners to NEWGATE, in LONDON, to wait the leisure, and abide the examination of Dr. BONNER, bishop of LONDON.

The examination of John Launder.

John Launder, husbandman, aged 25 years, saith, 'That about two days before Allhallontide last past, he and one Dirick Carver, Thomas Iveson, William Veisfy, with divers others to the number of twelve, being altogether in their prayers, and saying the service in English set forth in the time of Edward the Sixth, in the house of the said Dirick Carver, at BRIGHTHAMPTSTEAD, in the county of SUFFEX, were then apprehended by one Mr. Edward Gage, and by him sent to LONDON, to the King and Queen's council, and upon examination committed to NEWGATE, where he, with his other fellows, have ever since remained in prison.'

And the said John Launder further being examined, he doth confess and say, 'That the occasion of his coming to  
Bright-

Bright-hampstead,\* was upon certain business of his father's; and hearing that the said Dirick Carver did much favour the gospel, he went to his house and company, whom before he knew not; and so was apprehended, as is aforesaid.

'The said John Launder doth also further confess and believe, that there is here on earth, one whole and univertal Catholic church, whereof the members be disperfed through the world; and doth believe also, that the same church doth set forth and teach only two sacraments, that is, the sacrament of baptism, and the sacrament of the Lord's supper.

'And whosoever doth teach or use any more sacraments, or any other ceremonies, he doth not believe that they be of the catholic church, but doth abhor them from the bottom of his heart.

'And he doth further say and believe, that all the service, sacrifices, and ceremonies, now used in this realm of England, (and in other parts of the world where they be used after the same manner) be erroneous and naught, and contrary to Christ's institution, and the determination of Christ's catholic church, whereof he believeth that he himself is a member.

'Also he doth confess and believe, That in the sacrament, now called the sacrament of the altar, there is not really and truly contained under the forms of bread and wine, the very natural body and blood of Christ in substance; but his belief and faith therein is as follows, viz. That when he doth receive the material bread, he doth receive the same in remembrance of Christ's death and passion; and so receiving it, he doth eat and drink Christ's body and blood by faith, and not otherwise.

'Moreover he doth confess, say, and believe, that the mass now used in the realm of England, or elsewhere in Christendom is naught and abominable, and directly against God's word, and his catholic church; and that there is nothing said or used in it good and profitable. For he saith, that though the gloria in excelsis, the creed and pater-noster, and other parts of the mass be good in themselves, yet the same being used amongst other things that are naught and superstitious in the mass, the same good things become naught also, as he believeth.

'Also he doth believe and confess, that auricular confession is not necessary to be made to any priest, or to any other creature, but every person ought to acknowledge and confess his sins only to God; and also that no person hath any authority to absolve any man from his sins. And he also believeth

\* Now more generally called Bright-helmston.

that the right and true way (according to the scripture) after a man hath fallen from grace to sin, and to arise to Christ again, is to be sorry for his offences, and to do the same or the like no more; and not to make any auricular confession of them to the priest, or to take absolution for them at the priest's hands.

Upon these his opinions and answers, being openly acknowledged and maintained in the bishop's consistory-court, and he refusing to recant, or go from the same, he was condemned, and delivered to the secular power, and carried down and burned at Steyning, the 23d of July, 1555.

Here followeth the confession of Dirick Carver of Bright-hampsted, in the county of Suffex.

He being examined by Bonner, bishop of London, concerning his faith in the sacrament of the altar, saith, 'That he hath, and doth believe, that the very substance of the body and blood of Christ, is not in the said sacrament, and that there is no other substance remaining in the said sacrament after the words spoken by the priest, but only the substance of bread and wine.'

2. Being examined concerning the mass in latin, now used in the church of England, 'He believeth there is no sacrifice in the said mass, and that there is in it no salvation for a christian, except it should be said in the mother tongue, that he might understand it. And concerning the ceremonies of the church, he saith, and believeth, that they be not profitable for a christian.'

3. Being examined concerning auricular confession, he answereth, 'That he hath and doth believe, that it is necessary to go to a priest for good counsel; but the absolution of the priest, laying his hands upon any man's head, as is now used, is nothing profitable to a christian's salvation. And further he saith, that he hath not been confessed, nor received the sacrament of the altar, since the coronation of the Queen that now is.'

4. Concerning the faith and religion now taught and set forth in the church of England, he answers and believeth, 'That it is not agreeable to God's word. And furthermore he saith, that bishop Hooper, Cardmaker, and Rogers, and others of their opinion, who were lately burned, were good christian men, and did preach the true doctrine of Christ as he believeth; and he saith, that they did shed their blood in the same doctrine, which was by the power of God, as he saith and believeth.'

And being further examined, saith, 'That since the Queen's  
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coronation, he hath had the bible and psalter in English read divers times in his house at Brijthampsted; and likewise since his coming to Newgate, but the keeper hearing thereof, did take them away. And he also saith, that about twelve months now past, he had the English procession or litany said in his house, with other English prayers.

‘ And he further saith, That Thomas Iveson, John Launder, and William Veissy, being prisoners with him in Newgate, were taken with this examinant in his house at Brijthampsted, as they were hearing the gospel read in English, a little before Allhallontide last past, and being examined by the council, were committed by them to the prison of Newgate, in London.’

Upon Monday the 10th of June, 1555, John Launder and Dirick Carver, were brought into the consistory, where their confessions were read, and they asked severally if they would stand to the same; which they said they would: and so sentence of condemnation was pronounced against them; and Dirick Carver was carried to Lewes, in Suffex, to his execution.

It is observable that the said Dirick Carver by his great industry learned to read English while he was in prison, which he could not do before.

When he was brought to Lewes, the people called to him, beseeching God to strengthen him in the faith of Jesus Christ. He thanked them, and prayed God to strengthen him in the like faith. When he came to the sign of the Star, the people drew near to him, and the sheriff said, that he had found him a faithful man in his answers.

When he came to the stake he kneeled down, and said his prayers; then his book was thrown into the barrel which was set by the stake for him; and he stripped himself, and went into the same barrel, and he took up the book and threw it among the people; and the sheriff commanded it to be thrown back again.

Then Dirick spake to the people to this effect: Dear brethren and sisters, bear witness that I am come to seal with my blood Christ's gospel, because I know that it is true. It is not unknown to you all, that the gospel hath been truly preached to you here in Lewes, and in all places in England, and now it is not so preached; and because I will not here deny God's gospel, and be obedient to man's laws, I am condemned to die.

Dear brethren and sisters, as many of you as do believe in the Father, Son, and Holy Ghost unto eternal life, see ye do  
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the works appertaining to the same faith; and as many of you as do believe on the Pope of Rome, or any of his laws which he sets forth in these days, you do believe to your condemnation.'

Immediately the sheriff said, If thou dost not believe in the Pope, thou art damned body and soul. And he also said, speak to thy God to deliver thee now, or to strike me down for an example to the people. But good Dirick said, The Lord forgive you your sayings.

Then he spake again to the people with a loud voice, saying, 'All you that I have offended by word or deed, I ask you forgiveness for the Lord's sake; and I heartily forgive all you that have offended me in thought, word or deed.'

And then he prayed, 'O Lord my God, thou hast written, he that will not forsake wife, children, house, and all that he hath, and take up the cross and follow thee, is not worthy of thee. But thou, Lord, knowest that I have forsaken all to come unto thee. Lord have mercy on me, for unto thee I commend my spirit, and my soul doth rejoice in thee.'

These were his last words before the fire was put to him. And afterwards when the fire came to him, he cried, O Lord have mercy on me; and sprang up in the fire, calling upon the name of Jesus, and so ended his life.

*(To be continued.)*

## SERMONS AND ESSAYS.

### SERMON ON GAL. III. 28. LATTER PART, CONCLUDED.

4. **A**LL real christians stand in the same relation to each other. Being all "the children of God by faith," they are all brethren in Christ Jesus. Our Saviour has left a rule on record, for the instruction of all his followers, which must continue a rule to the end of time. "Be not ye called Rabbi; for one is your master, even Christ; and *all ye are brethren*"\* No one is allowed to assume an authority over the rest, in a christian church. The authority of Jesus, the christian's Master, is universal, decisive, and absolute; while all christians are bound, by the most sacred obligations, to "be kindly

\* Matt. xxiii. 8.

kindly affectioned one to another; with brotherly love, in honour, preferring one another."†

5. All the members of a christian church have an equal claim to all church privileges, and an equal interest in them. They have equally a right to divine ordinances, as we have seen above. The care, the prayers, the advice, the instruction, the comfort, the admonition, and the reproof, which are so exceedingly necessary, and so ineffably important in every church of Christ, as circumstances may require and admit, are equally enjoined upon them all, and may be expected and claimed by all, as the nature of the case may demand, and that, without exception. The divine injunctions, "Bear ye one another's burdens; comfort yourselves together, and edify one another;—warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men. Exhort one another daily, lest any of you be hardened through the deceitfulness of sin; consider one another, to provoke unto love, and to good works."‡ These and similar duties are indispensibly necessary in the christian church. The advantages which result from the performance of them, are inconceivable; and while every individual is under indispensable obligation to perform them, every individual has also a right to expect the performance of them towards himself.

It is especially the duty of ministers to care for the whole church: to "watch for the souls" of all their people, "as those that must give an account."|| They are charged to "take heed to *all* the flock, over which the Holy Ghost hath made them overseers; to feed the church of God, which he hath purchased with his own blood."§ All faithful ministers will take a delight in doing it. Ministers are, indeed, imperfect creatures; but the great God regards their care, their prayers, and their various labours as very important; and the people among whom they labour ought to do the same. All their people have an equal right to their prayers and labours; and so far as ministers are faithful to their trust, *all* their people have an equal share in their labours, as far as circumstances require and permit. In this case, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are *all* one in Christ Jesus." In these, and in all other advantages therefore, the members of every church of Christ are equally interested; and with these advantages, if duly improved, "those that be planted in the house of the Lord, shall flourish in the courts of our God.

† Rom. xii. 10.—‡ Gal. vi. 2. 1 Thess. v. 11—14. Heb. iii. 13. x. 24, 25.—|| Heb. xiii. 17.—§ Acts xx. 28.

God. They shall bring forth fruit in old age : they shall be fat and flourishing.\*

6. The members of christian churches, if real christians, are all equally heirs of eternal glory. To all who receive Jesus Christ by faith, he gives the high privilege to become the sons of God.† They “are all the children of God by faith in Christ Jesus ;”‡—and if children, they are, “heirs of God, and joint heirs with Christ.”|| They are therefore, under every obligation to bless the name of the Lord at all times, and to be telling of his salvation from day to day. They all have abundant encouragement to meet the ghastly monster death, with fortitude and pleasure ; and both living and dying, to “rejoice in hope of the glory of God.” “This is the heritage of all the servants of the Lord ; and their righteousness is of me, saith the Lord.”§ Nor is there any difference, in these respects, on account of age, sex, country, or family ; or on any other account whatsoever : for they “are all one in Christ Jesus.” It is, however, a natural consequence, and necessary to be here mentioned by me, and to be attended to by us all, that

II. We are “all one” in point of duty, and of obligation.

It is indeed very certain, that none are required to do that for which they have not ability given them. The Lord Jesus is not like “a hard, austere man, reaping where he has not sown, and gathering where he has not sowed.” We have seen above, that “if there be a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.” He does require that all his children be concerned for the support of his cause upon earth ; but he does not require those publicly to preach his word, to whom he has given no ability to do it. When the support of his interest occasions expences, he does not require that those should give gold who have only silver ; or that any man should contribute more than he possesses, or than he can justly call his own. He gives the different possessions, and the different abilities of every kind, which are requisite, and if his gifts are well improved, he always gives a sufficiency on the whole. But he deposits these in different hands, if we may so say, of very different kinds, and in very different quantities ; and most justly requires that they be employed for his honour and glory. “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace

\* Psal. xcii. 13, 14.—† John. i. 12.—‡ Gal. iii. 26.—|| Rom. viii. 17.—Gal. iv. 7.—Isai. liv. 17.

which God giveth: that God in all things may be glorified, through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.\*"

It, therefore, follows, from the nature of the case, that every one who enjoys the benefits of our blessed Redeemer's great salvation, and the advantages which result from the fellowship of his saints, is under obligation, equally with all his brethren, in proportion to his ability, to exert himself, as occasion may require, for the support of that interest by which he is so highly advantaged. If it be not the duty of all, it is the duty of none: for no argument can be used, to exempt any individual from the obligation, which will not go to the exemption of all from it, without exception.

In perfect harmony with these views, we shall find, on a careful investigation of the subject, that, in the divine word, an exertion to support the interest and honour of our glorious Redeemer, is recommended, without exception, to all his professed disciples. In the 9th chapter of the former epistle to the Corinthians, the apostle largely vindicates, on the allowed principles of equity, one great ordinance of God: "God hath ordained that they who preach the gospel, should live of the gospel." In all that chapter, he never gives the least hint that any are exempted from the obligation to pay a practical regard to this divine ordinance. He evidently establishes this obvious principle throughout the whole; "that they to whom ministers have sown spiritual things, should take care those ministers may reap of their carnal things." ver 14. In his Epistle to the Galatians, vi. 6. he directs, "Let him that is taught in the word, minister to him that teacheth; in all good things. This obligation, then, does not lie upon the rich and great only, but on him that is "taught in the word." Much less does the Apostle leave it to any one's option, to attend to this duty if he pleases; but expressly enjoins it as an indispensable duty upon all who are taught by ministers. This was evidently made a duty under the law, as well as under the gospel. Nor can we find any passage, in which a deviation from this rule is encouraged. When our Saviour observed the rich men casting their gifts into the treasury, for the support of the temple-worship, "he saw also a certain poor widow, casting in thither two mites. †" This was all the poor widow's living. Yet our Lord did not disapprove of it, but commended her generosity, and readiness of mind to contribute according to the ability which God had given

\* Pet. iv. 10, 11.

† Luke xxi. ver. 1—4.

her : and it is recorded, by divine inspiration, for the instruction of all succeeding ages. It may here be remarked, that, while we have the unspeakable happiness of reading such passages of sacred Scripture as Prov. iii. ver. 9, 10. Mal. iii. 10, 11. Hag. i. 7—11. 2 Cor. xi. 6, 7, 8. We can never rationally suppose that any, whether rich or poor, will be injured in their circumstances, by contributing according to their ability, for the support of religion in the world.

The reasoning of the apostle, and the nature of our subject, have induced us to hint at the support of ministers, as one principal duty in which every member of a gospel church ought to consider himself intimately concerned. But the same arguments will prove that whatsoever other expences are requisite for the support of our blessed Redeemer's interest among men, the defraying of those expences is a common duty, and calls for the united exertions of all who enjoy the invaluable privilege of church fellowship. For in this, as in all respects, connected with your christian fellowship, "Ye are all one in Christ Jesus."

We add, that all the common duties of mutual respect and love, which are so frequently enforced upon us in the New Testament, are equally incumbent on all the members of a christian church, according to the circumstances in which they are placed, and their different abilities. It is the indispensable duty of all Christians to take heed that they "love as brethren;" that they be "kindly affectioned one to another; with brotherly love, in honour preferring one another;" that they "submit themselves one to another in the fear of God, and be clothed with humility;" that they be "kind one to another, tender-hearted, forgiving one another, as God, for Christ's sake, has forgiven them." It is their duty to "bear one another's burdens, and so to fulfil the law of Christ;" to take care that they "comfort themselves together, and edify one another;" that they "speak not evil one of another," that they "consider one another, to provoke to love and to good works;" that they "strive together for the faith of the Gospel." Respecting all these, and many similar obligations, "ye are all one in Christ Jesus;" and if you all conscientiously attend to the duties here mentioned, and to others of a similar nature, and equally important, you will, as individuals, enjoy that "great peace" which "they have who keep God's law;" and, as a church, you may, with humble confidence, expect the blessing and presence of your glorious Master among you, and hope to be "builded together, as an habitation of God through the spirit."

Finally,

Finally, all real Christians, however otherwise distinguished, have the fullest assurance, that what they do for Christ in this world, shall be rewarded by him in the next. When our blessed Saviour sent his Disciples into the world, to propagate his truth, he was pleased to use language full of condescension and consolation to them; and full of important instruction, and powerful incentive, to those among whom they might deliver their message. "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward\*." The great Apostle throws light upon this passage. "Let him that is taught in the word, communicate to him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Many other testimonies might be added, but it is time we conclude this discourse. I recommend it to you all, brethren, to recollect what you have now heard, to contemplate the relation in which you all stand to the great God, who condescends to call himself your heavenly Father; to the blessed Jesus, your glorious Lord and Saviour; and to each other in him. Labour and pray that it may be engraven upon your hearts, that whether you are rich or poor, old or young, male or female, "ye are all one in Christ Jesus." Let us all retire, and consider how far our tempers and our behaviour correspond with this relation, and the obligations which result from it; and let us earnestly seek the enlightening purifying influences of the holy spirit, that we may be enabled, in every part of our future conduct, to act as those who belong to the family of Heaven, and the household of faith. Amen.

\* Mat. x. 40, 41, 42. 1 Gal. vi. 6—10.

## ESSAY ON GOSPEL SANCTIFICATION,

To the Editor of the General Baptist Magazine.

SIR,

It is desired, if you please, that I may another time employ a few pages of your Magazine. No apology can be needed; the very great importance of the subject, will speak for itself. It is desired by a reader of your Magazine, A. D. vol. II. p. 517. He wishes a little on *sanctification*; on the *time* when a believer is sanctified; and if, when sanctified, the person be *free from inbred* corruption. He wishes further, that what is said may be agreeable to the scripture. I will endeavour, as it shall please God to enable me, to say a little on this very interesting subject. If what is done be thought admissible, it is desired that you will insert it as soon as convenient.

Yours, affectionately,

J. T.

I. IT was said, p. 340, vol. II. "Sanctification signifies *setting apart*, and Gospel sanctification is the disposing of the mind to holiness and God." This was said before, and I see no reason to say differently now. That this is the most common signification of sanctify, may be easily understood by all who attentively read the Bible, with the view to understand it. The word is, I think, more than one hundred and twenty times used in the Bible. In many places it *cannot* mean any more than to *set apart*; in very many places it evidently *doth* not mean any thing but this: but suppose, as some etymologists say, that to sanctify means to *make holy*. Yet, what is making holy, but disposing the mind Godward? Is holiness any thing but a conformity to God? Is *inward* holiness any thing but the image of God on the mind? Is *practical* holiness any thing but a conscientious regard to the holy law of God? I think we may safely conclude, that to sanctify, in the gospel sense, is to dispose, determine, or set apart for God, by a new and holy bias of the soul.

It is remarkably evident, that the plan of salvation as exhibited in the New Testament, and the undertaking of the Lord Jesus Christ for sinners, are designed, by the blessed God, to turn sinners from sin to holiness. "To turn them from darkness to light, and from the power of Satan unto God," is the grand end of *preaching*. This is very evident from many particular parts of the apostolic writings, and especially from Rom. viii. ver. 4. where, after the apostle had spoken of the  
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helpless state in which all sinners are, and of the undertaking of Christ for sinners, he says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Sanctification is the bending, biasing, or disposing the mind to that holiness which the law of God requires; and, when this disposition of the mind is experienced, the person who experiences it, can say, "I delight in the law of God, after the inward man." "O how I love thy law." "And his commandments are not grievous." This is a glorious and a happy state! but it is the state of them only, who are truly converted; because all unconverted persons oppose and dislike the law of God, in one respect or in another. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Several of these remarks may, perhaps, be a little more illustrated by answering our next query, which is

II. "When are we sanctified?" To which it is easy to answer; in general, this sanctification is enjoyed and experienced *when* a sinner believes in the Lord Jesus Christ; and it will be further explained and proved by the following particulars:

1. Sanctification is the blessed privilege of all believers: and believers, in general, are spoken of and addressed as sanctified persons.—"But ye are sanctified." 1 Cor. vi. 11. "Among all them which are sanctified." Acts xx. 32. xxvi. 18. In these texts the church at Corinth is addressed; and believers in general are spoken of as being sanctified.

2. Sanctification is, several times, classed with other glorious privileges of believers, which are enjoyed *when* they believe in Christ. Whence it is most natural to say that it is enjoyed, *when* they believe in Christ, as the rest are. "But ye are washed; but ye are sanctified, but ye are justified, &c." We grant, I suppose, without hesitation, that persons are justified, and washed, *when* they believe: well, they are sanctified at the same time. It is *then* they receive the holy BIAS of mind, which we call sanctification.

3. Sanctification, as other glorious gospel blessings are, is expressly said to be *by faith*, as Acts xxvi. 18.—"That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Whence, therefore, as faith is the hand which receives it, or the means by which it is enjoyed, we conclude it is enjoyed *when* a man believes in Jesus.

4. We add only this observation more, that in a church there are generally believers and christians, older and young.

in grace, as little children, young men, and fathers; and as all are addressed in the same manner, they are, as believers, all partakers of the same spiritual blessings, whether they have been believers some years, some days, or some hours only. That the Apostles do thus address the churches of God is plain from some passages quoted already, and others which may be added, as 1 Cor. vi. 11. 1 Pet. i. 2. 2 Thess. ii. 13. In which places, with others, all classes of christians are addressed as *sanctified*. To which it may be proper to subjoin, that, where believers are called *saints*, as the saints at Corinth, the saints at Ephesus, the saints at Colosse, &c. &c. it is the same as saying they are *sanctified*; for in New Testament language, a sanctified person is a saint, and a saint is a person sanctified. Proceed now to the

III<sup>d</sup> Question, viz. Are we, when sanctified, *perfect*; that is, are we free from *inbred* corruption? This is a very important part of our work, and demands particular attention. This question may, with perfect safety, be answered in the negative. Persons are not free from inbred corruption *when* they are sanctified. It is above proved that persons are sanctified *when* they believe in Jesus, and from that time: that this is the case with *all* believers; if, therefore, they be free from the inbred corruption when sanctified, and if they are sanctified from their becoming believers, then they are free from inbred corruption from their believing in Christ; and if all believers in Christ be sanctified from their becoming believers, then all believers are free from inbred corruption; so that there is not a believer in Christ in the world, and there never was one, who is not free from inbred corruption. This general answer may be illustrated, and the truth of it proved from the following particular considerations.

1. This inbred corruption is that which is bred in the constitution of the human frame. This seems evident from the very name which it bears, *inbred corruption*. This signification of it, of its existence, and of its beginning to exist, seems consonant with several texts of Scripture, as Job xix. 4. "Who can bring a clean thing out of an unclean? Not one." Psal. li. 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me," Gen. v. 3. "And Adam begat a son in his own likeness, after his image." Many suitable remarks might be made from these texts, but one must suffice. We can see no necessity for Moses to inform us that Adam's son was like his father, in the number and shape of his limbs and his body. The allowed maxim teaches us this, "Like will produce its like," which is confirmed by constant observation.

vation. But when Adam was made, he was made upright and perfectly pure; in which state he was not when he begat Lot.—He was then degenerated. The forbidden fruit had mortally wounded and poisoned his constitution, and all the parts of his animal soul, and of his body, were affected with *inbred corruption*; and his sin had defiled his intellectual powers. Now, it seems, the Holy Ghost saw it necessary to inform us that Adam begat a son, like the father, affected with inbred corruption. This might have prevented that error which has sometimes been broached and propagated in the world, “Adam’s posterity were as pure as Adam was, when he came out of the hands of his Maker, and that infants are in no wise disordered or irregular till they be depraved by example.”

2. The Apostle, 1 Thes. v. 23. seems to speak of man as constituted of three distinct parts, body, soul, and spirit. That is, perhaps, the immortal spirit, the animal soul, and the flesh and bones, which we call body. The body, and the animal soul, are both by natural generation, nearly or altogether the same in the human species as in other animals, for both man and other animals receive their existence and their animal life from or by their parents; but this does not seem to be the case with the finest precious part of man, which we call intellectual, and which never dies. Hence, the holy writers, as if they intend to regulate us in this great affair, speak thus, “We have had fathers of our *flesh*,” and of God, “the father of our *spirits*.” “The father of the *spirits* of all *flesh*.” “The spirit returneth to God who *gave* it.” “And the souls which *I have made*,” Heb. xii. 9. Num. xvi. 22. xxvii. 16. Eccl. x. 7. Isa. lvii. 16.

3. Now, then, it is evident, that this corruption is originally bred in the body, and in the animal soul; that it is derived from our parents in our generation; that it is necessary in infants when they are born into the world; and that with regard to its nature, tendency, and effect, it is of the earth, earthly; carnal, sensual, or devilish. Its tendency and influence is to lead to sin, to oppose holiness, and the law and will of God. The inspired account of its tendency is, “I find then a *law*, that, when I would do good, evil is present with me.—I find another law in my members, warring against the law of my mind, and bringing me into captivity, to the law of sin which is in my members,” Rom. vii. 21, 22.—“Abstain from fleshly lusts, which war against the soul,” 1 Pet. ii. 16. This is its nature and tendency always, for it never changes.

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“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” In infants, it is very apparent; it naturally inclines them to sin: to disobey both their parents and their Creator; in mankind in common it is their principal dictator; in the children of God, who are truly converted to him, it is a plague and an enemy, so that they cannot do so regularly, and perpetually, and perfectly the things that they would do. Gal. v. 16, 17.

4. But, it is very necessary to add in the next place, none must imagine, that this inbred corruption exposes infants to everlasting misery. God forbid! The Scripture never teaches, nor even intimates or insinuates any thing like it, but rather the contrary; “for of such is the kingdom of Heaven.” Matt. xix. 14. If my share of room in the Magazine would allow it, it might be proper to *enlarge* on this subject, but a few words only can be allowed. To suppose that infants are exposed to everlasting misery, because they are born, affected with this inbred corruption, is not only *scriptureless*, but it opposes every conceivable possible attribute of the ever gracious Jehovah! Not only mercy, grace, compassion, goodness, and love; but holiness, truth, and justice too. Is it supposable that God can be either holy or just, if he were to punish these dear creatures for ever and ever, for a circumstance connected with their existence; and, in regard to *them*, necessarily and unavoidably connected with their existence? It was not in their power to prevent it. It is not in their power to amend it or to alter it any way, at least till they arrive at a state of rationality. If, therefore, they die before they arrive at that state, they could not *possibly* either prevent or amend their state; and if they die, and go to everlasting misery in that stage of their being, then they could not *possibly* either prevent or avoid that everlasting misery! If the dear creatures had lived to read and understand the Bible, they might have understood something of grace, mercy, conversion, salvation, sanctification, &c. but now they cannot. The blessed Jesus solemnly declares, “Except a *man* be born again he cannot see the kingdom of God.” But glory be to his name for it, he does not say except an *infant* be born again *he* cannot see the kingdom of God. It would be endless to proceed on this subject, and I recollect myself, I am writing for a “*General Baptist Magazine*.” You, Mr. Editor, and your friends and readers have no forms for infant baptism, you therefore have nothing to do with the *regeneration* of infants; no more have I. I suppose the doctrine of infant  
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regeneration is co-existent with the doctrine of infant baptism. They are both absolutely without Scripture, and, according to my judgment, they are both repugnant to common sense.

5. Neither let any one imagine, that this *inbred corruption* will prevent any converted person from going to Heaven, or expose him to everlasting misery, though he be not perfectly free from it before he die. If he be sanctified, as all believers are, he is disposed and fitted for Heaven, as to his state. His *soul* is disposed and fitted for heaven by sanctification: his heart is purified by faith, and the sprinkling of the blood of Jesus Christ. This soul is that part of him which goes to Heaven when he dies. And pray what can there be to hinder *such* a soul from going to Heaven? This person is accepted in the Beloved; he is complete in him; his sins are pardoned for his name's sake: he is reconciled to God, and at peace with God: he is washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God; the Spirit of God is given to him for a vast variety of divine and gracious purposes: Christ is in him the hope of glory: he lives by the faith of the Son of God; and he is at last conqueror and more than conqueror through him that loved him. He shall certainly arrive at the Kingdom of Glory, and take his delightful place among the *spirits of the just men made perfect!* And this he shall do though he is not, before he dies, made perfectly free from inbred corruption.

6. That believers are *not* made free from inbred corruption before they die, is plain from the whole New Testament, especially the Epistles to the churches of Christ. In Rom. vii. 21, 23, 24. Paul complains of it and groans under it, which shews *he* is not then made free from it. Rom. viii. 1—13. Paul warns and exhorts the saints to oppose it, and not to follow its dictates; solemnly affirming them, that if they live after it they must die: but that if they, through the Spirit, mortify the deeds of it, they shall live; which shews they were not free from it. See the like exhortations, with the same view, from the same cause, and as proof the same thing, Eph. iv. 22. Col. iii. 5. Gal. v. 16. with others of the same import.

All these exhortations apply to all the children of God, and it will be their duty to attend to them throughout their whole life: but surely it would not be their duty if they were made perfectly free from inbred corruptions. If this were their state, would they not be the same as *Adam* in his original state of holiness? But, had Adam any occasion for such a constant warfare? Had he such oppositions? Certainly not. Nor would any one have it, if free from innate depravity.

But, as none is thus free, it will be the duty of every Christian, to the end of his life, to mortify through the Spirit the deeds of the body; and to abstain from fleshly lusts, which war against the soul.

7. It will, no doubt, be expected that we say *when* this important circumstance and state will commence, and be experienced; that is this freedom from inbred corruption. To which, I say, in the general, it will be, in respect to all God's dear children, at the *resurrection*.

If it's seat be in the body and in the natural constitution, as it evidently is, then, so far as we can see, we may safely say, that it not only *will* not, but that it *cannot* be removed without an entire renovation of the body; and either an entire renovation or an entire annihilation of the animal soul. It seems to me that inbred corruption in man is in the state, so far as the comparison will hold, as the leprosy in the house, Lev. xiv. 15. "And he shall break down the house, the stones of it, and the timber of it, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place." So I understand must the whole fabric of the natural and animal constitution be, before it be free from inbred corruption.

I know it has been supposed to take place at the article, or in the moment of death; and I know that the infinite Being is possessed of wisdom and power infinitely beyond the reach of my feeble capacity: what *miracle* he can work, or will work in death, in this respect, I will not pretend to say, but I am persuaded there is no foundation to expect this miracle from any part of the Bible. I suppose the whole nature of *Enoch* and *Elijah* passed some such change as will take place at the resurrection of the just: but they were going to Heaven immediately, and they did not die. So the saints of God, which shall be alive at the resurrection, shall be changed in a moment; no doubt in the same manner, and the very same change as *Enoch* and *Elijah* experienced; but then they are immediately going to Heaven, as these two favoured saints were.

The Book of Inspiration is certain, and from it we learn, that Christ shall change the bodies of the saints, that they may be fashioned like unto his own glorious body, Phil. iii. 21. 1 Cor. xv. 52—47. Then the saints of God shall be perfectly free from inbred corruption; but there is no part of scripture which I recollect, that teaches us it will before that period.

Much more should have been said, but my paper is done. If this will do any good to any one of God's dear children

dren, or if it provoke any one, better qualified, to do better, let God have the glory, to whom it belongs for ever and ever. Amen.

Feb. 1, 1800.

### ON THE GOOD USE OF TIME.

“**BETWIXT** the more stated employments, and more important occurrences of human life, there usually happen to be interposed certain intervals of time, which, though they are wont to be neglected, as being singly, or within the compass of one day, inconsiderable, yet in a man’s whole life they may amount to no contemptible portion of it. Now these uncertain parentheses, if I may so call them, or interludes, that happen to come between the more solemn passages, whether businesses or recreations, of human life, are wont to be lost by most men for want of a value for them, and even by good men, for want of skill to preserve them. But as, though grains of sand and ashes be a part but of a despicable smallness, and very easy and liable to be scattered and blown away, yet the skilful artificer, by a vehement fire, brings numbers of these to afford him that noble subsistence, *glass*; by whose help we may both see ourselves and our blemishes lively represented, as in *Looking-glasses*; and discern celestial objects as with *Telescopes*, and with the sun-beams, kindle disposed materials as with *Burning-glasses*; so when these little fragments, or parcels of time, which, if not carefully looked to, would be dissipated and lost, come to be managed by a skilful christian, and to be improved by the celestial fire of devotion, they may be so ordered as to afford us both looking-glasses to dress our souls by, and perspectives to discover heavenly wonders and incentives, to enflame our hearts with charity and zeal. And since goldsmiths and refiners are wont, all the year long, carefully to save the very sweepings of their shops, because they may contain in them some filings or dust of those richer metals, gold and silver; I see not why a christian may not be as careful not to lose the fragments and lesser intervals of a thing incomparably more precious than any metal, **TIME**; especially when the improvement of them may not only redeem so many portions of our life, but turn them to pious uses, and particularly to the great advantage of devotion.”

*Honourable Robert Boyle.*

Happy will it be for our readers, if they conscientiously attend to the duty recommended by this great and

good man; and to the direction of one, who, by the spirit of inspiration, calls us to "redeem the time, because the days are evil." Ephes. v. 16. Col. iv. 5.

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### ANECDOTE ON CYDER.

"CYDER is a native liquor of some parts of this kingdom, made of apples. It agrees almost with every constitution, and at all times, when used with moderation; but when drunk to excess, it will cause a very troublesome and dangerous drunkenness, particularly in those who cannot easily digest it; it will greatly disorder the brain and nerves, disturb the animal spirits, and bring on sickness and vomiting; many of these effects have been ascribed to the leaden vessels used in the making of it. For weaker stomachs cyder is very agreeably corrected with a little brandy. Some have accused this liquor of occasioning the leprosy, but observation does not confirm the accusation; and it is generally esteemed good for scorbutic and melancholy people. It is well known from experience, that most of those who live in cyder countries, and drink nothing but cyder, are strong, hail, and look well, Lord Bacon gives on account of eight people, some of which were near a hundred years old, and others above a hundred, who all their life-time had drunk nothing but this liquor, and were so strong at that age, that they hopped and danced about like young people."

*Dr. De Valangin on Diet, p. 131.*

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### HINTS RESPECTING THE BAPTISTS.

"THE Baptists formed a church at Boston, in New England, May 28, 1665, besides one which they had before at Swanzey."

*Mather's Hist. of New England, b. vii. p. 27.*

Extract of a letter from Mr. Abel Morgan, Pastor of a Baptist Church at Philadelphia, giving an account of the state and number of the baptized Churches in the province of Pennsylvania, Aug. 12, 1714.

"WE are now nine churches, having for the better assisting one the other, four general meetings. The first at *Welsh Tract*,

*Tract*, where all the Pennsylvania churches resort to in May. The second is at *Cohansey*, for conveniency of those parts, where *Philadelphia* assists. The third is at *Middletown*, where also *Philadelphia* assists. The fourth is at *Philadelphia*, in the month of September, where all do resort, and where most of the public matters are settled to be decided by messengers from every particular church. In these churches there are above five hundred members, but greatly scattered on this main land; our ministers are necessitated to labour with both hands. We hope, if it please God to supply us with more help, we shall be more churches in a little time. Most churches administer the sacrament once a month; the ministers are all found in the faith, and we practise most things like the British churches."

*In Crosby, v. 1, p. 123.*

"*Anno 1615.* The more moderate or orthodox Baptists published a small treatise, wherein they endeavoured to justify their separation from the church of England, and to prove, that every man has a right to judge for himself in matters of religion; and that to persecute any on that account, is illegal and antichristian, contrary to the laws of God, as well as to several declarations of the king's majesty. They also assert their opinion concerning Baptism, and shew the invalidity of that Baptism which was administered either in the established church, or among the other Dissenters, and clear themselves of several errors unjustly cast upon them. It appears to be written, or at least approved of, by the whole body of Baptists who then remained in England; because at the end of the preface they subscribe themselves Christ's unworthy ministers, and his majesty's faithful subjects, commonly, but most falsely called *Anabaptists*.

"From hence therefore we may know what was in general the opinions of that denomination, from themselves; which is certainly the fairest way of judging.

"They acknowledge magistracy to be God's ordinance; and that kings, and such as are in authority, ought to be obeyed in all civil matters, *not only for fear, but also for conscience sake.*

"They allow of the taking of an oath to be lawful; and declare, that all of their profession were willing, in faithfulness and truth, to subscribe the oath of allegiance.

"They protest against the doctrine of the Papists, that princes excommunicated by the Pope may be deposed, or murdered by their subjects; calling it a damnable and accursed doctrine

doctrine, which their souls abhor ; and also against the error of the Familists, who to avoid persecution, can comply with any external form of religion.

“ They confess that Christ took his flesh of the virgin Mary ; and for their orthodoxy in these and other points, refer the reader to their confession of faith, published four years before this, which must be in the year 1611.

“ They acknowledged, that many called *Anabaptists*, held several strange opinions contrary to them ; but lament it, and clear themselves from deserving any censure upon that account, by shewing that it was so in the primitive church, and yet Christ did not condemn all for the errors of some.

“ But that which they chiefly inveigh against, is the pride, luxury, and oppression of the lord *bishops*, or pretended spiritual power, whereby they were exposed to great hardships and cruel persecutions.

“ In their preface, having mentioned that text, *the kings of the earth shall give their power unto the beast* ; ‘ If it be granted, say they, that the kings of this nation formerly have given their power to the *Romish beast*, it shall evidently appear, that our lord the king, and all magistrates under him, do give their power unto the same beast, though the beast be in another shape.’—And presently after ; ‘ Our most humble desire of our lord the king is, that he would not give his power to force his faithful subjects to dissemble, to believe as he believes, in the least measure of persecution ; though it is no small persecution to lie many years in filthy prisons, in hunger, cold, idleness, divided from wife, family, calling, left in continual miseries and temptations, so as death would be to many less persecution.’

“ Again, shewing how near the prelatical power and usurpation came to the bloody spiritual power of the Roman Catholics, they say : ‘ How many, only for seeking reformation in religion, have been put to death by your power in the days of queen Elizabeth ? and how many, both then and since, have been consumed to death in prisons ? yea, since that spiritual power hath been set up, hath not hanging, burning, exile, imprisonments, and all manner of contempt been used, and all for religion, although some for grievous errors, and yet you see not this to be a bloody religion !’

“ Let, say they in another place, Mr. Fox, or any others who have described the spiritual power of Rome, let but their description thereof be compared with the spiritual power, in all their laws, courts, titles, pomp, pride, and cruelty, and you shall see them very little differ, except in their cruelties,  
which

which, glory be to God, the king's majesty, who thirsteth not after blood, hath somewhat restrained. Although it is most grievous cruelty to lie divers years in most noisome and filthy prisons, and continual temptations of want, their estates overthrown, and never coming out, many of them till death; let it be well weighed, and it is little inferior to the cruel sudden death in times of the Romish power in this nation.'

“ But after all this, they conclude with an hearty prayer for their enemies, ‘ That the Lord would give them repentance, that their sins may not be laid to their charge, even for Christ's sake.’

“ Notwithstanding this, their sufferings were rather increased than lessened: they were not only railed against in the pulpits under the names of Hereticks, Schismaticks, and Anabaptists, and harrassed in the spiritual courts; but the temporal sword was used against them; their goods seized, their persons confined for many years in stinking gaols, where they were deprived of their wives, children, and friends, till the Divine Majesty was pleased to release several of them by death.

“ In the year 1618, there came forth a book, vindicating the principles of the Baptists\*. This was translated from the Dutch, and is thought to be the first that was published in English against the baptizing of infants. The argument of this book is laid down in the following eight propositions:

‘ 1. That Christ commanded his apostles, and the servants of the Holy Ghost, first of all to preach the gospel, and make disciples, and afterwards to baptize those that were instructed in the faith, in calling upon and confessing the name of God.

‘ 2. That the apostles and servants of the Holy Ghost have, according to the commandment of the Lord Jesus Christ, first of all taught, and then afterwards those that were instructed in the mysteries of the kingdom of God were baptized, upon the confessing of their faith.

‘ 3. That after the apostle's time, by the antient fathers in the primitive church, who observed and followed the ordinance of Christ, and the example of the apostles, the people were commonly instructed in the mysteries of faith; and after that they were taught, they were baptized upon confession of the same.

‘ 4. That by the antient fathers in the primitive church, the children both of the faithful and others, were commonly first instructed in the faith, and afterwards upon acknowledging and confessing of the same, they were baptized.

‘ 5. That

\* A plain and well-grounded treatise concerning baptism.

‘ 5. That according to the institution of the Lord Christ, and the apostles and antient fathers right use, the teachers required faith with baptism, and that he that was baptized must himself acknowledge and confess the same, and call upon the name of the Lord.

‘ 6. That Christ neither gave commandment for baptizing of children, nor instituted the same; and that the apostles never baptized any infants.

‘ 7. That the baptism of infants and sucklings is a ceremony and ordinance of man, brought into the church by teachers after the apostle’s time, and instituted and commanded by councils, popes, and emperors.

‘ 8. That young children or infants ought not to be baptized; and that none ought to be brought, driven, or compelled thereunto.’

“ All which the author endeavours to prove, either from several passages of scripture, or large quotations out of the fathers.

“ I do not find that this book received any answer till about thirty years after. Then Mr. Thomas Cobbet, of New England, published ‘ A vindication of childrens church-membership, and right to baptism.’

“ I do suppose the book was concealed as much as possible, till the civil wars produced liberty of conscience; which occasioned it to go so long unanswered.

“ Those who dissented from the established church at this time, were prosecuted by the laws made in this and the former reign against them; and those deemed Anabaptists had of all others the least favour shewn them, fines and imprisonments being usually their lot”

*Crosby, v. 1. p. 124*

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## IMPOSTORS AMONG THE JEWS:

“ BECAUSE we design to write the history of all these impostors in the times in which they appeared, we shall only observe, that before Jesus Christ came into the world, we hear of none who assumed to himself the title and authority of the *Messiah*; but since his manifestation in the flesh, many attempts have been made that way, on purpose to seduce the people. Did therefore Jesus Christ inspire any of these impostors with such a strong desire to be worshipped? No; but the cross and sufferings of this Son of God had been rather a reason to deter  
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men from it, than to tempt them to it. No man would be adored after his death, upon the condition that he should be miserable and crucified whilst he was alive. It was perceived that the times foretold by the prophets began to be fulfilled when Jesus Christ appeared. Impostors who were afraid of being convicted of a fraud by so plain a circumstance, durst not, till that time, attempt any thing. Whereas when the scepter was departed from *Judah*, and the seventy weeks of *Daniel* were accomplished, it was believed that they were at liberty to venture at all. On the one side, the people, who impatiently looked for their *Messiah*, and were grieved to see the times denoted by the prophets running out, were the more ready to be deluded: and on the other, it was not so easy for them to convict those of a cheat, who appeared when they were already tired out with expecting the Deliverer. In a word, the Jews being forced to confound their calculations, and to invent several reasons for the delay of the *Messiah's* coming, those that took that title upon them could not be convicted of coming too soon; and they thereby saw themselves rid of one circumstance which was not in their power, but which alone would have been sufficient to have detected the imposture. And therefore several have appeared, and not one of them, but they have had some disciples: and likewise there has not been any sect of them but what became extinct almost as soon as they appeared. For "if that counsel, or that work had been of God, it had not been overthrown; but because it was of men it came to nought," as *Gamaliel*, one of the chiefs of the Sanhedrim, had foretold\*. Jesus, who was of God and was God, is still adored throughout the world, whilst all those who have taken upon them the title of *Messiah* after him, have perished, and are become the objects of the abhorrence and contempt of those whom they had deceived."

*Basnage Hist. of the Jews, p. 381.*

## PHILOSOPHICAL EXTRACTS.

OF FLIES.

DIALOGUE VIII.

The count and countess, the prior, and the chevalier.

*Countess.* PRAY, gentlemen, before we begin, let us know how rich we are, and what each member contributes towards this day's entertainment.

VOL. III.

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*Count.*

\* Acts v. 38, 39.

*Count.* I propose to produce a fly and a gnat.

*Prior.* And I a grillo-talpa and an ant.

*Chew.* And I the formicaleo, an inveterate enemy to the whole race of ants.

*Countess.* Since here are materials enough for one day's conference, I'll reserve my little stock for another opportunity. Poor folks, you know ought to be good œconomists.

*Count.* Well then, we'll begin with the common fly.

There is scarce any species of this insect, how weak and despicable soever it may seem at first view, but what is possessed of five or six natural endowments, which are of singular service upon all occasions: for instance, it has two fine eyes, two horns and a trunk in it's head, a pair of wings on it's back, several little claws and sponges upon it's feet, and a piercer in it's tail.

The eyes of this little animal, like those of beetles and dragon-flies, are of a particular structure. They consist of two little half moons, or immoveable pads, planted all round the head of the insect, and composed of an infinite number of little eyes, or minute chrystalline humours, ranged in cross lines, like lentils, much after the same manner of a piece of lattice-work\*. Under these the very same number of fibres, or optic nerves, are to be discerned, as there are facets or planes without: and some curious naturalists aver, that they have counted several thousands on each side †. But be that as it will, it is certain, that all those facets, or small partitions, are so many little eyes, whereon external objects are painted as on so many ‡ mirrors. There we may plainly perceive the form of a lighted taper, multiplied almost to infinity; there we may discern it dart upwards and downwards into each eye, according to the motion it receives from the hand of the observer.

*Chew.* To what purpose has nature bestowed on them this profusion of eyes? all other creatures, for the generality, are perfectly satisfied with two.

*Count.* The eyes of other animals are multiplied, if I may be indulged the expression, by their various casts or glances, on different objects; but the eyes of a fly are immoveable; and can only discern those things which lie directly before them. For which reason, they are multiplied in the manner  
before

\* Leeuwenhoeck, Arcan. Nat. Tom. 3. Ep. 111. Nieuwentit Exist. liv. 2. c. 7.

† Eight thousand at least, according to Leeuwenhoeck's Experiment, and Contemp. Ep. 83.

‡ Leeuwenhoeck, *ibid.*

before-mentioned, and ranged some higher, and some lower, on an orbicular surface, to give the fly timely notice of every thing wherein her interests is concerned. She has many enemies; but by the assistance of those eyes, so planted all over her head, she can see at once when any danger attends her before or behind, on one side or the other; and the same object is discerned as distinctly by that multiplicity of eyes, as it would be by any other creature with only two.

The wings indeed, which transport this insect from one place to another, and the claws, which fix her in such a situation as is most agreeable to her, are no other conveniencies than what are bestowed in common on most other flying insects: she has one advantage, however, above most other minute animals, and that is a packet of sponge placed below, at the juncture of her claws. When this little creature walks upon any polished body, wherein there is no possibility of fastning her claws, she treads upon her sponge; and from thence expresses a kind of glew, which, though tenacious enough to keep her from falling, does not retard her intended progress. Besides these sponges, her legs are invested with air, which she makes use of instead of a brush, for the cleaning of her wings.

*Chew.* I have been several times highly delighted with her performance of this particular exercise. In the first place, she cleans her brushes; then she rubs one paw against the other; and after that, draws both of them first over, and then under her wings. The last use she puts her brushes to, is the cleaning of her head. But I cannot conceive why she should repeat this operation so often.

*Prior.* She has a natural propensity to cleanliness. Besides she is conscious, that unless she was very careful in this particular, not only the dust and smoke, to which she is frequently exposed, but the rains and dews which sometimes fall upon her, would prove an incumbrance on her wings, and a fatigue to her whole body.—But I beg your lordship's pardon for this interruption.

*Count.* Her trunk consists of two parts, one whereof folds over the other, and both are sheathed within her mouth.

At the other extremity of her body she has an \* auger, of above three twelfths of an inch in length, with which she pierces through what she sees convenient, and then sheaths it under her scales. This impleiment is composed in the first place, of divers parts: as for instance, of one or two saws,

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sharply

\* Leeuwenhoek's Arcan. Nat. Tom. 3. Ep. 136. and Tom. 2. Ep. 64

sharply pointed and indented all along: secondly, of a long case to enclose them: thirdly, of several strong muscles to dart them out, and divers fibres to retract them as occasion requires: and lastly, a bag of corrosive water, in order to eat into such hollow places as have been first opened by the saws.

The fly makes use of this auger, to prepare a convenient lodgment for her eggs; and makes choice of such leaves as are most lacteous and juicy, and such as are not too salt; because the saline particles are rather apt to lacerate the tender organs of their young ones, than to nourish and support them. From their eggs proceed several little worms, which are afterwards transformed to nymphs, and then to flies. I shall not here enlarge on the ill consequences of their prodigious fecundity, but shall content myself with barely observing, that not the mouth of a lion, the jaws of a wolf, or all the horns and fangs of the wildest beasts, in their united fury, are half so injurious to mankind, as that little auger of a common fly. The case is quite otherwise with respect to Ichneumon flies, and some others of a different species, which are rather of service than any ways pernicious. Most of these insects support and secure themselves in some favourite plant; and it is to their natural propensity to deposit their eggs in them, that we owe our invention, as well as the materials of the finest colours, made use of in dying and painting, our deepest black, our common ink, our scarlet, vermillion, &c.

*Countess.* It is the general notion that our ink is made of vitriol and gall-nuts, gathered from the oak; and that in the dying of scarlet, the principal ingredient is cochineal, which is nothing more than the grain of an Indian tree; so that for my part, I cannot conceive how the Ichneumon fly, or its piercer, can possibly be of any service in these respects.

*Count.* It is this. There is one particular species of flies\* that make choice of the oak, before any other tree, to deposit their eggs in. With that implement, of which I have just now given you a description, they first penetrate to the heart of a leaf, and often to the bud itself, whilst it is tender, and then with their saw pierce through to the very pith. At the same time she sheds one drop of her corrosive water into this cavity, and immediately deposits one or more of her eggs in it. The heart of the bud being thus wounded, the circulation of the nutritious juice is interrupted, and the fermentation thereof, with the poison injected by the fly, burns the parts adjacent, and there alters the natural colour of the plant.

The

\* Malpighi de Gallis.

The juice or sap, turned back from its natural course, extravasates and flows round the egg: after which it swells and dilates by the assistance of some bubbles of air, which get admission through the pores of the bark, and which run in the vessels with the sap. Its coat is dried by the external air, and grows hard, in a figure which bears some resemblance to the bow of an arch, or the roundness of a kernel. This little ball receives its nutriment, growth, and vegetation, as the other parts of the tree, by slow degrees, and is what we call the gall-nut.

The worm that is hatched under this spacious vault, finds in the substance of the ball, which is as yet very tender, a subsistence suitable to its nature; it gnaws and digests it till the time comes for its transformation to a nymph, and from that state of existence to a fly. After which, perceiving itself duly provided with all things requisite, it disengages itself soon from its confinement, and takes its flight into the open air.

The truth of this account may with ease be demonstrated. View but with attention those gall-nuts which grow in the beginning of the summer, and you will immediately perceive that they have been pierced through; because the warmth of the season has advanced the egg, the nymph, and the fly. If in opening them you should happen to meet with a young spider, do not imagine it to be the product of a fly's egg; for notwithstanding she abandons the gall-nut, yet the place is still serviceable on some other occasion: a small spider, for the generality, steals into the cavity, which is a commodious retreat, prepared for her without any trouble or fatigue. There she spins her thread, in proportion to the dimensions of the lodge; and then ensnares all such diminutive insects as presume to approach her new habitation.

The case, however, is not the same with respect to the gall-nut that grows in autumn. The cold weather frequently comes on before the worm is transformed into a fly or before the fly can pierce through its inclosure. The nut falls with the leaves; and although you may imagine that the fly which lies within is lost, yet in reality, it is not so; on the contrary, her being covered up so close is the means of her preservation. Thus she spends her winter in a warm house, where every crack and cranny of the nut is well stopt up; and lies buried, as it were, under a heap of leaves, which preserve her from the injuries of the weather. This apartment, however, though so commodious a retreat in the winter, is a perfect prison in the spring. The fly, roused out of her lethargy by the first heats, breaks her way through, and ranges  
where

where she pleases. A very small aperture is sufficient for her; since at this time she is but a diminutive creature herself: besides, the ringlets whereof her body is composed, dilate, and become pliant in her passage.

Chev. From what your lordship has asserted, I can plainly perceive the reason why a worm is often found under the hard shell of a small nut, or a filberd. I am now fully convinced, that it proceeds from an egg which some fly has deposited there whilst the fruit was very tender; and we may always discern the puncture which the fly had made with her auger.

Count. If this orifice should close, as it does in fruit, pease, and beans, the reason is, because the flow of the sap into the wound stops it up by degrees. There the worm, as soon as she breaks through her inclosure, finds under the roof or vault of the kernel, or in the heart of the fruit, a retreat, where there is nothing to incommode her, and a stock of provisions, to which no rival will ever contest her title. There she works with her teeth and her feet, entirely at her ease. There she lives in affluence and good case, till finding her wings perfectly disengaged, the natural love of liberty and diversion prompts her to break through her confinement, and fall out in quest of new company and provisions.

Chev. You make a smart personage of this little hermit.

Countess. By this explication of the origin of the gall-nut, your lordship has cleared up a difficulty that very much embarrassed me. I was at a loss to know whether the oak, which bears the acorn, did not produce another fruit of a quite different nature. I am now satisfied, however, that these gall-nuts are excrescences only, created by the puncture of an insect.

Count. They are termed gall-nuts, without any just grounds for that denomination. It must be acknowledged, indeed, that they have something which bears a near affinity to a kernel, and is gathered from a tree. They have only a false appearance, however, of a nut or fruit, and are, in fact, neither the one nor the other. There is scarce any plant to be named, but what is liable to the punctures of some one insect or another, and that does not produce some of these imaginary nuts of divers colours, and of different sizes. Though there are some trees whose leaves abound with them; yet they are distinguished by no particular name, because they are appropriated to no manner of use: it is impossible, however; that such as grow upon the plane-tree, the poplar, the willow, the box-tree, or on an ivy-bush, may be very beautiful with  
respect

respect to their colour, were we inclined to gather them, and make the experiment.

Countess. Will not the same assertion hold as good with respect to cochineal, as to these gall-nuts?

Count. You have started a conjecture that deserves a serious answer\*. Some travellers tell us, that it is the grain of a tree; when at the same time, it is nothing but an excrescence. Others, that cochineal is, properly speaking, the dust that falls from a certain fruit, after it is grown to maturity. Others again assert, that it is rather a worm that lies buried in the heart of some little apples, which grow on the cochineal tree. These serious conjectures, however seemingly inconsistent with each other, may be reconciled when we come to compare them with the truth. The cochineal tree is pierced by an insect that deposits her eggs upon it; from whence arise several little tumours, which have been looked upon, though without any just reason, for actual fruit. There we find a red powder, which proceeds from what the worm hath both gnawed and digested. There we find the worm itself, if we are but curious enough to watch the time when it pierces through the surface of such excrescence †. The true vermilion, the best black, the kermes, and several other colours or drugs, have no other original than the puncture of different flies: They are to be met with, in short, on all our own plants; and it is not improbable, but we send to the Indies for several commodities, of which we have a sufficient quantity here at home.

Chev. We are charmed, my lord, with your flies. Are your gnats, likewise, as curious in their kind?

Count. Though they are not, in all probability, such useful insects; yet their transformations are much more surprising. Chevalier, if you please, we will take a tour along the mote of the castle. I have found here, hard-by, the very thing we wanted. Stoop down, Sir, towards the root of that tree, which shoots into the water. Do not you see something upon the surface close by the root?

Chev. Yes, my lord, something like a little sieve, which is fastened at one end to the stump.

Count. This § sieve is a small piece of glew, supported by the water, and the imaginary holes in it, are so many eggs regularly placed on the glew, that they may not sink; and the thread which fastens it to the root prevents the whole from  
being

\* Savari Diction de Comm.

† Memoirs of the Acad. of Sciences, Mr. Geoffroi, Jun.

§ Hilt. de Ind. par. Swamm.

being transported by the wind to such other place as might prove too cold, and where the eggs, for want of proper heat, could not be hatched.

Chev. What animal, my lord, is this, that is thus wise and wary?

Count. The gnat, sir, or the midge, so well known by its buzzing, and its sting.

Chev. How does the gnat, that lives in the air, and on the earth, deposit her eggs in the water?

Count. Have you not a hundred times observed gnats to hover about the surface of a pond? they are peculiarly fond of all standing waters, because it is there that they rear their young.—But I will give you their history in a few words.

From these eggs, deposited on a lay of glew, on the brink of the water, proceed divers animalcula, which pass through three different states. In the first place, they live in the water: then they change from being aquatic creatures, to such as are amphibious; living sometimes in the air, and at others in the water; and lastly, they are inhabitants of the air only.

They are aquaticks in their first state; and during that time resemble little worms, or vermin, that make themselves lodgments of glew, which they fasten to some solid body at the very bottom of the water; unless by accident they met with a piece of chalk, which being of a soft and pliant nature, gives them an opportunity of sinking a retreat for themselves, where nothing but the claws of a cray-fish can possibly molest them.

This worm afterwards changes it's form. It appears with a large head, and a tail invested with hair, and moistened with an oleaginous liquor, which she makes use of as a cork, to sustain her head in the air, and her tail in the water, and to transport her from one place to another. When the oil with which her tail is moistened begins to grow dry, she discharges out of her mouth an unctuous humour, which she sheds all over her tail, by virtue whereof she is enabled to transport herself where she pleases, without being either wet, or any ways incommoded by the water.

(To be continued.)

## OBITUARY.

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AN ACCOUNT OF THE DEATH OF MRS. EATON, OF  
CLAPTON.

ON Tuesday, January 28, about two o'clock, this lady was alone in the parlour, and as she was getting up, either to reach or lay down a book, by some means her gown caught fire, which she could not extinguish. The servant hearing Mrs. Eaton cry out "fire," ran instantly to her assistance, and found her clothes all in flames; and by her endeavours to save her mistress, she was so burnt that her life has been despaired of. Mr. Eaton, who was then gone up stairs with a friend, to engage in prayer with a lady who was afflicted, heard the cry of fire, and ran to see what was the matter, and found Mrs. Eaton surrounded with flames. He took up a mat and carpet which lay in the hall, and got the fire under, but not before his wife's clothes were nearly all consumed, and she so burnt, that she never recovered.

This unfortunate lady suffered greatly during her short stay on earth, after this melancholy accident had befallen her; but bore it all with great composure, and apparent resignation to the will of God. Her mind was grievously wounded because she did not accompany Mr. Eaton and his friend to prayer, and exclaimed against herself, saying, she had done wrong in neglecting to go, and truly repented of it.

She was never heard to utter a murmuring word on account of her affliction; but said, if it was the Lord's will to take her, it was her prayer that her will might be conformable to his. She remained sensible through the whole of her sufferings; and used to speak highly of the Divine Being, and say, That he was the source from whence she drew all her comfort, and that she looked to him alone to support her under her sufferings, and in the hour of death. She languished 'till Monday, Feb. 3, and then with calmness and serenity took her last farewell of this present world, and launched into eternity.

From this very affecting circumstance we may learn,

1. The folly of women attiring themselves in such kind of dresses that so easily take fire, and the stupidity it manifests, that they pay no regard to the many awful examples and the friendly cautions which have so often been given them.

2. The importance of paying a proper regard to the worship of the Almighty, and not to let any inferior object keep us from that noblest and best of all employments. For however indifferent mankind in general may be to religious exercises, we see that a sense of our neglecting them fills us with sorrow in the day of danger. Let careless and worldly-minded professors take the friendly warning, lest the Lord should take them away in his anger, for the insults done to his divine Majesty.

3. We learn the necessity of being always ready for death. At such an hour as we think not the Son of Man cometh.

May every reader be stirred up to prepare for death; that whether he come in fire, pestilence, or the sword, they may be enabled to meet him without terror or surprize, is the fervent prayer of their well wisher,

DELTA.

Died, Feb. 10, 1800, at Tring, Herts, Mr. Seabrook Young, General Baptist minister, and co-pastor with Mr. Edward Sexton, to the church at Berkhamstead, and to the several branches of it, at Tring, Chesham, and Amersham. This promising young minister was ordained to the pastoral office at Berkhamstead, on the 11th of April last; (see No. 16.) and is now called to his heavenly Father's house above. His death is a very painful stroke to his disconsolate young widow, with one child; to the church, and to his surviving worthy colleague in the ministry. We hope to give a particular account of his illness and death in a future Number.

## SACRED POETRY.

To the Editor of the G. B. M.

SIR,

I found the following among some of my old mouldy manuscripts, and on a review, thought it might have it's use if it could obtain a place in your Magazine. If you think so too, let it appear; if not, let it return to the dust from whence it came.

On the Death of the late Mr.  
John Yates, of Hugglescoat,

General Baptist Minister,  
who died Dec. 10, 1773, aged  
35 years.

LATE in the evening of a cloudy  
day,  
A friend pass'd by, but had not time  
to stay,  
Longer, than just to tell me as he fled,  
Our friend and minister—John Yates—  
is dead!

Shock'd

Shock'd at the tidings, motionless I stood,

Just like a statue, or a man of wood!  
O'erwhelm'd in thought, yet not a word to say,

Till cool reflection had resum'd her sway.  
Then (deeply wounded with the awful stroke)

Accents like these from my full bosom broke.

Thou sov'reign Goodness! Governor divine!

How dreadful is this providence of thine!

How shall thy feeble flock his loss repair?

How shall his family the burden bear?  
How shall thy blessed cause be carried on?

Now thy dear minister, now Yates is gone?

Then wild imagination took the rein,  
And fancy led me in her airy chain;  
Over the hills to Hugglecoat she flew,  
And brought his mourning family in view.\*

Yea, now they stand before my very face,

In all their misery and deep distress.  
Methinks I hear his tender offspring cry,

"Where is my papa gone"—then sob and sigh,

"When will my papa come again, mamma?"

"Where is my papa gone? a great—long—way?"

Alas! the widow, overwhelmed with grief,

Flies from society and shuns relief:

Goes to her closet in her sore distress,  
And half resolves to ask the God of grace

For some support and comfort! but alas!

What comfort can she have in such distress?

For sorrow like a tyrant in her soul,  
Rises above all rational controul.

Each object which she sees renews her grief;

Creates fresh anguish, but not brings relief.—

"This is a book my husband gave to me;

"The book is here, alas! but where is he?"

"Gone—to the regions of eternal day,  
"But left me here to languish time away.

"O could I lay aside this load of woe,

"I'd spurn this wretched world and to him go!

"To share his paradise in realms of bliss!

"For there my husband, there my Saviour is.

"O help me great Physician! gracious God,

"Help me to bear this most distressing load.

"Thou bid'st poor widows put their trust in thee;

"Now a poor widow makes her humble plea.

"Dear Jesus, with compassion in thine eyes,

"Look on a widow! hear her orphan's cries.

"Give them to see thy faithfulness and love,

"And all the sweetness of thy favour prove."

The widow, now she's uttered words like these,

Feels more composed; enjoys a little ease.

But 'tis not so with me, the man is dead,  
Who used to feed me with the living bread.

Just rais'd of God and recently ordain'd †  
To guide his flock to Canaan's happy land.

But now he's gone; he's gone beyond our reach,

We never more must hear the charmer preach.

No more shall we with rapture hear his voice,

Which often made our very hearts rejoice.

No more shall we behold him spread his hands;

No more shall hear him pray for distant lands.

\* He left five or six small children, and his wife pregnant of another, the present Mr. Thomas Yates, minister of the General Baptist church at Deritend, near Birmingham.

† He died before he had been ordained one year.

No more shall hear his holy eloquence,  
Which brought a loving Jesus to our  
sense.

Ye stubborn sinners who have hearts  
of stone,

Who can arouse you now dear Yates  
is gone?

Ye weak and feeble, ye afflicted sheep,  
Your tender shepherd now is gone to  
sleep,

And never will awake, again to look,  
A fertile pasture, or a flowing brook.

“Where is he gone?” methinks a  
croud reply;

“Where is he gone? beyond the  
azure sky.

Gone to be present with his blessed God;  
Gone to behold the Man who shed his  
blood;

Gone to rejoice and triumph in the  
lovs,

Which brought salvation from the  
courts above.

To this our Golgotha, which gave him  
space,

To see his condemnation, and embrace,  
The wonderful, glorious, and delight-  
ful news,

Which now such crouds, such multi-  
tudes refuse.

O had he been permitted here to stay,  
Till he had taught our wandering feet  
the way,

To those delightful mansions!—

When he was with us much respect  
we bore,

But now he's gone, methinks we love  
him more.

Now he is gone, we see his excellence;  
His deep sagacity and piercing sense.

Where's there another, if we search  
around,

Where's there another like him to be  
found?

Where's there another with such holy  
zeal?

Where's there another that can preach  
so well?

And is he gone? then let us all pre-  
pare,

To follow Christ the way he led us here;  
Looking to Jesus for our whole supply;  
For earthly comforts ever droop and  
die.

Ye little flock! together keep with  
care,  
And daily live on Christ by faith and  
prayer:

Then every comfort which we want  
below,

Our kind Almighty Shepherd will  
bestow.

Till we have done with all beneath  
the skies,

And into heaven's resplendent glory rise.  
There shall we see, whom we so much  
deplore,

There, never to be separated more.  
There shall we never hear, nor be afraid  
To hear one tell us—Brother Yates  
is dead. †

Z.

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### The Hypocrite.

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BUT this of all is still the worse,  
A forer, and a sadder curse,

That's in religion found;  
Where e'en it's votaries are seen,  
God and the world to split between,  
Unhallow'd as unfound.

It's priests and preachers, proud or vain  
Read for reward, then spell for gain,

The harvest of an hour:  
The gospel, mangled or conceal'd,  
Or little more than half reveal'd,  
Conveys as little power.

The hearers dead, or half asleep,  
Do but a drowsy vigil keep,

E'en at the noon of day;  
Feel much the same of grace or sin,  
Then nod their salutation, grin,  
And thus conclude the play.

But, oh! thou jealous God, and true,  
Thou know'st this must, and shall not  
do;

Thy thunders speak thy wrath;  
Arise then, for thy glory's sake,  
Into thy hands the matter take,  
And break the ensletter'd sloth.

E. P.

† Those persons who possess a copy of the original, will perceive, that this is considerably altered and abridged.

T H E

# General Baptist Magazine

For MARCH, 1800.

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## BIOGRAPHY.

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LIFE OF THE REV. THOMAS STEFFE. — *Continued from*  
*p. 52.*

I SHALL not here give a particular account of the method in which Mr. Steffe's education, and that of his companions, was carried on while at the academy, though I have often been requested and importuned to write largely on this head. I content myself with observing in general, that he did not despise any part of polite literature, which seemed subservient to his honourable appearance in the ministry in so learned an age and country as our own; but, nevertheless, applied himself with the greatest assiduity, to those things which appeared of the most eminent and immediate service; in which view he is worthy of being imitated by all that regard either their acceptance or usefulness in the churches.

In the former view, besides the general preparations of logick, rhetorick, and metaphylicks, he made himself acquainted with the principles of geometry and algebra, and I think also of conick sections, and cœlestial mechanicks. That steady command of thought, and attention of mind, for which our author was remarkable, and the traces of which were discoverable in his countenance, made these studies pleasant, rather than fatiguing to him; and he soon saw the tendency they have, to teach us to distinguish our ideas with accuracy, and to dispose our arguments in a clear, concise, and convincing manner. These introduced him into the easy knowledge of mechanicks, staticks, hydrostaticks, opticks, pneumaticks, and astronomy, so far as it was judged material to open to him the chief phænomena of each with their respective solutions. He added to these some other articles, which have their place

in what is usually called the Encyclopædia of Learning, especially something of natural history, and a pretty large view of the anatomy of the human body, the knowledge of which he cultivated with peculiar care and pleasure, as well observing the tendency it has to promote our veneration and love to the great Architect of this amazing frame, whose wonders of providential influence also are so apparent in its support, nourishment, and motion.

For all these studies Mr. Steffe had a relish, and a genius; but the far greater part of his time, especially in the last three years of his course, was employed in others more directly preparatory for the great work he had in view. In this number I must reckon a large and particular investigation of Jewish antiquities, in which he met with the illustration of numberless texts in the Old Testament, which cannot be well understood without them: as likewise his Survey of Ecclesiastical History, of which Lampe's admirable Epitome was the groundwork; which I mention, because I wonder it is no more generally known, though so very far superior to any thing else of the like kind, for the vast variety of judicious hints which it contains, in a little room, and most beautiful order. His View of the Doctrines of the Ancient Philosophers in their various Sects, had been taken with greater advantage, had Buddæus's *Compendium Historiæ Philosophicæ* been then known; but something of this kind he surveyed, and it could not but serve to endear christianity to him, that glorious light which dispels their shades of learned and artificial darkness.

These articles took up some hours every week, in the latter years of his course; but by far the greater part of his time throughout this whole period, so far as it fell under the direction of his tutor, was employed in a series of about 250 Lectures of Divinity in the largest extent of the word; that is, considered as including what is most material in Pneumatology and Ethicks\*. In this Compendium were contained, in as few words as perspicuity would admit, the most material things which had occurred to the author's observation, relating to the nature and properties of the human mind, the proof of the existence and attributes of God, the nature of moral virtue, the various branches of it, the means subservient to it, and the sanctions by which its precepts, considered as God's natural law,

\* The manuscript, which was the plan of these, consists of axioms, definitions, propositions, lemmata, demonstrations, corollaries, and scholia, just in the method which mathematicians use, though without the introduction of those arbitrary marks, which some have affected on like occasions.

law, are enforced ; under which head the natural evidence of the immortality of the soul was largely examined. To this was added some survey of what is, and generally has been, the state of virtue in the world ; from whence the transition was easy to the need of a revelation, the encouragement to hope it, and the nature of the evidence which might probably attend it. From hence the work naturally proceeded to the evidence produced in proof of that revelation which the Scripture contains. The genuineness, credibility, and inspiration of these sacred books were then cleared up at large, and vindicated from all the most considerable objections, which modern infidels (those sinners against their own souls) have urged. When this foundation was laid, the chief doctrines of scripture were drawn out into a large detail ; those relating to the Father, Son, and Spirit, to the original and fallen state of man, to the scheme of our redemption by Christ, and the offices of the Spirit as the great agent in the Redeemer's kingdom. The nature of the covenant of grace was particularly stated, and the several precepts and institutions of the Gospel, with the views which it gives us of the concluding scenes of our world, and of the eternal state beyond it. What seemed most evident on these heads was thrown into the propositions, some of which were problematical ; and the chief controversies relating to each were thrown into the Scholia ; and all illustrated by a very large collection of references, containing, perhaps, one lecture with another, the substance of forty or fifty octavo pages, in which the sentiments and reasonings of the most considerable authors on all these heads might be seen in their own words ; which it was the business of the students to read and contract, in the intervals between these lectures, of which only three were given in a week, and sometimes but two. The mind of this excellent youth knew how to judge of the importance of this part of his course : it struck him strongly ; and as he made it his early care to transcribe the manuscript with great exactness, so he studied both the lectures and references diligently, and made himself master of them to such a degree, as to be able to handle such points of theology as occurred to him in his course of preaching, not in a crude indigested manner, but with an accuracy and solidity, rather worthy of a divine, who had numbered more years of study than he of life.

As he was always encouraged and exhorted to enquire freely, and to judge for himself, so it was particularly recommended to him to take his System of Divinity, not from the sentiments of any human teacher, but from the word of God.

This

This therefore he early studied, and set a great value on those critical lectures on the New Testament, which he weekly attended, and carefully transcribed; besides those daily expositions in the family, in which, within the five years he spent in this course, he had an opportunity of hearing almost the whole Old Testament explained from the original, as well as the New twice or thrice illustrated, partly, though not entirely, in a practical view. If I remember right, he soon took the wise precaution (which I would recommend to every young student) to get an interleaved Bible, and a Wetstein's Greek Testament interleaved with good paper in quarto; in which he wrote memorandums of the most considerable remarks for the illustration of Scripture, which occurred to him in reading, conversation, or reflection. And had providence continued him a few years longer in that prudent and diligent course, I question not but these manuscripts would have been a rich repository of valuable materials; for he had a true genius for criticism, in those which I take to be its noblest and masterly parts; which are those which depend, not merely on dint of industry, but on sagacity, elevation, and vivacity of thought; to which I must add, a truly devotional temper of mind, without which it will be impossible for any man to relish, and therefore to be sure impossible to point out, the beauties of the sacred writers.

His great desire to appear in a becoming manner under the character of a preacher, as well as a concern to cultivate religion in his own soul, engaged him intimately to converse with the best practical writers our fertile country has produced; in which number, I know, he peculiarly esteemed Mr. Howe, and Mr. Baxter, not to mention any of those lights of the sanctuary, which through the great goodness of God to us are not yet extinguished, and who will, I doubt not, preach with abundant success to generations long to come. I believe that day seldom passed, in which some of these writers were not in his hands, in whom he sought at once the improvement of the christian, and of the minister; and I think it must argue a great defect of understanding, as well as of real piety, if any theological students are negligent of this.

The same good principle, which led Mr. Steffe to be very conversant with such books, engaged him also to attend with great diligence to those instructions which were largely given him, on the important head of preaching and pastoral cares. And while I speak of this, I must not forget how gladly he embraced the opportunity, which the custom of the place gave him, to submit, first, the schemes of his sermons, and then  
several

several of the sermons themselves, to the examination and correction of that friend who had the charge of his education: a privilege, which those that least need it, generally value most; and which, if I do not much mistake, may be more instructive to young preachers, than any general rules for composition, which can be offered them by those, who are themselves most eminent in their profession. An early care to get a due management of his voice, and to form himself to a just, animated, yet unaffected delivery, set an agreeable varnish on what was in itself much more important; and greatly contributed to that extensive, and well-merited popularity, which attended him, so far as I can learn, from the first sermon he preached to the last. Sad calamity to the church, and the world, that the interval between the one and the other was so short!

Hitherto I have considered Mr. Steffe's character and conduct as a scholar, during the series of his academical studies. I must now describe him in another, yet more important view, which will carry us a little farther into his life, as well as deeper into his heart, I mean, as a christian. And here, I shall not mention a variety of particulars, which I comprehend in saying, "He was, as I am verily persuaded, a christian indeed;" but shall only mention some of those exemplary effects, which the sincere and lively piety of his heart produced, in a beautiful correspondence to these circumstances of life in which he was placed. And this I attempt, not in a view of raising a monument to the memory of a dear deceased friend, (I doubt not but the applause of his great Master has raised him high above all such;) but rather of hinting instruction to others, by exhibiting him more fully in a point of light, which has seldom been enlarged upon by those who have written lives, whether from a very mistaken apprehension that it was of very little moment, or (as I would rather hope) for want of materials. Providence has ordered it so, that it was almost all the history that can be given of Mr. Steffe, and has assigned this office to one, who had an opportunity of collecting materials from what he himself saw; though I must add, that in what I have farther to write, my personal observations have been much illustrated by a collection of his letters to his parents and other near relations, the originals of which are now before me.

No advantages of genius, and (could they have come into question,) no views of preferment, could have engaged so worthy a clergyman as Mr. Steffe's father was, to enter into measures for his being brought up to the ministerial office, if

he had not known him to be a blameless and a virtuous youth: but from some things which he has wrote of himself in papers now before me, the particulars of which it is not necessary to transcribe, I have reason to believe, that real religion was of a later date in his heart, than his first views of undertaking the sacred work in which he afterwards engaged. An awful text of scripture solemnly and seasonably dropped from the venerable lips of his pious father, a little before he quitted the family, seems to have given a most happy turn to his mind, and under Divine influence to have been the immediate occasion of producing that sincere piety there, which afterwards grew so fast, and shone so bright.

(*To be continued.*)

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BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

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LIFE OF THOMAS IVESON.

**T**HOMAS IVESON of Godstone, in the county of Surrey, carpenter, was apprehended in the house of Dirick Carver, at Brighthampstead, by Edward Gage, gentleman, and sent to the bishop of London, and by him committed to Newgate; and afterwards examined by the bishop at his palace, and also in the consistory-court of London, upon divers articles objected against him, viz.

1. As that the faith, religion, and administration of sacraments, which is now believed, used, taught, and set forth in this our church of England, is not agreeable to the truth and faith of Christ, nor with the faith of the Catholic and universal church of Christ.

2. Concerning the sacrament of the altar, he believeth that it is a very idol, and detestable before God as it is now ministered.

3. That the mass is naught, and not of the institution of Christ, but that it is of man's invention.

And it being demanded of him, If any thing in the mass be good? He said, he would answer no further.

4. That he had not received the sacrament of the altar since it has been ministered as now it is in England, neither was he

he confessed at any time within these seven years, nor hath he heard mass within the said time.

5. That auricular confession is not necessary to be made to a priest; for he cannot forgive, nor absolve him from his sins.

6. Concerning the sacrament of baptism, that it is a sign and token of Christ as circumcision was, and no otherwise; and he believeth that his sins are not washed away thereby, but only his body washed; for his sins be washed away only by Christ's blood:

7. That there is in the Catholic church of Christ only two sacraments, that is to say, the sacrament of baptism and the sacrament of the supper of the Lord, and no more; which are not rightly used at this present time in England, and therefore are unprofitable.

8. He believeth that all the ceremonies now used in this church of England, are vain, superfluous, superstitious, and naught.

Furthermore, the said Thomas Iveson being earnestly travailed withal to recant, said thus, 'I would not recant and forsake mine opinion and belief for all the goods in London. I do appeal to God's mercy, and will be none of your church, nor submit myself to the same; and that I have said I will say again. And if there came an angel from heaven to teach me any other doctrine than that which I now hold, I would not believe him.'

Which answer being thus made, he was condemned as an heretick, and committed to the secular power, and sent to Chichester in Suffex, and there burned, in July, 1555, he persevering constantly in his said faith to the end.

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THE LIVES OF JOHN DEULY, GENTLEMAN, JOHN NEWMAN, PEWTERER, BOTH OF MAIDSTONE, IN KENT; AND PATRICK PACKINGHAM, MARTYRS.

THE above said John Deuly, gentleman, and John Newman, pewterer, as they travelled into Essex, where they had been to visit some friends, were accidentally met by Edward Tyrrell, Esq. and justice of the peace of the said county: and at the first sight of them, (as himself after said) he suspected them for hereticks, and upon that suspicion he caused them to be presently apprehended and searched, and found with Mr. Deuly a confession of faith in writing concerning the sacrament of Christ's body and blood, and also certain notes collected

lected out of the holy scriptures, which Mr. Tyrrell took from him; and he sent the said Deuly and Newman to the Queen's council in London, and sent the papers he found, and also a letter with them.

When they were brought before the council, they persuaded them to obey the Queen's laws; but not prevailing with them, they sent them to Bonner, bishop of London, to try what he could do with them.

And upon the 28th of June, 1555, the bishop caused the said Deuly and Newman, with one Patrick Packingham, to be brought to him into his chamber, at his palace in London. And there he examined them upon their confessions, which Tyrrell had found about them, and also objected other articles to them of his own.

To the which they all answered to the same effect. But Deuly answered more largely than the other two: and Packingham had an article objected to him which was not to the rest.

This done, the bishop used his accustomed persuasions; to which Deuly said, God save me from your counsel, and keep me in the mind I am in; for that which you count heresy, I take to be the truth. And thereupon they were commanded to appear in the bishop's consistory-court, July the 5th, in the afternoon; where the following articles were jointly and severally objected against them.

1. That they were now in the diocese of London, and of the jurisdiction of the bishop of London.

'This (they said) was true.'

2. That they have not believed, nor do believe that there is a catholick church of Christ here on earth.

To this article they answer each of them, 'That it is not true: for they did believe the holy catholick church, which is builded upon the foundation of the prophets and apostles, Christ being the head; which holy church is the congregation of faithful people dispersed through the whole world: and where two or three are gathered together in Christ's name, they are the members of the said holy catholick church which is dispersed through the world; the which church doth preach God's word truly, and doth also minister the two sacraments, baptism, and the supper of the Lord, according to his blessed word.'

3. That each of them hath not believed, nor doth believe, that this church of England is any part or member of the said catholick church.

To

To this third article they each of them answer, 'That they do believe that this church of England using the faith and religion that is now used, is no part or member of the aforesaid holy catholick church, but is the church of anti-christ, the bishop of Rome being the head thereof: for it is plain that they have altered the Testament of God, and set up a Testament of their own devising, full of blasphemy and lies: for Christ's Testament is, That he would have all things done to the edifying of the people; as it appeareth when he taught them to pray, Matt. vi. and also it appeareth by St. Paul, 1 Cor. xiv. for he saith, 'That he that prophesieth, speaketh to men for their edification. He that speaketh with an unknown tongue, profiteth himself; but he that prophesieth, edifieth the church.' Also he saith, 'Even so likewise, when ye speak with tongues, except ye speak words of signification, shall it be understood what is spoken? for ye speak in the air;' that is, in vain. Also he saith, 'Let all things be done to edification.'

'And it is written, Psalm xlvi. 'God is king of all the earth, O sing ye praises unto him with understanding.' So that it doth appear that this church of England, as now used, is not builded upon Christ, nor the prophets and apostles, if St. Paul's words, and the psalms be true.'

4. That you have believed and do believe, that the mass now used in the church of England, is naught, and full of idolatry, and evil, and plain against God's word; and you have not heard it, nor will hear it.

To this fourth article they answer, 'That they do believe that the mass now used in the realm of England is naught, and abominable idolatry, and blasphemy against God's word: for Christ in his holy supper instituted the sacrament of bread and wine to be eaten together in remembrance of his death till he come; and not to have them worshipped, and make an idol of them: for God will not be worshipped in his creatures, but we ought to give him praise for his creatures, which he hath created for us. So it appeareth by his commandment, that we ought not to worship the sacrament of bread and wine, for it is plain idolatry. For he saith, Ye saw no similitude, therefore thou shalt not bow down to them nor worship them. I pray you, what do you call kneeling down, holding up the hands, knocking of the breast, putting off the cap, and making courtesy, with other superstitions? You will make men be so blind, as to think this is no worship.'

'But perhaps you will say, you do not worship the bread and wine, but Christ's body, which was born of the Virgin

Mary, contained under the form of bread and wine: but that is a very lie; for Christ's body, which was born of the Virgin Mary, is in heaven, if St. Paul's words be true, as undoubtedly they are. For he saith, Heb. x. But this man, after he had offered one sacrifice for sins, is set down for ever at the right hand of God, expecting 'till his enemies be made his footstool. And Christ said to his disciples, I came forth from the Father, and am come into the world: and again, I leave the world, and go to the Father. These, and many more places of holy scripture, prove plainly, to them that have ears to hear, that Christ's body that was born of the Virgin Mary, is in heaven, and not in the sacramental bread and wine; and therefore it is idolatry to worship them.'

5. That you have believed and do believe, that auricular confession, used now in this realm of England, is not good, but contrary to God's word.

'To this fifth article they answer affirmatively, and believe it not good as it is now used in the realm of England.'

6. That you have believed and do believe, that absolution given by the priest hearing confession, is not good, nor allowable by God's word, but contrary to the same.

'To this they answer, That remission of sins is only to be obtained from God, through the blood of Jesus Christ.'

7. That you have believed and do believe, that christening of children as it is used in the church of England, is not good, nor allowable by God's word, but against it. Likewise confirming of children, giving of orders, saying mattens and even-song, anointing or oiling of sick persons, making holy bread and holy water, with other rites of the church.

'To this seventh article they answer, That christening of children, or the sacrament of baptism, is altered and changed; for John Baptist used nothing but preaching of the word, and water; as it appears when Christ required to be baptized of him.

And the Queen of Ethiopia's servant said to Philip, See, here is water! What doth hinder me to be baptized? And Philip had preached to him before. We do not read that he asked for any cream, or oil, or spittle, or wax, or chrism, or salt; for it seems Philip had preached no such things to him: for if he had, he would as well have asked for them as for water. Nor the water was not conjured, but the same as it was before. And this is also to be said of all the ceremonies of your church.'

8. That you have believed and do believe, that there are but

but two sacraments in Christ's catholic church; that is to say, the sacrament of baptism, and the sacrament of the altar.

'To this eighth article they answer shortly, That they believe no more, except ye will make the rainbow a sacrament; for there is no sacrament but hath a promise annexed to it.'

7. That you have believed and do believe, that forasmuch as Christ is ascended up into heaven, therefore the very body of Christ is not in the sacrament of the altar.

'To this article they say they have already answered.'

10. That thou Patrick Packerham, being now of the age of twenty-one years at least, being within the house of the bishop of London, at St. Paul's, and by him brought into the great chapel to hear mass there, the 23d of June, 1555, didst irreverently stand in the said chapel, having thy cap on thy head during the time of mass; and didst also refuse holy water and holy bread at the priest's hands, there contemning and despising both the mass, and holy water, and holy bread.

Which article the said Patrick Packerham acknowledged to be true.

Now upon the 5th of July, 1555, the bishop of London proceeded against the above-named John Deuly, John Newman, and Patrick Packerham, in his consistory court at St. Paul's church, London, after the usual form; where, after their articles and answers were publickly read, they were exhorted to go from the same; and both promises and threats were used by the bishop to try if he could prevail with them: but they continuing unmovable in the constancy of their faith and profession, the bishop gave sentence against them, and condemned them as hereticks, and delivered them into the custody of the sheriffs of London, who kept them in prison until they were commanded by writ to send them unto their several places of execution.

And accordingly Mr. John Deuly was conveyed to Uxbridge, within fifteen miles of London, August the 8th, 1555, to be burned. And being chained to the stake, and the flame burning round about him, he sang a psalm.

Then Dr. Story, a priest, being there, commanded one of the executioners to throw a faggot at him, which he did, and hit him on the face therewith, so that the blood ran down, and he left singing, and clapped both his hands on his face; which Dr. Story seeing, said scoffingly to him that threw the faggot, "Thou hast spoiled a good old song." The said John Deuly, being

being still in the flaming fire, stretched forth his hands, and sang again; and then yielded up his spirit into the hands of God.

Upon the 28th day of the said month of August, in the said year 1555, Patrick Pakingham was brought to the same town of Uxbridge, and there burned also according to his sentence.

And John Newman above-mentioned was sent down to Saffron-Walden, in Essex, and there burned the last day of August, 1555.

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#### THE CONDEMNATION OF SIX PERSONS AT CANTERBURY.

IN the month of July, 1555, William Coker, William Hopper, Henry Lawrence, Richard Colliar, Richard Wright, and William Steer, all Kentish men, were brought before Dr. Richard Thornton, suffragan of Canterbury, and bishop of Dover, Dr. Harpsfield, archdeacon, and Richard Faucet, Robert Collins, in the spiritual court of Canterbury, upon divers articles, to the same purpose with those formerly objected to Mr. Bland; to which they gave their respective answers.

1. William Coker said, He would answer no otherwise than he had already answered. Being offered six days respit to consider with himself, he refused to take it; and so sentence of condemnation was read against him, July 11, 1555.

2. William Hopper seemed at first to agree to the faith and determination of the catholic church: afterwards calling it better to mind, he constantly adhered to the truth which before he had confessed, and so he was condemned July the 16th.

3. Henry Lawrence was examined the 16th of July, and was put off to the 2d of August, and then answered as follows: first, He denied auricular confession. Secondly, He said, that he had not, nor would receive the sacrament of the altar, because the order of the holy scripture (he said) was changed in the order of the said sacrament.

Further, being charged for not putting off his cap when the suffragan mentioned the sacrament, and did reverence to the same; he said, There was no need for him to put off his cap. And being opposed concerning the verity of the sacrament given to Christ's disciples, he affirmed, that even as  
Christ

Christ gave his very body to his disciples, and confessed it to be the same, so likewise Christ himself said, he was a door, &c. Adding moreover, that as he had said before, so he says still, that the sacrament of the altar is an idol, and no remembrance of Christ's passion; and contrary he knoweth not.

At last, being required to put his hand to his answers, he wrote these words under the bill of examination, Ye are all of Antichrist, and him ye follow: and so his hand was stayed, that he wrote no further. And then sentence was given against him, August 2.

4. Richard Colliar appeared the 16th of August, 1555; and being examined about the sacrament of the altar, (as the Papists term it) answered, That he did not believe there is the real and substantial body of Christ, but only bread and wine; and that it is most abominable, most detestable, and most wicked, to believe otherwise. Upon which sentence of condemnation was read against him the same day. Soon after he was condemned he sang a psalm; so that the priests and officers railed at him, saying, he was out of his wits.

5. Richard Wright appearing at the said place, the said 16th of August, the Judge required of him, what he believed of the real presence in the sacrament? He answered, That as touching the sacrament of the altar and the mass, he said he was ashamed to speak of it, or to name it: and he allowed it not, as it is now used in the church. And so he was condemned.

6. William Steer, of Ashford, appeared also on the 16th of August, at the Chapter-house at Canterbury, and was required to make answer to the articles laid before him by the judge. He said, he should command his dogs and not him; for that Richard of Dover had no authority to sit against him in judgment. And he asked where his authority was: Then were shewed certain bulls and writings from Rome: but William Steer denied that to be of sufficient force. The said suffragan said also, that he had authority from the Queen. But William said, That Thomas Cranmer, archbishop of Canterbury, now in prison, was his diocesan; and required of the said Richard of Dover, to shew authority from the said archbishop, or else he denied his authority as insufficient.

And as to the sacrament of the altar, he found it not in the holy scripture, and so he would not answer thereunto.

And when the judge put off his cap at the mention of the sacrament, William told him, he need not reverence that matter

matter so highly. Then he called the judge a bloody man, for giving sentence against him.

So these six innocent men were condemned for professing the truth, by the suffragan, the archdeacon, Mr. Faucet, and Mr. Collins, and delivered to the secular power, who fastened them to three stakes, and burned them all together in one fire at Canterbury, about the 31st of August, 1555, where they freely yielded up their lives as a sacrifice to God, in testimony of the truth of the gospel of Christ.

One William Hook, was burned in the city of Chichester upon the same account, about the 31st of August, 1555, but the particulars of his examination and condemnation are not come to hand.

## SERMONS AND ESSAYS.

### A GLANCE AT THE HOLY LAND.

“What are the earth’s wide kingdoms else, but mighty hills of prey?”

“The hills on which JEHOVAH dwells, are glorious more than they!”

WATTS.

**A**MONGST the various countries, renowned in ancient or modern times, a small Tract in the bosom of the northern hemisphere claims the highest rank. This favoured district is emphatically called the “*Holy Land*,” because, that by God’s special choice, it was made the scene of holy actions, and the abode of holy men. It has however, in various ages, and on divers accounts, borne different names. When considered as the habitation of the Canaanites, it is called the Land of Canaan; from the name of the ancestor of that people, a grandson of Noah.\* From it’s being promised to Abraham, it is sometimes styled ‘*The Land of Promise*.’ † and when the remarkable fulfilment of this prophecy took place, and, the descendants of Abraham obtained possession of the promised land, it assumed the most usual denomination of it’s

\* Gen. xiii. 5. and x. 1. 6.—† Heb. xi. 9.

it's inhabitants, and was called "*The Land of Israel.*"\* The Greek and Roman historians generally call it *Palestine*, from the Philistines, who inhabited the sea coast.

The Holy Land, according to the most accurate account of it's dimensions, extends about 200 miles along the eastern coast of the Mediterranean sea; reaching from Gaza on the confines of Arabia Petra southward, to Sidon, under the mountains of Lebanon northward. It's breadth in the north is little more than 30 miles, but in the middle and southern parts, if we include the country beyond Jordan, it is more than three times that number. It is bounded on the east and south by Arabia, on the north by Lebanon, and on the west by the Mediterranean sea. †

*Palestine*, situated near the southern edge of the temperate Zone, is neither incommoded by the intense heat of a vertical sun, nor the extreme cold of a polar sky. The longest day there being about 14 hours, and the shortest about ten: it is in a great degree a stranger to the great difference of seasons which we experience. The air therefore is more salubrious, the soil more productive, and the inhabitants more numerous. In the reign of David, when this country was rising to the zenith of it's glory, it contained 1,570,000 fighting men, besides the tribes of Levi and Benjamin, the old men incapable of bearing arms; the women, children and strangers. ‡ And while the land supported all it's inhabitants,

\* See the origin of this number, Gen. xxxii. 28.

† The dimensions of the Holy Land are stated differently by geographers: and when we consider how often it's boundaries have been altered, we need not wonder at the difference. Dr. Wells said it extended from 31 to 34 degrees N. lat. and from 34 to 37 degrees E. lon. in the southern part: but in the northern only from 36° 35" to 37° 45" E. lon. Dr. Whitby says it is 160 miles long, and 50 broad. Mr. Sandys states it at 140 miles in length and 50 in breadth—(See Sandys Travels, p. 110.) It is probable, however, that Whitby and Sandys only intend the country between Jordan and the sea.

‡ 1 Chron. xxi. 5. "From the accounts we have of Judæa in the time of Titus, which are to be esteemed tolerably accurate, that country must have contained four millions of inhabitants: but at present there are not perhaps above three thousand. If we go farther back into antiquity we shall find the same populousness among the Philistines, the Phœnicians,

it was able also to supply the wants of other nations. For Solomon when building his magnificent temple gave annually to Hiram king of Tyre, in exchange for cedars and firs, 20,000 measures of wheat, and 20 measures of pure oil.\* O happy Canaan! emblem of the heavenly world, how fruitful thy mountains, how rich thy vallies! So numerous thy vines, that thy inhabitants might wash their garments in wine, and their clothes in the blood of grapes.† A land, whose stones were iron, and out of whose hills they might dig bras.‡ But ah! how changed! How fallen! Where are now thy populous and strong cities which retarded the progress of conquering kings? Blended in common ruin are their massy walls and splendid palaces. Tyranny has broken down all thy bulwarks. Rapine and indolence, superstition and infidelity, have usurped thy most sacred edifices, and spread ignorance and devastation over thy most fertile plains.

If the vicissitudes of prosperity and adversity and the revolutions of governments, deserve the consideration of christians, and, by proving the instability of earthly enjoyments, tend

and in the kingdoms of Samaria and Damascus. It is true that some writers, reasoning from what they see in Europe, have called in question these facts; but the comparisons on which they build are erroneous: first, because the lands of Asia, in general, are more fertile than those of Europe; secondly, because a part of these lands are capable of being cultivated, and in fact are cultivated, without lying fallow or requiring manure; thirdly, because the orientals consume one half less for their subsistence than the inhabitants of the western world in general; for all which reasons it appears, that a territory of less extent may contain double and treble the population." "And without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact. The prodigious quantities of ruins dispersed over the plains and even in the mountains, at this day deserted, prove they were anciently better cultivated and consequently much more populous than in our days." (Volneys Travels, vol. 2d p. 366, 367, 368.) So rational a defence of the authenticity of the scripture history, by the great apostle of infidelity himself, ought not to be overlooked; especially when we recollect that the author spent the years 1783, 1784, and 1785, in these countries, with the express design of gaining an accurate knowledge of their natural and political state, &c.

\* 1 Kings, v. 10, 11. — † Gen. xlix, 11. — ‡ Deut. viii. 9.

tend to wean our affections from this bewitching world, contemplate the land of Israel. View the terrible destruction of the Canaanites; the cities blazing with fire; the delicate female and the helpless infant expiring together under the hand of Divine vengeance. Behold, in following ages, conspiracy defeated by treachery, and the self-created monarch fall a victim to popular rage.\* Observe the dreadful effects of Divine indignation, against the repeated rebellions of his chosen nation. How often did he bow their necks to the yoke of insulting tyrants, and lead his beloved captive into strange lands: and though the compassion of the Shepherd of Israel, for a long time, spared his repenting people, yet their incorrigible obstinacy, and determined infidelity, provoked him at length utterly to expel them from the Holy Land, and disperse them among the heathen nations. Here let us pause and consider a moment, the cause of all these dreadful calamities. Sin, that enchanting forceress, who leads the thoughtless thousands of mankind precipitate on inevitable destruction, produced all this accumulated misery. It was because the iniquity of the Canaanites was full, that the Lord destroyed them before his people Israel;† it was because his people Israel obeyed not the words of his law, that he made their plagues, and the plagues of their seed *wonderful*:‡ and it was because of unbelief that he at last utterly cast them off.§ Let us take warning by these awful indications of the hatred of God against sin, and avoid her fatal snares, lest we also likewise perish.||

If battles and bloodshed render a country famous, none can equal the land of Canaan. Torrents upon torrents of human blood have deluged these plains, from the earliest period to the present day. The first battle recorded in either sacred or profane history, was fought in the so-th-east corner of it, in the vale of Siddim.\* Adonibezek, a king of the Canaanites had waged so many wars, that he reckoned threescore and ten captive kings as the fruits of his conquests.† Joshua, the valiant leader of the armies of Israel, in the course of a few years, almost extirpated the whole people of the Canaanites. The Syrians, Philistines, Babylonians, and other surrounding nations, made dreadful havoc in this land, in instances too numerous to mention. Intestine commotions have, from time to time, destroyed thousands.

VOL. III.

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\* 1 Kings xvi. 8—23.—† Gen. xv. 16.—‡ Deut. xxviii. 58, 9.—§ Rom. xi. 20.—|| Luke xiii. 3. 5. Heb. iv. 1.  
\* Gen. xiv. 3.—† Judg. i. 7.

The Syro-Macedonian kings in the time of the Maccabees, and Herod the Great, assisted by the Romans, largely contributed to increase the vast streams of human blood, which these fields had already drunk. Since our Saviour's humiliation, what abominations of desolation have disfigured this once beautiful land. One million, one hundred thousand, fell a prey to the sword and famine in the destruction of Jerusalem, by Titus.\* Upon the rebellion raised by Barchochebas, under the Emperor Hadrian, fifty strong holds, and nine hundred and eighty-five towns were destroyed, and five hundred and eighty thousand men slain.†

The absurd attempts of European princes to propagate Christianity by fire and sword, in those fatal expeditions, the crusades, renewed the scenes of slaughter and desolation; until the victories of Saladin terminated their wicked enterprises, and drove them out of the Holy Land. Recent occurrences have recalled the attention of mankind to this interesting spot: and if the invasion of Egypt by Buonaparte, should prove the prelude to the battle of Armageddon,‡ we have reason to expect that scenes of carnage and blood still more horrible, will yet desolate this devoted country.

Though the Land of Canaan be notorious for the horrors of war, yet it is still more justly celebrated for glories of a milder and superior nature. Separated by the Almighty from the other nations of the earth, not so much by mountains, seas, and deserts, as by distinguishing rites, and strict laws and ordinances, it maintained for a long time a delightful intercourse with the skies. To this land the ambassadors of heaven were frequently dispatched with the messages of peace. Here angels conversed with men, and here God revealed the counsels of his wisdom to his servants the prophets. Here the glorious Shechinah, the visible manifestation of the divine presence, was granted to his worshipping people. But all the discoveries of preceding ages, all the grandeur of Mosaic dispensation, were eclipsed by the presence of the Son of God, who, though the brightness of his Father's glory, and the express image of his person, condescended to sojourn in this highly favoured land. If a country be famous for giving birth to a philosopher or poet, sure giving birth to a Saviour must raise the glory of the Holy Land above all competition.

Though

\* Joseph de Beil. Jud. Lib. vii. cap. 16.

† Sandy's Travels, p. 113.

‡ Rev. xvi. 16.

Though scripture and reason forbid us to esteem one place holier than another, yet an attentive contemplation of the topography of the Holy Land, is naturally adapted to suggest useful information, and inspire devotion. Can you pass by Mount Calvary, and not shed a tear for the sufferings which your blessed Saviour underwent there, on your behalf? Can you in imagination accompany the wanderings of the great Redeemer, behold the places where his mighty power was displayed, where the lame man leapt like a hart, and the tongue of the dumb exulted in praise, and not feel a stronger sense of the sovereignty and grace of that Immanuel, whom we adore? Does not your heart burn within you at the sight of Mount Tabor, and the river Jordan, where the concurring skies confirm our faith in the divinity and mission of God's dear Son?

The plan of this Essay forbids enlargement, but had I abilities and leisure it would be a pleasing task, to introduce the attentive reader to a more particular acquaintance with the most memorable places of the Holy Land. Should this, however, never be in my power, I hope this imperfect Glance will stimulate some abler pen to open to us a more distinct and comprehensive view.

KERUX.

*Derby, Feb. 13, 1800.*

## SCRAP II.

Acts xvii. 17. "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily, with them that met with him."

THE reader will please to note from the preceding Scrap, on verse 16. p. 22. the strong emotions that were raised in the apostle's breast on beholding the idolatry of the city.

Here we observe the method which Paul took, to convince them if possible, of their error. Not fines, prisons, tortures, and death: no; this was not in his power, had it been his wish; for here he stood, as to himself, a feeble, unarmed individual. No secular arm to defend him; but rather all against him.

In this state, he begins, first, to dispute with the Jews, and devout persons in the synagogue.

And secondly, in the public market, daily, with such as he met with there.

I. Paul disputed, or reasoned with the Jews and devout persons in the synagogue. The synagogue was a place or house where the Jews usually met to worship God, and to read and expound the law and the prophecies. There were proper rulers or officers appointed for the synagogue worship; yet this was not so strict but that others might occasionally address the people. Acts xiii. 15. So our Lord Jesus Christ taught in a synagogue in Galilee, Luke iv. 14—20. which I request the reader very attentively to consult. Also Paul, in the synagogue at Antioch, Acts xiii. 14. where, see that wise and striking discourse delivered there; and the very great advantage of historical knowledge, especially knowledge of sacred history.

But here Paul ventures a step further, he does not seem to wait for an invitation, but perhaps intrudes himself upon them unsolicited, and then disputes or discourses with them, respecting the truths of the gospel.

Paul engages with these in the synagogue, where their most able, learned and pious men may be supposed to assemble. He did not make a feeble, dastardly attack on a few of the illiterate, in an obscure corner, but on the most piqued and learned of the people, in this learned city, and in the Jewish synagogue too: see, reader, the open, the bold, the noble methods which christianity takes to establish itself in the world. Ah! how lamentable, that so good a cause, in such good hands, and so well managed, did not immediately bear down all before it! But alas! alas! how sin blinds and stupifies the human heart!

All this did not suffice, but he ventured,

II. To attack them, and expose himself in their market too, and that daily. Here he was liable to meet with persons, of nearly all the different classes into which human nature is divided. The old and the young, whose rooted prejudices, or fiery zeal might make them objects of his instruction. The rich and the poor, whose souls were in equal danger, and who all stood in need of instruction. The learned and the ignorant, who were alike carried away with the torrents of idolatry, and other errors, towards the bottomless and ever burning gulf of perdition. The violent and the gentle, who might menace destruction from their very countenances, or listen with child-like simplicity and becoming attention, to what might follow from his zealous heart, and fall from his instructive lips. But what a man ought Paul to be, to engage in so arduous a work as this, and thus voluntarily to lay himself open to all the insults  
and

and sufferings which ignorance, prejudice, and cruelty might cast upon him, of which he had been an eye-witness, and to which he had been so keen an instigator. But now he stands forward with an ardent zeal, and sacred boldness, encouraged, no doubt, by the fortitude with which he had seen the saints of God suffer—invigorated by that firmness with which the gospel of Christ inspires those who experience it's power—illuminated by the Holy Ghost—and, fired with love divine, to perishing sinners he rushes into the places of most public resort, and the streets of Athens ring with sounds unheard before, even the arguments for that divinely attested dispensation of grace, the gospel of our glorious yet condescending and bleeding Redeemer.

SMATTERER.

Feb. 7, 1800.

## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

ONE of your Correspondents, T. J. at p. 517, vol. ii. of your Magazine, professes a desire of an explication of 1 Cor. iii. 12—15 inclusive, and particularly ver. 15. The following pages contain something, with the Divine blessing, of an attempt to give the sense of those verses: but, if, when you have read them, you shall conclude them unfit, you may throw them by among the rubbish. If you approve the attempt as *desirable*, you are desired to insert them as soon as convenient.

With all deference, your's,

J. T.

1. The state of the writer, and, especially, if he be in a dignified station, it is generally allowed, adds emphasis and force to the writing. This remark suggested itself to my mind, from a foregoing verse under my eye,—“As a wise master-builder, I have laid the foundation, and another man buildeth thereon; but let every man take heed how he buildeth thereupon.” This demands the attention of all  
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christians, and especially of all ministers of the divine word.

2. This foundation is (ver. 11.) the Lord Jesus Christ, "For other foundation can no man lay, than that is laid, which is Jesus Christ." This blessed, glorious personage is the only Saviour of poor undone sinners; the only prop to bear up the otherwise despairing mind, and to prevent the poor soul from sinking into endless misery! no sinner can try any other with safety, nor trust any other without harm. No preacher can exhibit another before his hearers, but at his immediate peril, nor without disgrace to his sacred office. In short, none *can* lay another without direct opposition to the scheme of infinite wisdom, and a shameful affront to the God of love and grace.

3. But in the verses under consideration now, our apostle is not directing us about the foundation, nor the laying it; but about the *superstructure*. In which he seems to suppose that we may lay Christ for a foundation, when every thing, of doctrine and practice, may not be either honourable to God, or advantageous to us. I say every thing of *doctrine and practice*, because I can never see any sufficient reason to confine the sense of the passage to either the one or the other.

4. Nor is there, I think, any impropriety in applying this passage to both ministers and private christians; nor any necessity to apply it to *ministers only*. It is certain the apostle is not addressing ministers at all; for he is writing to a *church*; and to a church not very honourable for regular behaviour, and good church discipline: but, in many respects, in both these, the contrary. It is certain also, that, immediately after these verses, he directly addresses the Corinthians, either as individuals, or as a church: "Know ye not that ye are the temple of God," &c. Whence, I think, we may safely conclude that the passage has no private or particular interpretation, but a general one. I think, further, that this remark will be confirmed by the extensive latitude of the pronominal *any*, at the beginning of the passage, "Now, if *any* man, &c." that is any preacher, in his preaching, in his creed, in his practice; any private christian, any of you believers in Christ at Corinth, or any believers in Christ at any other place, "build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, &c."

5. Gold, silver, and precious stones, will bear trying. They will lose nothing of their real value, though tried in the severest

severest manner; yea, even in the fire. If any thing of meaner quality, cleave to them, that, indeed, will not bear; but will be consumed; yet the real metal will remain both intire and pure. So will it be with those holy doctrines and holy practices of the believer. The holy doctrines are, in their quality, compounded of divine truth, and overlaid and ornamented with infallibility. These holy practices are authenticated with a *thus saith the Lord*, and have on them the image and superscription of the King of Glory. The more they are rubbed or brushed by fair, sound, rational argument, by men, the more bright they will appear; or, if, by being carried in *earthen vessels*, they may be a little more dim, and really sullied in comparison of those new struck off at the *mint*; or if they are not really uniform in brightness to the doctrines taught by *Immanuel*, and to his *perfect* morality, yet, still they are current coin. The gracious Judge and Refiner will gently purge off the dross; but will preserve of the rest every tittle and every grain, and even the dust of the balance; and will rather add to it, than diminish any thing from it, Matt. xiii. 12. xxv. 29. Luke viii. 18.

Before we make any more remarks directly on the passage, it is, I think of great moment to observe, that we need not expect to find the *moral*-meet in every point exactly with the *allegory*, in such a fine, rhetorical passage, as this is. Our divinely inspired Author was a great master in rhetoric. This will be generally allowed. This passage is uncommonly fine, even when compared with most of Paul's other writings. In his writings to the Corinthians, he has excelled what is common, perhaps, what is at all, in his other writings. This might be designed by Paul, and allowed and encouraged by the holy spirit, to the Corinthians, because they were so wise and proud, in order to humble them. But the passage before us now is, perhaps, among the finest to this fine people. Consequently, if common readers can come at the *general* sense, it will be enough. It will not be prudent to be solicitous for any thing more than that.

We now proceed to make a few more remarks on the remaining part of the passage; but still keeping the above caution in view. We shall endeavour to give the *sense* of the passage, but not pretend to say thing more.

I. The wood, hay, and stubble, seem to intend, the insignificant, worthless, and useless parts of the work of a believer in Jesus: or, that *useless lumber*, more generally, of both preaching and practice, which brings no glory to God, by advancing and promoting his interest in the world. It may, perhaps, be too delicate

delicate to illustrate and exemplify this; yet, as exemplification is the best way of illustration, we may be allowed to specify one or two supposable cases, and the reader will easily multiply many more.

Suppose, then, that, in the service of God, the divine rule were neglected, and the fancies of men, and human tradition were followed, contrary to the plain word, or without it: suppose, particularly, what is called the *baptism of infants*, should be attended to, and if it be unscriptural and antiscritural, then it must be reckoned among this combustible rubbish. How much soever be done of it, by whomsoever it be done, if God have not appointed it, if it be not of New Testament authority, all the labour is lost, no good is done to religion, no wages are due, and the reward for it all must be lost. Suppose again the practice of organs, or other musical instruments in *christian worship*. There might be much money expended, much time employed in learning to use the instruments, much more in using them, and sometimes also much pains and strength. Now suppose they be not of New Testament authority, but an innovation and addition, brought in together with other parts of popery, then this is among the combustible rubbish. Those who have laid out their money never need expect interest for it; those who have laboured ever so hard, or ever so long in using them, never need look for any reward for their labour from God. Their work shall be burnt, and they shall suffer loss!

The same will apply to *preaching*, if the apostle intend preaching and practice both. It may be applied to both the *matter* and *manner* of preaching, in a great variety of instances; as unscriptural doctrines of all sorts, and a method and manner unsuitable to the sacred work, unsuitable to the hearers, unqualified, and sometimes *undefigned* by the preacher, to answer any everlasting valuable purposes for religion, or for the moral or spiritual state of the hearers. The reader will apply this to particular cases and methods for himself; only let him note two things by the way. 1. Not to apply it to every *unsuccessful* attempt of the preacher, because a minister may both design well and labour well; his matter and method may be both very good, and yet not succeed as he may desire. The Lord Jesus, and our great master-builder, Paul, sometimes preached, and the hearers contradicted and blasphemed. And sometimes therefore the cause of unsuccessfulness in preaching is in the hearers. "The gospel is preached, but it does not profit, not being mixed with faith in *them that hear it!*" Isa. xlix. 4. Acts xiii. 43—49. Heb. iv. 2. Let the reader

reader note, on the other hand, that it is not supposed the apostle here, by wood, hay and stubble, means those damnable heresies, doctrines of devils, &c. as 2 Pet. ii. 1. 1 Tim. iv. 1—4. because, if the apostle before us, intend preaching at all, it is evidently the preaching of those who do lay Christ for a foundation, as to their own eternal safety! But he seems to have a very contrary idea of the preachers who bring in damnable heresies and doctrines of devils. These are among the false Christs, false prophets, false teachers, apostates, belly-gods &c. but the other may be well-meaning men; who, sometimes, through a general unqualifiedness for the sacred work, or, because of some particular ignorance, or from some other cause, they have much combustible rubbish in their preaching.

2. The two last cautionary remarks, are not only of great importance, but will do a good deal towards explaining the 15th verse. "If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so, as by fire." The apostle, by saved, here, evidently means that complete and everlasting salvation, which shall be the everlasting portion of all believers in Jesus; notwithstanding all their non-improvement of time and privileges, and their loss, their everlasting loss, occasioned by their non-improvement, and the burning of their rubbish.

3. That the apostle, here, intends the fixing of the state of all men for ever seems evident, because he speaks of the day when this shall be done in the same manner, as he and other holy writers, in other places speak of the *day of judgment*. He speaks of all in the future time. He settles one point of the future time, for the time of trial of the works, by the emphatical definitive phrase, "*For the day shall declare it, because it shall be revealed by fire.*" It is well known to the attentive readers of the New Testament, that the holy writers, often connect with the day of judgment the definite article *the*, or the demonstrative *that*, as Mal. iii. 17. Matt. vii. 22. 24. 26. 1 Thess. iv. 2. 2 Tim. i. 12. 18. This they do, because of the glorious and awful importance of that tremendous day, as if all other days were insignificant compared with that day. In this manner, and for the same reason, our apostle speaks here; *the day shall declare it*.

4. At the end of this world, at the day of judgment, God will reward every man according to his works. Thus he often does through life, in some degree, and in several respects; but, then, he will do it in a more especial manner. Then the children of God shall be rewarded for their gold,

silver, and precious stones; but for their wood, hay and stubble they shall receive no reward. They shall suffer loss for these. The loss of all the precious time and labour employed in such a mean manner, and the loss of the reward which they should have had, if they had been better employed. O may the alarming consideration of this, stir up the children of God to more diligence and activity in the cause of God, and to be more active for his glory!

5. The salvation of the *person* is however, asserted; he shall be saved. This is asserted in the same manner, and the same words are used, as in other places where the sacred writers assert the salvation of believers. So, "He that believeth and is baptized, shall be saved." "Believe on the Lord Jesus Christ and thou shalt be saved." To be saved means to be preserved, or delivered from misery: to be delivered from that which we feel and experience, and to be preserved from that, to which we are exposed. And complete and everlasting salvation means preservation from hell for ever. So it evidently means here, "If any man's work shall be burned, he shall suffer the loss, but he himself shall be saved." The apostle seems more pointed and decisive than common. No doubt he considers it, as every serious man will do, a very important affair. It is awfully important! For on one hand, there are many, who expect a reward for their human traditions, and popish inventions, when they must have no reward, but loss: and, on the other hand, there may be some weak and ignorant, but sincere both ministers and others; who, in some trying circumstances, or when death approaches, and they look back, examine, and see how useless their lives have been: how frequent their errors in judgment: how weak and unuseful their attempts: they see much wood, hay and stubble, but hardly any thing desirable or shining. In such a season as this, and from such discouraging views as these, it would be no wonder if such were tempted to despair of salvation at last! But to prevent this in regard to every believer in Jesus, how weak and ignorant so-ever, how childish so-ever in his practice and ideas, how useless so-ever in his life, to religion and mankind, he shall be saved: "*himself shall be saved.*" *Himself*, says our apostle, shall be saved, to prevent his mind from despair: *himself* shall be saved; but not his rubbish, says the apostle, to prevent all christians and all preachers from indulging vain and unwarrantable expectations; and to teach us all the awful necessity of keeping close to the eternal rule, in all we believe, in all we teach,

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in all we do; and not to carry in our purses, or to deposit in our cabinets, any thing but what will be owned by the Judge of the world, as the current coin of his Majesty!

6. "But he himself shall be saved; yet so as *by fire*." This is the end of our very fine passage; on which we remark very briefly. Here is a believer in Christ, who, it is supposed, has much combustible rubbish, perhaps but little else, only, he is built on Christ. It is very apparent, from a comparison of the divine rules of the New Testament, with the practice of professors, some of whom, one would hope, are believers in Christ, that there will be many believers who will have but very little regular, genuine, practical holiness; by which God is glorified, religion ornamented, and mankind benefited. This being the case, there will be a general consumption of most of the religious labours, as well as the notions and sentiments of some, at the great day. This will be by the fire; but, whether by the general conflagration, or by the flaming eyes of the eternal Judge, it is not our business now to examine; perhaps, more probably, by the latter. "For his eyes are as a flame of fire." Rev. i. 14. "*So as by fire*." The fine figurative style is continued; and the passage ends uncommonly fine, and terribly grand! The idea is evidently borrowed from the state and method of a man, in a house on fire: his goods consumed, he flies away as he can. *By fire*, that is, the raging of the fire, in his burning house, drives him away to shelter where he can: so that he is saved by the fire. Something like this will be the case with some believers at the great day; for though they have much of their *stuff* that will be consumed, yet *they* shall find mercy with the Lord *then*!

Feb. 8, 1800.

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A LETTER FROM A YOUNG PROFESSOR OF CHRIST,  
TO HIS FRIENDS IN THE LORD.

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IT is, I believe, my young friends and brethren, in the Lord Jesus Christ, a lamentable consideration to the pious and ingenuous mind, a dishonour to our God, and that blessed cause of our Redeemer, in which we are embarked, and hurtful to our own soul's peace, that so much carnality and indifference is observable in us; and such a conformity to this present evil world, manifested by us. O that we all

who name the Name, and profess the religion of Jesus Christ, may depart from iniquity; neither be conformed to this world: but rather may we be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. What a sweet and gentle admonition is this; "be not conformed to this world," that is, shape not yourselves into the likeness of the fashions of this world, neither comply with the sollicitations of it's degenerate croud, whose aim, yea, and whose game also it is, to draw you aside from the path of duty, and lead your souls astray from your God. Youth, we daily experience, is exposed to many temptations, and is liable to many defects. But what saith David, that eminent saint of God? "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word;" and again, he saith, "Thy word is as a lamp unto my feet, and a light unto my path." Let us endeavour then to treasure up this precious word of God in our hearts, that we may not sin against him: for we know by unhappy experience, that when our souls are barren of the word of God, the love of God in a measure is gone, and the avenues of our senses lie open to every insinuation of our spiritual enemy. We had need to be (my young friends) on our watch tower continually, to observe the motion of every surrounding foe. We have many enemies to encounter; but there are three in particular, who are announced the three grand enemies of the christian soul, namely, the world, the flesh, and the devil. The world is ever alluring, and enticing us to partake of it's dainties, and promising us much happiness in the pursuit of it's pleasures. But ah! where is it? In what doth it consist? Have we not already proved it's promises to be mere phantoms, and it's pleasures all delusion? O then, let us hearken to the counsel of our God, and lend a willing ear and an obedient ear, to the directions of our Redeemer; which caution us against being friends, or lovers of the world. The flesh also is another grand enemy of the soul; and methinks, a far worse than the former; for one villian in the house may do more mischief than twenty out of doors. The flesh is like an enemy within; and if not narrowly watched, will certainly get the advantage. It is ever lusting against the spirit; and if not held in by the reins of grace, will lead us into sins perhaps of the blackest die. Then let us not yield to the flesh, to fulfil the desires thereof. But O let us often be at the throne of grace for assistance, that we may through grace, and the spirit  
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of life in Christ Jesus, given unto us, be enabled to mortify the deeds of the body, and deny those youthful lusts which war against the soul. "Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is sat down at the right hand of the throne of God." Let us not only take a transient view of him, but steadily observe his conduct in all his trials, temptations, and sufferings, and see with what patience and resignation he bore them all; and let us endeavour to copy after his example. But the devil also is another implacable enemy of our souls. O how shall we, who have had but short experience, and are so little skilled in the art of war, escape the rage and the paw of that wily adversary, who goes about like a roaring lion, seeking whom he may devour? O let us take to ourselves the shield of faith, yea, let us put on the whole armour of God, that we may be able to stand against the wiles of that infernal foe: for who knows the stratagems he makes use of, in order to seduce the souls of the young, and ensnare their unwary feet? especially those who have quitted his service, and entered the lists against him? O my young friends, let us endeavour always to make the Lord our refuge and fortress, and he will deliver us from the snare of the Fowler; he, and he alone, is able to disappoint all the diabolical schemes of that subtle adversary. Trust then in the Lord for ever, for in the Lord Jehovah is everlasting strength. Let us also walk in him, rooted and built up in him, that we may be more and more established in the faith wherein we have been taught, abounding therein with thanksgiving. And let us also endeavour to walk more worthy of that vocation to which we are called, that we may adorn the doctrine of our blessed Lord and Saviour in all things. Let the peace of God rule in your hearts, and the word of Christ dwell in you richly, in all wisdom and spiritual understanding; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord; and walk in wisdom towards them that are without, redeeming the time because the days are evil. Let your speech be always with grace seasoned with salt, that it may administer grace to the hearer, and that ye may know how you ought to answer every man. If possible, my young friends, let us give no offence to any, but order our walk and conversation in all things, as becometh the gospel

gospel of Christ; in so doing we shall be enabled to fight the good fight of faith, and to lay hold on eternal life; and to be valiant for the truth upon the earth. And should our time here be short, or long, with final perseverance, we shall bring much glory to the name of the Captain of our salvation. And, oh! what will then be our reward? a crown of righteousness that fadeth not away, and a kingdom of immortality and consummate felicity. O what an inducement, my friends, to persevere! may the Lord enable us,

Is the sincere prayer of your brother in love,  
Your companion and friend, to the regions above.

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*To the Editor of the General Baptist Magazine.*

SIR,

I HAVE two favours to request of you concerning prayer, if you think well to give your opinion of them: one is, whether our Lord Jesus Christ wished for all those who worshipped God, to fall on their knees when they are engaged in prayer in public worship?

The other is, if standing be scriptural in that solemn part of worship; particularly in public, have any congregation, or any individual, any just ground from the Scripture for turning their backs on their minister?

If there be no Scripture for that form, would it not be better and more pleasing to the Most High if his people would quite refrain from that practice? I must confess it has grieved me several times when I have been where this mode has been used. Therefore, I hope, you will say something on that subject, and you will much oblige,

Your's, &c.

A. Z.

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*To the Editor of the General Baptist Magazine.*

SIR,

IN Luke xi. 2. our Lord when he is instructing his disciples how to pray, bids them say what is commonly called the Lord's prayer. If you or some of your correspondents will give your thoughts on that subject, it will be very acceptable to a reader of your valuable Magazine, which I am desirous to know: did our Lord intend that his disciples should always use this prayer, or was it only intended that they should pray after that manner, as seems to be hinted, Matt. vi. 9?

O. O.

*To the Editor of the General Baptist Magazine.*

SIR,

YOUR correspondent J. T. has, I confess, given me great satisfaction with respect to sanctification, when we are sanctified, and our freedom from inbred corruption. Yet I hope he will excuse me if I request him to give his thoughts on the perfection mentioned in Scripture when applied to believers in Christ. I wish he would condescend to explain that, and I would put my queries in the same order as before, viz. What is meant by perfection, when are believers perfect, and if perfect in this life, do they, in that state, always feel their minds alive to God, and their evidence bright for eternal glory?—An answer to the above will be very thankfully received by a reader of your Magazine.

A. D.

*To the Editor of the General Baptist Magazine.*

SIR,

As I was one day taking a retrospective view over your Magazine, I saw in No. xxii. page 413, a query from your correspondent T. J. which I thought deserved some attention. It was the following seeming oppositions in Scripture, viz. Heb. chap. i. ver. 8. and the first of the Corinthians, chap. xv. ver. 24. and also ver. 28.—The following endeavour to reconcile the seeming oppositions is at your service.

I am your's, &c.

T. E.

IT would be highly impious to imagine that the Almighty, who is immutable, should ever contradict himself. No, we must attribute those apparent clashings to our own stupidity, and our not discerning aright.

In the above chapter to the Hebrews, the Father addresses the Son as to his godhead, in which he is equal to the Father, from all eternity, "for by him (in trinity and unity) were the worlds made." But in the xvth of the Corinthians, ver. 24 and 28. Paul speaks of Christ as being joined to our nature, in which he is inferior to the Father, and subject unto him, that God may be all in all; who, with the Son and holy Spirit, will ever remain. All goodness, all loving kindness, all mercy, and all power are in him, to save all those who come unto him, from the wiles of Satan, and from the suggestions of our own deceitful hearts; which, without the interposition of the spirit is desperately wicked above all things.

T.

*To the Editor of the General Baptist Magazine.*

SIR,

I THINK there is too much indifference, or too little regard paid by your learned correspondents to those of an inferior capacity, who have wanted information on difficult passages of holy writ, which have stood long unnoticed in your Magazine; but perhaps to some they may appear plain, and need no illustration; yet if those that sent them had understood them, they would not have been in your Miscellany. Therefore I hope, brethren, you who are able, and have ability, will exert yourselves in the promotion of truth and knowledge among your ignorant friends, one of which is

Your humble servant,

T. E.

*To the Editor of the General Baptist Magazine.*

SIR,

If you think the following extract of a letter from a pious woman be worthy of a place in your Magazine, the insertion of it, when convenient, will oblige

A CONSTANT READER.

DEAR SIR,

I RECEIVED your kind letter, with the minutes of the Association at Halifax, in Yorkshire, for which I beg you will accept my thanks. With respect to the minutes, I have to observe, that Mr. D. Taylor's letter to the churches, on the evidences of regeneration, pleased me much. But there seems a general complaint of the want of the true spirit and power of religion amongst the churches, which is, as you observe, too prevalent every where. I thank you for your kind caution with respect to myself, it is highly necessary, for we cannot too carefully watch over our deceitful hearts, that are so apt to be taken with the things of time, instead of those of eternity. It is, indeed, my desire and prayer that the holy spirit may work in me both to will and to do that which is right, for of myself I can do nothing.

The Lord is great, and of great goodness; and spares when we deserve punishment: otherwise I should have long since been cut off for my transgressions, and the little progress I have made in the divine life, notwithstanding all the advantages I enjoy.

It is my prayer, that I may be daily made more sensible of my own poverty, and of the riches which are treasured

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up in Jesus for all poor needy sinners. A sense and sight of what he has done and suffered, encourages me to hope, that he will not deny those who seek him, any thing which is good for them. What a mercy it is, that we are not commanded to work out our own salvation, without the promise, that God will work in us both to will and to do of his good pleasure.

And his blessed-word informs us, that he willeth all men to be saved, and to come to the knowledge of the truth; therefore we shall be without excuse, if we neglect to seek him whilst he may be found. May the Lord shed abroad his love more and more into your heart, and give you strength both of body and mind, to enable you to perform the arduous and important undertaking you are engaged in!

So prays your obliged friend, &c.

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*London, Nov. 30, 1798.*

## MEDITATIONS.

THERE are indeed, many contemplations and meditations, in which a devout mind feels wonderful satisfaction; but never can it attain to that sweet tranquillity and delight, as when it meditates alone, on the love of it's beloved Lord and Saviour; and contemplates those pure joys which flow from God's right hand. How transporting are those secret pleasures which overflow the hearts of the Lord's beloved, who love, and seek, and desire to know nothing but Thee, their only treasure! Happy are they who have no other hope: happy, whose constant employment is praying to, and conversing with thee: happy, whose solitude is spent in awful silence, and heavenly raptures, and constant watchfulness over themselves: happy, who even, while in this frail body, anticipate, so far as their condition will allow, the ineffable sweetness of their future glory!—While our thoughts are occupied with such meditations, and possessed of that happy frame of mind which they undoubtedly will excite, we are ready to cry out with rapture in the language of holy David, “My soul thirsteth for God, the living God, when shall I come and appear before God.” Psal. xlii. 2. O fountain of life, when shall I approach thee, when shall I have

travelled through this dry, and desolate wilderness, in which there is no way; that my soul may be satisfied with the plenteousness of thy mercy? Behold, O Lord, I thirst, thou art the sweet well of life; O quench my thirst, yea, after the "living God do I thirst," O suffer me to drink of thy pleasure, and hasten that day of praise and thanksgiving; that day which thou, O Lord, hast made, that I may rejoice and be glad in it. P<sup>sal.</sup> cxviii. 22. O glorious day! whose sun never declines, in which I shall hear that transporting sentence, "enter thou into the joy of thy Lord." O blessed state; O kingdom everlasting, where the souls of the saints are in peace and felicity, where "eternal rejoicing is upon every head, and sorrow and sighing flee away." Isa. xxxv. 10. Where they reign with thee their beloved Lord, and "deck themselves with light as with a garment." P<sup>sal.</sup> civ. 2. And thou makest them glad with the joy of thy countenance. P<sup>sal.</sup> xxi. 91. Their beauty is ever blooming, and they flourish in immortal youth; their pleasures have no abatement, their love is ever fervent; for thou O Lord, art their all in all, their sole, their chief, their perfect good: every soul is enraptured with the contemplation of God, and past all apprehension of being ever deprived of his beatific presence! O bliss inexpressible, to see the glorified saints, to be with them, to be one of them!—to see God as he is, and to possess him for ever and ever—O what ineffable bliss! What glowing in my breast is this which I feel? What light, that darts its rays into my soul? I find my mind begins to soar, the load of mortality and misery grows lighter, and all the tumult of worldly cares and troubles are hushed into silence and profound tranquillity. A peaceable calm composes all my thoughts. I feel my heart glow, my mind ravished with extacies of pleasure, and my eager soul longing for invisible joys. O that I had wings like an eagle! O that my towering flight might never be obstructed, that I might never rest, till I had mounted up to the glories of thy heavenly habitation, "and to the place where thine honour dwelleth." P<sup>sal.</sup> xxvi. 8. Fain would I expatiate upon this delightful theme, and even now, anticipate the joys of thy glorious presence. Here will I dwell, for I have unspeakable delight therein. Upon this let me fix my eyes, my heart, my studies; to this let me direct all my desires, and conform all my dispositions: this subject let me speak and hear of continually. Let it be my entertainment in conversation; and let my private hours be spent in meditating upon it. O when shall I be translated into thy beautiful palace, and hear "the voice of joy and salva-

salvation in the dwellings of the righteous!" Psal. cxviii. 15. O happy souls, returning from their toilsome pilgrimage to the excellence of the beauty, and splendour and Majesty of thy courts. Thrice happy those combatants; who have received that crown of glory, which they endured the fight of various afflictions to obtain, and are now translated from short tribulations to endless triumphs!—Happy they, beyond all expression, who are in quiet possession of the glory which fadeth not away. There they meet with all they can wish, and rest secure from all they can fear; free from the enemy's assault; free from the tempters seducing insinuations; brought to security and rest, and peace; blessed with the ravishing vision of the Deity for ever: O joy most exquisite, most excellent, most comprehensive; above which, in comparison of which, beside which, there is no joy. O when shall I enter into that celestial paradise. Let me lament my present misery day and night, and find no satisfying comfort till I am admitted to behold my best beloved.—When shall I see him, whom my soul thirsteth after? When shall I "see him in the land of the living." Lord, may my soul, on the wings of contemplation, now soar up to thee: and because on account of my frailty, without thee I cannot but fall, support my soul, that it sink not into the bottom of this dark vale of sense: let not any interposition of the earth eclipse the sun of righteousness, and obstruct the influence of his refreshing beams; but let his light direct, and his cherishing heat warm my frozen heart, in my prospects and pursuits of high and heavenly things. For, from this instant, I desire to bend my course to the joys of eternal peace, and leaving the clouds and storms of these lower regions of the air, to aspire to the quiet and serene, the bright and blissful mansions of eternal light above. Leave then my soul, the world, with all its noise and tumult, and hasten to the place where sweetest and most profound peace reigns undisturbed: here possess thyself in quietness, and silently pass over all created objects to fix on God; there, in her great Creator, let her eyes of faith, her desires, her hopes and thoughts, immoveably rest; and no object ever divert, none entertain her, but her true and chief good. Jesus! in thy dear arms I delight to live, and in them I desire to die: in thy dear arms I can lay me down and sleep securely; these are my defence and the support of my soul in any temptation that assaults, in any affliction that befalls me. It was love that wounded him for our transgression: incomprehensible, unexampled love, that made his soul heavy to the death, and poured out his heart's blood upon the cross. In

that death of his is all my hope and trust. I plead no other merit, I ask no other refuge; this is my health, my life, nay, my second and better life, my resurrection from the dead.

But, shall I with a cold indifference, behold the suffering Son of God? O surely no! Let my head be a fountain of waters, and my tears swell into a flood: O let me weep over this wonderful Man; let me bear a part in all his sorrows. Turn thine eyes, O my soul, and let this object now before thee call up at once thy wonder and compassion. For what will move thy tenderest pity, what, thy astonishment, if thou art insensible upon this amazing theme? Thy Lord and Saviour, thy best and dearest friend extended on the cross, his hands and feet nailed to the cursed tree, his limbs distorted with anguish; mocked in the very agonies of death with a bitter portion, his spirits exhausted with pain; and to shew that the malice and insolence of his bloody persecutors did not expire even with his life, his sides in barbarous wantonness pierced with a spear after death. See how the blood gushes out from his wounds! His head, his hands, his feet, his side;---all sending out their purple streams. And in his most excruciating torture what were his words? "Father, forgive them, for they know not what they do." O patience invincible! O love unmeasurable! Never was such an instance of meek suffering, never so unwearied a love of enemies, never so kind an intercession for pardon, since the world began. Remember this, my soul, and, when thou findest thyself apt to be out of temper, for the affronts or wrongs thou sustaineest, then tell thyself, that he who gave thee command to "love thy enemies, and pray for them that despitefully use thee," did also leave thee an example of doing it, in a case to which thine can never be parallel.

A. N.

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TWO days journey to the south of Nablous, in Ario, following the course of the mountains, which at every step become more barren and rocky, we arrive at a town, which like many others already mentioned, presents a striking example of the vicissitude of human affairs: when we behold it's walls levelled, it's ditches filled up, and all it's buildings embarrassed with ruins, we scarcely can believe we view that celebrated metropolis, which, formerly, withstood the efforts of the most powerful empires, and for a time, resisted the arms of Rome herself; though by a whimsical change of for-

fortune, it's ruins now receives her homage and reverence; in a word, we with difficulty recognize Jerusalem. Still more are we astonished at it's ancient greatness, when we consider it's situation, and a rugged soil, destitute of water, and surrounded by dry channels of turrets and steep heights. Remote from every great road, it seems neither to have been calculated for a considerable mart of commerce, nor the centre of a great consumption. It overcame however every obstacle, and may be adduced as a proof of what popular opinions may effect in the hands of an able legislature, or when favoured by happy circumstances. The same opinions still preserve to this city it's feeble existence. The renown of it's miracles perpetuated in the east, invites and retains a considerable number of inhabitants within it's walls. Mahometans, Christians, Jews, without distinction of sects, all make it a point of religion to see, or to have seen what they denominate the noble and holy city. To judge from the respect the inhabitants profess for the sacred places it contains, we should be ready to imagine there is not in the world a more devout people; but this has not prevented them from acquiring, and well deserving, the reputation of the vilest people in Syria, without excepting those even of Damascus. Their numbers is supposed to amount to twelve or fourteen thousand.

*Volney's Travels, vol. ii. page 302.*

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## HINTS RESPECTING THE BAPTISTS.

**I**N the year 1620, the Baptists presented an humble supplication to king James, the parliament then sitting; wherein they first acknowledge their obligation, by virtue of a divine command, to pray for kings, and all that are in authority; and appeal to God that it was their constant practice so to do. They set forth, that their miseries were not only the taking away of their goods, but also long and lingering imprisonments for many years, in divers counties in England, in which many have died, leaving their widows and several small children behind them, and all because they dared not join in such worship as they did not believe to be according to the will of God.

They challenge their enemies to accuse them of any disloyalty to his majesty, or of doing any injury to their neighbours; and declare their readiness to be obedient to all the laws that were or should be made for the preservation of his majesty's person, and security of his government in all civil  
and

and temporal things: but that further than this they could not go, because God was the lord of mens consciences, and only law-giver in matters of religion.

That if they were in error, these cruel proceedings did no ways become the charity and goodness of the christian religion; but were the marks of antichrist, for what they themselves condemned in the Papists.

That such methods might indeed tempt men to become hypocrites; but that it was not in their power to command belief, or compel the heart.

And therefore they humbly beseech his majesty, his nobles and parliament, to consider their case, and that according to the direction of God's word, they would 'let the wheat and tares grow together in the world, until the harvest.'

To this they subjoin ten short chapters; wherein they endeavour to prove, that the sacred Scriptures are the rule of our faith, and not any church, council, or potentate whatsoever:

That the most necessary doctrines therein contained are sufficiently plain, so that every one that searches with a sincere and obedient mind may understand them:

That the knowledge of God's will, and practice of true religion, has commonly been found among those that have been poor and despised in this world, while the great and learned have been in error, and the chief persecutors both of the truth and its professors:

That to persecute men for their conscience sake, is contrary to the law of Christ, as well as to several declarations that had been made by the king's majesty, and other famous princes:

That both ancient and modern writers, both Protestants and Papists, do condemn it as a great iniquity; and that to grant men liberty in matters of religion, can be no prejudice to any commonwealth, neither does it deprive princes of any power given them of God.

And then they conclude the whole with prayer for the king's majesty, for his royal highness the prince, and the honourable assembly of parliament; calling God, the searcher of all hearts to witness, that they were loyal subjects to his majesty, not for fear only, but for conscience sake; subscribing themselves, those who are unjustly called Anabaptists.

*(To be continued.)*

## OBITUARY.

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ON January 16, 1800, died, Mrs. Elizabeth Truman, of Sawley, in Derbyshire, aged 77. For many years she was a professor of the religion of Jesus Christ, and a respectable member of a General Baptist Church. Her christian life was accompanied with those virtuous fruits which evidence true conversion, and prove that the Gospel of Christ was from heaven, and not of men; and that this system of truth is capable of producing those happy effects, which the conjectures and maxims of heathenism could never furnish, and to which the deistical philosophers of modern times are entire strangers. She proved her love to God by esteeming his counsels, and obeying his laws; her attachment to Jesus Christ was manifested by hearing his voice, and following him as her kind Shepherd; while the saints, the excellent of the earth, shared in her affectionate regard, and enjoyed her various assistance. In fine, though I am no friend to pompous eulogiums, I think it is but justice to say, she was a good wife, a tender mother, a kind benefactress, and an upright christian. Nevertheless, her pilgrimage was not a scene of uninterrupted tranquillity and joy: it pleased her heavenly Father, for many years, in different degrees, to permit her to feel the pressure of dejection, or lowness of spirit: hence, she was frequently mourning, her joys were diminished, her evidences obscured, and her prospects uncomfortable; both worlds covered with clouds.

But at times, from amidst these mists and clouds, the rays of the sun of righteousness shone with brightness, and she could triumph in Christ crucified, and exult in the prospect of everlasting glory.

In some respects she was highly favoured in her declining days, her body and mind gradually going down by almost imperceptible degrees, and she left the world without feeling those pangs of disease which nature dreads, and which have been the bitter portion of many eminent saints.

Surviving friends will find a fruitful source of comfort in reflecting, that she is taken from the evil to come, that she has weathered all the storms of mortal life, and gained the peaceful shores of eternity; and is now amongst those blessed dead who died in the Lord.

Died January 1, 1800, William Miller, of East Leake, in the county of Nottingham, in the 98th year of his age, and was interred in the same village, in the General Baptist's burying-ground. He

He lived to witness a numerous progeny, consisting of ninety-six children, grand-children, and great-grand-children.

He was blessed with a remarkable good state of health until about half a year before his death. The disorder with which he was attacked, sensibly affected him a few weeks, and when it subsided, left him very weak, so that ever afterwards he was confined to his bed, nearly as helpless as a child. His bodily and mental faculties appeared to stand firm against the efforts of old age: for, at the very advanced age of ninety years, he worked at his trade (shoemaker) without the assistance of glasses, and at ninety-four he would read his Bible without any such help. His eldest son is of the same branch of business, and formerly laboured with his father: and, it must have been very curious to see the old and venerable father executing his calling, unassisted by glasses, while the son, by wearing them, assumed the appearance of decrepid old age. He occupied a little land, the produce of which he himself reaped in the years 1797 and 98.

He was an honourable member of the Baptist Church at Leak forty-two years, during which time his life as a man, and a christian, was irreproachable. He was a very regular and steady attender upon public worship, being very exact as to time, and was frequently the first person. If he were too soon he would often spend his time in singing the Pilgrim's Hymn, of which he was very fond; and as soon as the minister and two others were come, if the minister was not very exact in beginning at the time, he would say, "come here's a congregation, let us begin."

It is much to be wished that we could boast of many more of this description, and hope his example will be a reproof to our supineness and sloth.

When we reflect upon his exemplary life, and his firm faith in the Son of God, which he appeared to retain to the last, at least so long as he was sensible, we have no reason to doubt his having slept in peace, and that he has had an abundant entrance administered unto him, into the everlasting kingdom of our Lord and Saviour Jesus Christ, "where he is now before the throne of God; and serves him day and night in his temple: he that sitteth upon the throne shall dwell with him; he shall hunger no more, neither shall he thirst, neither shall the sun light on him, nor any heat. For the Lamb, who is in the midst of the throne shall feed him, and shall lead him to living fountains of water; and God shall wipe away all tears from his eyes." Rev. vii. 11—17.

*To the Editor of the General Baptist Magazine.*

REV. SIR,

PERHAPS you can recollect that Elizabeth Henson, of Kegworth, was at your school in Yorkshire, about twenty years ago, with my brother, John Pegg, of Melborn.—Some time after her return I married her, and she has been a faithful companion to me upwards of sixteen years. On December 19, 1799, of an asthmatic decline, she gently fell asleep to awaken no more till the great resurrection.

She went truly resigned, in full expectation of shortly seeing face to face her dear friends and acquaintance, who died in the faith, and Jesus, her dear Saviour, in whom she placed her whole dependance for eternal salvation. Her funeral sermon was preached by Mr. Whitaker, of Melbourn, from the following words, which she chose and requested to be improved on the solemn occasion, 1 Peter i. 24, 25. "For all flesh is as grass, and all the glory of man as the flowers of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." I may venture to affirm that she was possessed of most of the excellent qualities contained in the following verses,\* which I have composed as the greatest honour I can do to her memory. If, Sir, they meet with your approbation, I shall esteem it a particular favour if you will give them (together with the above) an early insertion in the *General Baptist Magazine*.

Your's, with esteem,

JO. PEGG.

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*To the Editor of the General Baptist Magazine.*

SIR,

Perhaps the insertion of the following facts in your useful Publication, may be of advantage to some of your readers.

#### SUDDEN DEATHS.

WILLIAM CROOKS, of Quorndon, in the county of Leicester, a most comely man, about thirty-eight years of age, in a full habit of body, possessing all the vigour of manhood, and signs of long life, dined with his family on January 28, in perfect health and spirits; but was induced, from a principle of sympathetic kindness to an afflicted friend, to walk to a neighbouring village, and engaged speedily to return, but

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did

\* For want of room, we are under the necessity of reserving the verses on Mrs. E. Pegg, for the next Number.

did not. His poor wife passed a night of painful anxiety, fearing intemperance had detained him. When lo! about nine o'clock the next morning he was found in the fields of the parish of Swithland, about two miles from his own house, a cold corpse!!—where he had apparently dropped down dead without a single struggle!!—And, what is the more remarkable, he had lain sixteen or eighteen hours there, before the awful and affecting catastrophe was discovered.

How loud the call of such providences, to seek the Lord while he may be found, and to call upon him while he is near.

Also on Saturday night, February 8, as one of the Leicester stage waggons was passing from Leicester to Loughborough, the driver, a youth, (the regular manager not having overtaken it) by some means fell down, and the wheels going over his head, crushed it to a perfect mummy in a moment!!—But as no person was present, a certain account cannot be given of this shocking event, yet, from the state in which he was found, it appeared he had been getting hay from the bag, with which industriously to feed the horses, and slipped down, and was crushed into eternity in an instant. Oh, eternity, eternity! how vast it is!

Feb. 11, 1800.

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## REVIEW

OF

## SELECT PUBLICATIONS.

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CHRISTIAN LIBERTY. *A Sermon on the History and Principles of the Nonconformists. Preached at a Monthly Meeting of the Independents in London; With Remarks on Mr. D'Aubney's Guide to the Church. By an Independent Minister. Thirty-one pages 12mo. 6d. Conder.*

THE motto of this Sermon, in the title-page is, 2 Cor. xi. 3. "Lest your minds be corrupted from the simplicity that is in Christ:" and the text is Gal. v. 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." After a short and clear introduction, the author proposes, I. To "give some account of that liberty into which Christ has introduced his disciples. II. To shew how and by whom it has been invaded. III. To represent the manner in which it has been defended, enlarged, and secured. IV. To explain and enforce the apostle's exhortation, to stand fast in the liberty with which we are favoured, and

and to guard against every thing whereby we may be brought under any antichristian yoke." Under the first head he gives a brief and plain account "of that *spiritual* liberty which Christ came to procure for the souls of men." He then takes up the subject of "liberty of *conscience*, or freedom from the IMPOSITION OF MEN, in matters of religion." The discourse is not remarkably laboured; but it is plain, instructive, and well adapted to answer the end which the author had in view. It has long appeared to us, that some learned and good men have defended Protestant Nonconformity, on too large a scale; and introduced arguments in favour of our dissent from the established church, which are not either pertinent or necessary. The fact, we apprehend, is this. We dissent, and believe that we ought to dissent, from every established church, *because it is established*, by human laws. Whatever could be said in favour of any established church, with reference to the truth of it's doctrines, the purity of it's worship, the number or names of it's officers, or the regularity of it's discipline; we are persuaded that every disciple of Jesus Christ ought peaceably to dissent from it, because it requires that, in religious matters, we call another besides our blessed Redeemer, our "master;" which is contrary to his own express command and direction. Matt. xxiii. 8 - 12.

We so entirely accede to what our author has observed, in this view, that with great pleasure we transcribe from his sermon the following paragraph. "In consequence of the enlarged ideas of Christian Liberty, and the religious rights of men, since the days of the original Nonconformists, we have stronger reasons against conformity than our fathers had.—We do not object merely to various particulars in the national church, but to the *authority that enjoins them*; a submission to which we consider as a tacit denial of the authority of Christ as the only head of his church. We object not merely to some things in the articles required to be subscribed, but to the right assumed by the magistrate to require any subscription at all. We object not merely to the ceremony of the *cross* in baptism, or of *kneeling* at the Lord's supper, or to the use of particular *habits*; (as if we thought one posture of body, or one shape or colour of a garment, were sinful more than another) but to the power assumed of imposing any of these things as terms of communion. We object not merely to some exceptionable passages in the service-book, but to the authority which prescribes to the ministers of religion, what prayers they shall offer to their Maker. We object not only to *diocesan bishops*, and other ecclesiastical officers, whom Christ never appointed; but to the imposition of any ministers on the people, to the exclusion of their own choice, as one of the grossest violations of christian liberty. We would willingly "render to Cæsar the things which are Cæsars, but the things which are God's, we can render to God alone."

## SACRED POETRY.

*On the bliss of departed Saints ;  
occasioned by the death of  
Mrs. Elizabeth Truman.*

**T**HREE happy all the quiet dead,  
Who sweetly rest in Christ their head,  
And all their toil is o'er ;  
The arms of everlasting love,  
Will bear their joyful souls above,  
And grief returns no more.

The gloomy cell, the galling chain,  
The fiery dart the racking pain,  
The heavy groan and sigh ;  
The languid frame, the cloudy day,  
With hasty wings are fled away,  
And never reach the sky.

While angels in their bright array,  
Conduct the saints through realms of  
day,

In chariots form'd of gold ;  
The final stand of every car,  
Is at the bright, the morning star  
Whose glories then unfold.

While endless ages run their round  
Seraphic songs in heaven resound,  
Where saints will learn their strains ;  
Their souls will catch celestial fire,  
They'll tune their songs to Gabriel's  
lyre,  
To Him who once was slain.

## GODLY ZEAL.

*By a young Woman.*

•ARISE my soul ; attempt to tell,  
The excellence of Godly zeal :

No pompous merit does she claim,  
Though foremost for the Saviour's  
name.

Her ardour is with knowledge join'd ;  
The sacred word she keeps in mind :  
This she consults from day to day,  
Lest she should err or run astray.

Though clouds arise and storms ap-  
pear,  
The calls of duty she will hear :  
Reluctant flesh she will deny,  
And steer her course with steady eye.

She fears no frowns, seeks no ap-  
plause,  
From mortals in religion's cause :  
To live for God, is all her aim,  
And glorify the Saviour's name.

From earthly toys she turns her eyes ;  
Her treasure is above the skies :  
Cautiously runs the heavenly road,  
And marks the steps which Jesus trod.

Sin she avoids with steady care,  
And watches daily unto prayer ;  
She keeps the crown of life in view,  
And bids the flattering world adieu.

Kindle O Lord, in me, this flame  
Of holy zeal for thy great name :  
For want of this I inly mourn ;  
O let me for thy glory burn.

Blow up the spark of faint desire ;  
With fervent zeal my breast inspire ;  
That I with active feet may run,  
Untir'd, till all my work is done.

Why should I loiter in the way,  
Which leads to everlasting day ?  
Help me with ardour to pursue,  
The noble prize I have in view.

M. S.



T H E  
General Baptist Magazine

For APRIL, 1800.

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BIOGRAPHY.

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LIFE OF THE REV. THOMAS STEFFE.—Continued from  
p. 94.

I FIND, that when he first came to the academy, his religious resolutions were seriously renewed and confirmed; and he was very early animated with a solicitous concern, to do good to the souls of others, as well as to secure the salvation of his own. This particularly appears in a letter which he then wrote to an elder brother, who was just then coming out of an apprenticeship, and entering on life; and it is pleasant to observe, what a mixture of prudence, fidelity, and tenderness runs through the whole of it. He was very apprehensive, from what he had observed in his brother's temper and conduct, as well as from the remarks he had even then made upon the world in general, that he would be in great danger of being ensnared; and though he was afterwards remarkably recovered by Divine grace, some circumstances which followed too plainly shewed, how just those apprehensions were. Our author therefore plainly admonishes him of his danger, and seriously urges him to make religion his choice and his business, as the great point of wisdom both for time and eternity: yet he mingles this with so many acknowledgments of his own imperfections, of his having neglected many early advantages of improvement, and having perhaps in some instances of sin and folly ensnared so intimate a companion, that it plainly shews, he did not forget the respect due to an elder brother, and that it was not pride, but cordial love, that dictated what he wrote. "I am," says he, "unworthy to be called a child of God; yet through his goodness I see and taste so much sweetness in religion, that I cannot

but recommend it to others." And accordingly he does recommend it, by a variety of most weighty arguments; and concludes them all with such a serious representation of the uncertainty of youth and health, and the possibility of an early surprize by death, as is peculiarly moving, when one recollects that the person by whom this letter was written; and he to whom it was addressed, were both called into eternity in their blooming years.

It is with some difficulty that I forbear inserting the whole; but I fear swelling these memoirs to a disproportionate size: nevertheless I find myself, as it were, constrained to transcribe great part of another letter, which he wrote much about the same time to a younger brother Mr. John Steffe, to engage him to resume those views of the ministry, which he seemed at that time inclinable to lay aside. It discovers much of the heart of the writer; and I hope, they who are training up for that office, whose benefit I have here particularly in view, will read it with some peculiar attention, as coming from one of their companions; if they will allow the name of a companion to one, who was as yet only in the pursuit of his grammatical studies. That was Mr. Steffe's circumstance when he wrote the following epistle; and yet I freely own, that while I read it, (such is the gravity, propriety, and spirituality with which he writes,) I seem to be rather perusing the charge of a brother long experienced in the ministry, than the letter of a child who was but looking towards it.

Speaking of the ministry, he says, "I must acknowledge, that it was with great reluctance I was brought to comply with the proposals which were made to me in this view, from a sense of the greatness and importance of the work, and of my own insufficiency for it; which argument was strongly backed with frequent fears, lest I should not have had a work of grace wrought in my own heart, without which I saw an impossibility of becoming a faithful and successful minister; and I doubt not, but you have had some apprehensions like these. But I would not have you, nor myself, overwhelmed with these discouraging thoughts; since it is so delightful, so honourable a work, and has so great a tendency to the promotion of religion in the world.

"It is true, this is an office which is attended with great difficulties, even such as would be too considerable for any mortal creature to encounter with, if he had not inward supports from Christ, the chief Shepherd and Bishop of souls. The greatness and difficulty of the ministerial work will evidently appear, if we consider, that whilst they are engaged in  
their

their office, they are personating even the great God himself, whose mouth they are to the people: the purposes they serve are high and God-like: and besides, what greatly adds to the difficulty of it, is the opposition and discouragements which attend the faithful discharge of this duty. The prince of this world is active by temptations, to divert, and discourage every one from engaging in this work, often suggesting what may pervert and mislead their minds in it. If ailurements, terrors, or reproaches will avail, they are sure to be tried: for ministers are the butt, against which Satan by these instruments levels his sharpest darts, well knowing that the strongest batteries against his kingdom are placed there; and therefore the most faithful are sure to be most assaulted. There are also our own indispositions, which render the work the harder. And besides all, there is a strict account to be given at the day of judgment, when the secrets of all hearts shall be revealed, when we shall hear Christ saying with an heart-impressing power, Give an account of your stewardship. He will demand an account of the souls he committed to our care, and the trust he reposed in us. There, if we be pronounced faithful servants, we shall accordingly receive the reward of such; but if unfaithful, the blood of others will be required at our hands, and their misery will be an aggravation of ours.

“Now upon mature consideration of the great importance and difficulty of the work as it is of so great consequence, we may justly cry out, Who is sufficient for these things? *Hic labor, hoc opus*: This is a work indeed. What piety, what prudence, what zeal, what courage, what faithfulness, and what holy watchfulness is necessary, to the right discharge of this so great an office? The work is great; our strength is small: yea, of ourselves we have no strength at all; but all our sufficiency is of God; to him therefore must we go for it. Here is our comfort, and our hope; it hath pleased the Father, that in Christ all fulness should dwell; fulness of merit and righteousness, of strength and grace, even a grace that shall be sufficient for us. God himself hath said, that if any lack wisdom, they should ask it of him, who giveth to all liberally; and he hath expressly added, it shall be given. Therefore let us make our application to him; let us come with an holy boldness to the Throne of Grace, deeply impressed with a sense of our weakness and folly; and thus let us ask wisdom, and then we need not fear being disappointed, but shall of his fulness receive, and grace for grace.

“In vain may we have recourse to the most refined and polite parts of human learning, to qualify ourselves for this

work: all human arts, and the whole circle of the sciences, will be unable to furnish us for it, unless God, who first commanded the light to shine out of darkness, lay the foundation, in shining by his Spirit into our hearts, and displaying the invincible efficacy of his grace to work in us a true repentance and conversion never to be repented of. Not that I would have you neglect your studies, but use a double diligence in your earnest pursuit of them: yet I write thus, that you may not rest in these, but be aspiring after more noble acquisitions. Be very solicitous about the one thing needful, without which you can never expect to become a faithful or successful minister of Christ's gospel:

"My dear brother, I hope you will take in good part what I have here said; and though you do not want advice and direction in this affair from those that are with you, and are more capable of giving you better admonition than I, yet I hope you will have so much regard to me and yourself, as to bestow some time in reading over and considering these obvious thoughts, which I have spent a few minutes in drawing up, hoping that as they are continually of use to me, they may be so to you.

"You intimate, that your inclinations are rather to be of a trade. It is true, in such a station of life, you would not find so much difficulty as attends the ministry: but then you will not have such prospects of being useful in your day. What more noble or honourable employment than this! Surely it may well be called a good work; a work of the greatest importance, and designed for the most extensive good; since it is conversant about no lower concerns than the life and happiness of immortal souls, and is designed to display and illustrate God's free grace and mercy in bringing many sons to glory. Are the ways of wisdom pleasant? Then ministers of all men enjoy most real, solid pleasure; for they are always exercised in her ways, spending themselves, and being spent in the service of their Lord, who will not fail to reward them abundantly. Oh what pleasure will arise in our minds, if God shall call us to this work, and succeed our labours in it, when we shall, in the midst of those toils, see many coming to own us as their Spiritual Fathers? These will be our joy and crown of rejoicing, in the day of the Lord Jesus; they will be as so many jewels in our diadem of glory. But then, what still more unspeakable pleasure and satisfaction will arise in our souls, when we come in the near views of an eternal world; that we can look back upon our past lives, and see that they were spent in the service of our Creator and Redeemer;

that

that his glory was our chief aim in all we did ; so that we can say, we have fought a good fight, we have finished our course, and kept the faith ; and that what remains is, that there is a crown of righteousness laid up for us, which the Lord the righteous Judge shall bestow upon us in that day ? —But I must break off for this time ; yet not without recommending you to God ; once more desiring, you would be earnest and constant in your addresses at the Throne of Grace, that we may both obtain mercy and grace to help in every time of need."

It may easily be imagined, that so lively a sense of piety in the heart of this good youth would be productive of such discourses and actions, as must naturally attract the observation and esteem of those around him ; and how modestly soever conducted, would be, (as Solomon expresses it) like a perfume held in the hand, which the more closely it is grasped, discovers itself so much the sooner, by the agreeable odours which it diffuses.

He was soon informed of a society of private christians, who met at stated times for religious discourse and prayer, (the first of those formed, and since so happily increased, in the place where he then dwelt ; ) and he was invited to enter himself a member of it. It consisted, as such societies generally, though blessed be God not always, do, of persons in lower ranks of life : but it is edifying, as well as delightful to me, to observe, in what humble strains this young gentleman expresses his admiration of the goodness of God, and of the condescension of his friends, that he should have the honour of being admitted among them, of which he seems to have apprehended himself very unworthy.

From this society he quickly passed to another, consisting only of senior students for the ministry, who used on the evening of the Lord's-day to visit neighbouring villages, and held private meetings for religious worship in some licensed houses there. Two of them generally went together ; a serious sermon on some uncontroverted and important subject of religion was repeated ; and one of them prayed before, and the other after it, with proper intervals of singing. This custom, still continued, and extended to many other places, hath, I hope, been very useful, both in exercising the gifts of the students, and in abating the prejudices which some have been ready to entertain against our ways of worship, as well as in spreading the knowledge of divine things ; not to mention the relief it has given to some, whose circumstances have confined them from opportunities of attending, where they would have

have chosen to spend the sabbath. When the assembly was dismissed, a few serious people would often remain, to spend an hour or two more in conference and prayer, with the persons who had been officiating; and they who appeared under the first religious impressions, or under dejection of spirit, were encouraged to open their cases, and their hearts, at such times as these.

It is not at all to be wondered at, by those who consider what christian experience is, and how it is to be learned, that those students, who entered into these exercises with the greatest spirit and zeal, have appeared to distinguished advantage under a public character. And accordingly I am well assured, that many large and flourishing congregations, in which (having been unanimously and affectionately chosen) they are now labouring with great acceptance and success, are blessing God, that they were thus formed for more extensive service, and that they learnt in such schools as these, what no academical lectures alone could have taught them with equal advantage.

I will venture to say, that it would be well for the church of Christ, if all his ministers entered on the solemnities of their ordination-day, with that deliberation, self-examination, and prayer, which Mr. Steffe's papers shew him to have used, when he first gave up his name to this repeating society: but he knew the worth of souls, and the importance of men's devotional moments! May none, who do not in some measure know both, venture to meddle with them, lest it be to their own hurt.

*(To be continued.)*

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BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

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LIFE OF GEORGE TANKERFIELD, MARTYR.

**GEORGE TANKERFIELD**, of London, aged twenty-eight years, was a zealous papist until the beginning of Queen Mary's reign, when the cruelty which he saw exercised by the papists upon such as professed the true religion of Christ,

Christ, in opposition to the errors and superstitions of the church of Rome, turned his heart against them. Then he read diligently the New Testament, which brought him to the knowledge of the truth. And he prayed earnestly to God to direct him in the right way; and God heard his prayer, and he became continually more confirmed in the knowledge of the gospel, and more averse to the corruptions of the Romish church, and shewed his dislike thereof to his friends, whom he exhorted to turn to the truth.

And this caused him to be taken notice of, and raised him adversaries among those that were zealous for restoring popery; so that Sir Roger Cholmley and Dr. Martin, the Queen's commissioners for ecclesiastical affairs, sent one Beard, a yeoman of the guard, to Tankerfield's house, to apprehend him. When Beard came there he was not at home; but Tankerfield's wife seeing Beard in good apparel, and pretending he came to fetch her husband to dress a banquet at the Lord Paget's house, she sent to seek for her husband, who was walked into the fields to take the air, being but newly recovered from a fit of sickness, and told him who sent for him to dress a banquet. A banquet, woman! (says Tankerfield to his wife) it is such a banquet as will not be pleasing to the flesh. So when he came home, he found Beard, and he knew him, and mistrusted his design; and when his wife perceived the matter, she took a spit and had run Beard through, had she not been prevented by the constable of St. Dunstan's in the west, whom Beard had brought thither with him. Thus was Tankerfield brought to Newgate by the constable, and there left prisoner, in February, 1555. Afterwards he was brought and examined divers times before bishop Bonner of London, and others, where divers articles and matters were objected against him; to which he made notable answers.

But he was chiefly required to tell his mind and opinion about auricular confession, the popish sacrament of the altar, and the mass.

To the first he said, 'He had not been confessed to any priest for five years past, nor to any other, but only to God. And further said, that he would not be confessed to any priest hereafter, because he found it not in Christ's book, and he took it only for a counsel.'

2. As concerning the sacrament; (commonly called in England the sacrament of the altar) he confessed, 'That he did not believe that in the said sacrament there is the real body and blood of Christ, because that the body of Christ is ascen-

ascended into heaven, and there doth sit at the right hand of God the Father.'

3. He said, 'That the mass now used in the church of England was naught, and full of idolatry and abomination, and against the word of God. Affirming also, that there are but two sacraments in the church of Christ, baptism, and the supper of the Lord.' And to these assertions (he said) he would stand, and did so unto the end.

Then the bishop exhorted him with many words to revoke his opinions, which he called damnable and heretical. But Tankerfield resisted all the bishop's persuasions, and said, I will not forsake my opinions (my Lord) except you can repel them by scripture; and I care not for your divinity, for you condemn all men, and prove nothing against them. Then the bishop used many fair words to convert him. But Tankerfield boldly answered, That the church whereof the Pope is the supreme head, is no part of Christ's catholic church: and pointing to the bishop, he said, Good people beware of him, and such as he is, for these be they that deceive you.

Then the bishop finding he could prevail nothing with him, proceeded to read the sentence of condemnation against him, and delivered him to the secular power.

And so this servant of God, George Tankerfield, was sent to St. Alban's in Hertfordshire, and there with much patience and constancy ended his life in the fire, for the testimony of the truth, August the 26th, 1555.

#### LIFE OF ELIZABETH WARNE, WIDOW AND MARTYR.

ELIZABETH WARNE, late wife of John Warne, upholsterer, (who was burned in Smithfield some time before) was apprehended in a house in Bow church-yard in London, in company of divers others, who were met together to prayer; and was sent to the compter, January the 1st, where she continued to the 11th of June, and then she was sent to Newgate, where she remained till the 2d of July, and then the Queen's commissioners sent her to bishop Bonner; and upon the 6th of July, the bishop caused her and other prisoners to be examined on divers articles proposed to them. But the chief thing objected to her, was her not believing the corporal presence of Christ's body and blood in the Sacrament of the altar. She was also accused for not coming

coming to church, for speaking against the mass, and for despising the ceremonies of the church, &c.

She was divers times before the bishop, and by him often exhorted to recant her opinions. But she said, Do what you will with me; for if Christ was in an error, then I am in an error. Upon which answer she was condemned as an heretic, July the 12th, and delivered to the sheriffs of London, who in the month of August, 1555, carried her to Stratford-Bow near London, where she was burned to ashes, for the testimony of the truth, as her husband had been not long before her.

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#### LIFE OF ROBERT SMITH.

THIS Robert Smith was a tall and slender person, active in business, and served Sir Thomas Smith, provost of Eaton-colledge, who gave him a clerkship of 10l. per annum; he delighted in painting, which he practised more for pleasure than gain.

In religion he was fervent, when he came to understand the truth, in which he was much confirmed by the preaching and reading of Mr. Turner, and others, at Windsor.

But upon Queen Mary's coming to the crown, Mr. Smith was deprived of his clerkship by the visitors; and not long after sent prisoner to Bonner bishop of London, and committed to Newgate. He was several times brought before the bishop at his palace in London, and there examined by him, and others.

At his first coming, the bishop asked him, How long it was since he was confessed to a priest? Smith answered, never since I had years of discretion, for I never saw it needful, nor commanded of God, to come and shew my faults to any of that sinful number whom ye call priests.

Then the bishop asked him, How long ago it was since he received the sacrament of the altar, and what his opinion was of the same? Smith replied, I never received the same since I was of years of discretion, nor ever will by God's grace; neither do I esteem the same in any point, because it is not God's ordinance, neither in name nor in usage, but rather is set and erected to mock God withal.

'Do ye not believe, said the bishop, that it is the very body of Christ, that was born of the Virgin Mary, naturally, substantially, and really, after the words of consecration.

Smith said, I told you before that it was none of God's

ordinance, as ye use it; then much less can it be God, or any part of his substance, but only bread and wine erected to the use aforesaid.

Yet nevertheless, if ye can prove it to be the body ye speak of by the word of God, I will believe it; if not, I will, as I do, account it a detestable idol; not God, but contrary to God and truth.

Then the bishop was in a passion for a while; but being cooler, he said to Smith, If he would go and be confessed, he would tear the paper of his examination in pieces.

But another person being brought to be examined, Smith came down from the bishop's chamber into the garden for a while.

When he came again to the bishop, he asked him his opinion of the catholic church, and whether he believed there was one upon earth.?

Smith said, I believe there is one catholic church, or faithful congregation, which (as the apostle saith) is builded upon the prophets and apostles, Christ Jesus being the chief corner stone. Which church in all her words and works maintaineth the word, and bringeth the same for her authority, and without it doth nothing, nor ought to do; of which church, I am assured, I am by grace made a member.

He was also examined about holy bread and holy water, and other ceremonies of the church; which he allowed not: and his answers were noted by the bishop; before whom he was brought four times, and much discourse passed between them: but Smith continued firm in his opinions. So at last he was publicly examined by the bishop and his doctors in the consistory-court, where the lord-mayor and sheriffs were present; and his articles and confessions were publicly read, and he persisted in his faith and opinions.

The bishop then began to read the sentence of condemnation against him, In Dei nomine, (that is, In the name of God.) To which Smith said, That he began in a wrong name; requiring where he learned in scripture to give sentence of death against any man for conscience sake. But the bishop read on to the end, and then said, Away with him.

Then Smith said to my lord mayor, Is it not enough for you my lord mayor, and ye that are the sheriffs, that ye have left the strait way of the Lord, but that ye must condemn Christ causelessly.

But the sheriff and bishop said, Away with him.

Well, good friends, said Mr. Smith, ye have seen and heard

heard the great wrong that we have received this day; and ye are all records, that we have desired the probation of our cause by God's book, and it hath not been granted; but we are condemned, and our cause not heard. Nevertheless, my lord mayor, forasmuch, as ye have here exercised God's sword causelessly, and will not hear the right of the poor, I commit my cause to Almighty God, that will judge all men according to right; before whom both we and you shall stand without respect and authority: and there will I stand in the right, and have true judgment to your great confusion, except ye repent; which the Lord grant you to do, if it be his will.

And then Mr. Smith and the rest of his brethren who were condemned, were carried back to Newgate, July the 12th, 1555.

Upon the 8th day of August following, the said Robert Smith, as a valiant martyr of Christ, was burned at the town of Uxbridge, fifteen miles from London; and being at the stake he exhorted the people that were about him, and wished them to think well of his cause, and not to doubt, but that his body dying in that quarrel, should rise again to life. And I doubt not (said he) but that God will shew you some token thereof. At length, he being well nigh half burned, and all black with the fire, and clustered together as in a lump, like a black coal, all men thinking him dead, he suddenly rose upright before all the people, lifting up the stumps of his arms, clapped the same together, discovering a joyful heart to them; and so bending down again, and hanging over the fire, he slept in the Lord, and ended this mortal life.

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#### LIFE OF WILLIAM HALE.

WILLIAM HALE, of Thorpe, in the county of Essex, was sent up to London by Sir Nicholas Hare, and examined and processed by bishop Bonner, in his consistory-court, upon the same articles with Robert Smith and others before-mentioned, and with them condemned upon the same account, July the 12th, 1555.

At his condemnation, he said to the people, Beware of this idolater, pointing to the bishop of London; and so he was delivered to the sheriffs, and carried to Barnet, within ten miles of London, at the latter end of August, where his body was consumed by fire, and he yielded up his soul into the hands of Jesus Christ, his only Saviour and Redeemer.

## SERMONS AND ESSAYS.

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The following Letter is published in the *Evangelical Magazine*. But there are so many serious and useful thoughts and hints in it, so exactly adapted to the present superficial state of religion, that we cannot but wish it to be, if possible, universally circulated. We therefore trust, the Directors of that work will not judge unfavourably of our endeavour, by transcribing it into our's, to render the circulation of it more extensive.

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### AN ADDRESS TO GOSPEL MINISTERS.

**I** SINCERELY congratulate you, my friends, on the success which, in so many instances, attends your labours in the Lord's vineyard. Blessed are the feet that carry the glorious light of the gospel into the benighted corners of our land, where the sun of righteousness never shone. Blessed are the lips that preach the glad tidings of salvation to the poor. With pleasure and thankfulness I have witnessed your crowded congregations, and your active zeal. Many, I doubt not, under your ministry have been born again, are fighting the good fight of faith, and will be your joy and crown in the great day.

But amidst the splendid profession of the present day, have you not observed and lamented a superficial religion, that promises but little real or solid effect; a religion that leaves the heart un sanctified, the passions unsubdued, and the life unrenewed?

We hear much of convictions of sin, but let us trace these convictions to their source, and follow them in their effects. In many instances they are the alarms of terror, which, like the transient blaze, soon vanish, rather than the "godly sorrow that worketh repentance into life." Too often they fall short of that new birth which is represented by "putting off the old man, and putting on the new." Sin, though called by every term that is vile, is not mortified; the easily-befetting sin is still predominant; and the self-denying duties of the gospel are neglected.

In other instances, these convictions are as suddenly changed into the joys of assurance; doubts and fears are dis-

dismissed; and the absolute and unconditional promises of the gospel are the only food that is relished. While many thus boast of being carried out of themselves, Satan is spreading his snares within, pride is growing, corruption is gaining strength, the christian armour is laid aside, or not used with effect, the heart is not guarded; prayer and watchfulness are not kept up, duties are neglected, and while they think themselves walking in the light, their spiritual life is going to decay; they grow in assurance, but not in grace. In many, this unhappy delusion lasts too long, and, like a false light, leads the unwary travellers astray. All is inviting; the valley of humiliation is soon passed; no self-denying duties occasion terror. The crown is held out, but the cross is kept back. With this easy religion, many join the number of gospel professors. While the gospel offers wine and milk, without money and without price, they are ready to come at it's call. But when it says "Take my yoke upon you," they turn a deaf ear to it's commands, and "go away sorrowful." While they glory in Christ as saving the vilest of sinners, they forget that no un sanctified soul can be a subject of his kingdom.

Can we wonder if, in other instances, these sudden transports of light and joy are as suddenly followed by darkness and gloom? This sad change is immediately attributed to the absolute will of him who doeth all things according to his good pleasure; or to the great enemy of souls, who is permitted to practise his arts upon the minds of believers.

Instead of examining every corner of the heart, for that secret iniquity that separates between God and the soul, every page in the bible is turned over, that the eye may be directed to some word of comfort, that may operate as a charm to dispel the gloom.

Have you not observed a dangerous enthusiasm, that mistakes a heated imagination and agitated nerves, for divine influence and the work of the spirit? An enthusiasm, by which the blessed Jesus is wounded in the house of his friends, by which his holy spirit is grieved, that divine spirit that can be traced only by his fruits and effects, and who will not dwell in the careless and negligent soul?

In consequence of this superficial religion, do you not observe a sad deficiency in the characters of gospel professors, in their closets, in their families, in the world? Oh! what is become of that noble spirit, which animated the christians of the first age, of whom so many things are said in the Acts of the Apostles? Where is that heavenly mindedness that

that self denial, and mutual love, that distinguished them from the world? Where is that "Charity that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things?" Where is that scrupulous fear of sin, that shunneth even the appearance of evil, that keeps a strict guard over every avenue of the soul? How rare now are bright examples of unaffected holiness! How many who say, Lord, Lord, do not the things he has commanded them; but cause the enemies of the gospel to blaspheme, by their unsteady walk and conversation in the world!

Have I drawn the picture of some gospel professors too strong? Do you not join in lamenting this superficial religion? Would you not rejoice in the revival of that primitive piety, that puts on the gospel yoke, while it receives the gospel promises?

Will you then, my friends, permit me to enquire with you, what are the most likely means, with the divine blessing, to revive this primitive piety?

I have frequently thought, that a more scriptural strain of preaching would be likely to have this happy effect, would produce a more solid profession, more humble believers, more *bible christians*.

In the conversion of a sinner you justly begin with conviction of sin. But, my friends, are you not too easily satisfied with the strong language of terror, with convictions, that in many sad instances fall short of conversion, of that great and regenerating change, "that creates the soul anew, in Christ Jesus," of that "repentance which is unto life?"

Do you endeavour to lead the sinner to those secret chambers of iniquity, where no eye but God's can penetrate, where secret faults lie concealed, where the seeds of iniquity are preparing to bring forth fruit unto death? Convinced that such an intimate and heart-searching view of his depraved nature is not to be obtained by a superficial review; do you urge him to much self-examination, to prove himself diligently by the word of God? In those secret retirements, he would find out the deceitfulness of his heart, those lusts that war against his soul, and require to be mortified. He would find out that easily besetting sin which calls for all his watchfulness.

He would be more aware of the devices of his spiritual concerns, and more carefully watch against temptation. He would

would feel more need of the christian armour of watchfulness and prayer. He would feel his need of "the washing of regeneration, and renewing of the Holy Spirit." He would feel his need of a better righteousness than his own, and of that blood which cleanseth all from sin.

From a foundation thus laid in a thorough conversion of heart to God, might we not expect a firmer superstructure of piety and holiness?

Permit me further to enquire, whether, in the general course of your preaching, you do not too much keep back those self-denying duties that are so strongly enforced by the gospel?

As followers of the Lamb, as soldiers of the cross, are we not called out to a dangerous and painful warfare with flesh and blood, with inbred corruptions; to pluck out right eyes, to cut off right hands, to crucify the old man with it's affections and lusts?

This is a subject my friends, that calls loudly for your attention. Many of your professing hearers seem to know little of this spiritual warfare. They talk much of the great enemy of souls, but they seem unacquainted with the devices with which he ensnares them,

To him they attribute all their doubts of salvation; these are the only weapons of the adversary they seem to fear, and they seek for assurance as the only shield against his fiery darts. When he attacks them with heart-sins, they are not aware of his designs. When he makes war upon them with fleshly lusts, they are not prepared for his assaults, and too often fall. Or, finding the contest difficult, they leave off striving, and sit down with this sad conclusion, that grace will do all, and thus "continue in sin that grace may abound." "Many thus walk, of whom we may say weeping, that they are the enemies of the cross of Christ."

Oh! that upon this subject, you would cry aloud, and spare not; that you would shew God's professing people their transgressions, and the house of Israel their sins! Cry aloud against that hypocrisy, that says, Lord! Lord! yet doth not the things that he commandeth; against that insincerity that spares some beloved sin.

Be not content, my friends, to hear your people take the gospel on their lips; be not content till you see it shine in their lives, regulate their tempers, subduing their corruptions, and sanctifying them in soul, body, and spirit. Rest not, till you see "Christ formed in them," in all holy dispositions, in all the graces of the christian temper.

Let them hear much of heart religion. For want of this, vital godliness decays, closets are neglected, the spirit of prayer is departing, secret sins are not discerned, duties are neglected, and many have a name only to live, while they are dead.

You will, I am sure, excuse the liberty I have taken with you. I write under the strongest impression of the importance of the subject, under a painful feeling of that superficial profession, that neglect of gospel holiness, which disgraces the religion of Jesus.

Oh! my friends, be not afraid to preach the whole gospel in all it's sanctifying influences, as well as it's saving love. You may be reproached for it as legal. Some will say, "this is a hard saying, who can hear it?" And many who cannot give up their evil passions and corrupt affections, may depart and walk no more with you. But none of these things will move the faithful ambassadors of Jesus. While they declare faithfully his counsel, while they keep close to him and his gospel, they have nothing to fear.

While you are his zealous and faithful labourers, you have much to hope. His blessed assurance is, "Lo! I am with you always!" May you, my friends, after being made the honoured instruments of turning many to righteousness here, be received by your divine Lord and Redeemer, to shine for ever in his kingdom above!

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*To the Editor of the General Baptist Magazine.*

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## ON THE PECULIAR DOCTRINES OF THE GOSPEL.

SIR,

IN the advertisement respecting the third volume of your Magazine, we are given to expect a number of essays on *the peculiar doctrines of the gospel*. Now, as the learned are not agreed upon this point, I have been puzzled a good deal on the question. "Who shall decide it?" In the Obituary of a Magazine for February last, a champion for the *superior excellency* of the doctrines of *confined grace*, under the name of *free grace*, triumphs in the accession of a member from one of the General Baptist Churches; when, it is well known, that the person alluded to, left the General Baptists because the father of his intended wife would not consent to her marrying any  
man

man who did not go to the same place of worship as they did. The young man, whom I knew, not being an accurate judge of the *peculiar doctrines of the gospel*, and knowing that the ministers in both meetings preached the necessity of repentance, faith, the influences of the spirit, and the necessity of attending the means of grace, the necessity of a renewed heart, and of an holy life; he thought it could not be of much consequence which place he attended, and had the weight been put into the opposite scale, it is very questionable whether the young man would have seen any *superior excellency* in the doctrines of the writer of that article, and which he calls the doctrines of *free grace*.

So again, if a person who declares, with the Apostle, that "the grace of God bringeth salvation to all men," should add, that some are elected, predestinated, chosen and called by the sovereign grace of God, he is sure to be branded as a Calvinist in an instant; hence, though the above is proper Scripture language, ministers who believe the doctrine of free grace to all men, seldom speak in this manner; yet, surely, those who believe the gospel, were, before time, chosen or elected in the purpose of God, to enjoy the blessings consequent upon believing. "Moreover, whom he did foreknow," would believe the gospel, &c. he "also did predestinate," or predetermine to enjoin it upon them, to be "conformed unto the image of his son," and as no one had any claim on God, for any of the blessings of the gospel, they all originate in his *sovereign love*, and are the rich displays of *free grace*; "for God commendeth his love towards us, in that while we were yet sinners Christ died for us;" and he is the propitiation for "our sins, and also for the sins of the *whole world*."

I hope, Sir, that the conductors of the General Baptist Magazine will consider the above as some of the *peculiar doctrines of the gospel*, and that they, as such, will find a place amongst the essays; for it is lamentable, that the Scriptures should be so partially used as they are by christians of different denominations.

If a Calvinist minister should declare in the pulpit, that Christ "gave himself a ransom for *all*," 1 Tim. ii. 6. that "God will have *all* men to be saved, and to come to the knowledge of the truth," 1 Tim. ii. 4. that God sent his Son into the *world*, that the *world* through him might be saved," John iii. 17. that "Christ, by the grace of God, tasted death for every man," Heb. ii. 9. and that those who perish "deny the Lord that bought them," 2 Peter ii. 1. and "do quench the spirit," 1 Thel. v. 59. I say, Sir, should a Calvinist minister

nister join with Christ and his apostles in declaring these truths, and exhort his hearers to "lock diligently, lest any man fail of the grace of God," Heb. xii. 15; he would be instantly condemned as legal, and branded for an Arminian. These truths, therefore, if uttered by a Calvinist, (which is seldom the case) are accompanied with an explanation, designed to prove, that *all*, means only a *small part* of the *whole*—that the *world*, means those who are not of the *world*—that the Lord never died for those who perish—that it is impossible to quench the spirit, or to "fail of the grace of God." In short, it is certain, that the explanations they give, of the above and similar parts of the sacred writings, are as if Christ and his apostles had declared, just the reverse of what they have spoken; and the reverse of their declarations, are, by those christians accounted, some of the *peculiar doctrines of the gospel*.

As I am stating real facts, which different denominations know to be true, I am confident, that though the imperfection of my statements may possibly render this letter inadmissible, it cannot be rejected on the ground of controversy. I therefore venture to proceed. Those who deny that, "Christ is over all, God blessed for ever," Rom. ix. 5, are yet very well pleased with him in livery, with a white coat and a red collar. I mean, a spotless life and bloody death. They have no objection to him as a *servant*, as the *messenger* of God, and the *son of man*, "who took upon him the form of a servant, and became obedient unto death, even the death of the cross." With others who profess the christian religion, they believe him when he said, "My Father is greater than I." This sentence contains, in their judgment, the *most peculiar doctrine of the gospel*. It is the chorus to every verse they sing, and they always sing it in a right key, and full choir. It is their alpha and omega, and it doubtless is an important truth; but it must not exclude other truths of equal importance, for we are commanded to go on to perfection. But these disciples of Christ, are very cautious how they speak of his dignity, as though they would take warning by his first disciples, who expected he would reign on earth, but were disappointed. If you read to them, that he who was sold for the price of a slave, is destined to reign over the house of Jacob for ever; and of the increase of his kingdom there shall be no end," Luke i. 33, some of them will say, this can never be; for the first chapter of Luke is not genuine gospel history, nor was it ever known that a child born in our king's stable was raised to sit on the

the throne of England; neither can we believe it will ever be the case. When we add, but Christ says, "I and my Father are *one*," and "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will, for the Father judgeth no man but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father, &c." they are alarmed, and cry out with the Jews, John v. 18;—This is making him "equal with God." If you strive to quell their fears, and to confirm this truth by saying, "He thought it not robbery to be equal with God," Phil. ii. 6, they will tell you, "This we cannot believe, for it is above our comprehension." For the same reason their ministers seldom or never quote, or find occasion to quote, such scriptures as declare, "His name shall be called Immanuel—God with us—The mighty God, the everlasting Father—The word was God—God was manifested in the flesh—Thy throne, O God, is for ever and ever—He is Lord of all." "All things that the Father hath are mine—Feed the church of God, which he hath purchased with his own blood—In him dwelleth all the fulness of the Godhead bodily—This is the true God and eternal life—My Lord and my God—I am Alpha and Omega—The Almighty, &c.

If a minister speaks of Christ as these scriptures do, he is no longer considered as a *rational christian*; and it is well if the bare reading of these passages in your magazine, does not ruffle the tempers of these christians; and if you invite and entreat them to worship Christ, alledging that "all the angels of God worship him," they will all with one consent begin to make excuse.

We must, at present omit to state, what are the *peculiar doctrines of the gospel*, in the judgment of other classes of the Unitarians, especially as the term *Unitarian* is vague, and includes Sabellians, Arians, Socinians, Mahometans, Infidels and Deists, who all believe that God is *one*: and who is there that does not believe this? Trinitarians declare that *they* do.

In fine, amongst all modern refinements in divinity, it may be wondered at, that different denominations of christians, have not printed in a book by itself, such parts of the bible as contain, in their judgment, the *peculiar doctrines of the gospel*, under the title of "Such scriptures as are most assuredly believed among us. Waiting impatiently for your Essays on the *peculiar doctrines of the gospel*, I am, Sir,

YOUR CONSTANT READER .

*To the Editor of the General Baptist Magazine.*

SIR, ~

If the following serious thoughts and reflections, on that most awfully alarming, and tremendous sentence, pronounced upon the ungodly at the day of judgment, by their once neglected Saviour, but now inexorable Judge; which we find on record in the xxv. chap. of Matthew, ver. 41. - "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," will be in any degree useful, in warning sinners, they are at your service.

I am, with respect, your's,  
D. C.

DEPART from me ye cursed into everlasting fire: O ye finally impenitent, ye obdurate sinners, my soul shudders at the thought, my mind recoils at the apprehension of your approaching misery. The fatal sentence, once passed, is never to be repealed. No hope of exchanging your doleful habitation. But all things bear the same dismal aspect, for ever and ever. Perhaps the consideration of your aggravated misery, may be profitably terrible: may teach me more highly to prize the Saviour, who delivers me from going down into the bottomless pit: may drive me like the avenger's sword, to the only city of refuge for obnoxious sinners. Death, O how terrible to the wicked! Well may he be styled "The king of terrors;" that is to say, the most dreadful of all things. What comforts can be found for the wretched sinners, who do not only understand their final sentence, but also hear the thundering voice of the great Judge of the world, exasperated by their impieties? They may now perceive hell prepared to swallow them up, and the fiery chains of that doleful prison ready to embrace them. They may, at present feel the hands of the executioner of divine justice, that seized upon them already, and see themselves before stretched and tortured in that place, where there shall be nothing but weeping and horrible gnashing of teeth. At present they may feel the fierce approaches of that fire and brimstone, which is the second death; and, in this life, they have a pre-sentiment of the grievous pangs of their future torments. Though perhaps, there be some, who talk of death with contempt or scorn, and who make an open profession of braving death, without the least sense of fear;

fear; nevertheless, they feel in their souls some secret thorns, with which death often gauls them.

If there be any that seem to laugh at death, their laughter is only an appearance upon the lips. They are like a child newly born, that seems to smile when it is inwardly tormented in the bowels; or like those that eat of the famous herb mentioned by the herbalist, which causes a pleasant laughter to appear upon the lips of such, into whose vital parts it conveys a mortal poison that kills them. That which is most terrible, is, that the horrid and insufferable fears that seize upon the wicked, are not short and transitory; for as a criminal, that knows there is a sentence of death pronounced against him, continually thinks upon those torments that are preparing for him; as soon as he hears the door unlocking, or a fly buzzing at his ears, he imagines that some are entering to drag him from his prison to execution. In some sense, he desires what he apprehends, and hastens the approaches of that which he wishes to avoid but cannot. Thus desperate sinners, hardened, obdurate, remorseless sinners, that know there is a sentence of eternal death proclaimed against them in the court of the King of Kings, and that from this sentence there is no appeal, nor escape, must needs be in continual fear. Thus they are like so many wretched slaves, that tremble under the inhuman power of a merciless tyrant. As the life of grace is a preparative to the life of glory, and furnishes the righteous who are redeemed from the curse of the law, by the precious blood of Jesus, with the fore-taste of the heavenly joys; so, on the contrary, the carnal life is to the wicked who lie under the curse of the law, as it were the suburbs of hell; it is the first beginning of an eternal death, and the entrance into the infernal pit. The eternal death, is nothing else but an entire irrecoverable separation of the soul and body from God, accompanied with infinite torments; torments, indeed, compared with which, all the sufferings of this mortal life are light and inconsiderable: nevertheless, as the spirit of God represents the heavenly joys and felicities by things that are most pleasant and delightful; so, to express to us hell-torments, it borrows things that are the most dreadful and painful in this life: we are told of an abyss, or furnace full of flames, a bottomless pit, burning with fire and brimstone. The scripture mentions chains of darkness, an eternal night, and an hell-fire, where there are weeping and gnashing of teeth. Fancy to yourselves a man devoured with worms, burning in hot flames, in continual torments, in w o l e

wounds kindled brimstone is poured without intermission, with boiling lead and burning pitch. All this will give us but a light and imperfect image of the state of hell; for all the pains of the body are nothing in comparison to the horrors, troubles, and incredible griefs that shall for ever rack and torture the damned soul. As shame aggravates our sufferings, and renders them more terrible, the damned shall be loaded with shame and infamy to all eternity; their names shall be hateful to God and his holy angels, and they shall be cursed with an endless curse, and sentenced to everlasting fire prepared for the devil and his angels. All their senses shall share in these horrid torments; they shall be crushed in the wine-press of God's eternal wrath, and they shall feel for ever and ever, the strokes of God's vengeance, and of his almighty Hand!

They shall then learn by woeful experience, what a terrible thing it is to fall into the hands of the living God, and how intolerable that fire is, that shall consume his enemies. Their eyes shall perceive nothing but the bottomless pit, the devil's image, and the furies of hell; their ears shall hear nothing but the horrible outcries, and fearful roarings, of tormented devils and damned spirits. They shall be choked with the noisome smell and fumes of the bottomless pit; they shall then drink the very dregs and bottom of the venom of his arrows: fire and brimstone shall be the portion of their cup.

From hence shall proceed their rage, madness and despair; they shall cry in Cain's language, "My punishment is greater than I can bear," when they shall see nothing but an extreme misery, and woeful darkness, they shall curse God the King of all creatures, Isa. viii. In their fury and rage they shall eat their tongues, and blaspheme the great God of heaven and earth. It had been far better for such persons, that they had never been born; therefore they shall seek death, and shall not find it. Matt. xxvi. They shall desire to die, that is, to be reduced to nothing. Rev. ix. But this death shall fly from them: they shall live for ever, to die continually; and they shall die, and never be consumed. Who of you can dwell in eternal flames? Rev. vi. If the phial full of God's wrath, force the wicked to cry out, how much more shall the rivers and the ocean of God's vengeance draw from them, "O mountains fall on us; O rocks, cover us, and hide us from the face of Him that sits upon the throne, and from the wrath of the Lamb; for the greatness of his wrath is come, and who shall abide it?" Misery of miseries! too shocking for reflection to dwell upon. But, O ye careless stubborn sinners,

sinners, if so dismal to foresee, and that at a distance; together with some comfortable expectation of escaping it.—O! how bitter, inconceivably bitter to bear; without any intermission, or any mitigation; through hopeless and eternal ages!

“ Tempests of angry fire shall roll,  
To blast the rebel worm;  
And beat upon his naked soul,  
In one eternal storm.”

“ Who has any bowels of pity? Who has any sentiments of compassion? Who has any tender concern for his fellow-creatures? Who?—In God’s name and for Christ’s sake, let him shew it; by warning every man, and beseeching every man, to seek the Lord while he may be found: to throw down the arms of rebellion, before the act of indemnity expires: submissively to adore the Lamb, while he holds out the golden sceptre. Here, let us act the friendly part to mankind. Here, let the whole force of our benevolence exert itself; in exhorting relations, acquaintance, neighbours, whomsoever we may probably influence, to take the wings of faith unfeigned, of repentance undelayed; and flee away from the wrath to come.” But if they will stop their ears to God’s gracious calls, and harden their hearts to his invitation to repentance, God will also stop his ears to their outcries, and his eyes to their grievous sufferings; and when they shall be overcome with fear and despair, God will scorn and mock at their misery! O, then shall they see, and feel, what it is to provoke the omnipotent God-head: what it is, to trample upon the blood of his Son, and offer despite to all the gracious overtures of his spirit. This, O this must be the inevitable sentence pronounced upon them. “ Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels, these shall go away into everlasting punishment.” The word of eternal truth declares it. They shall be “ punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.” If this be the end of the ungodly, “ my soul, come not thou into their secret! Unto their assembly, mine honour, be thou not united!” How awfully accomplished is that prediction of inspired wisdom! Sin, though seemingly sweet in the commission, yet at the last “ it biteth like a serpent, and stingeth like an adder.” Fly therefore, from the tents, O fly from the ways of such wretched men. By what means then we may avoid the torments of hell, and attain

attain the joys of heaven, is an enquiry which deserves our most attentive application of thought; a science to be learnt with the most watchful care, and most solicitous concern. And in this study 'tis of great consequence to set out right; for all our most assiduous endeavours will be employed to very little purpose, if we be not first instructed what way it is that leads to everlasting bliss, and carries us out from all danger of everlasting misery. Jesus, is "the way and the truth and the life." John xiv. 6. Jesus has marked the path by his shining example; and left us an unerring clue, in his holy word. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. John iii. 16, 17. "He is the propitiation for our sins." Sin he has expiated by the sacrifice of himself. The law he has fulfilled, by his perfect obedience. The sinner he transforms, by his sanctifying spirit. In a word, he hath both presented us with a clear discovery of good things to come, and administered to us an abundant entrance into the final enjoyment of them. But, perhaps some may say, "I am too great and too vile a sinner to be pardoned." But hark, sinners, "Where sin has abounded," says the proclamation from the court of heaven, "grace doth much more abound." Manasseh, was a monster of barbarity; for he caused his own children to pass through the fire, and filled Jerusalem with innocent blood. Manasseh was an adept in iniquity; for he not only multiplied, and to an extravagant degree, his own sacrilegious impieties, but he poisoned the principles, and perverted the manners of his subjects, making them to do worse than the most detestable of the heathen idolaters. See 2 Chron. xxxiii. Yet through this superabundant grace, he is humbled; he is reformed; and became a child of forgiving love, an heir of immortal glory.—Behold that bitter and bloody persecutor, Saul; when, breathing out threatnings, and bent upon slaughter, he worried the lambs, and put to death the disciples of Jesus. Who, upon the principles of human judgment, would not have pronounced him a vessel of wrath, destined to unavoidable damnation? Nay, who would not have been ready to conclude, that, if there were heavier chains, and a deeper dungeon in the world of woe, they must surely be reserved for such an implacable enemy of true godliness? Yet, (admire and adore the inexhaustable treasures of grace!) this Saul is admitted into the godly fellowship of the

the prophets; is numbered with the noble army of martyrs; and makes a distinguished figure among the glorious company of the apostles.—The Corinthians were flagitious even to a proverb. Some of them wallowed in such abominable vices, and habituated themselves to such outrageous acts of injustice, as were a reproach to human nature. Yet, even these sons of violence, and slaves of sensuality, “were washed, were sanctified; were justified;” washed, in the precious blood of a dying Redeemer; sanctified, by the powerful operations of the blessed spirit; justified, through the infinitely tender mercies of a gracious God. Those, who were once the burden of the earth, are now the joy of heaven, and the delight of angels. But let us consider yet further, what grace can do. I mean the case of those sinners, who murdered the Prince of peace, and Lord of glory. Notwithstanding his exemplary conversation, his heavenly doctrine, and his unequalled miracles; they seized his person; aspersed his character; drag him before a heathen tribunal; extort a sentence of death against innocence and holiness itself. Never was the vilest slave so contumeliously abused; nor the most execrable malefactor, so barbarously executed. The sun was confounded at the shocking scene; and one can not but wonder, how the avenging lightnings could withhold their flashes. The earth trembled at the horrid deed; and why, why did it not cleave asunder, and open a passage for such blood-thirsty miscreants into the nethermost hell. Shall these ever hope to obtain forgiveness? Yes. Many even of these impious wretches, at the descent of the Holy Ghost, were convinced of their miserable state, were wounded with penitential remorse; fled to the sanctuary of the cross; had their pardon ratified by the baptismal seal. O the miraculous effects of divine grace! O the triumphant goodness of God our Saviour! O! fly to Jesus, ye vilest sinners, and he will defend you with an Almighty arm; will save you with an everlasting salvation!

## CORRESPONDENCE.

BRIEF MEMOIRS OF MR. THOMAS COBDEN, WHO DIED  
AT CHICHESTER, MARCH 20, 1800, IN THE THIRTY-  
NINTH YEAR OF HIS AGE.

MR. COBDEN was a truly worthy christian, and a useful labourer in the Lord's vineyard; and though no monument in Westminster-Abbey, nor in St. Paul's, will perpetuate his memory, yet, no doubt, some of the Redeemed will bear testimony to him as their Spiritual Father, when monuments shall be dissolved, and, "like the baseless fabric of a vision, leave not a wreck behind."

It can signify little where Mr. Cobden was born, or what his pedigree; it is of more importance, that we can say, his worth was not so fully known, till the Methodist Society at Chichester were deprived of his usefulness and his labours, which they were for three months, previous to his dissolution. His family, however, possessed considerable property, but misfortune, or misconduct, or both united, reduced it to a low ebb; so that he was never favoured with much of the gold which perisheth. He was brought up to a trade, and though an industrious and careful man, Providence did not crown him with success in business. This, which seems a matter of regret, is now to him, most probably, a matter of thankfulness; as worldly prosperity might have been a snare, to his ruin; for when "Jeshurun waxed fat, he kicked," and Joseph's afflictions were preparatory to his being the preserver of his Father's house, and the saviour of the Egyptians, from death.

Mr. Cobden, many years since, joined the Calvinist Methodists in Chichester; but seeing the superior excellency of the doctrine of free grace in Christ for all mankind, as taught in the scriptures, he relinquished that confined notion, and joined the Methodists, who believe in general redemption; and such was his invincible zeal for the glory of God's free grace, manifested in making universal provision for lost man, that after working hard all the week to maintain his wife and five children, he would frequently walk more than twenty miles on a Lord's day, and preach three or four times; persuading the ungodly, that it was the will of God that they should turn and live. It was often late

at night before he could reach home on a Lord's-day; yet he generally arose to his work the next morning in good time. He was entrusted by his master, Mr. Biffin, for whom he worked fourteen years, in the chair-making and turnery business, with the oversight of a number of journeymen; and was much respected by him for his honesty and uprightness.

In several villages where there was no licenced room, he preached in the streets: this brought him many enemies and much opposition. In one instance, a person of wealth applied to Mr. Biffin, in hopes of preventing a repetition of Cobden's visits, but he was mistaken; for Mr. Biffin knew the value of religious liberty too well, to be an accomplice in persecuting a man for righteousness sake: he therefore told the gentleman, that he had no command over Cobden on a Sunday; adding smartly, "If your clergyman wants to get rid of my man's visits, let him pay more attention to the morals of his parishioners, and not suffer them to play at marbles or cricket on a Sunday." One Sunday last summer, Mr. Cobden went to a heathenish little island called Hayling, with an intent to preach in the open street, on that part of the day when there was no service at the church. It was a walk of nearly twelve miles, to the place of passage. Several friends accompanied him: but two of the farmers of the island set some of their brother barbarians to interrupt him; and he, finding it impossible to proceed in the service, withdrew, with his companions, to a friend's house, where they tarried two hours. The chiefs of the savages, thus victorious, rewarded their followers with strong drink, so plentifully, that they were intoxicated; and as the preacher and his friends were going peaceably to their boat, they were assaulted by their enemies, who way-laid them, and after a volley of abusive language, committed many excesses, and knocked Cobden down. As soon as he had regained his feet, he and his friends determined not to render evil for evil, but ran away; and the drunkards would have been left far behind, for they often fell in the chace, but their two comrades on horseback prevented the Methodists from passing them in the lane, swearing that they would ride over them, which they strove to do. This gave the drunkards time to come up, and they treated Cobden so cruelly, repeatedly knocking him down, that when he had reached the boat, his strength was so exhausted, that he was obliged to lay down in it. The horsemen rode into the water to prevent the boat from putting off; and one of the villains waded into the water,

up to his middle, and struck Cobden in the face as he lay in the boat; when he asked them if they wanted his money or his life? At which another cried out with an oath, "Take a shilling of him to drink;" which Cobden gave the fellow: and had not a custom-house boat come up, whose men cried that at their proceedings, and rescued the oppressed, murder would probably have ensued. The next day Mr. Cobden called on me, to know where to apply for warrants against the farmers, regretting, that the assault and robbery did not come under the cognizance of the magistrates of Portsmouth, who are known, as "Terrors to evil-doers, and protectors of them that do well." To the magistrates sitting at Fareham application was made, and, after some difficulty, warrants were obtained. One Justice maintained, That Cobden had no business to go to Hayling, as there was a parish church, where the people were instructed. Another on the bench, declared he had heard Cobden preach, and that his preaching was agreeable to the *Thirty-nine Articles*. Warrants were granted, and the farmers were brought to court, who, wishing to avoid a prosecution, were ready to acknowledge they had done wrong, and willing to make any reasonable amends. As the object was not so much to punish them as to prevent their behaving improperly in future, they were made to pay eight guineas, and thus the matter ended.

Mr. Cobden's exertions were beyond his strength; and on Christmas-day he preached for the last time. His text, 1 Tim. iii. 16. He was then very unwell, and continued to grow worse; the flux came on, which, with a fever, reduced his bodily strength apace. He was respected by christians of different denominations, who were confident that he sought the happiness of his fellow-men, in exhorting them to flee from the wrath to come, and to lay hold of eternal life. Many contributed to his relief, and his family were supported, during his three months illness, beyond his expectation. The Rev. Mr. Walker, of Chichester cathedral, &c. &c. often visited him, and administered to the necessities of his family. Another friend contributed half-a-guinea a week, almost the whole time of his affliction. In the first stages of his illness, his mind was dark and gloomy, and death appeared as the King of Terrors; so true is it, that christians, though they believe the scriptures, cannot enjoy the comfort of them 'till the holy spirit applies them with power, and so imparts joy and gladness to the heart. However, a good while before his appointed time came,

he

he was happy in his mind, saying in accents of triumph, "O death where is thy sting." A becoming anxiety for his wife and children, often induced him to wish, if it was the Lord's will, to be raised up again. On the Lord's day before his death, when Mr. G. Kingsford carried him thirty shillings, which Mr. J. Kingsford had obtained of some Methodists at Portsmouth; he appeared very chearful, thankful, and happy, saying, "nothing you can bring me does me so much good as your presence and conversation," repeating part of a sermon which he heard Mr. G. K. preach, and which had administered comfort to him in his affliction. When the messenger of death came, he was found ready, and "blessed are the dead which die in the Lord, for they rest from their labour, and their works do follow them."

The following Sunday was the time for the interment of Mr. Cobden's remains, and Mr. J. Kingsford (who greatly respected him for his work's sake) being at Chichester that day to preach at the Baptist Meeting, where he occasionally supplies; the Methodist Society, disappointed of the preacher they had written to, applied to him to preach a funeral sermon on the occasion that evening. He accordingly attended the corpse to the grave, when the Rev. Mr. Walker read the funeral service with peculiar solemnity; after which Mr. Kingsford preached in the Methodist Chapel to a crowded congregation, from Prov. x. 7. "The memory of the just is blessed." And many tears were shed during the service.

This conduct is a reciprocal proof of the prevalence of Christian esteem over party spirit; for though several persons have lately left the Methodist Society, and gone to the Baptist Meeting; four of whom have joined the Baptists, and Mr. Kingsford baptised them; yet they could mingle their tears together over the ashes of the dead, and join in beseeching one another to give all diligence to make their calling and election sure.

May the distressed widow and fatherless children experience the truth of God's word, which says, "A father of the fatherless, and a judge of the widows, is God, in his holy habitation." Amen.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

The following thoughts were committed to paper at a time of domestic sadness, and while the impressions, occasioned by the loss of a beloved daughter, were recent. The giving

giving vent to my feelings, in this way, afforded my mind some relief, and if, in your judgment, they do not display more of the weakness than the sensibility of a father, who cannot boast of possessing, either among his natural or acquired abilities, small as they are, the inflexibility of stoicism, or a misanthropical indifference to pleasing scenes and events; and if they may also afford some portion of relief, or a temporary diversion of thought to those in similar circumstances; in giving them a place in your Miscellany, you will gratify the feelings of

March 26, 1800.

A PARENT.

### MEDITATION ON THE DEATH OF A BELOVED CHILD.

“ Some messenger of God my door has pass’d,  
 “ From earth returning, saw the beauteous flower,  
 “ Transported, gathered it, and in his hand  
 “ Bore it to heaven, rejoicing !”

LOVELY babe! how art thou changed! a little while ago I beheld thee healthy, sprightly, and active; affording thy parents a pleasing prospect of continuance with them, and that thou wouldest live to gladden their hearts, to employ their affectionate attentions, to alleviate their sorrows, to sweeten their cares, and to attend *them* to their peaceful abode, the grave. Thou hast been but a transient sojourner in this vale of tears:” thou didst taste, at an early period, of the sorrows attendant on existence, and thou hast now felt the bitterness of death. Often have I seen thee seated on the knee, and solacing thyself at the breast; have beheld thy smiles, heard thy engaging, though articulate voice; have witnessed those artless and undissembled, yet sufficiently distinct and evident tokens of joy, on my return after a short absence, with the liveliest emotions, and such as only a parent can feel. Thy early malady and thy occasional pains excited my tenderest sympathy; and thy late improving health increased my satisfaction, and brightened my prospect, a prospect now alas! completely blasted.

But in what an affecting state have I since beheld thee! Thy parched frame, thy convulsive cough, thy melancholy moans, thy bedimmed eyes, thy distorted countenance, thy painful efforts to breathe, and thy sometimes ineffectual endeavours to suck, are deeply imprinted on my memory. Can I ever forget thy wishful looks, the signs of pleasure thou gavest when brought to the breast after the absence of some hours,  
 thine

thine eager attempts to refresh thyself at it, as if conscious it would be thy last draught; those voluntary and repeated embraces, as if foreboding the last? Could neither prayers, nor tears, nor parental solicitude avail any thing? Alas! they were all fruitless. It was the will of heaven that thou shouldst stay with us no longer.

Now thou liest a stiffened corpse! thine eye looketh upon me no longer! How cold are those lips I have so often kissed! how dim those eyes that used to sparkle, and have so often brightened mine! The rose on thy cheeks is exchanged for the lily; and the crimson fluid which once circulated in thy veins, is now become stagnant! No more must I see thee smile, stretch out thine arms, solace thyself with nature's fluid, behold thy playful gesticulations, or receive thine endearing embraces! All thy senses are closed; thy little life is gone! I sigh, but thou dost not hear; the tears start from my eyes, and bedew my cheeks, but thou regardest them not! The yearnings of thy mother, at whose breast I have seen thee so often cling with such affectionate endearments, do not move thee at all! Thou seemest as insensible as the shroud that enwraps thee, or the coffin in which thou art now laid! O death! how ruthless, how relentless thou art, to tear, equally unmoved, the infant from the breast, and the mother from helpless infancy!

One painful scene yet remains. Such is the present condition of our being, and such is the alloy of domestic felicity; that "there comes a period in the life of man, in which he is reduced to the deplorable necessity of saying, with regard to the object of his fond affection; *Bury my dead out of my sight.*" Yes, I must see thee shut up in thy coffin, excluded from light and air. I must behold thee conveyed out of that house, into which thou must no more re-enter; that house, in which thy playfulness has so often enlivened the social circle; where we have so often, by turns, shared thy caresses. I must accompany thee to the grave, and see thy remains committed to the earth. Here I must leave thee. Here I must bid thee a long farewell. Here thou must repose in silence and inactivity "till the heavens be no more." Thy parents must behold thee no more on earth, nor thou them. Imagination lingers, and beholds thy fair form defaced, thy bones disjointed, and thy delicate frame entirely disorganized, and undistinguished from the contiguous and surrounding dust. Intrusive ignorance exclaims, Good God! Why this spoliation? Why subject a machine so curiously wrought, and so nicely proportioned, to such mutilation and debasement? But it is enough, that all his

dispensations are directed by infinite and unerring reason, though impervious to short-sighted man. Submissively bowing therefore, to the determinations of providence, "we shut up the grave, and for a short time quit these receptacles of death. — Farewell! ye mouldering remains of a much-loved child. 'Tis the cold consolation of the hopeless to add, We shall shortly return, and be laid beside thee."

By thy premature departure, thou art deprived of parental instruction; cut off from the common sources of knowledge; and prevented from living to enlighten thy species by thy wisdom, or improve them by thy example. Thy parents have lost the pleasure attending parental care, viewing the gradual unfolding of thine infant powers, and observing thy progressive advance to maturity. They are bereaved of the hope of witnessing thy filial piety, and solicitous attention, in sickness and the decline of life, when thine assistance might have smoothed the brow of care, afforded them the most heartfelt satisfaction, and made their descent to the grave more easy. In thee the order of nature seems inverted, and "thou who should'st have been to us as posterity, art in the place of an ancestor." But the decisions of heaven are as wise and benevolent, as they are oftentimes inscrutable; and I would by no means indulge a querulous humour, nor suffer an irreverend or discontented thought of God to harbour for a moment in my breast. If thou art taken away from life and it's enjoyments, thou art also delivered from it's pains, it's sorrows, and it's vices. Thou art assuredly "taken away from the evil to come." Thy little bark has safely reached the harbour, where thou art secure from every tempest, by which, those whom thou hast left behind, may be long and violently tossed, perhaps overwhelmed. If thy parents are deprived of the pleasure of beholding thy hopeful youth, and thy virtuous maturity, and have lost the satisfaction of bestowing their attentions, and the hope of receiving thine; they will no more see thy tender frame pained, parched, agitated, convulsed; they will no more hear thy moans, see the deadly film becloud thine eye, or anxiously watch thy departing breath. And what would be more distressing to them still, they will never behold thee the victim of folly or seduction; nor sorrow for any aberrations of conduct in thee; nor fear respecting thy final destiny. If thou have not lived to be an honour and a benefit to them, thou wilt bring on them no reproach; and they will never be reduced to the sad necessity, a necessity alas! to which many hapless parents are brought,

of

of blushing to own thy name; and of acknowledging thy consanguinity.

I weep for thee, and have not power to restrain the falling tear. I consecrate them, without a blush, to thy memory. Thou wast lovely in my eyes, and that Being who has taken away their desire *with a stroke*, will not be displeas'd at the pang it occasions. But it is not because I think thee unhappy, or God unjust; it is not because I feel any disposition to arraign the rectitude of his proceedings, to whose righteous dispensations I would be completely resign'd. The very propensity in a creature of yesterday, with a spark, a mere spark of intelligence, to the insufferable arrogance of calling in question the decisions of infinite effulgence, would shock me. It is because an object of my affection, an affection not unlawful, because not immoderate, is taken from me, whose endearments, like tendrils were entwined about my heart. I ask, is it beneath the man, the parent, or the christian, to feel in such a case? And if not, can it be wrong to weep? Unfeeling apathy says yes; and they who have never been in a similar situation, and are strangers to a consentaneity of feeling, call it weakness; as if a tender sensibility were a crime, or stupidity a virtue! Is not the pleasure arising from agreeable social connections, the most exquisite of earthly felicity? And was not man made a social being, that he might enjoy and communicate it? If, then, the formation and continuance of these relations were intended to afford, and do actually afford this satisfaction, the dissolution of them must, of course, occasion a pungency of pain, in proportion as the social principle is found to exist. Why has the Author of nature endowed man with the capacity for sympathy, and formed him for the finer sensibilities of the soul? Why has he opened for him only, of all the variety of animated creatures, avenues by which he may give vent to them in tears? Doubtless, in aid of virtue, to heighten social endearments, to draw man more closely to man, and incite to more active exertions in relieving the wants, in contributing to the happiness, and performing the duties he owes to his species, and particularly to the domestic circle: in a word, to humanize, to refine, to endear. Sure the passions of love and grief are not unnatural and contraband, when not carried to excess; and that only is to be accounted excess, which breaks out in murmurs against the divine administration, or disqualifies for the duties we owe to survivors. Our Lord has himself sanctified the tears of friendship by his own, and the tears of affection cannot be less acceptable. Let him then, who can, hug

himself on account of his insensibility in such a case, and if he please, call it greatness of soul. I envy him not his feelings, which, to me, display more of the indications of the mere animal, than of the social being.

What consolation remains for the mourning parents, to solace them while bemoaning their loss? That thy early departure will, in a way known to infinite intelligence and goodness be thy everlasting gain. That thou art "past all storms, eased of all pains," and freed from all evils. That thou art secure from every tempest, whom no rude blast can ever reach, nor wayward passion agitate. That thou art transplanted in a more genial clime, and become an inhabitant of that world, where thy embryo powers will more rapidly evolve. That thy parents will never more feel pain, by any thing thou wilt suffer; and the hope that their disembodied spirits will, in a little time, come where thine is gone; and that, when the resurrection morn arrives, they will see thee again re-fashioned, improved, beautified, refined, and made immortal. It would have appeared a more affecting circumstance, hadst thou been deprived of thy parents at such an age, and left an helpless and friendless orphan in an ensnaring and evil world; and deprived of parental attention, vigilance, and direction. They would have left thee behind them in the midst of such perils, with more anxiety and perturbation than they now feel, in committing thee to the grave. Should they be speedily called to follow thee, they may have occasion to feel much solicitude for those they may leave behind, when thy being gone before, will be an event of pleasing contemplation. Yes, my child, the rational, scriptural hope of seeing, of meeting, of embracing, of felicitating thee in heaven; the prospect of mutual congratulations, of a renewal of affections and endearments, that will be refined, unabating, and endless, is our greatest consolation, and, in defiance of our present sensations, alleviate our griefs. "Hail! that triumphant morn, *when death shall be swallowed for ever*; when you, with ourselves, and the multitude of the blessed that surrounds us, shall rise again; when the trumpet shall sound, and they who sleep in the dust shall awake; *when corruption shall put on incorruption, and the mortal put on immortality*. The grave, the sacred repository of thy remains, faithful to it's trust, shall resign it's charge at the voice of Christ; and we shall meet again and separate no more. We shall not again witness the affecting scene of thine expiring agonies." The cruel hand of death, will not be able there to reach thee, and tear thee from our embraces. Thou shalt

shalt flourish in eternal health and vigour, and be, with us, *for ever with the Lord.*"

What is the lesson thy death affords to thy parents? Undoubtedly, a very instructive one:—that they are still on that journey which thou hast so speedily finished;—that they are only probationers of that world into which thou art happily arrived, and should therefore eagerly press forward;—that they have yet to pass that bourn, which no traveller ever repassed, and should steadily keep it in view. But, in order that they may obtain that admittance into paradise, which thou hast found, they must "hold out to the end."—That the time of their "departure may be at hand," and therefore it is needful to relax their hold, as much as may be, from objects and enjoyments of uncertain continuance, and from which, willing or unwilling, a separation is inevitable. That the grave that encloses thee, will in a little time open for them; when they will be as insensible to all that is passing in the world as thou art, and where also, it can administer as little to their pleasure, as it now does to thine. May they, from thy decease, be more solicitous to prepare for their's.—May the loss of thee be borne with christian resignation, and prepare them for any other deprivations the righteous Governour of the world may appoint. And, as thy arrival in a peaceful and happy world, gives them an additional interest in it, may it be an additional stimulus to redoubled exertions to share it with thee, and enjoy that reciprocity, and refinement of endearments, which death has, indeed, interrupted, but not destroyed. May they love less a world-so empty, so vain, so inconstant; and sigh for enlargement and perfection. Yet, while they continue sojourners in it, may their most active endeavours be used, to fill up every relation with reputation and usefulness; and to perform every duty with cheerfulness and faithfulness; not merely that their names may be embalmed in the memory of those they may leave behind, but that they may be "always ready," may quit life with the consciousness of not having lived in vain, and through the blood of the Lamb, with the hope of meeting, in another world, with an agreeable reception, and an appropriate reward.

*To the Editor of the General Baptist Magazine.*

SIR,

PERHAPS you may have seen in the *Protestant Dissenters Magazine*, an account of all the meeting-houses in London, and the succession of ministers in them for a number of years, which I copied from a curious old MS. By the discontinuance of that periodical work, this account is left imperfect, which is matter of regret to many. If you think proper to insert the remaining articles in your Miscellany, I will send them to you. I apprehend this will not only be agreeable to your readers (especially as the last article relates to the *Baptist* churches) but also to the readers of the other work, now extinct; many of whom will probably purchase yours to render that complete. Perhaps it may be adviseable to print it upon separate leaves, so as to admit of being taken out, and it might not be amiss to print an additional number of these pages by themselves. I think there will be enough to furnish an article in two of your Numbers, of about four pages each.

I am, Sir, with great respect, yours, &c.

Hackney, April 9, 1800.

S. PALMER.

TO THE REV. S. PALMER, HACKNEY.

*Rev. Sir,*

I HAD the pleasure to receive your favour, and give you thanks for your generous proposal to furnish us with "the remaining articles of the account of the meeting-houses in London, and the succession of ministers in them for a number of years." These articles will, I doubt not, gratify many of our readers. We shall be glad to receive them, if convenient to yourself, in time to be inserted in the two ensuing numbers of the *General Baptist Magazine*. How far it may be advantageous, or proper, to print "an additional number of them by themselves," depends upon some circumstances in which I am not yet fully clear. But I will take the necessary steps to obtain certainty respecting them. Any other communications for our Miscellany will be acknowledged with unfeigned gratitude. Sensible of my obligations for this, and every other instance of your friendship,

I am, Rev. Sir, your obedient humble servant,

20, Mile-end-road.

THE EDITOR.

N. B. In consequence of Mr. Palmer's kind proposal, our readers may expect, Providence permitting, that the articles mentioned by him will be inserted in the *General Baptist Magazine*, May and June next.

LET-

## LETTER TO MISS J. K.

Dear Friend,

I RECEIVED your very kind letter with a deal of pleasure, and have read it over, I trust with considerable advantage. It is my earnest desire that your prayers may be answered in my daily increase in the divine life, for as you justly observe there is nothing but the power of godliness to be accounted of: possessed of this we have every thing to make us happy, both in time and eternity; without it we are poor and miserable, though we glitter in gold, and pearls, and costly array.

I esteem it a great blessing that ever I heard the gospel of peace, which proclaims liberty to souls captivated by sin and Satan; exhibit a Jesus almighty to save—opens a fountain for sin and uncleanness—promises the holy spirit to sanctify and seal the believing soul, and displays the glories of heaven as an inheritance for the dying sinner. This, my dear friend, is my treasure, the rejoicing of my heart; to this I desire to be wholly conformed in my life; the image of the meek and lowly Jesus it is my greatest ambition to bear, and to be wholly devoted to the service of my God.

But, though I trust I can say with truth, that religion is the chief object of my pursuit, I meet with such difficulties as I scarcely know how to describe to you; I often think that I have a more deceitful, wandering, unstable heart than any body else; when I endeavour to apply my thoughts to meditation, to reading, or hearing the word preached; my heart will start aside like a deceitful bow; and Satan is very diligent to help forward wanderings, and many times he brings in such suggestions, and harrasses me with such temptations, that I am ready to give up my confidence, and conclude myself in a state of non-acceptance with God.

On this subject I need both your advice and your prayers. I hope you will not forget me at the throne of grace. I sometimes meet with relief in prayer, and by conversing with my husband about experimental things.—I believe it is his sincere desire to be an helper to me in the way to heaven.

For some time lately I have met, as often as convenient, with a female acquaintance; and we spend a little time in mutual conversation and prayer, which I have found useful; and I believe were christians to meet, and speak often one to another, it would be both edifying to themselves, and  
acceptable

acceptable to God; as well now as in the days of the prophet Malachi. Mal. iii. 16.

I am, dear friend, affectionately yours,

M.

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### LETTER TO A FRIEND.

Dear Sir,

London, Oct. 18, 1799.

I RECEIVED your kind letter safe, and I must beg your forgiveness for my long silence about it. I was much concerned to hear of your being so great a sufferer. But the Lord knows best what is good for his children: he does not afflict them willingly; but sends the rod to make them live nearer to himself; and to see the vanity and emptiness of all this world's goods. How great a mercy is it that your affliction has been so sanctified, as to produce this good effect!

May you daily experience more and more comfort from those precious promises contained in the word of God; and prove that they are "all yea and amen in Christ Jesus;" who is "the same yesterday, to-day, and for ever." I hope the Lord will hear your prayers, and send the holy spirit to cheer and comfort you when you need it most. The promise is, "whatsoever ye ask believing, ye receive, and ye shall receive." And in another place, that, "while they are yet speaking I will hear, saith the Lord." Therefore doubt not, my good friend, but he will be faithful to his promise, and stand by you in every time of need. We are poor faint hearted creatures, and can much more easily give advice than practise it ourselves; this I feel to be my own case; for I have often thought I should faint was the Lord to send me any heavy trial. But this, I am sensible, is dishonourable to him, for he has said, "as thy day is, so shall thy strength be." We are ready to forget where our strength lies; and that death is a conquered enemy, and one we need not fear; since he is deprived of his sting, by the great Captain of our salvation; who overcame him by the blood of his cross. Oh! that we did but look more to him, and to what he has done and suffered for us, than we do to ourselves.

I thank you for your kind advice, and I hope the Lord will enable me to profit by it. I much need the admonition, for a luke-warm spirit is too, too prevalent in me. And how ought I to adore his long-suffering goodness, that he has kept me from being cut off as a cumberer of the ground. I do not forget you in my poor prayers, and I beg an interest in yours. And, if we never meet again here below, I trust we shall

shall meet around the throne, and sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Amen.

I remain, dear Sir, in the Lord, your affectionate,

SOROR.

## RELIGIOUS INTELLIGENCE.

THE small society, under the pastoral care of Mr. John Shenston, have some months ago, been deprived of their meeting-house in Duke-street, Southwark: but they have hired another convenient place, in Gravel-lane, Southwark. This is now fitted up, and it was opened on the 11th of the present month; when Mr. Driver, Mr. Jarrom, and Mr. George Compton, of Haarston, near Cambridge, all engaged in prayer, and Mr. D. Taylor delivered a discourse from Amos vii. 2. "By whom shall Jacob arise? for he is small." Mr. T. concluded with prayer. Mr. Shenstone read out the suitable psalms and hymns, which were sung at proper intervals during the service.

It was a time of seriousness and pleasure, and we humbly hope that by the power and grace of the "mighty God of Jacob," that small interest will yet arise to a state of respectability, to the satisfaction and comfort of many, and to the honour of his great and glorious name. Amen.

On Wednesday, the 9th of the present month, was the half-yearly meeting of some General Baptists, (see vol. ii. p. 388) at which were present Mr. Joseph Hobbs, of Chatham, Kent, Mr. Edward Sexton, of Chessham, Bucks, Mr. George Compton, of Haarston, Cambridgeshire, and Mess. D. Taylor, J. B. Shenston, W. Shenston, T. Bore, J. Day, J. Mann, W. Gamble, J. Jarrom, and S. Driver, all of London.

Brother Hobbs opened the meeting with prayer.

Brother Taylor was requested to take the chair.

Brother Compton requested to become a member of this small society, and was admitted. After this he proceeded to give an account of the church, over which he is pastor, at Haarston; and proposed two difficulties, respecting which he desired advice. They were considered, and advice was given him accordingly.

Brother Sexton then gave some account of the state of the church at Chessham, which appears to be peaceful and prosperous; but in consequence of our late brother Young's death, stands in great need of a minister.

Brother

Brother Hobb's also gave an account of the state of things at Chatham; and the conversation was continued till it was found necessary to prepare for public worship, which began at six o'clock. When brother D. Taylor read out the hymns, brother Compton prayed, and brethren Sexton and Hobbs delivered two discourses. The former from 1 John i. 3. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ." The latter from 1 Thess. v. 14. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men." Brother Hobbs, after preaching, concluded with prayer; and the associated brethren retired into the vestry for conversation till about ten o'clock. Brother Taylor concluded the service of the day with prayer.

The next meeting to be at Chessham, Bucks, on Thursday, October the 9th, to begin at seven o'clock in the morning. Brother Taylor and brother Shenstone to preach in the evening, and brother Compton to preach on the preceding, *i. e.* the Wednesday, evening.

## HINTS RESPECTING THE BAPTISTS.

"**BAPTISM** (*Bαπτισμος*) is a sacrament by which a person is initiated into the christian church. Among the Jews, when a person was made a profelyte to their religion\*, if a male, he was first circumcised, and soon afterwards baptized; during which time a summary of their religion was read. *Baptism* is practised by all professors of christianity, except Quakers. In primitive times, the ceremony was performed by immersion, as it still is in the Oriental churches, agreeable to the original signification of the word, which means *dipping or plunging*. The practice of the western churches is to sprinkle the water upon the head or face of the person baptized, except the church of Milan, in whose ritual it is ordered that the head of the infant be three times plunged in water. In primitive times, it seems probable that none were baptized but adults, tho' several learned men contend, that infants were admitted into this sacrament." See Dictionary on the word *Baptism*, by the Rev. James Barclay, curate of Edmonton, &c. 1792.

\* It seems, however, sufficiently evident, that this practice of baptizing profelytes, was merely a Jewish tradition, without any divine authority; and not practised before the time of John the Baptist. See Booth's *Pædobaptism examined*, vol. ii. p. 162, &c. 2d edit. 1787. D. Taylor's *Essay on Christian Baptism*, 2d edit, p. 51. and others.

## OBITUARY.

*Nottingham, April 12, 1808.*

ON the 26th of March last died, Mrs. Mary Smith, wife of the Rev. Robert Smith, pastor of the General Baptist church at this place. She was the eldest daughter of the late (worthy) Mr. Samuel Robinson, of Melbourn, Derbyshire. She "remembered her Creator in the days of her youth." I think when about 15 years old, she was baptized, and received a member of the church at Melbourn, and continued in that church for several years.

In the year 1789, on the 16th of November, she gave her hand and heart to the above Mr. Smith; and I believe I may say, (allowing for the frailties of nature) they have lived in real conjugal affection ever since; and being a near relation, I have had the opportunity of being eye and ear witness of their mutual love. After this marriage she was recommended to, and received a member of, the church at Nottingham, and ever since has continued a worthy professor of Christ Jesus.

She did not appear to be elate with pride, so as to think herself above her brethren or sisters; but with much freedom would converse with the lowest: yet did not appear forward among strangers. Those, however, who were the most intimate, had the highest opinion of her as a christian, and the most respect for her. It is not to be wondered that the near intimacy of her beloved partner, made her high in his esteem, "But (to use his own words in a similar case) alas! she was mortal:" and after an illness of a consumptive nature for five or six weeks (which was from the time of her delivery of her eighth child) she died, leaving behind her a husband and five children to lament her loss!

Truly a loss indeed! But to describe the feelings of her affectionate husband on this occasion is impossible.

While in the midst of his grief, and almost bathed in tears, I heard him express the feelings of his throbbing breast in language similar to this; "O what a stroke is this! Such a stroke I never felt! The world's nothing! All's gone!!

A little before her death she sent for me, her husband being gone to preach at a village about nine miles off. After enquiring respecting the state of her body, I could perceive she wanted to turn the conversation, and spoke of the

goodness of God to her soul; but especially that he had given his Son to be a Saviour *for her*, saying, "on him I can depend for acceptance with God," and "O how heavy would my affliction be if I had not Christ Jesus to lean upon! I wish to be patient." She said, "I have but one thing to reflect upon, O that I had been more faithful, that I had lived more on the promises:" and then repeated the following verse;—

"It's true the race is sharp,  
But then it is not long;  
Each racer soon shall take his harp,  
And warble Zion's song."

Her conversation, and the pleasure she enjoyed from the prospect of her future state, made me rejoice, though it brought tears from my eyes. Before I left her she made a request that Brother Rogers, with the congregation, would remember her at the throne of grace.

The Tuesday night before she died, when Mr. Smith was going to preach, she says, Remember me, pray that I may have patience. Nor did he forget her desire, but with a full heart pleaded with the Lord in her behalf, and for her recovery, yet wished to be enabled to resign her; and say, "It is the Lord, let him do what seemeth him good." She had it fixed in her mind for weeks before she was delivered, that she should not recover this lying-in, and used to say to her husband, "let me help you to do this or do that, perhaps it will be the last time; or, I, may-be, shall not help you long." A friend (Brother Elliott) called to see her after she was brought to bed, and said, "Well, I hope you have done thinking you shall not recover this time;" "No," she says, "It's not too late yet;" and so it proved. I have no doubt she died happy in the Lord, and is now, through faith and patience, inheriting the promises. —She was interred in the Baptist burial-ground, on the 30th of March.

The Rev. B. Pollard, of Quorn, Leicestershire preached her funeral sermon to a very crowded audience, from Luke xvi. 42. "But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." It was a very affecting, instructive discourse; few could refrain shedding tears: it was a solemn interview indeed. May we all be ready when the awful summons comes.

JAMES SMITH.

N. B. Perhaps it may be agreeable to some to say, the first time Mr. Smith preached at Nottingham, after this stroke of providence, was from the 39th Psalm, 9, 10, 11, 12, and 13th verses. "I was dumb, I opened not my mouth because thou didst it," &c.

REVIEW

## REVIEW OF SELECT PUBLICATIONS.

**PUBLIC WORSHIP**, *considered and enforced.* By Joseph Kinghorn. "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. x. 25. 34 pages, 12mo. 6d. Button.

**MR.** K. very properly says, "It deserves enquiry, what tendency the relaxed sentiments and practices of the present age respecting Public Worship have had on those who have fairly felt their influence; what is the most likely way of preserving the present professors of Christianity from the fatal effects of indifference and infidelity; and how we shall best keep the rising generation from that early opposition to all religion, of which we have seen too many instances."

The views of our author, his design in this publication, and how far, through the divine blessing, it is calculated to accomplish that design, may, in some measure, appear to our readers, by attending to Mr. K's introductory paragraph, and general scheme; which we transcribe, that they may be induced to read the whole pamphlet. It is plain, sensible, serious, and, we think, adapted to do much good.

"The importance of Christians assembling themselves together for the worship of God," says our author, "has been very generally acknowledged; and those who have argued against the practice have seldom made much impression, except on such as only wanted an apology to neglect it. Very few, who pay any regard to religion, will seriously say, they do not believe it is the duty of men publicly to worship God: and those few are not the objects of the present address. I would wish to set before the professors of Christianity some considerations on this subject, not so much to convince them of it's propriety, as to put them in remembrance or what may excite an earnest and steady regard to an important duty.

The considerations which the author lays before his reader for the purpose abovementioned are the following. 1. Public Worship is one of God's appointed ways of receiving the Homage of his creatures. 2. It has a great tendency to keep up in our minds a sense of the character of God, and of our situation. 3. It is an important means of promoting religious knowledge. 4. It is much connected with a Christian's moral improvement and comfort, even to the end of life. 5. It is a central point where the professors of the religion of Christ visibly unite as his subjects, for the purpose of obeying the various parts of his will." Under these heads, Mr. K. makes many pertinent observations, suited to men of different classes, and in different circumstances; refers to various passages of scripture; and concludes the whole with several interesting exhortations.

## SACRED POETRY.

*On the Death of Mrs. Eliz. Pegg  
of Kegworth.*

"Many Daughters have done virtuously,  
ly, but thou excellest them all;"  
Prov. xxxi. 29.

**W** Here is the woman that excels  
The daughters so renown'd?

The wife in whom true wisdom dwells,  
O! where can she be found?

In vain to plays or balls I go,  
To seek this lovely fair;  
Nor can the gossips table shew  
Such worth intrinsic there.

Thus wisdom speaks—she dwells at  
home,  
'Tis there her feet abide;

Prepar'd

Prepar'd to meet what'er shall come,  
And for her house provides.

Betime she rises, and at night  
Her candle you might see ;  
And all day long with all her might,  
At some good work will be.

She, like th' industrious Ant, is found,  
Increasing of her store ;  
And sews, or turns the wheel around,  
That she may give the more.

She ne'er desponds at threatening  
showers,  
Nor draught, nor blasted vine ;  
While they who idly spend their hours,  
Still murmur and repine.

She's to her neighbours just and kind,  
Their faults she lets alone ;  
While others of her sex will mind  
All business but their own.

These pretty creatures (so ador'd)  
Can manly virtues boast ;  
But this good wife that fears the Lord,  
Must sure possess the most.

Her husband's honour'd through the  
land,

In linen fine and fair ;  
And all her children round her stand  
And bless their mother's care.

She oft relieves the needy soul,  
The great approve her ways ;  
And by her conduct through the whole  
She gains her husband's praise.

'Tis thus, she spends her time at home,  
With humble faith and prayer ;  
Still waiting for a heaven to come,  
And views the prospect fair.

JOSEPH PEGG.

### God Speed the Plough.

SINCE "God speed the plough" is the  
word of the day,

A word at this time much in fashion,  
Permit a good Farmer a few words to say  
Divested of spleen and of passion.

Let the parson his doctrines with piety  
preach,

And the people with reverence bow ;  
To those pious examples our Saviour  
did teach,

Then with faith he'll say "God  
speed the plough."

Let the great ones a part of their  
pleasures curtail,  
Their large farms into small ones  
divide :

Population of course, in due time, will  
prevail,  
And *monopoly* thrust on one side.

Let the parks and waste lands to the  
plowshare be brought,  
Hope will sweeten the labourer's  
brow ;

With pleasure he'll toil, while his off-  
spring are taught,  
To lip out, "May God speed the  
plough."

Let those who are blest with a large  
store of wealth,  
Consider the indigent poor ;  
Their distresses relieve both in sickness  
and health,  
Nor the mendicant turn out of door.

As philanthropists, give, and with  
charity large,  
As far as your purses allow ;  
The demands of your Saviour, you'll  
partly discharge,  
And with safety sing, "God speed  
the plough."

### The poor Man's Soliloquy.

For the G. B. M.

Ah me ! ah me ! where's all my  
comforts fled ?

I labour hard to obtain a bit of *bread* ;  
And *beer's* untasted—tho' 'tis what I  
like,

I'm forc'd to quench my thirst at brook  
or dyke ;

Tho' *meat* I want, an ounce I can't  
procure,

Alas ! alas ! how wretched are the poor !  
And *chuse*, though good, I may but long  
or look,

For if I taste, I'm in the huxter's book :  
Then he'll complain, and I shall sorely  
fret,

I'll therefore starve before I'll run in  
debt.

My wife !—she mourns—my babes !  
they meagre grow,

While things are thus,—I find it must  
be so.

We'll trust our God, and his salvation  
prize,

Like Lazarus die, and like that  
saint arise,

Then feast with Christ, where glory  
never dies.

P. A.

THE  
General Baptist Magazine

For MAY, 1800.

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BIOGRAPHY.

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LIFE OF THE REV. THOMAS STEFFE.—Continued from  
p. 138.

WELL did this prudent youth apprehend, how absurd it is for any to undertake to officiate in christian assemblies, before they are entered into full communion; and well did he consider, how great a duty and privilege it is, to commemorate the death of our great Lord at his table. Accordingly, in September 1734, some considerable time before he engaged in the society I last mentioned, he made his first approach to that ordinance, with the entire consent and approbation of the church, to whom he wrote an excellent letter on the occasion, which I would gladly insert, if I had convenient room to do it. But I cannot forbear transcribing a few of his reflections upon this head, in a letter which he wrote presently after; because I hope it may animate young christians to attend an important duty, which I fear they are too ready to neglect.

“I did then,” says he, (speaking of the preceding sabbath) “give myself up to God, and seal my covenant with him; and it is with unspeakable pleasure that I look back on that solemn and awful transaction. I bless God, I can say, the day in which I made my first approach to the table of the Lord, was one of the best days, if not the very best, I ever lived. I then felt more sensible sorrow for sin, than I had ever done before. I was filled with admiration to think that I, who did not deserve to be set among the dogs of his flock, should have the honour of sitting among his children at his table. I hope I had then some appropriating views of the blessed Jesus, and could call him my Saviour and my God; could esteem him

the chief among Ten Thousand, and altogether lovely. And while I was by faith feeding on him in this ordinance, unspeakable transports of grief and joy at once seized on my soul: grief, when I looked up, and saw my bleeding dying Redeemer bearing my sins in his own body on the tree; when I viewed him, as wounded for my transgressions, as bruised for mine iniquities, and enduring that chastisement which was the purchase of my peace: and proportionable joy, when I considered that my sins, though so great, and so many, and attended with such aggravated circumstances as gave them a scarlet and crimson dye, were all washed away in the overflowing fountain of his precious blood. On the whole, I was enabled with delight, to draw water out of this Well of Salvation, and could with pleasure enlarge on this head: but must conclude with intreating your prayers for me, that having vowed unto the Lord, I may never go back; but considering myself as bound by so many engagements, invited by so many encouragements, and obliged to God and godliness by so many ties of duty, interest, and gratitude, I may be running the christian race with patience and alacrity, and continually adorning that profession, which I have in this ordinance so solemnly made."

In consequence of a resolution, so solemnly recorded in this ordinance, and often renewed and sealed in returning approaches to it, our author continued in a calm, resolute, and diligent prosecution of his studies, according to the plan laid down above; still conducting himself in a prudent and cautious manner, so as to cut off occasion, even from those that sought it, if such there had been, to bring any reproach on the society he belonged to, and the denomination of christians in whose interest he had chosen to embark. Nor do I from this time meet with any incident relating to him so remarkable as to require a particular notice, till August, 1737, when it pleased God to remove his reverend and worthy father, by a stroke which his family and the church will have long cause to lament. This Providence occasioned Two Letters, which have been so very pleasing to me, and to some pious and judicious friends to whom I have communicated them, that I cannot forbear inserting the greatest part of them here; as I think they are both a very lively and beautiful image of filial piety in it's most genuine workings; and as the latter contains some such consolations on the death of friends, as the best of mankind in this dying world have, alas, frequent occasion to recollect.

The former of these was directed to his mother; but begins

in this abrupt manner, without any appellation to mark the person for whom it was particularly intended.

“Last night the most melancholy letter came to my hands that ever I received, and I am now sitting down to write an answer to it. But to whom shall I address myself? and what shall I make the subject of my letter?”

“Had I sufficient encouragement to hope, that my dear father could read it, or hear it read, I should not be long in determining whether I should direct a part of it to him. But the account I have had of his extreme illness discourages me from it; if he was a week ago so low and weak, as to be incapable of holding a pen to write a few lines to me, there’s too much room to suspect, lest that disease, which made his hands so feeble, should by this time have cast a mortal veil over his eyes, and stopped his ears, so that he can neither read, nor hear, what I write. O could I meet with some one that is able to resolve the question! With what eagerness should I address myself to such a person, in the language, though not in the sentiments, of Joseph, Doth my father yet live? But oh, with what fear and anxiety should I attend the answer? How should I fear, lest my present uncertainty should be changed into a melancholy certainty; and that uneasy situation of mind, which between hope and fear concerning my father’s life I am now in, should be succeeded by the deepest sorrow from hearing, He does not live!

“In the midst of such uncertainties, what shall I do? What course shall I take? Shall I venture to write to him? Shall I tell him, that notwithstanding the prevalence of his disease and his extreme weakness, I have yet great hope of his recovery? Alas, there’s little room for that. What hope can I have, when a physician, whose skill enables him to form a more certain judgment, than his tenderness and unwillingness to grieve will permit him to impart, does yet say, If he does recover it will be a considerable time first? Where is the strength to hold out a considerable time under such a disease? Do the young and vigorous often fall a prey to a fever, after a few days or a few hours struggle? And can the aged and infirm grapple with, and conquer, so powerful an invader?”

“Shall I then endeavour to administer some divine consolations to a dear parent, in the near views of death and eternity? Blessed be God, that I have so much reason to believe, this would be an unnecessary task, as I have good ground to hope, that that God whom he has served with so much faithfulness and constancy in this life, will not with-

hold from him the comforts of his spirit in his death; and that God concerning whom he has so often said in the time of health and prosperity, **Whom have I in heaven but thee?** and there is none upon earth that I desire besides thee; will be the strength of his heart now, when his flesh and heart fail him, and will be his portion for ever. I doubt not, that vital active principle of love to God, and delight in him, which spread such a calm and serenity over his mind during life, will dart a chearful ray to enlighten the dark valley of the shadow of death.

“Once more, Shall I yet suppose him alive, and capable of reading or hearing my letter, hough just on the brink of the grave, and almost panting out his last breath? And shall I write to take my last solemn farewell of him, till we meet in eternity? O how can I do that? It’s a task too melancholy for me; my heart even melts at such a thought. No, though I have too much reason to believe, that if my dear father does live, to see or hear this, it will be the last that he will see or hear from me, yet I will not, cannot write it as the last. However, my uncertainty about him is so great, that I cannot prevail upon myself to address it immediately to him, too much afraid lest I should be writing to a pale corpse, instead of a living tender father.—In this dubious frame of mind, to thee, Oh my God, would I turn. I know, that thou livest, and wilt ever live: Thou art the great arbiter of life and death; thou bringest down to the borders of the grave, and thou only canst say with a prevailing voice, **Return.** Let us join in saying, if there is yet room for prayer, **Do thou hear it on the behalf of thy servant: Do not so lay our sins to our charge, as to take away our father and husband: Oh spare him a little that he may recover strength, &c.** But if he is out of the reach of prayer, dispose us chearfully to acquiesce in this afflictive dispensation of thy wise providence: adored be thy name, that supposing this, we have so much reason to mingle our praises with our tears; and though we should lament the loss of a most tender, valuable, and important relative; yet we may rejoice to think, that we mourn not as those without hope for him, to whom to live was Christ, and consequently to die must be gain. Amen.”

He then addresses his mother in a very tender strain, on a supposition that she might possibly be a wournful widow before this letter reached her: but as many of the considerations he there touches upon are more largely inserted in the consolatory address which next follows, I omit them, only here transcribing the following expressive lines.

“Now

“ Now is the time especially, to reflect upon God as your constant Friend, and never-failing portion. Now is the time to recollect his many exceeding great and precious promises. Look back on former experiences, and draw encouragement from them: look forward, and view that Divine principle of grace implanted in your souls, by which you are united to God, and to Christ, in the bond of an everlasting covenant.

“ This, my dear mother, may be a source of calm serenity, and even of joy and transport, in circumstances, which in other respects wear the most gloomy aspect. And if you are tempted to entertain any anxious thoughts about those difficulties, which may attend us in our passage through life, now the channel through which the greatest part of it's supports and enjoyments flowed down to us is dried up, let us remember, that the earth is the Lord's, and the fulness thereof; and now the streams are cut off, let us rise to the fountain of all good.”

This letter was dated the first of August, 1737, and his father died on the seventh; so that according to the usual course of the post, it must, I suppose, come to hand while he was yet alive: and a pious and tender parent will judge perhaps better than any one can, what a noble consolation it must add to the last days and hours of his life, to hear such a letter from such a son. I question not but his generous mind would rejoice for others, as well as himself; not only thinking, what an ornament and support such a son might prove, to the surviving branches of the family; but also how useful his maturer age might be to the world, who was capable of administering such consolations to the afflicted, before he had yet gone through the studies of his youth.

A few days more brought our young friend the melancholy tidings, that his father was dead; which occasioned the following letter, dated the 15th of August, 1737; which I doubt not has also proved a very great support to the worthy person to whom it was addressed, when mourning over the remains of this dear son by whom it was written; who seems therein to have been providentially led to lay in, if I may so speak, a cordial against his own approaching funeral. If the reader be affected with it, as I myself have been, there will be no need to make an apology for inserting it at large: and I am persuaded it must afford every believer of christianity a secret triumph, to compare this epistle of a youth instructed in the gospel, with those of the most learned and celebrated philosophers of antiquity, and particularly of Seneca, Tully, and his

cor-

correspondent friends, on melancholy occasions, which bore some resemblance to that on which this was written.

*August 15, 1737.*

“ My dear dear Mother,

“ You may easily imagine with what sad surprize I received the last account from Wrentham. I have indeed been in an uneasy state of uncertainty ever since I left you: Yet the letter which I had a few days ago, written with your hand, and which gave me an account of my father's small revival, gave me withal some comfortable hope of his recovery; so that the interval between that and the last letter, was spent in some greater degree of cheerfulness, than I was willing to allow myself before: But oh, how soon was it turned into sorrow! And I was lifted high in my hopes and expectations, only to be sunk the lower by that sad message which I received by the hand of my sister last Friday night. How did I tremble, when I saw the letter! How many melancholy fears did my foreboding heart suggest, even before I opened it! But when it was opened, oh, what did I see! Words that could not but cut me to the very heart, Our dear father is dead. Tears prevented me from reading any further, and the repetition of the cutting sentence calls up my tears afresh: you must give me leave then to weep a while, and I will endeavour to proceed,

“ It will be painting too melancholy a scene, to tell you what a variety of gloomy thoughts passed through my mind on this occasion. No, I will not renew, or increase your sorrow, by aggravating the loss we have sustained, in the death of such a husband and father. But I would fain turn my thoughts to the brighter side, and by divine assistance endeavour to suggest such things as may be of use to reconcile us to this very heavy stroke of providence, and to form us to such a suitable disposition of mind, as that if any one should ask us, Is it well with thy husband? Is it well with thy father? Is it well with thee? We may even with a smile reply, It is well.

“ I omitted writing the last post, that I might have time to settle and compose my own mind, and consequently be the more capable of administering consolation to you, and others, who are intimately concerned in my dear father's death. Had I wrote immediately after the reception of my sister's letter, while my mind was almost overwhelmed with sorrow, you might indeed have seen a sheet of paper filled with the most passionate expressions of tenderness and grief; but

but perhaps they would only have served to open your wounds afresh; whereas my design in what I now write, is, if possible, to pour in balm to heal them.

“Blessed be God, the storm that was first raised in my mind, has been by him commanded into a calm; and the consolations of God have not been few, nor small to me, on this occasion. And I am not without good hope, that if you are not yet brought to a settled composed state of mind, those considerations which religion suggests, and which have been the happy means of reviving my spirits, and introducing some considerable measure of tranquillity into my mind, may answer the same end, and have the same effect upon you.

“The dear, dear man has taken his final leave of us, with regard to this world; and we cannot but mourn his departure. The desire of our eyes is taken away from us; and it would argue a stupid, insensible, savage temper; not to drop a tear, or feel any tender concern under so sad a stroke. The wise author of our nature did not place these melting emotions of soul, for no other purpose, but to be rooted out as weeds; and the noblest examples of faith and holiness, courage and magnanimity, which are recorded in the Old and New Testament, are represented as dropping a tear upon such an occasion. Even the spotless Jesus wept over Lazarus.—But the greatest danger is, lest we abandon ourselves to immoderate sorrow, so to mourn as to refuse to be comforted. We are not, with Jacob, to resolve to go down to the grave mourning, because we are deprived of this, or that, comfort of life.—That you, my dear, and now only parent, may not sink under the weight of your sorrow, let me lead your thoughts to the following reviving considerations.

Let us consider for our comfort, how long our dear relative was continued to us. 'Tis not the withering of a gourd, which sprung up in a night, and perished in a night, whose friendly shade failed us when we had most need of it, that we now mourn. No, we lament the fall of a full-grown tree, under whose wide-spreading shadow we have long rejoiced. Now in order to make this affliction fit the lighter, let us compare it with what it would have been, had he been taken from us at a time, when we his children had all been young, and unable ourselves to make our way through the world; which we now all have a pretty fair prospect of doing with comfort, by the blessing of God, and the kindness of surviving friends. Is it not some alleviation

leviation to our sorrow, to think he lived to bring up his children in the nurture and admonition of the Lord? And may I not add, to see the good effects of a religious education upon most of them?

“ However it must be confessed, that the loss is great to us all: but then let us not confine our thoughts so much to this mournful part of the subject, as to forget how great a gainer the dear departed spirit is by this separation from us. Let us lift up the eye of our faith to the invisible world, and take such a view of the happiness and glory of those who die in the Lord, as our imperfect state will allow; and then let us say, whether there is any room to grieve and mourn on his behalf. Surely when we consider his present advantageous situation, from what he is delivered, and what he now enjoys, we could not wish him back again without the greatest breach of friendship. Indeed, as others have well observed on the like occasion, we form a very wrong judgment of the condition of our departed friends, when, because we see their breathless corpses laid in the ground to become food for worms, we are overwhelmed with grief, and bitterly mourn over them. This is owing to our ignorance of their state; as Jacob mourned over the rent garment of his son Joseph, and concluded he was devoured by some evil beast, when indeed he was gone to reign in Egypt. Our dear relative is gone to reign in heaven; and would we cling so fondly about him, as to pull him from his throne? He is gone to possess a part of the land of Canaan above; and can we wish him back, to struggle again with the difficulties of the wilderness? Can we call ourselves his friends, and not rather rejoice in his happiness?

“ This consideration, taken in conjunction with that which is drawn from his being removed from us by the Hand of an all-wise and sovereign God, should be allowed to have a due influence upon us, to bring us cordially to acquiesce in this dispensation of providence. So that I may say to you, and myself, as the great Mr. Howe did to one in the like circumstances, If God be pleased and his glorified creature pleased, who are we, that we should be displeased? Oh my dear mother, I have had such lively views of the happiness of the dear deceased, that if I have felt any sentiment of grief at that particular instant, it was because I was not in the like circumstances.

“ Another consideration which has been a means of quieting and composing my mind upon this occasion, and which I would recommend to you, is this, That though our dear  
relative

relative is taken from us, yet our best friend is still continued to us. Let us remember, that though our house be not so with God, as we could wish it to be, yet he has made with us an everlasting covenant, ordered in all things and sure. Therefore let us encourage ourselves in the Lord our God; and when creature comforts are like broken reeds, and broken cisterns, let us fix our dependance more and more on the Rock of Ages, and have more affectionate recourse to the overflowing fountain of living waters. Let us reflect a little on what it was, that rendered our departed relative so amiable and desirable to us; and then let us further consider, Was not God the author of all? And cannot he make up our loss abundantly? I am persuaded, I need not tell one, who has enjoyed so much communion with God, as you, Madam, have done, that we may hope and expect infinitely more from him as our covenant God, than from the most wise, tender, and powerful friend upon earth: let this stroke of providence then engage us to walk closer with our God, to center in him as our portion and happiness, and to derive all our expectations from him.

“My dear mother, if the communicating to you my experience on this melancholy occasion may be of any service to you, I will take the freedom here to assure you, that if ever I could call God my Father with any considerable degree of filial joy and confidence, it has been since I have had no other, to whom I could apply that endearing title.—On this God and Father then let us cast all our cares and burdens; cheerfully confiding in him, who has furnished us with the most powerful antidote against immoderate grief and anxiety in such circumstances as ours, by declaring himself a Father to the fatherless, and Judge of the widow in his holy habitation. Psal. lxxviii. 5.

“But I must by no means omit another thought, so full of consolation upon this occasion; that in a little time we shall be restored to this dear husband and father again, and meet, and converse with him, on terms of much greater advantage. Though the separation be grievous, yet it is but short. Our days and years are rolling away apace; and every year and day brings us nearer to our home; and so brings us nearer to the house of our heavenly Father, and to the mansions of glory, one of which is inhabited by that happy spirit, to which we so lately claimed a near relation.

“Surely, my dear mother, when we consider where he is, and where we are; we may abundantly satisfy

ourselves with this consideration, so much more forcible in such a case, than in that to which it was applied, We shall go to him, though he shall not return to us."

(*To be continued.*)

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

THE LIFE OF THE REV. MR. ROBERT SAMUEL, MINISTER OF BARFOLD IN SUFFOLK.

THE Rev. Mr. Robert Samuel, was in the days of pious King Edward, a very godly and faithful preacher of the pure gospel. He was minister at Barfold in Suffolk, where with indefatigable industry and success he taught the flock which the Lord had committed to his charge, so long as the time would suffer him to do his duty.

At last being removed from the ministry, and turned out of the living; (as divers other good pastors at that time were) and though he could not avoid the raging violence of the times, yet he could not relinquish the care he had for his dear flock; and therefore when he durst not teach them publickly, he redoubled his diligence in private instruction; till the Queen commanded the commissioners to publish an order, that all priests who had been married in King Edward's days should put away their wives, and be compelled again to their chastity (as their hypocritical term was) and single life.

This decree Mr. Samuel would by no means agree to, because he knew it to be manifestly wicked and abominable; and determining with himself that God's laws were not to be broken for man's traditions, he still kept his wife at Ipswich, and at the same time diligently taught and instructed those that were about him as he found opportunity. At last one Mr. Foster, (a Justice) having intelligence hereof, and being a great persecutor himself in those parts, he spared neither time nor pains till he procured his destruction; to which end he ordered his catchpoles to lie in wait for him at Ipswich, that whenever he came to his wife they might apprehend him, and carry him to prison.

At last they found him at home with his wife; and notice was immediately given to the officer, who came to the house and beset it with a great number of his assistants; and so they took him in the night, because they durst not do it in the day-time for fear of the people, though the good man did not attempt to make the least resistance, but quietly resigned himself into their hands. Having thus caught him, they put him into Ipswich goal, where he pleasantly spent his time among many of his pious brethren, so long as he was permitted to continue there.

But he had not been there long before he was carried, (through the malice of his wicked adversaries) to Norwich, where Dr. Hopton, the barbarous bishop of that diocese, or Dr. Dunnings his chancellor, exercised intolerable cruelty upon him. Among all the inhuman wretches at that time in the whole nation, not one could be compared for cruelty with these two tyrants. The other tyrants would be content with imprisonment and death; but these were infamous for new-invented tortures; insomuch that many poor souls, who could not bear their hellish inventions, were perverted, and brought to deny the truth, contrary to their consciences, while others were driven quite out of their senses by such excessive miseries.

In order to bring him to recant, as they had done others, they kept him in a very close prison, where he was chained up to a great post, in such a manner, that standing only on tip-toe, he was forced to stay the whole weight of his body thereby.

And in order to aggravate this torment, they kept him without meat and drink, and almost starved with hunger and thirst, by allowing him no more than two mouthfuls of bread, and three spoonfuls of water each day; which was designed only to keep him alive till they could invent farther torments, to weary him out.

O worthy constancy of the martyr! O merciless hearts of papists, worthy to be complained of, and accused before God and nature! O the wonderful strength of Christ in his members!

Whose heart, though it be as hard as an adamant rock, can avoid relenting, to hear of such barbarities as God's dear and harmless children are exercised with? How often would he have drank his own water; but his body was so dried up by long emptiness, that he could not make one single drop.

At last, when he was brought forth to be burnt, which

was but a trifle in comparison to the pains he had suffered, there were several that heard him declare what strange things had happened unto him during the time of his imprisonment: to wit, that after he had been famished, or pined with hunger two or three days together, he then fell into a sleep, or as it were into a slumber, at which time one cloathed all in white seemed to stand before him, who gave him comfort in these following words;

“Samuel, Samuel, be of good cheer, and take a good heart unto thee, for after this day shalt thou never be hungry nor thirsty.”

Which came to pass accordingly, for soon after he was burned; and from that time till he suffered he felt neither hunger nor thirst. And this he said he declared that all people might admire the wonderful work of God.

He also reported another vision that was discovered to him in his sleep, which was, that he saw three ladders raised up towards heaven, and one of them was taller than the others; but soon after they all three joined in one. This he looked upon as an indubitable revelation of his own death, and also of the martyrdom of two godly women, who suffered in the same town soon after.

As this pious martyr was going to the stake, a certain maid came, who took him about the neck and kissed him, which being observed by the blood-thirsty papists, the next day great search was made for her, in order to bring her to the stake; but she happily hid herself, and escaped their cruel hands; and she kept herself concealed in the town for a great while after. But, though this young woman escaped their cruelty in a miraculous way, as it were, yet two of her dear and faithful companions were caught in the snare; the one was wife to a brewer, and the other to a shoemaker; but both now espoused to Christ.

This aforesaid maid (whose name was Rose Nottingham) was intimately acquainted with these two grave and pious matrons; and on a particular time, she endeavoured to persuade one of them, as she found she could not endure the Queen's rigorous proceedings, to fly while she had opportunity. But the good woman made her an answer to this effect; I know well enough, said she, that it is lawful to fly, which remedy you may use if you please. But my case is otherwise; I am tied to an husband, and have young children at home; and then I know not how my husband, being an unwakened man, will take my departure from him; therefore

therefore for the love of Christ, and his truth, I am resolved to stand to the extremity of the matter.

And therefore the very next day after the burning of Mr. Samuel, these good wives were apprehended, and put into prison. But the tenderness of their sex rendered the hardships of a prison very severe to them, and more especially to the brewer's wife (who probably might be a tender gentlewoman) and threw her into great agonies of mind. But her kind and faithful Saviour stood by her, and did not fail to help her when she was in this distress. At length they both suffered martyrdom with a christian courage.

And doubtless these were those two ladders, which, being joined to the third, Mr. Samuel saw in the vision. This blessed martyr (Mr. Robert Samuel) suffered on the 31st of August, 1555.—

## SERMONS AND ESSAYS.

*To the Editor of the General Baptist Magazine.*

SIR,

The following pages contain an attempt, with the Divine blessing, to give the proper scriptural sense of the word *Temptation*; shewing withal that there is no discord between chap. iv. 13. Luke xi. 4. and James i. 13. This attempt is made at the desire of a Reader of your Magazine, D. S. vol. iii. p. 36. If, when you have examined it, you think it moderately pertinent, you are desired, as soon as convenient, to send it abroad in your travelling Vehicle.

I am, unfeignedly yours,

J. T.

ALL modest, serious, sensible, good men, will allow that expounding the Holy Scriptures is a work of great importance, and that God having raised up and qualified men for such a good work, is a very great blessing to mankind in general, and to the Church of God especially. However, I should blush and be ashamed if I were to pretend that I was qualified for this work. I know I am not, at all, or, but in a very small degree. Yet there are some questions which are not so very difficult, but that a person of weak abilities may answer them with tolerable propriety, and which, when answered

answered, give a little light to some Scripture, and loose the difficulties which some of the weak children of God sometimes meet with in reading the sacred book. Something of this, with this view, is that to which the following remarks pretend. May our gracious God be glorified by all these feeble attempts!—Amen, and Amen.

That what is said may be the more easily understood, I shall endeavour to give the plain signification of the word Temptation,—to give the sense of the proposed texts,—to shew that there is no apparent discord between those texts,—and, if there be room, shew the necessity, propriety, &c. of the prayer, *Lead us not into temptation, &c.* I would

I. Ascertain the signification of the word Temptation; with a little illustration. 1. Common people generally understand Temptation to signify *enticing to sin*. This is, undoubtedly, the meaning of the word sometimes in the Bible, as Jam. i. 13, 14. which will appear more fully by and by. In some other passages, it is probable, this is the meaning of the word; as, Gal. vi. 11. considering thyself, lest thou also be tempted; 1 Cor. vii. 5.—“that satan tempt you not for your incontinency:” 1 Tim. vi. 9. But they that will be rich, fall into temptation and a snare, &c. 1 Theff. iii. 5.—“Left by some means the tempter have tempted you, and our labour be in vain.”

But the word is often used when, perhaps, it is doubtful whether it signify to entice to sin, or not. So in those places where the holy writers tell us the devil tempted Christ. At this time, when the devil is engaged in this infernal manner with the Lord Jesus, he seems to have but very confused ideas about his real character. Perhaps; his principal design was to see some *miracle* wrought by the Lord Jesus, which must not then be allowed him. It is readily granted that, in one instance, had Christ yielded, it would have been sin in him; and that, in this, the devil tempted him to sin. I mean in worshiping the devil. But, if the devil had any proper knowledge who he was, one would imagine he hardly could expect, if he designed, to bring the perfect pattern of perfect holiness, to the vilest degree of idolatry.

Again, much the same may be said of the Pharisees, Lawyers, and others, tempting Christ. They did not, so directly, intend to induce him to sin against God, as, sometimes, they wished to see signs and miracles, and, at other times, to bring the Lord Jesus into danger from the magistrates, &c. See Matt. xxii. 18. Mar. xii. 5. viii. 11. x. 2. with others.

Once more: there is a great number of places in the Scripture, where the word tempt, with its derivatives, is used,

used, in which it is impossible that it can mean to draw into sin. This is the case where the Israelites and others are spoken of as *tempting God*; where, it is said, the Israelites tempted Christ before he came in the flesh, and where saints are exhorted not to tempt him; as, 1 Cor. x. 9. and where it is said that Ananias and Sapphira tempted the Holy Ghost, Acts v. 9.

II. Temptation most commonly, in the Bible, signifies to *try, prove*, and the like. This is plain from the following observations:

1. We have referred to many passages already, where the word cannot signify any thing else, and must, necessarily, signify this; and there are but few places where it signifies to lead into sin; and but very few where it is certain that it signifies this.

2. There are several passages more, which will both confirm and illustrate the point still farther, and inserting them will assist common readers. Gen. xxii. 1. compared with Heb. xi. 17. will deserve special attention. In the former we read, "And it came to pass after these things that God did *tempt* Abraham, &c." In the latter we read, "By faith Abraham, when he was *tried*, offered up Isaac;" from which it is evident, that when God called Abraham to offer up Isaac, he meant to try the faith, love, and obedience, of that most eminent saint; and that *tempt* means to *try*, and nothing else. Another text is well worth inserting, Rev. iii. 10. "Because thou hast kept the word of my patience, I also will keep thee from the hour of *temptation*, which shall come upon all the world to *try* them that dwell upon the earth." This is remarkably easy. The words are addressed to the church at Philadelphia. The hour of temptation means that time of persecution which came on the then christian world. This persecution *tried* the professors of christianity. Some could not bear it, but, in time of *temptation*, fell away. The church of Philadelphia stood; Christ held it up: the gates of hell did not prevail against it.

3. The learned know, and the unlearned will easily believe, that the same Greek word, which is often translated *temptation*, is also often translated *proving, trying, &c.* This is very observable in the last quoted passages, Rev. iii. 10. where in the English we have both *temptation* and *try*: but in the Greek the same word is repeated: *πειρασμου* for *temptation* and *πειρασαι* to *try*. See also 1 Pet. iv. 12. &c. So it is sometimes, with the word, which in English is rendered *prove*; for example, compare Mat. xxii. 18. with John vi. 6. In the former the Greek is, *Τι με πειρασετε υποκριται* is rendered "Why *tempt* ye me, hypocrites?" In the latter place, the  
Greek

Greek is, *Τετο δε ελεγε περιρασω.* "This he said to *prove* him. More to the same purpose might be added, but these shall suffice at present.

4. Therefore to *tempt*, means to *try* or *prove*, to *provoke*, *lift*, *pumpout*, and the like; for we employ all these words for nearly the same thing. The signification of the word may be illustrated, and even exemplified, by the common methods of cooks, bakers, surgeons, &c. The *cooks* and *bakers* exemplify the meaning directly, when, with a fork or other instrument, they *stab* through, or in part through, the meat or bread which are boiling, baking, or roasting. They *stab* it to *try* it if it be sufficiently done, or enough. So the *surgeons*, with his probing instrument, *tries* the wound of his patient, both to know the deepness of his wound, and the state of the patient, if he can feel it, and if he can bear it. So the blessed God *stabbed* Abraham, to *try* his faith in the divine promise, and his love to God, if he could still trust in God that the posterity of his dear Isaac should equal the stars in number, when he had butchered him with the knife, and then burnt him to ashes! To *try* him if he had so much love to his God, as that he could resign his beloved Isaac in obedience to God, and relinquish his fond affections for the *dear darling*, rather than disobey, and so displease him, who had given him, but now demands him again. Having said enough on the signification of the word Temptation, we now proceed to

III. Give the sense of the proposed texts, Mat. vi. 13. Luke xi. 4. and Jam. i. 13. which may be sufficiently done in a few lines, partly by paraphrasing the texts, and by a very brief remark or two added.

1. As the words are the same in both the Evangelists, it is enough to note one only, Mat. vi. 13. "And lead us not into temptation, but deliver us from evil." That is, do not bring us thyself, nor suffer others to bring or lead us, into any kind of trials, troubles, or distresses; but which shall, by the interposition of thy providence, and grace, work together for our good: or if any of our enemies, the devil, the circumstances of the world, or our own innate depravity, suggest or propose any allurement to us to lead or draw us into sin, do thou gracious, heavenly Father, disappoint our enemies, and preserve or deliver us from the evil to which we may be exposed.

Remark 1. If *temptation* here signify trials and distresses, as we have seen above, it sometimes does, then there is no difficulty in the way; because every one knows that the scripture

ture often speaks of God, afflicting, chastising, and correcting even his own children; and is there not both great propriety in praying, and great necessity to pray, even under the apparent frowns and under the scourge of the gracious God, that we may receive no injury by it? Besides, does not every one know that *evil* often means *pain* and *miser*y? And may it not mean so here?

2. Does not the Scripture often attribute the *trials* of the children of God, to the blessed God himself, when he *suffers* them only? Does not Joseph say that God brought him into Egypt? And David says, *God bade Shimei* curse him. Were not these dreadful trials? Was it not necessary for Joseph and David to pray to be delivered from both the wicked men, and the sin and misery to which they were exposed, by the behaviour of those united men?

3. If this text be compared with 1 Cor. x. 13. I think we shall need say no more. "There hath no *temptation* taken you, but such as is common to man; but God is faithful, who will not *suffer* you to be *tempted* above that ye are able; but will, with the *temptation* also make a way to escape, that ye may be able to hear it." This is an excellent guide to prayer, to that prayer, "Lead us not into temptation; but deliver us from evil." It is a most gracious encouragement also; for God will keep you from unparalleled, and insupportable temptation. He will support you under your trials; he will remove them in due time; or, he will open a way for your escape from them that you shall not be hurt materially by them; and, in the end, they shall work for your good.

As for Jam. i. 13. we need say, only, that the holy writer has sufficiently explained his meaning; so that any one may be guarded from any danger of mistaking, by the following verse, "But every man is tempted, when he is drawn away of his own lust and enticed." This is James's explication of Temptation in *this place*. Is it not evident that the 13th verse implies the same word in the same sense? The text may, perhaps, be *elliptical*, as is common in the sacred writings, as well as in other writings. In such a case, it is our duty to fill up the ellipsis: we shall be in no danger of censure from this, as if we were attempting or designing to *add to his words*. Hence we venture to read it in the following manner, "Let no man say, when he is tempted *to sin*, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man *to sin*." That this is the sense of the text is evident from the adverbative **BUT**, which introduces the following verse, and contrasts it with this. That is, men are tempted

and drawn away to sin by their own lusts; *but God does not tempt men to sin.*

IV. There is not therefore any discord, nor seeming discord, between the Lord Jesus and the apostle James. After what is said above, it is not needful to say much more to illustrate this proposition. The few following words may, perhaps, be of some use.

1. It is certain the Lord Jesus does not say, that God tempts men to sin, nor is it possible he can *mean* so; because sin is diametrically opposite to his perfectly holy nature, as well as to his perfectly holy law. It would be a strange representation of a lawgiver, if I were to say he made a law, annexed a penalty to the breach of that law; did this *openly*, and pretended to do it sincerely: but, at the same time, secretly enticed the subjects of that law to break it. But, if the holy, just, and good lawgiver, the blessed God, could do thus, his poor, feeble, weak creatures would be in a deplorable state indeed! To suppose such a thing of the God of Love, would be a very high degree of presumption, or else blasphemy.

2. Is it not very probable that it was to prevent such a supposition of the blessed God, which led the apostle James to give the solemn caution, "Let no man say, when he is tempted, I am tempted of God." Does not James intend, in his epistle, to alarm the consciences of libertines, many of whom had then crept in among the churches of Christ? Were not these libertines then, as they are now, inwardly disposed to cover their sin like Adam, and even to charge God directly, or indirectly, with it. And is it not evidently the design of the apostle to justify the blessed God from such a charge, by saying, "God tempted no man *to sin*?"

3. When these hints are well weighed, and when we add the design of the Lord Jesus in teaching his disciples to pray, "Lead us not into temptation, &c." I hope your enquirer will be satisfied. The design of the blessed Jesus is to direct and support the minds of his poor followers in this poor world. "He knew what fore temptations meant, for he had felt the same." He knew his followers would be sorely tried. He knew that, in the world, they would have tribulation. He often forewarned them of this: and exhorted them to watch and pray, lest they should enter into temptation: which appears to be nearly of the same import, with "lead us not into temptation, but deliver us from evil," and which leads to the last thing proposed; which is

V. The

V. The propriety, importance and necessity of the prayer, "Lead us not into temptation."

1. Sometimes, as we have seen above, the blessed God may see it right to tempt, that is, to *try* his dear children; and sometimes they may think the trial *severe*. How needful, then, to pray for patience under it; "to be still, and know that he is God," and not to open the mouth; but to be dumb; because He doeth it! Sometimes the tried christian will pray, like Paul, that the temptation may depart from him: what an unutterable mercy it is, that he is encouraged to pray; that he has a God to hear him pray, who will either take it away, or make grace sufficient. Sometimes the child of God may anticipate the trial; apprehend it and fear it before it come; how gracious is the direction in this case! He can pray to his heavenly Father; he is the absolute superintendant over all things: he can prevent it's arrival, or, if it arrive, an angel may come with it to strengthen the sufferer! O! who can express any very little part of our obligations to our precious Redeemer, who hath taught and encouraged us to pray, "Lead us not into temptation!"

2. Those who have been long exercised in the cause of Christ, and in the christian warfare, know there are very many temptations and trials which are not so directly from the hand of God; there are still many wicked and unreasonable men: many creepers in among the people of God; many hypocrites and deceivers; many weak and ignorant, though they may be sincere christians; now from all these, by the irregularity, disorder and impertinence of these, the children of God, and the cause of religion, are severely tried; and, as we have often heard, the wisest and best of christians acknowledge, there is imperfection in the very best in this world. Things being thus, temptations are perpetually around us, before and behind us; hard trials, and inducements to sin! The nature, species, kinds, and numbers of these would more than fill a volume. They are at hand, morning, evening, and at noon; going out and coming in; when we work and rest; when we stand and sit, in the house and chamber, in the kitchen and closet, in the shop and in the meeting. Every power and faculty, every limb and sense of our bodies and souls is exposed. We hear, see, feel, taste, and smell, we think and act at our peril. Our need of praying, "Lead us not into temptation, but deliver us from evil," is *infinite!*—May "the God of all grace, after we have suffered awhile, make us perfect; stablish, strengthen, settle us!" To him be glory and dominion for ever and ever. Amen.

April 8, 1800.

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To

*To the Editor of the General Baptist Magazine.*

REV. SIR,

Any thing that bears the name of Dr. Doddridge, cannot but be acceptable to those who have read any part of his writings, however small. With a view to it's being more generally known, I have sent for insertion in your Magazine, an address of that pious author's, delivered at the interment of the Rev. Mr. John Newman, July 31, 1741. I am the more anxious for it's publication, as it never was printed separate from the Funeral Sermon by the Rev. Mr. John Barker.

Your's,

A. C. T.

*Chatham, May 10, 1800.*

AS we advance from one stage to another in the journey of life, we grow still more familiarly acquainted with it's various afflictions. And this is the constitution of a wise and gracious God, who is thus training us up for that world, where we shall be above the need of sorrow, and so for ever above the reach of it. In the mean time, our heavenly Father doth not "leave us comfortless;" and blessed be his name, his consolations are not small. On the contrary, they are the most important, as well as various, and so accommodated, both to the weight, and to the variety of our distresses.

We are now an assembly of mourners, gathered together around the grave of a very worthy and excellent person. Some of us have lost one of the most affectionate of all parents; others a wise, watchful, and diligent pastor; and all that knew him to any degree of intimacy, so faithful, and so tender a friend, that we must be strangely happy, if we find a great many like him in this imperfect, impoverished world. But there are comforts in the word of God, suited exactly to such a case as this, and expressly designed to teach us, that we should not "sorrow as those who have no hope," for the removal of such as, like him, sleep in Jesus. God would have us cheered in such a touching circumstance; and that the comfort may be administered in the most proper and effectual manner, he puts words into our mouth, upon such an occasion, that we may not be at a loss, even when our own are swallowed up: many words, which have been through succeeding ages, ever since they were written, the joy of dying and surviving christians, in whatever circumstances they might die or survive. And these consolations are indeed like

like some kinds of rich perfume, which retain their fragrancy from one age to another. But with this glorious difference, that whereas those cordial productions of nature gradually lose their sweetness, though by slow degrees; these consolations rather grow more and more powerful, as the great objects of that hope which they administer, come nearer and nearer to us.

Attend to them therefore with faith, and you must surely, if you are indeed christians, attend with pleasure. Let the most pained heart, though contracted with the most distinguished share of sorrow on this mournful occasion, open itself to these comforts; and let the dejected, weeping, overflowing eye, be raised to meet so glorious a prospect. For I say and testify to you by the word of the Lord, as spoken to us by that illustrious apostle St. Paul, that the pious dead are "not perished;" but that "if we believe that Jesus died and rose again," we have all imaginable reason to depend upon it, that "such as sleep in Jesus, God will bring with him:" for the Lord Jesus Christ himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first. Then we also, i. e. those of us christians, who in our different generations are all but one body, who remain alive, shall be caught up together with them, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort ye one another with these words.

Lift up your heads, oh ye mourning christians, to survey more distinctly this delightful prospect. Lift them up with joy, for your redemption, and that of your now lamented friends, most assuredly draweth nigh.

The grave is continually multiplying it's triumphs; and with how many of it's affecting trophies are we here surrounded! we die by the righteous sentence of God against sin, against the first sin of the common Founder of our peace: but, "as by man came death, by man comes also the resurrection of the dead;" and as we are bearing the image of the earthly Adam, and shall ere long like him return to our dust, we shall also bear the image of the heavenly.

It does not surely seem an *incredible* thing to any of us, "that God should raise the dead." And if it seem not incredible, it cannot possibly be thought inconsiderable. Especially when we reflect on the glorious manner in which the resurrection of the just is to be accomplished. Our Lord Jesus Christ will see to it, that it be done; yea, he will  
himself

himself be present at it: it shall be done by his express care, and command, and power. The Lord himself will descend from heaven on this account, while all his celestial attendants shall shout forth their joy on the illustrious occasion. And the first thing which he does upon that descent, even before he takes any visible and distinct notice of the saints then alive, will be to call out of their graves those that sleep in him: as if he were impatient of that bondage in which their bodies had been detained, and had a declared enmity against that destroyer. Oh death, says he, with a majestic indignation, "I will be thy plagues! Repentance shall be hid from mine eyes." I will not leave thee one of my servants to triumph over: however obscure in life, how long soever forgotten in the dust; I will redeem all my Israel, and not a hoof shall be left behind.

And, oh let us consider in what forms they shall appear: he will change these vile bodies, that they may be fashioned like unto his own glorious body, according to that mighty power whereby he is able to subdue all things unto himself. Then shall be brought to pass the saying that is written, Death is swallowed up in victory: not the least trace of it remaining in all the redeemed world; nothing by which it could be known, that any one of all the thousands and ten thousands of God's Israel, had ever been for one moment under it's power. Glorious display of the royalty and magnificence of God's love to his people! That though it be not in itself absolutely necessary to their happiness; yet the meaner part of their nature shall be rescued from the abasements of the grave, and not only recovered, but beautified, invigorated, and adorned!

Nor is this to be merely the triumph of one public and solemn day. 'Tis added, as the crown of all, "so shall we **EVER** be with the Lord." And let it be remembered, that it is said, not of the apostles alone, or of those, who (like our Rev. Father whose remains we now attend) have borne sacred offices in the church, and honoured God in them by distinguished services; but it is said of every true believer, and was intended to include us, on whom the ends of the world are come; who are, so far as our character answers our christian profession, as dear to Christ as if we had lived seventeen hundred years ago, and ministered to him or his apostles. And how much is implied in this? We shall be with Christ! Glorious hope worth dying for! Who that indeed loves him, does not say in his heart, even now, with all these solemn ensigns of death before his eyes; I desire to depart and to be with Christ.

And

And let the worms destroy this body, and let the tomb press it down: may but my enlarged spirit soar up to him, though corporeal delights, and creature converse were to be known no more! But you will remember, we are to be with the Lord in our compleat persons, and in one complete society too. And what is the crown of all, and affords, in a few words, if I may so speak, a kind of infinite delight, we shall be FOR EVER with him; nothing shall ever separate us from him. Nothing embitter, nothing interrupt, so much as for a moment, the pleasure of our endeared converse with him.

And now I will appeal to you, my dear friends, who are most painfully wounded by this sad stroke; and to whom all the tender names of Father, Pastor, and Friend, are grown sounds of sorrowful memorial, in proportion to the degree in which they were once delightful; yet I will appeal even to you, if these are not good and comfortable words, fit for an apostle to write, and for God himself to dictate to his mourning children.

It appears from what I have been saying, that it is well with our dear departed friends who sleep in Jesus: they are sealed up among God's treasures; they enter into peace, they rest in their beds; and they shall rise from them in the morning of the resurrection, not like Lazarus, with his grave clothes about him; but dressed in the robes of glory and immortality. And if this were all that could be said with relation to them, were it not to sound reason and a lively faith much, were it not abundantly enough to vindicate the kindness of God's dispensations towards them, though they might seem for a short moment (while they lie in the dust) as under his rebukes? Were it not enough to awaken our congratulations, rather than our condolences? Yet to increase the pleasure, with which we look after these beloved objects, now removed from our sight, we are farther told, (and it is by no means to be forgotten) that even now while absent from the body, they are, in an important sense and degree, present with the Lord; and so present that their most intimate converse with him on earth was, in comparison with this, but absence from him. It is then well with them indeed; and it shall be well with us too, if we are christians; so soon, so certainly, so entirely well, that I wonder at the weakness of our minds, and that they should be so much depressed with this short separation; for these very scriptures assure us, we shall meet with them again, for they and we being with the Lord, we must be with each other. What a delightful thought is this! When we run over the long catalogue of friends, which

we rashly say we have lost, to think each of us, I also shall be gathered to my people; to those whom my heart still owns under that character, with an affection, which death could not cancel, nor these years of absence erase. Nature takes a fond kind of pleasure in the secret thought, that with regard to some of them our coffins shall in a little time stand by theirs, and our dust must be mingled in the same grave. Poor trifling comfort! as if dust could tell where it was, and with what it was mingled. But the gospel assures us, that if we be followers of them, who, through faith and patience, do now inherit the promises, our spirits shall ere long join with theirs, in the services and pleasures of the heavenly world. And how far will this be beyond all that pleasure, with which on earth we have taken sweet counsel together, and gone to the house of God in company! And it also assures us, that, at last, we who have taken our parts in the said procession of mourners that conveyed them to this house of darkness and silence, if we indeed believe in him who is the resurrection and the life, shall also have our place in that bright *procession*, in which Christ shall lead them on to the gates of glory, in that day when he will say, in a yet more important sense than he did in the day of his agony, and with his expiring breath, "It is finished," "The purposes of my dying love are compleatly accomplished, and my people are what I always intended they should at last be, and always rejoiced in the views of making them."

Only let us all suffer the word of exhortation, and make it our care, that seeing we look for such things, we receive Christ Jesus the Lord, and walk in him. It is a terrible but most certain truth, that there are many who wear the name of Christ now, whom he will at last disown, and will say to them, "Depart from me, I know you not whence you are." It is most certain we must be united to Christ by faith now, and conformed to him in true holiness, or we shall have no part or lot in this matter. Let us, therefore, gird up the loins of our mind, let us renew our resolution and our watchfulness, and so hope to the end for the grace that shall be brought unto us at the revelation of our Lord Jesus Christ, when he shall administer to all his faithful servants an abundant entrance into his heavenly kingdom.

N. B. In a future Number we intend to oblige our readers with Mr. Barker's account of the character of Mr. Newman, and perhaps with the heads of his funeral sermon. EDITOR.

## THOUGHTS ON THE GOSPEL.

(FROM ROUSEAU.)

“ This divine book, the only one necessary for a christian, and the most useful of all to every one, even though not a christian, needs only be considered to fill the soul with a love for its author, and a desire of fulfilling its precepts. Never virtue spoke in such sweet language. Never was the most profound wisdom expressed with such energy and simplicity. We never leave off reading it without perceiving ourselves better than before.”

THE majesty of the scriptures astonishes me; the holiness of the gospel speaks to my heart. Examine the works of the philosophers with all their pomp; how insignificant are they when compared with this! Can a book at once so sublime and wise be the work of a man? Can the person whose history it relates be himself a man? Does it contain the language of an enthusiast, or ambitious sectary? What sweetness, what purity in his manners! What affecting goodness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what ingenuity and justness in his replies! What government of his passions! Where is the man, or philosopher, who knows how to act, suffer, and die, without weakness or ostentation? When Plato describes his imaginary good man, overwhelmed with all the ignominy of guilt, and worthy of every reward of virtue, he paints, feature for feature, Jesus Christ. The resemblance is so striking, that all the fathers have taken notice of it; and that it is not possible to be deceived therein. How prejudiced, how blind must we be, to dare compare the son of Sopronisca, to the Son of Mary! How far distant from each other! Socrates dying without pain, without ignominy, sustains easily his character to the end; and if this easy death had not honoured his life, we might doubt whether Socrates, with all his genius, was other than a sophister. We are told he invented morality; others before him had practised it; he only declared what they had done, and reduced into precepts their examples. Aristides had been just, before Socrates told us what justice was. Leonidas died for his country, before Socrates had made the love of our country a duty. Sparta was free from luxury, before Socrates praised temperance: before he recommended virtue, Greece abounded with virtuous men. But where

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could Jesus have taken, among his countrymen, this elevated and pure morality of which he alone has given us the precepts and example? From the bosom of the most furious bigotry, the most exalted wisdom is heard; and the simplicity of the most heroic virtues, honours the meanest of the people. The death of Socrates, philosophizing undisturbedly with his friends, is the most easy that can be desired. That of Jesus, expiring amidst torments, railed at, vilified and cursed by every one, is the most dreadful that can be apprehended. Socrates taking the poisoned cup, blesses him who presents it, and weeps for him. Jesus, in the midst of the most frightful torments, prays for his merciless butchers. Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus are those of a God. Should we suppose the gospel was a story invented to please? It is not in this manner that we forge tales: for the actions of Socrates, of which no person has the least doubt, are less satisfactorily attested than those of Jesus Christ. In short, when all is done, it is only evading the difficulty without destroying it. It would be more inconceivable to suppose that several persons in concert composed this book, than that one person only furnished the subject thereof. Never did the Jewish authors discover such language or morality; and the gospel has such striking marks of truth, and so perfectly inimitable, that the inventor thereof would be more astonishing than the hero of the subject.

Christianity in it's principle is an universal religion, which has nothing exclusive, nothing local, nothing more applicable to one country than another. It's divine Author embracing equally all mankind in his unbounded charity, is come to remove the barrier which separated nations, and unite the whole earth in one family; "For in every nation he who fears the Lord, and worketh righteousness, is acceptable to him," Acts x. 35. Such is the true spirit of the gospel.

I know not why the excellent morality contained in our books should be attributed to the progress of philosophy. The precepts of Plato are often very sublime, but he sometimes is in an error; and how far do not those errors extend? As to Cicero, can it reasonably be supposed that this rhetorician had composed his Offices without Plato. The gospel alone is, with respect to morality, ever certain, ever true, ever consistent and consistent with itself.

## CORRESPONDENCE.

The following anecdote of a Negro Slave, though familiar to some, may be novel to others; and, as it shews that they deserve better treatment than they generally receive, the insertion of it may answer some useful purpose.—It is extracted from a letter written by a Jamaica lady, and addressed to a female friend.

“ONE morning, as I was taking an airing along the piazza, leading from Kingston to the fields, an old negro, who was dressing his sores, begged alms of me. I passed by without taking any notice of him; but reflecting soon after, on the poor creature’s misery, I returned, took out my purse, and gave him a bit, letting him know I had very few more remaining. The man shewed his gratitude by the most expressive gestures, and offered up many hearty prayers for my prosperity and happiness. Some days after, having occasion to pass the same way, I saw the same negro, who attempted to come towards me, but so slowly, on account of his sores, that he could not overtake me. Upon this he called out, begging to speak a single word to me. I turned back, and he addressed me as follows.—‘From what I heard you say the other day, I suspected that you are in want; and I could not be easy till I saw you again.’ He then pulled out a purse, containing, as he said, twenty-eight doubloons, telling me, that it was collected by begging, and that he could beg for more; praying me to take it, because a lady could not beg, and must die for want of yam, if she had no money.—I was struck with the gratitude of this poor fellow. I thanked him for his kind offer, but I added, that I had got money since I saw him, and had no occasion for his purse. Having enquired why his master suffered him to beg, he informed me, that being old, he could work no longer, and that his master had turned him out of doors to beg or starve; that he had been a slave from his infancy, and his sores were the effect of severe labour. After giving him another bit, and advising him to conceal his money, I left him, not without some degree of astonishment at his generous behaviour.”

Europeans blush, retire in shame,  
No longer boast the Christian name  
While you can deal in blood;

And doom to whips, and toils, and death,  
And lightly draw the fleeting breath,  
Which slaves receiv'd from God.

Have they not mental powers in store,  
Is genius banish'd from the shore  
Of their degraded land?

The eye of God beholds the guilt,  
The streams of blood which we have spilt,  
And will that blood demand.

Methinks I see from yonder sky  
The blackening clouds are drawing nigh,  
To crush the guilty head;  
I hear the distant thunder roll,  
They shake the earth from pole to pole,  
And strike the murderers dead.

*For the General Baptist Magazine.*

S C R A P III.

ACTS xvii. 18. former part.

"Then certain philosophers of the Epicureans, and of the Stoics, encountered him; and some said, what will this babler say?"

IT was remarked in a former Scrap, that Paul had laid himself in the way of all who chose either to insult or reason with him. And here we see 1st, who they were that made this attack on him; they were philosophers, &c. 2d. How they treated him. "What will this babler say?"

I. See who they were that attacked Paul; they were philosophers. This word seems to convey the idea of persons deep in knowledge, either of moral or natural things; and though now it is rather confined to persons eminent for their understanding of the works of nature; whether, as it respects the earth or the material heavens, it seems in Paul's days to include, if not chiefly apply to, them who were deeply versed in, and would ably reason upon, the theology or religion of those times. So when Paul is attacked by philosophers, he has to encounter the first characters that even Athens herself could produce.

Epicureans, the followers of Epicurus, who is said to have denied the Divine Providence, and asserted that the whole world was the effect of mere chance. He taught that natural gratifica-

gratifications are a man's chief good, and limited human existence to the present state: therefore Paul might well say to such, 1 Cor. xv. 32. if these notions be true, "Let us eat and drink, for to-morrow we die." Here we see what dreadful errors may be maintained and propagated by men of good natural and literary abilities; and that these wise heads had hearts, ignorant and wicked enough to set themselves against Jesus Christ and his gospel. And these encounter Paul!

Stoics. These held the doctrine of an universal necessity, and proudly exalted their wise men even to a degree of deification; and though there were philosophers of both these sects, and we see their principles as different from each other as can well be, yet they can unite to oppose the cause of the one living and true God, as then preaching by his servant Paul.

Here observe how widely different these both were from the doctrines of divine grace, and what an act of kindness it was to take the gospel of salvation amongst them.

II. The manner in which they opposed Paul.—They scornfully said, "What will this *babler* say?" By which phrase they convey the ideas they had formed of his meanness, ignorance, and impudence; as though he was only retailing a few scraps of knowledge that he had somewhere picked up, like the loose and scattered grains in the market place, and had impudence enough to oppose his broken incoherencies against the orderly philosophical learning of Athens!!!

But all this did not discourage Paul, who was nobly conscious of the divinity of the cause in which he was engaged, and the power and goodness of that God whom he served.

Let us then in our day, nobly brave every opposition, and commit ourselves and our all to God in his service: firmly believing, that he who trusts in the Lord, shall be as Mount Zion, that cannot be removed, but abideth for ever, Psalm cxxv. 1.

I remain, dear Sir, with the best of wishes for the usefulness and success of the General Baptist Magazine,

Your most obedient, humble servant,  
April 8, 1800. SMATTERER.

*For the General Baptist Magazine.*

S C R A P I V.

From ACTS xvii. 18. the latter part.

"He seemeth to be a setter forth of strange gods: because he preached to them Jesus and the Resurrection."

HERE

HERE we see how dreadfully the great doctrine of the christian religion is misunderstood, even by these wise men of Athens; and how blind the human mind naturally is, with respect to the things pertaining to the true God, and the need we have of a divine revelation: the excellencies of which are not sufficiently observed, nor the advantage of it duly felt, and that in part by it's being so long enjoined in our day, and in this highly favoured nation.

But could we for a short time put out that divine Light, with which Heaven has graciously surrounded us, and be reduced to the state the Athenians were in, and feel the calamity of groping for Heaven's glory through nature's darkness; and then be favoured with divine instructions, they would be felt a little, a very little, like what they deserve. I say a very little, for their real worth, nor human, nor angelic tongue can tell, nor any heart conceive.

Then how lamentable the case of all those on whom these favours are so richly bestowed, and yet this richness of grace, in part, makes it pass, unnoticed, unfelt, unimproved by them. Oh, Briton! Oh, my soul! beware lest this neglected and despised Light be followed by more than Athenian darkness; and that as a punishment for our abuse of such mercy.

But to return; Paul preached *Jesus*, yea, and the *Resurrection* too. Here was ample scope for the best abilities of this learned, regenerated, and zealous servant of the living and true God. *Jesus* the Saviour!—the Saviour whom God has anointed, and set apart to save poor sinners, by laying down his life for all, by his tasting death for every man, and spilling that blood which cleanseth from all sin.—Yea, and the Resurrection too; not only of Christ himself, but of all the dead, both “the just and the unjust.” What matter here with which to address this people, and by which, would they have regarded, to have pierced their hearts with true compunction.

But so far from this, that their native and education prejudices and ignorance so far prevailed, while their heads and hearts were full of idolatry, that they supposed the blessed *Jesus*, that divine Redeemer whom Paul preached, to be some deified man, some person of note, on some account or other, and so might be placed among their idols. See, oh see, dear reader, what ignorance and prejudice can do; and do thou walk in the light, while thou hast the light, lest darkness come upon thee also.

And what is, if possible, more astonishing yet, they supposed

posed that *Resurrection* was some noted *Goddeſs*, about which this babler was talking.

Oh, Sir! what a bleſſing, could you, by your grave and inſtructive *Miſcellany*, lead mankind more generally to love, ſtudy and obey the truth, as it is in Jeſus. This would give very great pleaſure to

Your affectionate friend,

The SMATTERER.

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LETTER TO THE EDITOR.

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May 16, 1800.

DEAR SIR,

PLEASE to accept the few moments production of my pen, which I now employ to thank you for your kind letter: need I ſay I always highly value your reaſonable hints; I always find that aptneſs in you to exhort daily, which makes your epiſtles ſalutary and uſeful.

You remind me of a future better world; you unite with me in bearing testimony to the truth and faithfulness of God: you conſtrast the preſent light afflictions, with an eternal weight of glory; and thus you would ſtimulate me to go forward, always abounding in the work of the Lord.

I will once more ſubſcribe to the honour of the Divine Majeſty, that he has given me to believe, all his ways are perfect; all his paths are mercy and truth to ſuch as fear him; and I think I can ſay

“ I'll praiſe Him for all that is paſt,  
And truſt him for all that's to come.”

Dear Sir, aſſiſt me with your prayers, and let me ſtill be remembered by you, when your ſoul is drawn out by a mighty ſpirit of grace and ſupplication.

Through mercy we are all tolerably well. I am very much gratified in the enjoyment of my dear ſiſter's company, and hope to detain her all the ſummer; as at this time ſhe can lend me ſome aſſiſtance, which may be of eſſential ſervice. Mr. B. deſires me to preſent his kind reſpects to you. We ſhould indeed be much pleaſed to ſee you in E. My ſiſter particularly wiſhes to be remembered to you in all chriſtian reſpect. She is much pleaſed with our ſituation and town, and ſociable friends. You will pleaſe to preſent my kind love to all my chriſtian friends, and accept my huſband's in union with my own, for yourſelf and family.

Your's affectionately,

A. M.

HINTS

## HINTS RESPECTING THE BAPTISTS.

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NOTWITHSTANDING the odium cast upon the Baptists in the reign of King James I, and the severities used against them, they kept up their separate meetings, and had many disciples who embraced their opinion, as is declared by those who writ against them.

Among the many profelytes which they had at this time, there was one at London, who being severely reflected upon for his separating from the church, and divers false reasons for his so doing being reported, thought fit to write a letter to his friends, to acquaint them with the real occasion of it; and that he might recommend his present principle and practice to them with the more advantage, he got one of the elders of the Baptists to draw it up for him. But before this letter came to the persons designed, it fell into the hands of one in the communion of the church of England, who immediately published it, together with an answer thereto.

This letter, discovering something of the principles and spirit of the Baptists of those times, and the arguments by which they did then maintain their opinions; I shall here insert the copy thereof:

“ Beloved friends,

“ The antient love that I have had towards you, provoketh me to testify that I have not forgotten you, but am desirous still to shew my unfeigned love to you in any thing I may. I make no question but you have heard divers false reports of me, although among the same some truths; and that you may be truly informed of my state, I thought good to write a few words unto you, hoping you will not speak evil of that you know not, nor condemn a man unheard. The thing wherein I differ from the church of England, is, they say at their washing or baptizing their infants, they are members, children of God, and inheritors of the kingdom of Heaven. This I dare not believe, for the Scriptures of God declare, that neither flesh, nor washing the flesh, can save. ‘Flesh and blood cannot enter into the kingdom of God; for that which is flesh is flesh; and we cannot enter into the kingdom of God, except we be born again.’ They that have prerogative to be the sons of God, must be born of God, even believe in his name; and the washing off the filth of the flesh is not the baptism that saveth; but a good conscience maketh requests  
to

to God. 'If a man be in Christ, he is a new creature.' The consequence of this is, that infants are not to be baptized, nor can be christians; but such only as confess their faith, as these Scriptures teach. There is neither command, example, or just consequence for infants baptism, but for the baptizing of believers. There is besides, of the church of God, to be considered what it is; it will plainly appear, that infants cannot be of it; they that know the language from whence the word church is taken, can witness that it signifieth a people called out, and so the church of Christ is a company called out of their former estate, wherein they were by nature; out of Babylon, wherein they have been in spiritual bondage to the power of antichrist, and from having fellowship in spiritual worship with unbelievers and ungodly men: from all, whosoever cometh out, they are fit timber for his spiritual building, which is a habitation of God by the spirit, and the household of faith. Those thus come out of nature, Egyptian bondage, and the fellowship of the children of Belial, being new creatures, and so holy brethren, are made God's house, or church, through being knit together by the spirit of God, and baptized into his body, which is the church. This being undeniably the church of Christ, infants cannot be of it, for they cannot be called out, as aforesaid. Known wicked men cannot be of it, because they are not called out, nor antichrist's spiritual bondage cannot be of it, because that is a habitation of devils, and all God's people must go out of that.

"What can be objected against this? are not all the sons of God by faith? if any be in Christ, or a christian, must he not be a new creature? I pray you, do not take up that usual objection which the Antichristians have learned of the Jews, 'What tellest thou us of being made Christians only by faith in the Son, and so being made free? we are the children of Abraham, and of believers; we are under the promise, I will be the God of thee and thy seed: thus are we and our children made free, when as they neither do nor can believe in the Son.' This is a Jewish antichristian fable. For Abraham had two sons, which were types of the two seeds, to the which two covenants are made: the one born after the flesh, typing out the fleshly Israelites, which were the inhabitants of material Jerusalem, where was the material temple, and the performance of those carnal rites which endured unto the time of reformation: the other by faith, typing out the children of the faith of Abraham, which are the inhabitants of the spiritual Jerusalem, the New Testament, in which is the spiritual temple,

the church of the living God, and the performance of all those spiritual ordinances which Christ Jesus, as prophet and king thereof, hath appointed, which remains, and cannot be shaken or altered.

“ Now if the old covenant be abolished, and all the appertainings thereof, as it is, as being similitudes of heavenly things; even the covenant written in the book, the people, the tabernacle or temple, and all the ministring vessels; and a better covenant, established upon better promises, and better temple and ministring vessels came instead thereof, procured and purchased by the blood of Jesus Christ, who is the new and living way: ‘ let us draw near with a true heart, in assurance of faith, sprinkled in our hearts from an evil conscience, and baptized in our bodies with pure water: let us keep this profession of hope without wavering, and have no confidence in the flesh,’ to reap justification or christianity thereby; but let us cast it away as dung and dross: for if ever any might plead privilege of being the child of the faithful, the apostle Paul might, as he saith; Phil. iii. 3, 4.—*read the place*—but it was nothing till he had the righteousness of God through faith, then was he baptized into Christ Jesus for the remission of his sins.

“ This covenant, that we as children of Abraham challenge, is the covenant of life and salvation by Jesus Christ, made to all the children of Abraham, as it is made to Abraham himself; ‘ to them that believe in him that raised up Jesus our Lord from the dead.’ As also, the children of the flesh are not they; they must be put out, and must not be heirs with the faithful: ‘ If they that are of the law be heirs, faith is made void, and the promise is made of none effect. Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed that are of the faith of Abraham, who is the father of all the faithful.’ They are his children; the promise of salvation is not made with both Abraham’s seeds, but with his own seed, they that are of the faith of Abraham.

“ These things may be strange to those that are ‘ strangers from the life of God, through the ignorance that is in them, because of the hardness of their hearts.’ God hath written them as the great things of his law; but they are counted of many as a strange thing: ‘ but wisdom is justified of all her children,’ and they that set their hearts to seek wisdom as silver, and search for her as for treasure, they shall see the righteousness of those things as the light, and the evidence of them as the noon-day. They that be wise will try these things

things by the true touchstone of the Holy Scriptures, and leave off rejoicing in men, to hang their faith and profession on them; the which I fear not to supplicate God day and night on the behalf of you all. To whose gracious direction I commit you, with a remembrance of my hearty love to every one; desiring but this favour, that for requital I may receive your loving answer. Yours to be commanded always in any christian service,

London, 10 May, 1622.

H. H.

Crosby, v. i. p. 133.

“P. S. I have sent to my friends a testimony of my love; one book to master Stroud, one to Goodman Ball, one to Mrs. Fountaine, one to Roger Seely, one to Samuel Quash, and one to yourself. I beseech you read, consider, and ‘the Lord give you understanding in all things.’”

#### ANECDOTES ON MEAD, AND ON WINE.

“MEAD is a liquor very common in *Lithunia*, in *Poland*, in *Muscovy*, and countries where honey is very plentiful. It is also made in many parts of *England*; but it is seldom used here as common drink. It is reckoned, on account of it's oily and balsamic principles, very proper in coughs and phthical cases. It is hurtful to bilious people; for honey, of which it is made, easily turns into bile.”

“WINE is a fermented liquor of most ancient date. It appears from the holy writings, that the use of it was known before the flood; for we are told that *Noah* (having learned the art of making wine in all probability before the flood) planted a vineyard, made wine, and unfortunately was overcome by the power of it.—The moderate use of wine, at all times, and with most ages and constitutions, will have the effect of a most generous cordial. It fortifies the stomach, enlivens the spirits, and gives vigour to the blood. It agrees better with phlegmatic people, than with young, hot, and bilious constitutions. Plutarch relates, that when a very great plague raged in the army of Julius Cæsar in Africa, no remedy was found so effectual as good and generous wine, which very soon put a stop to it, after it was given to the soldiers of that army.—Is not this a very plain hint of the usefulness of it in our putrid, malignant, epidemical, and contagious fevers?”

*De Valagin, an Diet, p. 133.*

## OBITUARY.

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\* *To the Editor of the General Baptist Magazine.*

HONOURED SIR,

HAVING observed repeatedly on the covers of your monthly Publication a desire expressed to receive from your Correspondents intelligence respecting the deaths and characters of professing christians; I have ventured to send you the following, which you are equally at liberty to publish, or consign to oblivion.

On Thursday, the 16th of January last, died, in the 80th year of her age, Mrs. Elizabeth Proud, relict of the late Mr. John Proud, who was forty-one years a Minister of the Gospel; twenty-nine of which he was Pastor of the General Baptist Church at Wisbeach, Cambridgeshire. Her piety was exemplary—she lived near to God—enjoyed daily communion with him, and found him faithful in her last moments. In the beginning of her last illness, she appeared rather distressed in her mind, and grieved because her friends, she said, had a much higher opinion of her than she deserved, and said, “if they knew me better they would think and speak with diffidence.” So true is it that the greatest christians think themselves the least of all saints. In conversation with a friend, she expressed an ardent desire after an assurance of the Lord’s favour and presence in her dying hour, and then added, “I have only a *hope*, I trust, a well founded *hope*, in my Redeemer, that I shall enjoy his presence, and be happy.” Her friend, with whom she was conversing, repeated in her ear, for she was very deaf, Psalm xxxii. 24. “Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.” She replied, “*blessed be God for that promise*”—“*blessed be God for hope*.” And then, with eyes fixed upwards, and apparently with an uncommon degree of desire, repeated the following lines of Dr. Watts’s:

“ O for an over-coming faith,

“ To cheer my dying hours!

“ To triumph—to triumph o’er this monster—this monster  
Death,

“ With all his frightful powers.”

The next day she was quite happy, and expressed many ardent desires to be gone—told those around her, she should soon

soon

soon be released, and be happy with Christ in glory; and exhorted all around her to prepare for that change which would soon take place with her, and which might, for ought they knew, as soon take place with them. The Lord, however, disappointed her, and prolonged her life a few days beyond expectation, may I not say? to teach those around her how to live and die. One friend, who attended her occasionally both by day and night, has since declared she is well repaid for all the attention and assistance she gave Mrs. Proud. Heretofore she has always seen something very dreadful to her in death; but the serenity of mind with which she expressed her confidence of future happiness, and her ardent desire to pass the darksome vale, has removed the horrors which used to attend the thoughts of dying, and taught her that death to the real child of God is desirable rather than to be feared.

When she found that her dissolution was at a greater distance than she had imagined, she expressed great sorrow for her impatience, and said, "I have offended God, I ought not to have wished for death, but to have prayed for resignation to his will." And from this time was a picture of patience, exhorting all who came near her to seek the Lord while they had opportunity, that they might be prepared for death, come whensoever it may, until Tuesday morning, when she fell asleep, and slept apparently free from pain, until two o'clock on Thursday morning, from which time 'tis supposed, by the visible twitchings and motions of the human frame, she might feel some pain; but never awoke. At four her spirit quitted its old decayed tabernacle, and took possession of a "house not made with hands, eternal in the heavens." She was interred on the Lord's-day evening in the General Baptist's Burial-ground, and a sermon was preached on the occasion by brother Thomas Ewen, of March, from Num. xxiii. 10. "Let me die the death of the righteous, and let my last end be like his," to a very crowded audience. I have only recorded a few particulars respecting Mrs. Proud in her dying circumstances, and omitted to enlarge on her character, as a wife, parent, or christian, as that is superceded by the following lines, written by her son, which, if you have no objection, you are at liberty to publish:

An Elegy on Death!—It's no such thing,  
 'Tis virtue, life, and Mrs. Proud, I sing.  
 What, is she dead?—And must we deeply mourn,  
 In hopeless sorrow o'er the christians urn?

No, dead she is not, nor can ever be,  
 She triumphs now in immortality.  
 Away with solemn elegies on death,  
 When pious christians yield their transient breath.  
 The body's dead we own,—'tis Heaven's plan;  
 But then the earthly body's not the man.  
 Can all the elements howe'er combin'd  
 Produce a *rational, immortal* mind?  
 Impossible! then why, when friends are fled  
 To worlds of peace and joy, say we they're dead?  
 Absurd the idea,—chase it from the breast,  
 And be the *real truth* of things express'd.  
 Souls never die—death is but the remove,  
 Of pious christians, to the worlds of love.  
 Full sixty years in this frail state of life,  
 Our friend, a faithful, virtuous, worthy wife  
 Was known to be,---a bright example giv'n,  
 Of those sweet graces which descend from Heav'n.  
 Full threescore years and ten the sacred word  
 Her rule of life, and Jesus Christ her Lord.  
 To him devoted, and his will obey'd,  
 Nor from his holy precepts ever stray'd.  
 The humble author of these lines can tell,  
 Her virtues best, none knew her heart so well.  
 But all who knew her, (and some thousands knew,)  
 Will own in her religion stood to view,  
 In all it's charms, so lovely and so bright,  
 That few on earth have shone in stronger light.  
 Patient in trouble,---evermore resign'd,  
 Whate'er her state, supported was her mind.  
 Tender and most benevolent of heart,  
 Where e'er distress appear'd, she would impart.  
 The sons of poverty from her have found  
 An open hand, while richer ones were bound.  
 That charity which in her bosom glow'd,  
 So many years---so many gifts bestow'd,  
 In feeble, helpless age, to her was shown,  
 And lib'ral hearts were found like to her own;  
 Who, tender, kind, and gen'rous, did provide,  
 And through her widow'd state her wants supplied.  
 Ye worthy few, this tribute to your praise,  
 A grateful heart returns in artless lays.  
 He can no more than give returns of love,  
 But your reward is treasur'd up above.

Your

Your friendship to her virtue was express'd,  
*Virtue* which had so many suff'rers blest'd.  
 One good you did not see her want below,  
 But instantly that good you did bestow.  
 Well have you done;—as taught in Jesu's word,  
 You *gave* to her, and *lent* it to the Lord;  
 Who will your souls full seven fold repay,  
 When you shall meet her in the realms of day.  
 But praise apart.---I'd to my theme return,  
 And paint a wreath around a parent's urn.  
 Delightful name!--No son hath ever known,  
 A *better, kinder,* parent than thy own.  
 Full forty years, and more, I knew her life,  
 I knew the mother, christian, friend, and wife.  
 I knew her virtues;—but I can't express,  
 The vain attempt would only make them less.  
 In every situation—every state,  
 Her life was pure, and her example great.  
 To speak her character in one short line,  
*I wish like her's, were every heart, and mine!*  
 Did all mankind as good, as righteous prove,  
 You'd see a heav'n below of peace and love.  
 Prepar'd by mercy for a state of rest,  
 She's where the truly good, are truly blest.  
 An angel there, she'll live,—that heaven know,  
 Which threescore years and ten she fought below.  
 A beauteous form—a perfect female stand,  
 Receive her vast reward from Jesu's hand.  
 In youth and vigour, joy and honour shine,  
 With fellow angels—in their pleasures join.  
 And share, what shall to all the good be giv'n,  
 An endless life of happiness in heav'n.

N. B. If the views of Mr. Proud would have permitted him more expressly to ascribe the holiness and salvation of his excellent mother to the grace of God in Christ Jesus, his poem would have been much more agreeable to the sentiments and experience of the deceased, and of those who principally support the General Baptist Magazine. EDITOR.

On Thursday, March the 6th, 1800, died at March, in the Isle of Ely, Mr. Thomas Mills, in the 84th year of his age. He was a resident of this town fifty-four years; fifty whereof he was pastor of the General-Baptist congregation. In the beginning of the year 1795 he resigned the pastoral office;

office; but continued occasionally to preach until November 1798; from which time his bodily strength and mental powers considerably failed him. He evidently saw his approaching dissolution; which period he so anxiously desired, that he often begged his friends and brethren to pray for his death. Their constant refusal to do it, and entreaties that he would labour after resignation to the will of his heavenly Father in his suffering state, which he always acknowledged to be his duty, did not in the least prevent his begging them to pray for his death, until his afflictions were heavier and his strength much decayed; when to the joy of his friends his patience and resignation were great indeed. He was now scarce ever heard to utter a complaint; but often expressing his thankfulness to God, although through weakness, he was confined to his bed for several weeks, incapable of moving, except one hand, without assistance. I trust we may attribute this great change to the grace of God, and the influences of his blessed spirit upon the heart. His remains were interred in the church-yard, on the Lord's-day evening following, where the Dissenters in our parish bury their dead, and the burial service read over him by the Rev. Mr. Jobson, and his funeral sermon preached on return, in the Baptist meeting-house, by brother Thomas Ewen, from Numb. xxiii. 10. "Let me die the death of the righteous, and let my last end be like his;" to a very serious crowded auditory.

*March, May 12, 1800.*

On Wednesday, March 12, 1800, died, at Sutton Bonnington, in the County of Nottingham, Mrs. Sarah Smith, wife of Mr. William Smith, in the twentieth year of her age. She was one who, through grace, remembered her Creator in the days of her youth, being found subject to the commands of her dear Lord and Saviour, in whom alone she placed her dependance for eternal life.

About a month previous to her death she was delivered of a daughter, (which still survives,) and appeared for more than a week afterwards, to be quite out of all danger; but on the eleventh day from her delivery, it is thought she took cold, in consequence of her handling some cold linen cloth; and in the evening she was quite insensible, so that those about her thought she could not continue till morning: surgical assistance, however, was had, and her senses were in some good degree restored. Her mourning partner, who had been overwhelmed with grief all the night, and to all appearance had given up all hopes of her being in any degree restored, had once more an opportunity of having converse with her. He enquired into the state of her mind, respecting her hopes of happiness, should the Lord see good to take her away by death. To which she replied, "Jesus Christ, and what he has done for me, when he suffered on the tree, is what I rest my hopes upon for acceptance with my God." She appeared to be sensible, in some degree, that her end drew nigh, though her surviving partner and near relations entertained some flattering hopes to the contrary; she, however, remained sensible to her dying hour, and would have recourse at times to the precious promises of her Lord and Saviour, which so elevated her mind, that death, the

the king of terrors, appeared a welcome messenger to her. May this stroke of Providence have a lasting impression on all our minds, and lead us to self-examination, whether we are prepared for so awful a change!

In the course of her illness she observed to her surviving partner, "I should like to choose a passage of scripture to be improved at my interment, should the Lord see good to remove me from thee to himself." Which accordingly was done, which was Job xiii. 15. "Though he slay me, yet will I trust in him." She resigned her spirit into the hands of her dear Saviour the day aforesaid, and we trust she is now in the possession of that crown and kingdom which is reserved for all those who are faithful unto death. She was interred in the Baptist Burying-ground at Sutton, on the 16th of March, at which time the words which the deceased chose were improved by Mr. T. Pickering, of Castledonington, to a very crowded and mournful congregation.

Mr. Benjamin Armstrong, of Quorndon, in the county of Leicester, aged 66 years, attended to his domestic or commercial concerns in the early part of the day; dined, and enjoyed himself as usual; went into his garden, to observe the state of his bees; saying he should return to attend to some necessary business. But his housekeeper, thinking him long absent, went to seek him; when lo! she found him stretched lifeless on the ground. O that this loud voice of divine Providence, may awaken the hearts of those who see or hear of it, and make them feelingly remember that "at such an hour as they think not," the Lord may call them to appear before him!

The brother of Mr. B. Armstrong died as suddenly as himself; and his wife nearly as suddenly as either of them. All died in less than three years.

## RELIGIOUS INTELLIGENCE.

ON May 14th and two following days, was the annual meeting of the Missionary Society. Their religious services were conducted in the following manner:

Wednesday, the Rev. Eben. Brown, of Inverkeithing, in Scotland, son of the late Rev. J. Brown, of Haddington, author of the Self interpreting Bible, preached in the morning at Surry Chapel, from 2 Cor. v. 14. "The love of Christ constraineth us."—In the evening, the Rev. J. M. Ray, of Sudbury, preached at the Tabernacle, from Gen. xxii. 18. "In thy seed shall all the nations of the earth be blessed."

Thursday, the Rev. T. Grove, of Walsal, preached at Tottenham-court-road Chapel, from Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name among all nations."

Friday, the Rev. W. Williams, A. B. of High Wycombe, preached at St. Leonard's Church, Shoreditch, from Psal. ii. 8. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The meetings were crowded as on former similar occasions.

On Wednesday, May 7, 1800, was held at Hinckley, Leicestershire, the half-yearly meeting of the Ministers of the three denominations of Dissenters in that county.

The meeting began at half past ten with singing. Mr. Davis, of Wigston, prayed; and Mr. Biundel of Arnby, preached the first sermon, from Psal. cxxii. 9. "Because of the house of the Lord our God, I will seek thy good." Mr. Cook, of Narborough, preached the second sermon, from Matt. xxiii. 8. "But be not ye called Rabbi: for one is your master, even Christ: and all ye are brethren." Mr. Deacon, of Leicester concluded with prayer.

After dinner the minutes of the last meeting were read, and the usual questions were proposed, and considered. Mr. Cave, of Leicester, was unanimously requested to draw up a circular letter; stating the importance of promoting meetings for prayer, in which the members of the different congregations may be requested to unite; to be presented and read at the next meeting.

The next half-yearly meeting to be held at Arnby, on the first Wednesday in October, 1800.

LIST OF  
MEETING-HOUSES in LONDON:

(Concluded from the last Number of the PROTESTANT DISSENTERS  
MAGAZINE.

☞ See p. 168. of our last Number.

LEADEN-HALL MARKET, *Linne-street.*

*Dimensions—20 square.—7 bree galleries, five seats each.*

THIS church was first gathered by Dr. THOMAS GOODWIN, whose labours in print are well known. After him succeeded

Mr. COLLINGES, who was a valuable preacher about the year 1655.

Mr. NATHANIEL MATHER succeeded him. He was a judicious, zealous, affectionate preacher; yet rather heavy in the pulpit, and therefore not popular. He was one of the *Pinner's-Hall* Lecturers, and had a share in the controversy of that day with Dr. WILLIAMS. The latter part of his time

Mr. TRAIL, a worthy minister, assisted him. Mr. Mather dying in 1698, he was succeeded by

Mr. BRAGG, and Mr. COLLINGES, the son of the above mentioned, as joint pastors. Mr. Collinges was a good preacher and a serious christian, but his composure not being well connected, and his delivery odd, he had not a large auditory, though well esteemed by the churches. He died about the year 1716, when he was one of the *Pinner's-Hall* lecturers. The following year

Mr. PHILIP GIBBS was chosen to assist Mr. Bragg, which he continued to do till 1729, when he was called to be co-pastor with Mr. BARKER, at *Hackney*. Mr. GIBBS, after some years, so much altered his sentiments, as to dissolve this connection, and to publish his recantation. He had been one of Mr. Coward's first lecturers at *St. Helen's*, and printed some sermons preached there, in connection with Mr. Bradbury and others.

Mr. Bragg, before he was called to the pastoral office, preached a lecture at *Salter's Hall* on the Lord's-day evening, where he had a crowded auditory. Upon his removal, he brought that lecture to his own place, and it was observed that this was a nursery to his church; his labours therein being owing to the conversion of many souls. He has, to this day, preached stately in the morning and has always had a large audience. His church is now a considerable body. He is a plain familiar preacher, and his discourses are not the most laboured, but they have been attended with great success. He is a zealous Calvinist, and is often preaching against Atheism, Deism, Arianism, Socinianism, Arminians, Neonomians and Antinomians. And though he takes this freedom in the pulpit, from whence some have concluded that he was of a censorious temper; it has been remarked that he never could be drawn to speak evil, or to the prejudice of any man's personal character. He has at present no stated assistant, but only occasional supplies in the afternoon. He is a lecturer at *Pinner's Hall*.

EAST CHEAP: (*Weigh-house.*)

*Dimensions—17 square.—Two gal. of 6 seats, one of 3.*

IN 1695 this church met in a large room in Great-East-Cheap, Mr. REYNOLDS being their pastor; but in 1697 his people built this meeting-house; and from a small, it has become a considerable and rich congregation. Mr. Reynolds was a plain, serious, and affecting preacher; and he had many

of his ministry. He was a remarkable pleader for the cause and interest of Chr. A., and especially for the poor ministers in the country; and God gave him, in a liberal manner, the heart and purse of his people; they making the largest collection (for the fund) of any congregation in London (St. Dunstons' Hall excepted) for many years.

Dr. EARLE was chosen his assistant about 1699, and upon his removal about 1707, he was succeeded by

Mr. JAMES READ; but Mr. Reynolds and the church not being satisfied with Mr. Read's judgment as to the doctrine of the Trinity, (to which he refused submission) about 1720, he was discharged, and

Mr. WOOD was chosen in his room. Mr. Reynolds dying in 1727, Mr. Wood was chosen pastor; who is a lively good preacher, of popular talents. In 1730—

Mr. Samuel Sanderfon\* was chosen to be his assistant. This church used to carry their contributions for country ministers to the Presbyterian fund, but Mr. Wood now joins with the Congregational.

[Dr. L. FORD succeeded Mr. Wood; and Dr. WILTON succeeded Dr. Langford. His memoirs of him will shortly appear.]

### TURNER'S HALL; Philpot-Lane.

Dimensions—10 square.

Mr. HUMPHRYS was pastor of this church in the year 1700, at which time they met in a large room in Duke's Place, from whence they removed to a new meeting-house in Rosemary-lane and from thence to Duke's Place again. Afterwards to the meeting-house in Petticoat-lane, now Mr. Paine's. Mr. Humphrys was inclined to what we call Antinomianism, and his people more so. He was a great admirer of Dr. Crisp, and Mr. Dautz, of Rotbwell. He was a minister of learning, and much esteemed by the high-flown people, though never popular. He dying about 1721, was succeeded by

Mr. HUSSEY, of Cambridge. This gentleman was much followed, and drained several churches of such members as were better instructed than their pastors. He died in 1728, when a considerable part of them removed to Turner's Hall, and after some considerable time chose

Mr. BENTLEY, for their minister, who was by occupation a mechanic; but being a person of considerable light, he quitted his other employment, † and gave himself up entirely to the ministry. He was first of Mr. Bragg's church, but (not esteeming him) quite orthodox, he went to Mr. Huffy's. He has no literature, but has other qualifications that make amends for that deficiency.—It does not appear whether this church existed before 1695. It is apprehended that it is now as large as in Mr. Humphrys's time. In 1741 Mr. Bentley removed to Spital-fields.

\* After a few years this excellent man was removed to BEDFORD to assist Mr. Candler, a venerable old minister, who was the immediate successor of John Duryan. In the year 1740 he was ordained co-pastor, and soon became sole pastor to a very flourishing congregation, in which situation he continued universally beloved till the year 1766, when he died in faith and joy, universally lamented, aged 63. For unaffected piety, sweetness of temper, and benevolence of heart, he had few equals. This account of Mr. Sanderfon is inserted by one to whom his memory will be ever dear, and who would be glad to do him justice by a more ample account of his life and character, which his humility forbid being done in his funeral sermon.

† That of a Barber.

## .MILES'S LANE.

Dimensions—22 square,—Three gal. 4 seats each.

THIS church was gathered about the year 1669, by Mr. FORD, an ejected minister, who was pious, zealous and useful. On account of his growing age and infirmity, in 1690

Mr. MATTHEW CLARKE was chosen to assist him, with no greater allowance than 30*l* *per annum*. Soon after he was fixed co-pastor, and upon the death of Mr. Ford in 1694, the whole charge devolved upon him. His auditory increasing, the people enlarged the place, and made it more commodious. But for three or four years following, he was greatly discouraged by the loss of many of the principal supports of his church. He afterwards, however, began to see the fruits of his labours in considerable additions.

Another church met in the same place in the morning; (of which Mr. Short was pastor) so that Mr. Clarke had but one sermon to preach to his people on the Lord's-day. But it may truly be said that, considering the length of his discourses and his labour in composing them, it was nearly equal to two, and he had hereby the better opportunity for assisting other churches, which he scarcely ever refused to do. He was indeed a faithful labourer in the gospel of Jesus Christ. As he advanced in years his ministry became more successful. His popularity and esteem among Dissenters of all denominations was at least equal to that of any minister of his time, and even to the end of his life. He had indeed many qualifications to recommend him. Besides his learning, assiduity, and manliness of speech, he possessed a sweet and agreeable temper, great charity and benevolence, to all sorts of christians. He was especially valuable for his knowledge of mankind; he had a piercing eye, and a sharper judgment, so that he would generally discover what people were, almost by a look, at least by a short conversation. Mr. Clarke was one that had the interest of Christ really at heart, and took all opportunities to promote it. He was particularly solicitous for the rising generation. He poured out many a fervent prayer on their account, and rarely omitted an opportunity, in the most moving and compassionate manner, to recommend religion to them in the truth and power of it.—It was observable, that though he was a good-tempered man, his presence always commanded reverence. He never sought for authority or dominion, and in all his management of church affairs, his own sentiments were seldom discovered, and never pressed, but he referred every thing to his people; which condescending temper had this consequence, that they hardly ever took up any resolution, without being first satisfied that it was agreeable to him.

In 1716 Mr. SHORT'S people quitted this meeting-house, when Mr. Clark undertook the service of the whole day, which he continued to perform till 1720, when Mr. TIMOTHY JOLLIE was chosen to assist him. He had been subject to the gout and rheumatism, which now every year grew upon him, so that his strength visibly decayed; and on the Lord's-day, March 28, 1728, he went to his everlasting rest. In the August following Mr. JOLLIE was chosen pastor in his room; but not without great opposition. He had thirty-four voices, and Mr. GUISE, of Hertford, twenty.

[Here follows a particular account of a shameful breach in the church, on the charges of a defect in Mr. Jollie's orthodoxy, though he had made a satisfactory confession of his faith to several ministers, who afterwards took part against him. A separation took place, when nineteen men and forty-four women, who were church members withdrew; and a new church was formed, of which Mr. GUISE, (afterwards Dr. GUISE) became pastor. But perhaps the particulars of this affair had better be buried in oblivion.] Mr. Jollie's church however, was still respectable, and now enjoys peace. He and Mr. Jennings exchange twice in the month.

\* \* \* \* \*SALTER'S HALL, for the next Number.

T H E  
General Baptist Magazine

For JUNE, 1800.

BIOGRAPHY.

LIFE OF THE REV. THOMAS STEFFE.—*Concluded from*  
*p. 186.*

I BELIEVE the reader will easily apprehend, that a person capable of writing in this manner upon such an occasion, was well qualified to compose for the pulpit; and though his tutor did not see this letter, he had a very agreeable proof of it much about this time; (I think, the October, or November following;) when Mr. Steffe bore a part in the course of homilies, (as they were called, to distinguish them from sermons) delivered in the lecture-room, upon the Being and Attributes of God, and the chief points of natural religion. The subject allotted to him was, The Imitation of God's Moral Perfections: and I cannot recollect, that I ever heard a better academical discourse from any of the young students with whom I have been acquainted. It was finished with an accuracy, both of thought and language, which would have engaged me to have added it to this collection of his remains, if I had found it amongst his papers. But as I did not, I only mention it to shew the reason upon which they acted, who out of regard to the necessity of several neighbouring congregations then destitute, advised him to offer himself to the examination of a committee of ministers deputed for that purpose, in order to his preaching in public. He passed that examination highly to their satisfaction, as they declared by a proper testimonial. And my illness engaged him to preach his first sermon at Northampton, the first of January, 1737-8.

The subject of it was those words, 2 Sam. vii. 18. "Who am I, O Lord God? and what is my house, that thou hast  
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brought me hitherto?" As I have inserted it the first in this collection, which is now in the reader's hand, I need say nothing more to prove, that the general acceptance it met with was very well grounded; and all I shall add concerning it is, that I find in a blank page of the notes the following memorandum, dated April 16, 1738. "I have heard that this sermon was made peculiarly useful to several persons at Northampton, the first time of it's being preached, and the first time of my preaching at all. Bless the Lord, O my soul, for the honour he has done to thy poor worthless attempts of service in this instance! O may it be an happy specimen of far more abundant success to attend my future labours in the ministry!"

It was before the end of January this year, that the Rev. Mr. Stodden, of Taunton, and the heads of the congregation under his care, wanting an assistant, thought proper to apply to Mr. Steffe's tutor, who knowing the importance of that place, judged it convenient to send him thither as a candidate. His labours were universally acceptable to that numerous society; insomuch that after having spent two or three sabbaths among them, he received an unanimous and pressing invitation to settle there; which invitation, by the advice of all his friends, he accepted, only reserving to himself the liberty of continuing where he was till his academical studies were compleated, which they were by Midsummer, 1738.

The last day, in which he appeared in the congregation to which he had so long stood related, was the 4th of June, 1738, when he preached that excellent sermon with which this little collection concludes: A day, which I cannot forbear mentioning on two accounts: The one is, that it was the last in which I ever enjoyed the pleasure of his labours and conversation, though he lived till that day two years: The other, that I find it was made, by the divine goodness, remarkable comfortable and refreshing to him. "This morning," says he, in a letter from which I must borrow a few lines, "I took my leave of the pulpit here; and have this afternoon been at the table of the Lord, reviewing with a grateful surprize the various instances of the divine goodness to me; especially in fixing me in this place, and making my abode here so comfortable and advantageous: I have now been renewing my covenant engagements to my Father and my God; and in this respect, I would not alter the thing that is gone out of my lips, or which has been expressed in the secret language of my heart. I would not be excused from  
loving

loving the great Author of all my mercies; I would not be discharged from his service, if I might. I would not wish for any thing to lessen my obligations to my dear Redeemer, but for every thing to increase my sense of them." And then he goes on to express his tender sympathy to his mother, then under confinement by illness, and his longing desire, if it were the will of God, to share the entertainment of God's house and table with her, and to dwell with her again, though in the lowest circumstances: In which, I believe, he alluded to a scheme which he had, of bringing her to Taunton, which, had God spared his life, might have perhaps succeeded.

What pleasure she had in an interview with him, and in attending his ministry in that visit which he quickly after made her at Wrentham, may be more easily imagined, than described. From thence he went to Taunton, and was very joyfully received by his worthy friend, the Rev. Mr. Stodden, and the whole congregation under his care. How he acted in this more public scene of life, I have not an opportunity particularly to say; but am in the general fully satisfied, that he behaved in such a manner, as there was reason, from what we have already seen of him, to hope and expect, and as entitled him to the affection and esteem of his valuable Pastor, of the Society to whom he preached, and also of many neighbouring congregations, among whom he soon came to have an influence, far beyond what could have been imagined, considering his years.

I think I have before me all the sermons he composed during the two years he continued in this situation, which was all the remainder of his valuable life; and they are so fairly written, and (so far as I can judge) so carefully finished, that I cannot but suppose, they had all, except the last, which was made when his illness began, been written out twice. They are every one of them, so far as I can recollect, upon practical and important subjects; and if I may judge from what I have seen, they are such, both for method, thought, and language, that I should have found no difficulty in furnishing out several volumes of discourses, equal to most of these which are here published. I cannot find any one of them in the review, of which a wise and good man might not have had reason to rejoice on the borders of eternity: for all are calculated to promote a reverence for God, and love to him; to convince men of their sin and misery by their apostacy; to point out the only method of their recovery, by faith in the righteousness and grace of the blessed Redeemer, and a sincere devotedness of soul to God through him; to awaken careless

sinners, to re-animate slumbering christians, to encourage the weak and timorous; and in a word, so far as was possible, in every discourse, to give to every one his portion of meat in due season: nothing of that solemn pomp of profound reasoning, with which the dullest and emptiest discourses often abound; none of those affected and puerile ornaments, which make preaching the play of the imagination, and turn the church into a theatre: nothing arrogant, nothing petulant, nothing censorious; nothing intended to kindle the unhallowed flames of party zeal, and lead men either to judge, or despise their brethren: but all serious, spiritual, and candid; and, on the whole, such as became a preacher; who considered that his sermons were written in the book of God's remembrance, and that he must shortly render an account to him, in whose name and presence he had the honour to speak,

As he was well convinced that religious visits made a considerable part of the care of souls, he did not imagine, that his being only an assistant-preacher could excuse him from it. He was willing to assist his honoured pastor in this, as well as public work: and as the congregation was so numerous, that he perceived he should be a long time going through it, he had his appointed times for visiting some of the poorer families, in which they used to call in their neighbours to share the happy opportunity; and as pious instruction was the great end of these visits, they seldom or never concluded without prayer: a labour of love, in which he was greatly animated by the writings and example of the great and excellent Mr. Joseph Allen, his predecessor; to whose Alarm to the unconverted, our author by the way acknowledges, he was under God indebted for the first saving impressions that were made on his mind.

In the mean time, his care of those with whom he was, did not lead him to forget his absent friends, especially the dear family at Wrentham, and that of his tutor. To the latter he wrote several letters, expressing the most lively and affectionate acknowledgment of the care which had been taken of him, though to be sure no more than the duty of such an important trust had required. To his friends at home he always expressed his kindest regard, in a variety of instances which I must not here enumerate: nor must I even insert that important letter which he wrote to one of his brethren, who was removed by death the winter after he came to Taunton, I must content myself with saying, that he shewed not only a pious care, but an admirable skill and dexterity in the manner of that address; omitting nothing that might tend, on the

one hand, to awaken his mind, and to secure him from all presumptuous and mistaken hopes; and on the other, to encourage him to lay hold on the grace of the gospel, in a manner that might be effectual to his eternal salvation. 'Tis merely from the fear of extending these memoirs too far beyond their proper bounds, which I fear they have already transgressed, that I refrain from inserting this letter at large. But I must with great pleasure add, that his pious care was so successful, that his brother died in such a truly christian manner, as to leave in the mind of his surviving relatives a most chearful hope, that God had shewn him the path of life.

He carried on a very affectionate correspondence with several of his fellow students; in which he expressed the sincerest desire to maintain upon their minds a lively sense of religion, and an active zeal in the service of God. And in such offices of piety and friendship of various kinds, he continued till the close of his life.

I remember, about the beginning of May, 1740, he wrote me the last letter I ever received from him, indeed not quite a month before he died; in which he expressed himself to the following purpose: "The small-pox prevail much in Taunton, and carry off considerable numbers. My friends express a very tender obliging solicitude on my account; and I endeavour to take all prudent precautions to avoid danger. But I bless God I find my spirits intirely calm, and composed, as to the event: I chearfully commit myself to the all-wise and gracious disposal of my heavenly Father; and hope I have no uncertainty before me, but whether I shall be serving Christ in this world, or in a better."

Thus prepared that illness found him, which ended in his death. On the first symptoms of it, he composed a very serious discourse (on those words in Isaiah, xlv. 20. "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right-hand?") concerning the deceits which sinners practice on themselves, and those lies which they carry in their right-hands, to support a foolish and dangerous hope. This was the last sermon he ever preached; and had he finished the whole of his plan, the reader would not have failed of the pleasure of perusing it. In the mean time I heartily pray, an impression of its important design may remain on the hearts of all that heard it, and of all for whose benefit it was designed.

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When he fell ill, it evidently appeared, how much he was valued by persons of all denominations, in that continued solicitude which all that knew him expressed for his recovery; as well as afterwards, in the universal lamentation occasioned by his death. He himself, though the symptoms soon appeared dangerous, maintained the same composure of mind, that he had expressed in the more distant prospect, through all the stages of his distemper; in which the exercise of his reason was continued, though he did not die till the 22d day after he was seized. He gave very particular directions for the disposal of his affairs 2 fortnight before his death; and was frequently, throughout the whole time of his illness, employed in earnest prayer as he lay in his bed, even beyond the strength of his nature: and as he was accustomed to use his voice, he was heard (by one of the family from whom I had this account) to express himself thus: "Oh, Lord, preserve me in the use of my rational powers and faculties, that I may not only perform those things which are necessary to the health of my body, but may also be capable of conversing with thee, and of stretching my thoughts towards the heavenly world;" and then, after a solemn pause, added, "where perhaps I may quickly be! I had rather, if it might be for thy glory, continue longer in this world for the good of thy church; but if thou hast determined, this sickness shall end in death, thy will be done!" or words to that effect.

Some physician, it seems, had unhappily told him, while he was very young, that if ever he had the small-pox, he would die. On the other hand, his friends did all they could to keep up his spirits, by expressing their hope of his recovery: he acknowledged their affection in it, and interpreted it as an instance of their respect; but intimated his own apprehensions as to the issue, that it would be as it proved. He, on his part, expressed his tender regard for them, by pouring out earnest prayers to God, on their account, as well as on his own; intermingling his prayers with his praises. And when he was desired not to spend himself so much, he answered, "As long as I have a tongue, I will use it for my Redeemer's praise and service."

These are the most remarkable circumstances of his illness, which have been transmitted to me from a pious friend, in whose house he lived. He calmly resigned up his soul to God, on Wednesday, June 4, 1740, having lately entered on the 25th year of his age. Not only the mourning habits, but the tears of vast numbers in that numerous congregation, in which his lot was cast, testified their sorrow for his death; and we in these

these parts, as well as his friends in Suffolk, had a share, a large share in it. I am sure, no wise and pious reader will need to be told at large, that not only Taunton, but the wide neighbourhood around, had a loss in the removal of a person of such a character and abilities, and that it was a stroke long and deeply to be lamented.

I cannot conclude without acknowledging the Divine goodness to my friends amongst whom he laboured, not only in still sparing their valuable pastor, but likewise in sending them from the same place another worthy and excellent assistant, the Rev. Mr. Benjamin Fawcett, if I am capable of judging, not on the whole inferior to Mr. Steffe. I should have esteemed his near neighbourhood an important blessing to these parts, and to me: but a sense of the importance of the interest at Taunton, and a compassion to my afflicted friends under that grievous loss they had sustained, inclined me to concur with all their measures for fixing him among them. May God multiply the years of his usefulness there, and make him an instrument of everlasting good to multitudes that are yet unborn!

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BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

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THE LIVES OF FOUR MARTYRS BURNT AT CANTERBURY.

THE names of them are as followeth: George Catmer, of Hyth; Robert Streater, of Hyth; Anthony Burwood, of Calet; George Brodbridge, of Bromfield.

These four persons were, on the third of August, 1555, brought before Dr. Thornton, bishop of Dover, and others, and there jointly and severally examined on divers articles touching the sacrament of the altar, auricular confession, and other things.

To which George Catmer, being first examined, made answer on this wise: Christ (says he) sits in Heaven at the right hand of God the Father, and therefore I do not believe him to be in the sacrament of the altar, but he is in the worthy receiver spiritually: and the sacrament, as ye use it, is an abominable idol.

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Then Robert Streater was examined, who being asked, Whether he did believe the real presence of Christ in the sacrament of the altar? Said, That he did not so believe; for ye do maintain heresy and idolatry, in that ye teach to worship a false god in the sacrament, inclosed in a box. It's you that are that malignant church, for in your church there are twenty things used against the law of God.

The like article was objected against Anthony Burward; who said that their sacrament was an idol.

Then George Brodbridge was examined what he had to say to the said articles? He answered, That he would not be confessed to a priest, because he could not forgive his own sins: and he further said, that in the sacrament of the altar, there is not the real body of our Saviour Christ, but bread given in remembrance of him. Moreover (said he) as for your holy bread and holy water, and the mass, I do utterly defy them.

And so they were all four condemned as hereticks; and being brought to the place of execution, they were chained to two stakes, and were burned together in one fire in Canterbury, September the 6th, 1555.

It is likewise recorded, that Thomas Hayward and John Gordway were burned in the city of Litchfield upon the same account, in the middle of September, 1555, but their particular examinations and confessions came not to hand.

## SERMONS AND ESSAYS.

### ESSAY ON CHRISTIAN PERFECTION.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

At page 119, vol. iii. of your Magazine, it is desired by your good correspondent A. D. that I would say a little on perfection, especially as it is mentioned in the Holy Scriptures, and applied to believers in Jesus. Your querist lays down this distinct and plain mode of handling the subject, viz. What is meant by perfection?—When are believers perfect?—And, if perfect, in this life, do they, in that state, always feel their minds alive to God, and their evi-  
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dence for eternal glory bright?—This plan I will endeavour to keep before me, and to follow, after a few words of preface. If the ever blessed God shall graciously enable me to do it, so as that *you* will not be ashamed of it in your useful Publication, you may publish it as soon as you have room.

Very affectionately your's,

J. T.

YOU, Sir, know very well, that we often think things are not done and understood so well as might be wished, when we are not able to do them better ourselves, nor to teach them better to others. How far this is right or wrong in us, I shall not now determine: but this, very possibly, may be the case with the present subject, and the writer. I am persuaded that the word *perfection* is often used, by professors of religion, in a very indeterminate and ambiguous manner; and, sometimes, the sense fixed to it, is a *wrong one*; but it is not so certain, that it will appear more plain, in these pages than it commonly does. If, however, any of our fellow christians shall gain any instruction, may God have more glory by it, and then I shall be rewarded and satisfied.

The *great importance* of our subject must, on all hands, be allowed, from the consideration of these remarks. 1. Whatever this perfection be, believers are often exhorted and encouraged to attain to it, as, 2 Cor. vii. 1. Heb. vi. 1. 2. The apostles earnestly wished and prayed that their fellow christians might be perfect, Col. iv. 12. 1 Pet. v. 10. 2 Cor. xiii. 9. 3. For the perfecting of the saints, among other things, the blessed God has raised up, qualified, and commissioned, prophets, apostles, and christian ministers, from age to age, to make known his will, by writing and preaching his holy word; and it is able to make the *man of God perfect*, Eph. iv. 13. 2 Tim. iii. 17. 4. The further that christians advance in perfection, they are more honourable, and more useful, as they are qualified for usefulness, and devoted to it on earth; and they will be more honourable, and, *probably*, more useful in the next world too. 5. Hence, it's plain, that the cause of Christ and religion suffer great disadvantage and loss; while christians make such slow advancements towards *perfection*. May these evident remarks be regarded by all into whose hands they shall come! And, O, may every reader of them see the necessity of *going on to perfection*! Proceed we now to our queries.

I. Question. What is meant by perfection? To which I reply, that I labour under particular disadvantage in that I

have not, that I know of, ever seen one sentence on this subject in my whole life, nor have I, that I can recollect, one sentence on it under my roof, except in the *Bible*. This being remarked, I hope every one will be induced to excuse my blunders; and every one will understand that nothing *great* can be reasonably expected. As we are sometimes allowed to answer a question both negatively and positively, I will take that liberty with our present question, in several following particulars.

1. Negatively :

1. Perfection does not any where in the Bible, when applied to man, ever mean the keeping the moral law, absolutely and completely. It does not appear from the Scriptures, that any mere man ever did this since Adam fell; nor does this seem to be ever expected from man in this world; no, not from the *best* man; nor did any of the cotemporaries, or immediate successors of the Lord Jesus ever pretend to this: but the contrary. 1 John i. 8. ii. 1, 2. Heb. iv. 16. Luke xi. 4. James iii. 2. with many more.

2. It never in the Scriptures, when applied to men in this world, means the eradication, or rooting out, of what is commonly called *inbred depravity*. This never will, and, so far as we can see, it is impossible that it ever can be rooted out in this world. But the perfection, of which we are speaking, is that to which believers are exhorted and encouraged to attain in this world. Not to say how strange it would be to speak of any *creature* having any thing to do with the rooting out of inbred corruption. Whenever that shall be done, or however it shall be done, it must be the work of the Omnipotent Creator *only*. Nor are the Saints of God, ever addressed at all, by way of exhortation or direction to do any thing, in whole or in part, towards the eradicating of inbred corruption; but they are exhorted to be perfect; consequently, these are two very distinct things.

3. Perfection, when spoken of as the state of believers, or to which they are exhorted to attain in this world, never means a state *free* from what is opposite to that in which they are said to be perfect. This will be the case in the separate, and in the embodied state of the saints, in the next world. Hence says our apostle, 1 Cor. xiii. 9—13. Our knowledge and gifts, and labours are but *partial*; “but when that which is *perfect* is come, then that which is in part shall be done away.” If a believer arrive at an honourable pitch of holiness, knowledge, temperance, charity, brotherly kindness; or even *faith and hope*, still he feels, and often shows some-  
thing

thing of a very very different nature : at best all are *partial*; and, according to Paul, this will be the case, till we arrive at Heaven. Then and there the spirits of just men will be *perfect*, and feel nothing contrary to that in which consists their perfection. Heb. xii. 23.

4. Perfection, when applied to men, does not mean a state in which they can make no further advance, even in that in which they are said to be perfect. This does not apply to saints, so far as we can judge, even in *Heaven*, either in their separate or embodied state. It is, however, certain, that it does not apply to them at any period, in any state in this world : because it is the duty of every believer, even of Paul himself, at sixty years old, probably, to go on to perfection, 2 Cor. vii. 1. Heb. vi. 1. Let us go on, and

II. Positively. We endeavour to say what perfection does mean. It seems to have many acceptations in the Scripture : so that the persons, and the state of the persons and things to which it is applied, must often determine the sense of it, and it's *extent* must generally be thus determined.

Our etymologists say it means complete, entire, accomplished, excellent, simple, plain, upright, honest, sincere. A person, who has time and a good capacity, might illustrate according to the sense of every word, unless some of the words be nearly synonymous. Some of the following remarks will do a little at this, and the reader may enlarge for himself.

I. Perfection is sometimes applied to the infinite, unchangeable Jehovah : and then it has it's most full, large and perfect meaning. It is perfection then, to which nothing can be added, above which nothing can arise. For example, it is said, Deut. xxxii. 4. "His work is perfect." So Psal. xviii. 30. "The way of the Lord is perfect." In Job xxxvi. 4. xxxvii. 16. it is said, "He is perfect in knowledge." Again, Psa. xix. 7. "The law of the Lord is perfect." And Rom. xii. 2. "We have the perfect will of God." These remarks apply to the power, providence, wisdom, word and mind of the blessed God. If there were no other Scripture which explained these, we should naturally conclude, that *perfect* here has it's most full signification. But other passages assist us. They say his wisdom is infinite ; he can do every thing : nothing is too hard for him ; with God all things are possible ; he fills Heaven and earth ; his kingdom ruleth over all ; with many more, which make it indisputable that God is, in all his attributes, absolutely perfect. He does not attain wisdom by experience, observation and time, as his creatures do ; but is eternally, perpetually, and without intermission, possessed of every possible degree of it. All that he does is just what it

should be; and his law and his word, are so complete, that nothing can be added. "Blessed is the man that trusteth in him!" "Happy is that people, whose God is *this Jehovah!*"

2. Men, especially good men, believers in Jesus Christ, are spoken of as *perfect* in several respects, as perfect before God. Gen. vi. 9. Deut. xviii. 13. Perfect here seems to mean *sincere*; such as the heart-searching God can view with approbation and pleasure. This perfection is the sincerity of God, as 2 Cor. i. 12. Of perfect heart, 1 Chron. xxviii. 9. Psa. ci. 2. 6. Perfect here evidently means simple, undivided; and is opposed to a *double* heart, or an heart and an heart. Perfect in their way, Psa. xviii. 32. Perfect here means upright and regular; and perfect may mean that they are so in all their conversation and behaviour; unless David be here celebrating the mercy of God to him, in making his hard, dark circumstances *easy* and light. Again, we read, Jam. ii. 22. Of perfect faith; that is real, shining, excellent faith! For when Abraham offered Isaac his son upon the altar, his faith was made manifest, as to the reality of it; and, as to it's quality and degree, it appeared excellent and grand. Once more, we read of perfect love, 1 Joh. iv. 17, 18: it seems to mean a large degree of love, which has the dominion over slavish fear, and expels it, or casts it out. Love, excellent in it's quality, degree, operations and effects. Again, Job i. 8. ii. 3. the Almighty says, Job is a perfect and upright man; which seems to be explained by fearing God, and eschewing evil. A man devoted to God, and turned from his sin. Once again, believers are encouraged to expect to enjoy perfect peace, and are assured of it, if their minds be *stayed* on God, Isa. xxvi. 3. Perfect here evidently means *steady, solid*, in proportion to the steadiness of their faith. Once more, Jesus exhorts his disciples, Mat. v. 48. to be perfect as their Father in Heaven is perfect; here perfect seems to mean universal and uniform, as the context explains it.

3. Perfection, most properly, means the being arrived, or having advanced to a considerable pitch, in that to which the word is applied. This is the meaning of it, often in the last particular. This is it's meaning often in the New Testament, when applied generally, and particularly to believers in Christ. So 1 Cor. ii. 6. "Howbeit we speak wisdom among them that are *perfect*." Is it not evident, both from the text and context, that the apostle means thus, "When we preached to you at Corinth, we spoke the simple, plain truths of the gospel, and we spake these in the very plainest manner; but when

when we are speaking or writing to those christians who are arrived to a considerable degree of knowledge and experience, we then speak of the sublime, deep, and mysterious things of God, of Christ, of religion, and of the joys of Heaven!" See verse 7—13. The reader will examine for himself, because I have not room, Eph. iv. 13. "A *perfect* man, unto the measure of the stature of the fulness of Christ." And Phil. iii. 12—15. and perhaps Gal. iii. 5. with others. In Col. i. 28. iv. 12. *perfect* seems to mean a large degree of divine knowledge, and a life of regular holiness, consistent with it; which is very different from the state of those christians who always remain in their *infancy* in religion, in regard to both knowledge and conversation. Paul, very properly, opposes the state of *those* christians to that of children tossed to and fro with every wind of doctrine, Eph. iv. 13, 14. by which he sufficiently explains *perfection*. If it should be objected here, "But Paul seems to suppose that some christians at Phillippi were more perfect than *he* pretended to be; can we then suppose that Paul had not made as large advancement in knowledge, holiness, and religion in general, as *those* christians had?" I answer, the christians at Phillippi were very eminent; but we shall not be forward to grant that they were more so than Paul was. Most probably this is one instance, among many more, of Paul's very great modesty. It's true he does not *pretend directly* to perfection, but rather the contrary, verse 12th. yet he joins himself in the plural relative, verse 15th. I think the definition of perfection, given above, will hold good, if applied to Heb. vi. 1. "Go on to perfection," and to 2 Cor. vii. 1. "Perfecting holiness in the fear of God." We mention but one text more on this head, that is Jam. iii. 2. "If any offend not in word, the same is a *perfect* man, and able also to bridle the whole body." This text describes a regular government of the temper and the tongue. It would be well if it were more regarded by the passionate, talkatives, proud, boasters, tilters, busy-bodies, backbiters, tale-bearers, whisperers, slanderers, and such like; many of whom are the bane and scandal of religion, and the *best* of whom are but in a very imperfect, low, mean state, as professors of christianity. This perfect man is one who has gotten the dominion in an honourable degree over his temper, passions and tongue; and this is another easy definition of perfection.

Second question. *When* are believers perfect? If perfection mean as stated and defined above, something may be said to this question: but if it be somewhat else, I do not know what it is, and therefore it's impossible for *me* to answer it.

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According to the above explanation, taking it for granted to be a just one, we proceed.

This perfection, and attaining to it cannot be fixed at any period of *the life or age* of the believer. This, I hope, will not be expected; nor will any I hope pretend to it. We cannot say that every believer is perfect, at fifty years old, or at the thirtieth year of his profession of faith. The plain truth seems to be this: some christians arrive at a state of perfection soon; some very late: but there are many who *never* arrive at it in this world. Recollect what perfection is, and what it means. Compare this state of perfection with the weak knowledge, uncertain experience, the cold love, the dull hope, the little faith, and the lame practice of very many; observe, also, that this is the state and character of very many to the *end of their lives*: this will demonstrate that there are very many, who never arrive at perfection in this world. There are many, and, we hope, many real believers, who make very little improvement: there are many who die very young; there are many who die very soon, after they commence believers in Jesus, and, so far as we know, they have made scarcely any advancement in any thing, which even leads towards a state of perfection. They have believed in Jesus Christ, but this is almost all that can be said of them. Some die, in a few weeks, some in a few days, some in a few hours after they are enabled to trust in Christ. That this is a true statement of plain facts, will not, I suppose, be doubted. Those ministers of the gospel, who are *pastors* of churches; who have the care of souls intrusted in their hands, and who take much pains in examining the moral and spiritual states of their friends, know that there are many, even of them who are baptized, joined in church-fellowship, and enjoy all external, gospel-privileges, who make very little improvement, even at the end of many years: there is but little more knowledge, faith, love, hope, patience, strength, and zeal for God. These same ministers know that this may be applied to many, even to the *end of life!* "For, when for the time they ought to be teachers, they have need that one teach them again, which be the first principles of the oracles of God: and are become such as have need of milk and not of strong meat." Heb. v. 12. Will any one say that, *such as these*, are not believers? Are not truly converted? We hope some of them are: we believe many of them are. Will any one say, "But we know not what God may do in them and for them at the hour of death, or at the moment of death?" True: we do not know; consequently  
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we cannot speak of that. Besides, our business, now, is not with what God may do, but about *their going on, and attaining to, perfection.* Heb. vi. 1.—Phil. iii. 12. But perhaps another is ready to say, “Surely every one must be made perfect in this world, else how can he go to heaven when he dies?” Why not? Does he become an heir of heaven by arriving at perfection? Are not *all* believers made, and do they not all become the children of God by *faith* in Christ Jesus? John i. 12.—Gal. iii. 26. Are perfection and faith in Christ the self same thing? Surely not. Are not all the children of God *heirs* of God, and joint heirs with Christ? Rom. viii. 16, 17. Is arriving at perfection the *condition* of their *abiding* in the Divine favour, or of their arriving at heaven? Nothing of the kind. “Believe on the Lord Jesus Christ and thou shalt be saved.” This settles the point, and all the world cannot move or alter it at all. Do we, fathers, take this strange method with our children? If we have several children who do not thrive and grow, as plump and as strong, as active and useful in the family and in the world as the rest of our children do, do we exclude these from the privileges of the family, and when we die, disown them, and abandon them for ever? We know we do not. No more does the blessed God act thus with his weak, imperfect children. If any man preach or teach that he does, let that man prove it from *plain* scripture. I say *plain* scripture, because we can never imagine that a God of love, would leave such a point as this in a *doubtful* state.

It is plain, from the New Testament, that it is the duty, happiness, honour, and advantage, of every believer to go on to perfection: that they now are, and will for ever be losers, if they don't make improvement of their opportunities and abilities to glorify God: and this is important enough to induce them to strive at it; but, if scripture arguments are not sufficient, let the scripture, or it's Author, be accountable, and “let not us add to his words, lest he reprove us, and we be found liars.” Prov. xxx. 6.—Rev. xxii. 18, 19.

We shall conclude the remarks on this question; and answer it, directly, thus. When the believer is regularly living by faith, entirely trusting in Jesus as his complete Saviour, and his mind stayed on him: when he has a large knowledge of the glorious, fundamental truths of the gospel, and this knowledge in an honourable degree free from error: when he has a clear, and considerably full knowledge of the way of salvation by Christ, as it is revealed in the gospel: when he makes the word of God his sole and only rule in all things  
which

which that word teaches, in faith, experience, and practice, and yields to no suggestion to the contrary, from whatsoever quarter it may come: when he enjoys, and proves that he enjoys reigning love to God, in a superlative degree, and to the cause, ways, and people of God; when, by grace reigning in him, he gains dominion, regularly, over his carnal, earthly, and sensual desires, vain thoughts, and earthly-mindedness, and has his conversation in heaven, and his affections regularly set on things above: when he is enabled to be content with the will of God in all distressing circumstances, casting all his care on God, and submitting all his affairs to the Divine management, without murmuring: when he is patient in afflictions, and meek, and long-suffering in provoking cases, ready and forward to forgive injuries, when the offender wishes for pardon, and not rendering evil for evil to his worst enemies, even while they are his enemies; but always indulging a disposition to pray for them that hate him: when he is regular, uniform, impartial and universal in all moral duties, to God and man, in all the duties of religion according to the appointment of Jesus Christ, in all the duties of civil life, to all his superiors, equals and inferiors, in all his connections and relations, in all personal sobriety, righteousness and godliness: when doing justly, loving mercy, and walking humbly with God, are his regular and delightful employments, whether he be rich or poor, master or servant, or whatever be his business and circumstances in life: when he is regularly employed in studying to be quiet, in striving to live peaceably with all men, as much as lieth in him, and to give none offence to the Jew, nor to the Gentile, nor to the church of God: when he is regularly devoted to God, by prayer from day to day, and aims and strives, that, whether he eat or drink, or whatever he do, he may glorify God in all. When this is the state and character of a believer, I am disposed to think he is arrived at a considerable degree of *scripture-perfection*; yet, as the holy writers have not answered this question, it certainly behoves us to speak modestly when we attempt to answer it. We must now haste to

Third question. "And, if perfect in this life, do they in that state, always feel their minds alive to God, and their evidence bright for eternal glory?" On which a few words only, for want of more room,

I understand there is something talked of among some professors of christianity, which they call perfection; that, it is pretended, some do arrive at it; that *then*, their minds are what this question means, in the affirmative; but as I  
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do not know what they mean by perfection, I shall not animadvert on either it or them. The Lord blefs them, is all I have now to fay of them. I will endeavour to make a remark or two on the question, which may, I hope, under the Divine blessing, be of some use to some of the readers of it.

1. The perfection, above explained and defined may, by the grace of God, be attained in *this life*: if the believer be spared for a considerable time in the world, after he commences a believer; if his capacity and intellectual powers are good; if his understanding be clear, and his judgment sound and solid, and if he have a tender conscience; if he have a considerable degree of opportunity of being acquainted with the scripture, and of enjoying much of the company, conversation, advice and direction, of wise, holy, and pious christians; if he habituate himself to regular examination, watchfulness and prayer, then he may arrive at this perfection, in a considerable degree. And it may be attained, and I believe, often has been, by some who have died *young*.

2. If this perfection be attained in a considerable degree, it is natural to say that it will have much influence on the experience and state of the mind of the believer, the honourable subject of it. As he has by grace gained the ascendancy so much over the carnal mind, he will be honourably preserved from the shameful and painful consequences of sin, darkness, guilt and condemnation, which those christians often experience, to their sorrow and shame, who are often overtaken by sin. As he walks regularly with God, and has eternity and eternal things before him, he will enjoy much happiness from the testimony of his conscience; and much peace of God. As he lives so regularly by faith, he will naturally be strong, and will be kept from weariness and faintness of mind. As he regards the blessed God in so conscientious and religious a manner, the blessed God will dwell with him, and take up his abode with him. As he does not grieve the spirit of God, he will abide with him. And, as his evidence of his interest in Christ, cannot but be more clear, so will his prospect of heaven, generally, rationally, be more bright too. The holy writers, especially Peter and John, leave it undisputable. But the reader will enlarge on this particular in his own comfortable meditation on the important subject.

3. But there does not appear any great propriety in saying that this perfect man's evidence is always bright, much less proper would it be, to say his evidence is always *equally* bright. The same may be said of his living always near to

God, &c. This world is not the *place for unchangeableness,* and perpetuity. In *heaven*, the poet says, there is

“No midnight shade, nor clouded sun,  
But sacred, high, eternal noon.”

But surely, no inhabitant of *this world*, will say the same of *it!* The child of God, at the best state in which he can be in this world, is still surrounded with dangers, enemies and distress. He carries about with him his worst enemy, *the body of death*. He is still amidst the whole world that lieth in wickedness. He is still within the *circuit* of your adversary, the Devil, who goeth about as a roaring lion, seeking whom he may devour: and this fallen spirit is still possessed of much malice and power; he has much influence, and many agents in this world. The christian is still composed of body and soul: his body is exposed to dangers, pain and sickness; it is of the earth earthly, and is exposed to death. Is it possible, in these circumstances, for the christian to be always the same in his mind? Has not this body, and have not these circumstances much influence over his intellectual powers, over his soul? Will not this influence, sometimes, darken and deaden his mind? Yet, it seems evident, from many passages of the New Testament, that there may be a settled, regular knowledge of our interest in Christ, and this was the case with many of the primitive christians, and this may, and will be the case with christians now, if they give all diligence to add to their faith, virtue;—and to virtue, knowledge;—and to knowledge, temperance;—and to temperance, patience;—and to patience, godliness;—and to godliness, brotherly kindness;—and to brotherly kindness, charity: if they give diligence to make their calling and election sure. Then, if they do these things, their knowledge of Christ shall be large and fruitful; and, when they die, they shall be admitted, or rather, they *shall ride in triumph*, as a ship, from a long and dangerous voyage, with full flowing tide, the sails expanded, and the wind in it's wings, rides in all it's majesty into the haven! May this be the triumphant last end of yourself, *dear Editor*, and of your good correspondent A. D. and while we are on the *voyage*, do not forget, in your best prayers,

Your's.

May 29, 1800.

Amen.

*To the Editor of the General Baptist Magazine.*

SIR,

I CONCEIVE the utility of Sunday Schools is too well known to need any encomiums from me.

Yet in the opinion of some there is yet one thing (could that be obtained) which would greatly add to that mode of instruction; and that is a number of very short Lectures or Addresses, one of which might be read to the scholars every Lord's day by one of the Visitors, which might come with greater weight than from the master, and would have innumerable moral advantages, and might make impressions on the youthful mind which neither time nor age could efface.

I know, Sir, I am not fit to write to the *learned* or the *aged*, yet I may say a few words to CHILDREN, which, could they be conveyed to them through the respectable channel of your Magazine, I hope, with the Divine blessing, might be of some use. Or should this feeble attempt draw forth the blessing of some abler pen, it will give yet greater pleasure to your most obedient,

*Well-wisher to the rising Generation.*

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#### ADDRESS I.

DEAR children and youth, it is your present, your future, your eternal good that we have in view in this institution; and as such, we hope, you will not fail on your part to pay that attention to our instructions, which is your duty, and without which all our labour and expence will be of no avail to you.

But merely to teach you to read (though a great benefit) is not the ultimate end we have in view; but, what is infinitely more important, to make those early impressions of religion on your tender minds, which may be the happy prelude to future respectability and eternal glory.

Therefore let the consideration of the one great and eternal God be early impressed on your hearts, even that Almighty God who made and preserves you, and every living creature around you; that God that made the heavens and the earth, who also turns the seasons round, and brings forth the various blessings thereof for the accommodation of man and beast. That God who sees your every action! and hears your every word! who knows our very hearts! and will bring our most secret thoughts into judgment, at that great and trying day of judgment!—Oh, ye children, fear this God.

Think of your obligation to this good God, in that every grain of food, every thread of raiment, every drop of water, and every breeze of air is from him. Will you not then, oh ye dear children, learn to love and serve such a God as this?

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## ADDRESS II,

NOW, ye children, ye living creatures of that great and good God, mentioned to you in a former Address, as the object of your most affectionate and obedient regard.

We further press upon you the necessity of attending to those instructions which this God has given us in that blessed book the *Bible*: and as you are here taught to read, your chief advantage will be, in being able to read that word. To read may be useful in trade—may extend your knowledge of men and things—gratifying your minds with an enlarged view of the majesty of God, as seen in the works of creation; and this in a way which they who cannot read, can never enjoy.

But the *Bible* rises above every other book, and *Religion* shines beyond every other theme.—The *Bible*, as the only book given by *inspiration of God*, must be the best book in the world:—The *Bible*, as being the oldest, and most extensively replete with matter, must furnish the attentive reader with the noblest variety of knowledge.—The *Bible* contains the will of *God to man*;—the *Bible* is the light to our feet here, and our guide to glory hereafter. Let this blessed book be the delight of your hearts, and the rule of your lives, and all shall be well.

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## ADDRESS III.

DEAR youths, you know we have in our former Addresses, reminded you of the being of God, and the utility of his divinely inspired word:—In this we shall very briefly touch on that Person, who bears the most striking figure in that blessed book, next to God the Father; that is, the Lord Jesus Christ. This Jesus, God promised (as the seed of the woman) to our fallen parents, before he drove them out of their earthly paradise for their sin committed against him. Read the awful account in the 3d chapter of the Book of Genesis.

Moses also prophesied of him, as a great Prophet and Teacher, whom God would raise up, Deut. xviii. 15. and declares,

declares, that God will call them to account who neglect to hear him. See also Acts iii. 22, 23. therefore don't you dare, youths, on any account to be inattentive to what this Christ teaches.

Isaiah also prophesied of him as the Virgin's Son, chap. vii. 14. which compare with Matt. i. 21, 22, 23. And as bearing the iniquities of mankind, which were laid on him, chap. v. 3—6. compared with 1 Peter ii. 24, 25. iii. 18. Oh, regard such a Saviour, and often read the account of his birth, life, miracles, doctrines, death, resurrection, and ascension, as contained in the Evangelists, and the 1st chap. of the Acts of the Apostles.

Lastly, God has appointed Jesus Christ to be the judge of all mankind; all must appear before him, and hear from his authoritative mouth, either a "Come ye blessed," or a "Depart ye cursed." Oh, dear youths, believe in, love, and obey this glorious Jesus Christ, the Saviour and Judge.

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#### ADDRESS IV.

IT was hinted in our third Address, that Adam and Eve, the parents of all mankind, sinned against their God even in Paradise. This is a most dreadful fact, under the effects of which all ages and nations have groaned ever since; for by this one man's disobedience, sin, (with afflictions, wars, and death) entered into our world, and death passes on all mankind, in that all have sinned. See Rom. vth chapter, with many other parallel passages.

Now, ye young persons, you should understand that you are affected by this: not guilty of Adam's sin, but as a clean thing cannot come out of an unclean, and as you are descended from corrupt and depraved parents; you must of necessity be depraved too; have the seeds of sin sown in your very nature, and a propensity to indulge yourselves in vice; which vice will disgrace your lives in this world, and ruin your souls in that which is to come.

But this School is designed to teach you better; to impress your minds with better things; to preserve you from those evils, which would necessarily harden you in sin; and bring you into the paths of religion, which will infallibly conduct you safe to eternal glory.

ADDRESS

## ADDRESS V.

THIS Institution, dear youths, was mentioned in our preceding Address, as having a tendency to promote your present and everlasting happiness. What a blessing is this, oh youths! and the more so, while your attention to our instructions may have so happy an influence on the rising generation around you, yea, and may extend to generations yet unborn.

But there is another consideration, not only useful, but absolutely necessary; as it is the will and appointment of God, which the whole scope of the Scriptures sufficiently demonstrates; and that is, the worship of God.

See then that you don't neglect the "assembling yourselves together" to worship God in public; and that you attend, when you are there, to the doctrines delivered as to *you*, and that you lay them to heart; and that you retain the impressions made by Divine truth, and live under the influence of them, that the whole of your lives may shew that you "worship God in spirit and in truth." Then will you be taught and made happy by the God and Father of all who believe, and obey the gospel of Christ, to whom be eternal praises. Amen.

## ADDRESS VI.

AS our last Address contained a few considerations tending to enforce the publick worship of Almighty God, we will here give you a little advice relative thereto. 1st. Always take care to be at the place of worship in due time, and behave with decency till the worship begins. 2d. Attend to the reading of the Scriptures, and join in the singing with your voices if you can; but if you cannot join with your voices, at least join in it with your heart. 3d. In prayer stand or kneel, as is the custom in that place of worship, with your eyes closed, fixed on the minister, or lifted towards heaven, as shall best prevent the wandering of the mind and secure your attention. 4th. Be sure to retain the text in your mind, if possible, (in order to which it is well to have a Bible with you) and as many of the leading ideas of the discourse as you can: to do which, it will be necessary to keep your eyes from slumber, your eyes and hearts from roving, and to keep your minds composedly devoted to the great work in which you are engaged, even the worship of the heart-searching JEHOVAH. 5th. Join in the concluding part of the service, as in the beginning; then steadily and orderly withdraw, taking care to spend the remaining part of the day as become those who have the fear of God before their eyes.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

I here send you my 5th Scrap, which contains some remarks on Acts xvii. 19, 20, 21. "And they took him and brought him unto Areopagus, saying, may we know what this new doctrine whereof thou speakest, is?—For thou bringest certain strange things to our ears: we would know therefore what these things mean.—For all the Athenians—and strangers which were there spent their time in nothing else but either to tell or to hear some new thing."

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I TRUST the reader has noted with grief and pity, from the former Scraps, the ignorance and stupidity of the Athenians, respecting real religion; here we see that after they have insulted Paul, as a mean and contemptible creature, they conduct him to Areopagus; whether as a criminal, or to gratify their curiosity, or for the sake of a more fair and convenient hearing, different persons have formed different opinions. I rather incline to the latter, from the consideration of the *place* to which they took him; the *persons* to whom they took him; and the *end* for which they took him.

1st. The *place* to which they took him, the Areopagus, which was a part of the city, on Mars-Hill, a part of, or near to it. This spot was dedicated to Mars, the God of Battle, (whom they called Areos) as the city was to Minerva, his supposed sister, according to the Heathen mythology.

2d. The persons before whom Paul was taken, the Areopagites; that is, the grand Athenian Court, famous for the wisdom and justice of its decisions, this Court consisted of, at different times, and on different occasions, from nine to five hundred persons, who were called Areopagites, as assembling on the hill or spot dedicated to Areos, or Mars; and the Court collectively was called Areopagus: and with this Court seem to rest the decisions of civil, criminal, and religious cases.—Therefore before this Court they brought Paul, no doubt that these strange doctrines might be looked into by the best abilities of which even Athens was possessed, and it was well for Dionysus (see ver. 34) that ever Paul took those doctrines there.

3d. The

3d. The end for which they brought him to this learned body, viz. to know what that new doctrine was, and not, as some suppose, to be tried as a criminal: here Paul had a noble opportunity of speaking for his God, and christianity had a fair chance to enjoy that scrutiny which it always solicits, from which it never shrinks, and by which it must always rise in the estimation of those who will so examine it

They say, "Thou bringest certain strange things to our ears; we would know therefore what these things mean."—Strange, indeed, to Athenians to hear of, but one living and true God;—that this God made all the nations of mankind;—and that he alone is the object of worship. That he had sent his Son, Jesus Christ, who had died and risen again; and that all mankind shall arise from the dead, and be judged by that Jesus, whom God has ordained to be the judge of quick and dead. Here they have ignorant honesty enough to aver, that these are strange things in their ears.

This seemed to have made a great stir, "for all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or hear some new thing."—We see then, that the Athenians at large were affected by the preaching of Paul, yea, and even the strangers too, and that to a great degree; for so taken up were they by it, that they seemed to mind nothing else but to tell or hear something new respecting these matters.

Oh, that every one of your readers may be struck not only with the wonders of religion, so as to talk about them; but may also be persuaded, by the divine and eternal excellencies of it, to believe, enjoy, and walk in the truth till death, and at last hear a "Come in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

If you can make any thing of the above, the insertion of it in your useful Magazine, will oblige

Your's, affectionately,

SMATTERER.

## CORRESPONDENCE.

A LETTER FROM A WIDOW ON THE DEATH OF HER  
HUSBAND.

SIR,

I AM very sorry it has not been in my power to perform my promise sooner; but being called from home the day after I saw you, and having a sudden death in the family, this caused me to be engaged much longer than I expected: therefore beg you will excuse the delay. My dear husband, while in health, despised the gospel and the followers of it, and for some time after he was taken ill. But the Lord was pleased to awaken him to a sense of his danger: and after Mr. B. had visited him several times, he one evening was in such a state of despair that quite alarmed me, as I thought he was dying, and that he saw he should be lost for ever. He continued in this state about eight hours; then for the first time he bowed his knees before the Lord, saying, "It can not be worse, I will try to pray; but I have been such a great sinner." I then left him alone a few moments, and going to him again, he said he was much better, for the Lord had said, "If ye will seek, ye shall shortly find." He then was led to search the scriptures; and began to lament he had so long neglected it. But, he said, I always thought it time enough when I come to die; but I find so much pain and weakness, I can scarce sit one hour to read; O that I should so long neglect so important a work!" A friend calling to see him one day, he said, "how vainly have I spent my time, and neglected the one thing needful; but how the Lord has loved me from a child, to spare me till now, when he might justly have sent me to hell long ago. O don't leave repentance for a death-bed. You will find it enough to do to die." He said, "Satan often tells me I shall perish I have been so vile, but I tell him if I do it shall be at the feet of Christ; and I never heard of one perishing there yet, for he come into the world to save the chief of sinners; he came to save me, blessed be his name." About a week before he died he said to me, "My dear, the time I shall be with you here is very short, and my mind is so harassed at times, that I am afraid all is not well with me." At the close of the week he said, "O how good the Lord is to me!

I now feel a desire to be gone, but I must and I will wait patiently his time, for it is the best time. My sufferings here are nothing, compared with the views I have of eternity. I am now very weak, but Christ is strong; and he will support me to the end." The Sunday morning he was struck with death. My aunt came to see him, and saying how much he sweat, he said, "What is my sweat compared with my Saviour's? He sweat great drops of blood, so that his cloathes were all over stained." A friend saying to him, it is hard work to die, he replied, "Yes, but it can be made easy, and is to me. Death has lost his sting, and all his terror; for Christ is gone to prepare a mansion for me; for he never begins his work without finishing it, and it is finished: give all the glory to him." He said, "I shall soon be gone where I shall have bread without money and without price; for he says, He that cometh to me, I will in no wise cast out." In the night he said, "this is hard work, but it is all glory." He said to me, "be ye also ready." Looking on his mother he said, "there is a great God, but my mother won't believe the truth;" after taking a little rest he cried out, "O how I long to be gone! 'tis death will be the welcome guest: not one wish or one desire have I to stay here. I have had quite enough of this world, I now long to be gone: but God's will be done. My dear, beware of the temptations of this world; and you, my mother, and all of you. A few hours, and I shall be gone to glory, where sorrow and sighs can never come. I soon shall join the heavenly host in praising such a complete Saviour. My dear, I wish we were going together; but God's will be done. We now must part for a short time, then, I trust, we shall meet to part no more. O death, come and relieve me from this world. But how impatient I am! I will wait the appointed time; it will not be long ere I shall be in glory." The last words I heard him speak were, "all glory to God."

Sir,—I have sent you all the particulars I can recollect, the thirty-six hours he lay dying. I now conclude, with my best respects to all the friends of the society. Please to accept the same for yourself, wife, and family. Will call on you the first opportunity.

From your humble servant,  
ELIZ. BARRINGTON.

May 25th, 1800.

*To the Editor of the General Baptist Magazine.*

REV. SIR,

If the following Epistle, addressed to one of your correspondents, vol. ii. page 306, deserve a place in your useful and entertaining Miscellany, it is at your service.

I am, Sir,

Your's unfeignedly, &c.

AN EPISTLE TO G. B. ON THE "EVILS  
OF LIFE."

My dear G. B.

WHEN I your lines review,  
Methinks my ills have ne'er assaulted you ;  
Or if such woes you e'er was call'd to prove,  
Superior faith, triumphant fear'd above.

The canvas which compose my spreading sails,

Seem quite unequal to the boisterous gales,

My sea-beat sides th' invading waters drink !

Faith half retires, and fear begins to sink :

Not that I'm got beyond the SAVIOUR'S beck,

Or fear to die at last a foundering wreck.

I know his word of grace can never fail,

Nor shall hell-gates against my soul prevail.

To feed on paschal Lamb indeed is sweet,

But bitter are the herbs with which we eat :

Such ills assault that I can bear no more.

Within, without, at home, abroad, all o'er !

O hide, defend me till the dreadful blast

Of ev'ry tempest shall be overpast ;

Saviour, support me in the rising wave,

Lest I untimely fill the yawning grave !

The woes I feel, and those which yet I fear,

Are burdens heavier than my heart can bear !

Dear Saviour, where shall I attempt to fly,

But to thine arms, and near thy gracious eye ?

All other aid no consolation brings,

Except I'm found beneath thy shady wings :

Then

Then I intreat, O let thy suppliant hide,  
 In the dear cleft of thy once bleeding side:  
 Or take me hence, where my Redeemer dwells,  
 Where he, his love perpetually reveals;  
 There those who point the dagger at my breast\*,  
 Asham'd, shall see my weary soul at rest,  
 At Abraham's side —————

————— But O, at thy command,  
 Let veng'ance sleep, and mercy seize the wand,  
 And from the fire, O pluck the flaming brand.  
 My last request is, "spare my every foe,  
 "May they thy grace, and thy salvation know;  
 "Father, forgive! they know not what they do." }  
 }  
 }  
 }

O glorious day, auspicious morn arise,  
 When God wipes all our tears from all our eyes:  
 These earthly minds which earthly woes annoy,  
 Immortal then, shall drink immortal joy;  
 The Saviour's presence there gilds ev'ry scene,  
 And not a wave of anguish rolls between.  
 There my G. B. shall sip the fountain brim,  
 And there, these longing eyes shall feast on Him!  
 Hosanna, hail! I reach the heav'nly shore,  
 And worlds of bliss these wondering powers explore.  
 O bliss divine! tune thou our harps, and then,  
 Eternal hallelujahs rise! — Amen.  
 I long to bask beneath the Saviour's smiles,  
 Hope cheers G. B. fruition comforts

GILES.

—————  
*For the General Baptist Magazine.*  
 —————

### GENERAL BAPTIST FUND, 1792.

IN the year 1726 several Congregations of Protestant Dissenters, distinguished by the name of General Baptists, resident in London, associated with a design of forming and establishing a permanent fund for the purpose of giving a proper education to young men of promising abilities for the ministry, and for the better support of their ministers.

\* Micah vii. 10.

The plan on which they proceeded was to raise a capital by voluntary gifts and subscriptions, and by yearly collections made in the churches.

This design has been prosecuted ever since to the present year, and with such success, that the society has been enabled to educate several young men, who have proved a credit to their profession, and has every year assisted a considerable number of useful and worthy ministers in various parts of England, (whose congregations were not able sufficiently to provide for them) but for want of a larger fund has not been able to relieve the proper objects of it to that extent which the society wishes.

The managers receive every year contributions from some of the congregations in different parts of the country, but cannot help lamenting that the fund has no aid at all from many churches, and from many individuals in country situations; who, they apprehend, must be able to encourage a charity so necessary and so beneficial to those who labour in the christian vineyard:

The following fifteen gentlemen are the present managers of this fund, viz.

Mr. Stephen Lowdell, Southwark-Park, Treasurer.

Mr. William Surch, Stanhope-street, Clare-market.

Mr. John Treacher, Paternoster-row.

Mr. John Mackintosh, Chelsea.

Mr. Charles Williams, Fieldgate-street, Whitechapel.

Mr. John Chatfield, Back-hill, Hatton-street.

Rev. Mr. Joseph Brown, Fair-street, Horslydown.

Rev. Mr. Dan Taylor, Union-street, Bishopsgate.

Mr. William Shenston, Shoreditch.

Mr. William Brent, Rotherhithe.

Mr. Samuel Brent, Rotherhithe.

Mr. William Titford, Union-street, Bishopsgate.

Mr. Joseph Weald, Blackman-street, Southwark.

Rev. Mr. John Simpson, Bethnel-green.

Mr. John Marsom, Holborn, 1799.

Donations to this charity, how small soever, will be gratefully accepted by the Treasurer, or any of the managers.

Whoever intends to benefit this institution by a legacy, is desired to do it in the following manner, viz.

“ I give and bequeath out of my personal estate to the Treasurer for the time being of the *General Baptist Fund* in London, (of which Mr. Stephen Lowdell, of Southwark-Park, was Treasurer in the year 1792,) the sum of \_\_\_\_\_ for the benefit of that Charity.”

At

At a meeting of the managers, the 7th of June, 1799, it was resolved to request Mr. Dan Taylor to publish a copy of the above in the General Baptist Magazine.

*To the Editor of the General Baptist Magazine.*

REV. SIR,

WILLING to contribute something more to your Magazine, I now send you the following Acrostical Lines on the Death of a Female Infant; which were wrote by her aunt, a pious young woman, and addressed to it's parents with a view to their consolation at the time they experienced the bereavement in the family.

Your's, A. C. T.

S hould I attempt to comfort those that mourn,  
 A nd cast a pleasing shade on Sarah's urn;  
 R emember, friends, I'd say, your child was lent,  
 A nd now the Almighty's taken what he sent.  
 H is ways, although unknown to us—are just:  
 D eem this a comfort, Sarah is not lost.  
 O think your daughter knows superior joys;  
 B id earth adieu, with all it's trifling toys:  
 E ternally to praise redeeming love;  
 L ift up your eyes, behold your child above.

A short Hymn sung after a sermon preached at a village in Kent, on Lord's-day, June 2d, 1799, for the benefit of a Sunday School.

Father of human kind,  
 Pity the infant race;  
 O make their minds inclin'd  
 Early to seek thy face.  
 Especially may those here taught,  
 To walk in wisdom's way be brought.

Thou who a seed can't raise,  
 As it were out of stones;  
 Thy glorious name to praise,  
 So let these little ones.  
 This to fulfil is our design,  
 Thy blessing with instruction join.

The discourse was delivered in the same place the children were taught, in the intervals of worship.

Chatham, April 19, 1800.

HINTS

## HINTS RESPECTING THE BAPTISTS.

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**I**N the year 1624, there came forth much greater champions in defence of infant-baptism.

The famous Dod and Cleaver united their strength, and joined together in publishing a small treatise against the erroneous positions of the Anabaptists, as they termed them.

In the preface they apologize for their ingaging in this controversy, by alledging, that those of the contrary opinion were very industrious, and took great pains to propagate their doctrine: that divers persons of good note for piety had been prevailed upon by them: that several had entreated their help and assistance, and that they had been engaged already in private debates about this matter.

This pamphlet being scarce, very few have or can now obtain a sight of it; I shall therefore observe two or three things in it that are uncommon.

In the preface they represent the Baptists of those times as agreeing with the Arminians only in some opinions.

When they answer the objections of the Baptists, which they say are recited out of their own books verbatim, they politickly conceal both the names of the authors, and the titles of the books, except one; which if it was done to prevent examining the truth of their quotations, keep the knowledge of such writings from the world, hinder persons from reading their arguments at large, and with their connection, or that they might the better charge the whole party with the opinion of some particular persons; all these must be owned very unfair in disputants.

They charge it upon the Baptists as a great error held by them, that no infants dying in infancy are damned with the wicked in hell, which salvation they have by the merits of Christ.

When they also charge upon them, the denial of original sin, as the occasion of their error in baptism, they themselves run into as great an error, to avoid the force of the other arguments, viz. that the soul of man is by propagation; affirming, that Adam was the father of men, in respect of their souls as well as their bodies; that as other creatures beget the whole of their offspring, so do men; and that when God is called the father of spirits, and men the fathers of our flesh, it does not denote any different original of soul and body. Besides

fides these, I do not find any thing but what is common upon the controversy.

In the year 1633, the Baptists, who had hitherto been intermixed among other Protestant Dissenters, without distinction, and so consequently shared with the Puritans in all the persecutions of those times, began now to separate themselves, and form distinct societies of those of their own persuasion. Concerning the first of which I find the following account collected from a manuscript of Mr. William Kiffin.

“ There was a congregation of Protestant Dissenters of the independent persuasion in London, gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor; and after him succeeded Mr. John Lathorp, who was their minister at this time. In this society several persons, finding that the congregation kept not to their first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired that they might be dismissed from that communion, and allowed to form a distinct congregation, in such order as was most agreeable to their own sentiments.

“ The church, considering that they were now grown very numerous, and so more than could in these times of persecution conveniently meet together, and believing also that those persons acted from a principle of conscience, and not obstinacy, agreed to allow them the liberty they desired, and that they should be constituted a distinct church; which was performed the 12th of Sept. 1633. And as they believed that baptism was not rightly administered to infants, so they looked upon the baptism they had received in that age as invalid: whereupon most or all of them received a new baptism. Their minister was Mr. John Spilisbury. What numbers they were is uncertain, because in the mentioning of the names of about twenty men and women, it is added with divers others.

“ In the year 1638, Mr. William Kiffin, Mr. Thomas Wilson, and others, being of the same judgment, were, upon their request, dismissed to the said Mr. Spilisbury's congregation.

“ In the year 1639, another congregation of Baptists was formed, whose place of meeting was in Crutched-Fryars; the chief promoters of which were Mr. Green, Mr. Paul Hobson, and Captain Spencer.”

In the year 1641, one Mr. Edward Barber put forth a small piece in defence of immersion; intituled, ‘ A Treatise of Baptism or Dipping; wherein is clearly shewed, that our Lord Christ ordained Dipping; and that sprinkling of Children

cion is not according to Christ's Institution; and also the Invalidity of those Arguments that are commonly brought to justify that Practice.

In the year following another treatise came forth, written by A. R. intituled, 'The Vanity of Children's Baptism.' This author attempts to prove these two points against the established church, viz. that dipping is necessary to the right administration of baptism, and that this sacrament is not to be given to infants.

About this time there was a considerable profelyte made to the opinion of the Baptists; namely, Mr Francis Cornwell, M. A. and sometime student of Emanuel College, in Cambridge. Whether he received his conviction from the treatises abovenamed, or whether he was only by them put upon examination of the controversy, and upon search of the scripture, and first fathers of the church, found the truth to be on their side, I cannot say; but this is evident, when he had found out the truth himself, he was willing to help others to do so likewise; and therefore published a small treatise, dedicated to the house of commons, intituled, 'The Vindication of the Royal Commission of King Jesus.' Wherein he lays down several arguments to prove, that the practice of christening children opposes the commission granted by our Lord and Saviour; that it is a Romish or Antichristian custom, and was established by Pope Innocent III. who made a decree, that the baptism of infants of believers should succeed circumcision.

This year also, in the month of October, was that dispute between Dr. Featly (the favourite author of the Reverend Mr. Neal) and four Anabaptists in Southwark; of which some have made so great a noise since, and Mr. Neal seems willing should not be buried in oblivion.

I do not find that any have published an account of this dispute but the Doctor himself, or that there was any amanuensis to take down perfectly what was spoken at that time; but only short notes taken by himself, or one of his friends, which the Doctor filled up according to his own memory. And he did not publish it neither, till about two years after, when besides his fixed prejudice against the Dissenters, he was put out of humour, by being deprived of two livings, which he enjoyed before the unhappy difference between the king and parliament. And he tells the reader in his dedication, that he could hardly dip his pen in any thing but gall. How fair and impartial an account such a man was like to give, and what credit Mr. Neal has got to himself by becoming his disciple, let the reader judge. For after all, by the Doctor's

own account of this disputation, his antagonists do not appear so very despicable; nor did he gain any great advantage of them. An indifferent reader will clearly see the force and simplicity of the argument on the one hand, and the art and shuffling that was used on the other.

One of the Anabaptists, whom he calls a Scotchman, began the discourse after this humble and modest manner.

“Master Doctor, we come to dispute with you at this time, not for contention sake, but to receive satisfaction: We hold that the baptism of infants cannot be proved lawful by the testimony of scripture, or by apostolical tradition. If you therefore can prove the same either way, we shall willingly submit unto you.”

The Doctor presently breaks forth into exclamations: Are you then Anabaptists? and insults over them as hereticks, who were mechanic and illiterate men, by whose habit he could judge they were not fit to dispute; that they could not dispute on authority, because they understood not the original; nor by reason, because such must understand how to conclude syllogistically in mood and figure; with abundance of such pedantick stuff, that favoured of nothing but pride and a bad cause.

He that will take the pains to read his own account of this disputation, will easily perceive how the Doctor endeavours through the whole to fly from the arguments proposed; thereby to entangle the innocent men, and escape giving good proof for the points. One while he proposes difficulties to them about the doctrine of the Trinity; then again about the form of a true church: presently, he goes about to prove, that magistrates have power to impose religion; afterwards, that we ought to use forms of prayer; anon, that none ought to preach without episcopal ordination; with a many other impertinent digressions.

He that would have an account of his foolish pictures, may see a book which came out presently after the Doctor's, intitled, “Brief Considerations on Dr. Featly's Book, by Samuel Richardson.”

About this time it was, that the pious Mr. Hanserd Knollys, who had been forced to fly to New England to escape the persecution of the high-commission-court, returned back again to London; where by his plain and faithful way of preaching, there was soon gathered a congregation of christians baptized upon the profession of their faith, over whom he was also ordained pastor, and of whom we shall have occasion to say more as we go on.

It seems to have been about this time (1640) that Mr. Baxter became first acquainted with any of this opinion; of whom he gives an account in these words, viz.

“Whilst I was at Gloucester, I saw the first contentions between the Ministers and Anabaptists, that ever I was acquainted with; for these were the first Anabaptists that ever I had seen in any country; and I heard but of few more in those parts of England. About a dozen young men, or more, of considerable parts, had received the opinion against infant-baptism, and were re-baptized, and laboured to draw others after them, not far from Gloucester, and the minister of the place, Mr. Winnel, being hot and impatient with them, hardened them the more: he wrote a considerable book against them at that time; but England having then no great experience of the tendency and consequence of Anabaptistry, the people that were not of their opinion did but pity them, and think it was a conceit that had no great harm in it, and blamed Mr. Winnel for his violence and asperity towards them.”

The great increase of the Baptists about this time, is acknowledged and bewailed by their adversaries. Dr. Featly says, “This fire in the reigns of Queen Elizabeth and King James, and our gracious sovereign, till now was covered in England under the ashes; or if it brake out at any time, by the care of the ecclesiastical and civil magistrates it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the temporal sword being other ways employed, and the spiritual locked up fast in the scabbard, this sect, among others, hath so far presumed upon the patience of the state, that it hath held weekly conventicles, re-baptized hundreds of men and women together in the twilight, in rivulets and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy; yea, and challenged some of our preachers to disputation.”

It was, says Dr. Wall, “During the rebellion against King Charles I. and the usurpation of Oliver Cromwell, that this opinion began to have any great number of converts to it. In those times of stirs they boasted in their books, that that prophecy was fulfilled, “Many shall run to and fro, and knowledge shall be increased.”

## RELIGIOUS INTELLIGENCE.

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ON Wednesday, the 11th Instant, seventeen Dissenting Ministers, deputed by the General Body of Protestant Dissenting Ministers in and about the City of London, waited upon his Majesty, with an Address of Congratulation, on his Majesty's late deliverance, in the hour of imminent danger.

The King received them in his closet, and returned them the following gracious answer.

"I thank you for this dutiful and loyal Address. The declaration of your attachment to those principles of affection which you and your ancestors have always professed to my person and family, must enture to you the continuance of my favour and protection.

"I am persuaded that I cannot make so acceptable a return for the merciful protection which the Divine providence has vouchsafed to me, as by an unremitting perseverance in my endeavours to maintain the privileges, and to promote the happiness and welfare of all my subjects."

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## IMPROVEMENT IN SUNDAY SCHOOLS.

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REV. AND DEAR SIR,

SEVERAL Ministers and private Christians having, for some months past, turned their thoughts to the important object of religious education, have been induced to meet together for the purpose of considering by what means it might best be effected. After mature deliberation, they have formed themselves into a society, which, for the sake of distinction, is called, "The Society for promoting the Religious Instruction of Youth." By their desire a respected brother has drawn up an address upon this subject, which they now take the liberty of presenting to you, requesting your  
 accep-

acceptance and candid perusal of it. They are far from supposing that this very interesting matter has escaped your notice; they wish only to stir up your pure mind by way of remembrance, and to excite, by your means, the benevolent exertions of your brethren and friends, in the various circles where their influence may extend.

It may be proper to observe, that the schools which they wish to recommend, differ, in some respects, from ordinary Sunday schools; with which, however, they by no means wish to interfere. Sunday schools are generally intended for the purpose of teaching children to read; the schools in prospect are for religious instruction only, and are meant to include the children of the rich as well as the poor.

Several schools of this kind have already been established in London and its environs, in some of which the progress made by the children has been equally surprizing and encouraging. The facility and pleasure with which they have learned their catechism—repeated the heads of sermons—produced scriptural proofs of given subjects—together with some singular instances of the power of divine grace on their hearts, have made so forcible an impression on the minds of the society, that they feel themselves compelled earnestly to recommend similar institutions throughout the kingdom.

Should it be objected, that the zealous ministers of the gospel have their hands already full; the society beg leave to observe, that the pious members of their congregation, of both sexes, are fully competent to the intended work. Many such persons are usefully employed in this manner in the metropolis, and in some other parts of England. In Edinburgh and its vicinity three hundred persons at least are thus labouring with success for the rising generation.

Permit us then, dear brother, to recommend this grand object to your attentive and affectionate regard. By the blessing of God, which we may cheerfully hope will crown our united efforts, the cause of Christ and his truth may be extensively promoted—the empire of satan diminished—the progress of infidelity checked—and the saving knowledge of the Redeemer widely diffused.

Should you approve the inclosed address, we submit to your consideration the propriety of reading it from the pulpit, in order to excite the attention of parents and masters; and also to promote it's circulation among your friends. We entreat the favour of your correspondence on this subject, and shall be thankful for any hints you may suggest for maturing and extending

tending our plan. On our part we shall gladly communicate such further information as you shall request.

Cordially recommending you to the grace of God, and earnestly praying for the success of all your labours,

We subscribe ourselves, in behalf of the society,

Rev. and dear Sir,

Respectfully your's,

*Artillery-Place, London,*

*June 1, 1800.*

ROBERT COWIE, *Treasurer.*

THOMAS WILSON, *Secretary.*

\* \* These schools are in most places taught on the Lord's day evening, in some others on the Lord's day afternoon, and in some cases on the evening of a week day.

The address and various catechisms for the use of these schools, may be had at the Depository of the Religious Tract Society, Stationer's-court, Ludgate-street, London.

ON the 4th instant (June) was held the General Assembly of the General Baptists at Worship-street, London. At seven o'clock in the morning the proceedings were begun, and opened with prayer, by Mr. D. Taylor, who was requested to take the chair. Mr. Sampson Kingsford, of Canterbury, and Mr. Stephen Philpot, of Safron Waldron, were chosen Moderators; and Mr. John Evans, of Worship-street, was the Scribe.

At eleven o'clock public worship was opened. Mr. Philpot prayed, and Mr. Martin, of Dover, preached, from Ephes. iv. 8. "When he ascended up on high, he led captivity captive, and gave gifts unto men." The business of the assembly continued till about seven o'clock in the evening, and was concluded with prayer, by Mr. John Deacon, of Leicester.

ON Thursday, the 12th instant, the new Meeting-house of the General Baptists, near Red Cow-lane, in Mile End Road, was opened for divine worship. The service began at eleven o'clock. Mr. Jarrom opened the worship by a short prayer, and reading the 84th and 132d Psalms. Mr. Knight, of Nightingale-lane, and Mr. Broady, of Poplar, prayed; and Mr. Newman, of Old Ford, and Mr. D. Taylor, of Church-lane, Whitechapel, delivered two discourses. The former from Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The latter from Acts xiv. 7. "And there they preached the gospel." Mr. Driver read out the psalms and hymns through the whole service; and Mr. D. Taylor

Taylor concluded the service with prayer. The meeting-house was well filled. The opportunity was a pleasing and profitable one; and great hopes are entertained that, through the aids of the Holy Spirit, many precious souls will have reason to praise God eternally for the advantages which they will receive from Him in that place.

## PRESENT PLAN OF THE RELIGIOUS TRACT SOCIETY.

Dear Sir,

June 1, 1800.

IN the present age, when the advantage of union among christians is so generally acknowledged, the following circumstance, it is presumed will afford no small satisfaction.

Soon after the establishment of the Religious Tract Society, another Society was formed under the name of "The Society for distributing Evangelical Tracts gratis." The plans of these Societies being similar, and their object virtually the same,—the extensive distribution of small religious pieces,—it occurred to the Committees of the respective Societies, that a union might be formed with reciprocal benefits, and with advantage to the common cause. The Committee of the Religious Tract Society, therefore requested a conference, which has terminated in a cordial union, with the approbation of the general body of the subscribers to both: by whom a joint Committee has been chosen, and the plan subjoined agreed to. Soliciting the favour of your co-operation, we remain, on behalf of the united Societies,

Dear Sir, your's, respectfully,

JOSEPH HUGHES, Secretary to  
the Religious Tract Society.

JOHN JORDAN, Secretary to the  
late Society for distributing Evan-  
gelical Tracts, gratis.

\*†\* An early answer, directed either to the Treasurer or Secretary, will be particularly acceptable; but, should we not be indulged with that favor, you will permit us to esteem your silence as an indication of your concurrence.

### THE PLAN.

I. That this society be denominated The Religious Tract Society, whose object shall to print and distribute small pieces on subjects purely religious.

II. That a donation of ten guineas constitute a member for life.

III. That every annual subscriber be considered a member.

IV That

IV. That the subscription solicited be employed as a means of enabling the society to distribute and sell the tracts at a cheap rate.

V. That subscribers be entitled either to purchase any quantity of tracts at a reduced price; or, to receive tracts to the amount of two-thirds of their subscription at the same rate.

VI. That a committee be appointed in London, and a corresponding committee in different parts of the country, who shall have the care of selecting suitable tracts, and of superintending, as their situations enable them, the printing and distribution.

VII. That a Bookseller be employed in London as a depository for the circulation of tracts.

VIII. That a committee be empowered to distribute tracts in such channels as may appear to them calculated for usefulness, so far as the funds will admit.

IX. That an annual meeting of the society be held in May, on the Thursday morning of the Missionary week, when a treasurer, secretary, and committee shall be chosen.

X. That the tracts be paid for on delivery.

The following gentlemen are the committee for the present year :

IN LONDON :

Mr. T. Bates  
 Rev. J. Brooksbank  
 R. Cowie, Esq;  
 Mr. J. Duthoit  
 Mr. G. Gouger  
 Mr. E. Gouldsmith  
 J. Hardcastle, Esq;  
 Mr. Hayter  
 Rev. R. Hill, M. A.  
 Mr. G. Hobson  
 Mr. T. Hodson  
 Mr. J. Hoppus

Mr. S. Jones  
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Subscriptions and communications (free of expence) will be thankfully received by J. Reyner, Esq; treasurer, Duck's Foot-lane, Thames-street, London;

Rev. J. Hughes, secretary, Battersea, Surrey;  
 By all the members of the committee; and at the Depository.

N. B. The subscribers to "The (late) Society for distributing Evangelical Tracts, gratis," are hereby informed, that the committee of that society have provided for the punctual fulfilment of their engagements made with them previous to  
 the

the union. Applications for that purpose to be made to Mr. Tarn, treasurer, Loncon-Wall; or Mr. Jordan, secretary, Leadenhall-street.

List of Tracts already printed.

The following tracts are ready for delivery, by T. Williams, at the society's Depository, No. 10, Stationers'-court, Ludgate-street, London; where communications will be received, post-paid, and orders executed (for ready money) to any part of the kingdom, with an allowance to subscribers, book-sellers, &c.

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- ↪ The Religious Tract Society having purchased the remaining stock of the Village Tracts of Mr. Chapman, they also will be sold in future at their Depository.
- N. B. Country associations, and provincial societies, for the distribution of religious tracts, will find their advantage in applying as above.

LIST OF  
MEETING-HOUSES in LONDON.

(Continued from page 220, of our last Number )

SALTER'S-HALL.

*Dimensions 21 square—with 4 Galleries.*

AT the revolution this church met at *Buckingham-house*, near *College-hill*, when Mr. MAYO was pastor. Soon after that time the present meeting-house was built, and

Mr. NATH. TAYLOR was chosen assistant. Mr. MAYO dying in 1695, Mr. TAYLOR was chosen pastor, and

Mr. NEWMAN his assistant. They were both popular, and had a full congregation. Mr. Taylor was soon chosen one of the Tuesday lecturers. Upon his death, which was about 1704,

Mr. WM. TONG succeeded as pastor, and he also became a Tuesday lecturer. He was a minister of considerable qualifications, and was greatly useful in his day. He preserved a large congregation, which was the richest in London. For many years the collection for the fund exceeded any others. Mr. Tong had a large share in their esteem, and obtained from them many private gifts to poor ministers and congregations, as well as to other persons in distress.—About 1716, Mr. Newman, at Mr. Tong's request, was fixed with him as co-pastor, and upon his death became sole pastor. This was in 1727. Afterwards the church invited Mr. Warren, of *Coventry*, to be united with him, and on his refusal Mr. Waldron, of *St. Mary Ottery*. But he also declined, and then they chose Mr. NEWMAN, jun. who is a hopeful young man, to assist his father.

The THREE CRANES, (*Thames-street.*)

*Dimensions—18 square—2 gal. of 5, 1 of 6 seats.*

IN 1695 Mr. GOUGE was pastor of this church, and one of the Pinner's-hall lecturers. He was a popular preacher, and a zealous Calvinist. About 1697

Mr. JOS. JACOB preached a weekly lecture in this place. [The M.S. contains a long account of this man; from whence it appears that he was a person of a furious, arbitrary, litigious disposition, by which he promoted tumult and sedition, and was noticed by government. He had been a Linen-draper in London. When he commenced preacher he was much followed, and a new meeting-house was built for him 1698, in which Mr. Baker afterwards preached. His absolute proceedings in his own church, and his abuse of other ministers, were unparalleled, and not worth here relating.]

In 1702 his congregation was so diminished, that he left this place, and removed to *Turners-hall*, and afterwards to *Curriers-hall*. But he was soon deserted, and died in 1721.

A disturbance happened in Mr. Gouge's church, which this man had promoted, and many withdrew; among whom was the noted Mr. *Eb. Tull*. About 1701 Mr. Gouge died, when

Mr. RIDGLEY was chosen to succeed him. The congregation is still but small, though larger than it was some years ago. Mr. *Ridgley* is looked upon as well qualified for theological controversy, and some persons account him a considerable preacher. He is also a tutor to young men designed for the ministry, in which station he has been very useful. He is one of the lecturers at Pinner's-hall, and Mr. *Harrison, jun.* has for some time assisted him every other Lord's day, but is now at *Gosport*.

ST. THOMAS APOSTLES, near *Bow-lane.*

*Dimensions—13 square.—Three gal. of 3, one of 5 seats.*

IN 1695, Mr. FIDOE was pastor of this church, who met in a hall, or large room, near *Paternoster-row*. He was a minister of a good character, but his congregation was small. Upon his death, 1714, he was succeeded by

Mr. ATKINSON, for whom his people built the above meeting-house soon after. He is accounted a peaceable man, and a practical preacher. The congregation is larger than in the time of Mr. Fidoe.

The LOGGER-HEADS \*, near *Spitalfields.*

*Dimensions—13 square, with galleries.*

IT must be owned, this place hardly deserves to be mentioned, but that there might be no omission it is here inserted last. It was first built about 1723 for Mr.

\* So called, it is supposed, from the sign of a neighbouring public-house, which existed a few years ago.

STOCKELL, [of whom some account was before given]; but falling out with his patron, he quitted it. Since which time divers persons, of different denominations, have occasionally preached in it, as they still do. But no church is there gathered, and the number that attend is but small. Mr. *Frier* preaches here for the most part.

*Churches that subsisted in 1695, but since that time are dispersed.*

Dr. BEVERLY, Cloak-lane, Cutler's-hall	—	1697
Mr. LONG, Beech-lane, Glover's-hall	—	1702
Mr. HAMMOND, Armourer's-hall	—	1704
Mr. BURNETT, Barbican,	—	1707
Mr. GRIFFIN—Mr. TATE, Girdler's-hall	—	1710
Mr. SCOTT, near St. James's	—	1710
Mr. WOWEN, Pewterer's-hall	—	1714
Mr. HUMPHRYS, St. Martin's-lane	—	1714
Mr. SHORT, (morning) Miles's lane	—	1717
Mr. COTTON, St. Giles's, Holborn	—	1727
Mr. LEWIS, Red Cross-street	—	1728
Mr. DAVY, Moorfields	—	1729

An account follows of the several sums collected annually at the different meetings for poor country ministers, the whole amount of which at the time this MS. was drawn up was upwards of 3700l.

After various miscellaneous remarks, and comparative views, the writer gives the following brief account of the

#### BAPTIST MINISTERS AND CHURCHES.

- Mr. HOLDRIDGE, Angel-alley, Whitechapel.  
 Mr. JOHN GILL, Horsleydown, Southwark.  
 Mr. SAMUEL WILSON, Goodman's-fields, (late WILSON's, Broad st. Wapping)  
 Mr. RUDD, Devonshire-square.  
 Mr. WILSON, Westminster.  
 Mr. ———, Newport-market.  
 Mr. BRINE, Cripplegate.  
 Mr. DEN, Great Eastcheap.  
 Mr. HARRINGTON, near St. George's, Southwark.  
 Mr. WALLIN, Maze-pond.  
 Mr. ARNOLD, May-pole, Horsleydown.  
 Mr. MAT. CHERRY, Garden-street, ditto.  
 Mr. ———, (late RICHARDSON's) Devonshire-square.  
 Mr. REES, Lime-house.  
 Mr. GIFFORD, Wild-street.  
 Mr. BURROUGHS and Mr. FOSTER, Paul's-alley.  
 Mr. MORRIS, Glass-house-yard.  
 Mr. MULLINER, sen. Moorfields.  
 Mr. MULLINER, jun. Park, Southwark.  
 Mr. INGRAM, Horsleydown  
 Mr. KIMBER, Spiral fields  
 Mr. SMITH, Covent-garden  
 Mr. RANDALL, Virginia-street, Wapping  
 Mr. TOWNSEND, Cripplegate  
 Mr. CORNTHWAITE, Goodman's-fields.

Of these the writer reckons the nine first inclined to the Antinomian strain—the next seven Calvinists—the three following Socinians—the six next Arminians—the two last Sabbatarians—Mr. T. a Calvinist, and Mr. C. an Arminian.

It is hoped that some attempt may hereafter be made to continue this account of the Dissenting Churches, with memoirs of their Ministers, to the present time.—Any reader who may have noticed any mistakes, are requested to communicate them to the publisher, with a view to a separate and more complete edition, in which such additions as may be sent will be inserted.

\*†\* The original MSS. will be deposited in Dr. WILLIAMS's Library, Red-Cross Street.

T H E  
General Baptist Magazine

For JULY, 1800.

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BIOGRAPHY.

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A SHORT ACCOUNT OF THE LATE REV. JOHN NEWMAN,  
WHO DEPARTED THIS LIFE JULY 25, 1741.—*See his  
Funeral Sermon, from John xviii. 2. preached at Salter's-hall,  
Aug. 2, 1741. By the Rev. John Barker.*

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WELL endured trials will be followed with a shining and unfading crown; and this crown, I doubt not, the departed spirit of good Mr. Newman now wears. He is entered into that world where he knows, possesses, and enjoys, what we can neither express, nor conceive; and having done the duties of life with diligence and faithfulness, and endured the trials of it with constancy and calmness, is received to the mercy of God in Christ, and is entered into his Lord and Master's joy.

You may reasonably expect from me a particular account of this faithful minister on this occasion; but I readily acknowledge, it is not in my power to do justice to his memory: it would perhaps hardly become the dignity of this pulpit, which he so well maintained for above forty years together, to tell you, that my heart is too full of grief to proceed as I ought in this service; and the more, as it revives the remembrance of my appearing here at his desire, some years ago, on the melancholy occasion of his son's death, who assisted him with great acceptance, and in whose hands he hoped, under Christ, the chief Shepherd, to have left the cure of your souls: to tell you now that you will hear the voice of

neither of these your ministers any more, is to be forced to give you, as well as myself, sorrow upon sorrow: but 'the cup our Father gives us shall we not drink it?' we must, we ought; our Lord did so, and expects us to follow his example.

We know, it seems, but very little of Mr. Newman's early life, more than that he was born in Oxfordshire, was a scholar of old Mr. Chapman, and the great companion of his son, the late Rev. Mr. Chapman, of Bethnal-green. He was a very pious youth, and discovered an early and deep sense of God and religion, not only by a grave deportment and secret prayer, but getting his school-fellows to him in their leisure hours, and praying with them, and catechising and instructing them in the principles of religion. By what appeared afterwards, one may venture to presume that he was soon remarkable for a good understanding, and a great memory; which with his diligence and seriousness, and his own inclination to that service, encouraged his friends to send him to Mr. Woodhouse, who prepared him for the work of the ministry amongst Protestant Dissenters.

He came up to London about nineteen years of age, and was a little while with Mr. Joseph Reade, where he was soon taken notice of as a very promising young minister; and as I find that Mr. Richard Mayo died in 1695, and was succeeded in this \* place by Mr. Nathaniel Taylor; I conclude that Mr. Newman was about that time chosen to be his assistant. He was an entire stranger to the congregation, introduced, if I mistake not, by Alderman Dolins, preached with general approbation, and was quickly chosen with little or no opposition.

On the 20th of October, 1697, he was ordained; and very cheerfully and devoutly gave up himself to the service of God as a christian minister. Mr. Newman was known to be well skilled in polemical divinity, and could smartly dispute some points which were more speculative than important; but I think it much more to the purpose to observe, that he kept this out of the pulpit, and was always an excellent, judicious, practical preacher; his sermons were well composed and digested, substantial and full of matter; and so well adapted to instruct, establish, and comfort his hearers, that if they were not judicious, as well as serious christians, to be sure it was not their minister's fault but their own. 'The things revealed unto us by the spirit, yea the deep things of God,' were the constant subject of his preaching, 'which

\* Salter's Hall. See General Baptist Magazine for June, 1800.

things also he spake; not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; nor did he only instruct the mind, and inform the judgment, but he had a way of coming at the conscience, and searching to the very bottom of the heart, to discover and expose reigning hypocrisy, and root out all secret and allowed sin: 'He renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commended himself to every man's conscience in the sight of God.'

At his first appearance in this pulpit he was a very popular preacher, and for many years together, delivered long and laboured sermons to a crowded audience, without any notes to assist his memory; and was followed, in all places where he appeared, as one of the most celebrated preachers about the town. And when his popularity declined, so did not he; he lost that, but he lost nothing else; but preached better sermons when he had fewer hearers; continuing to labour with zeal and constancy, as a wise master builder in the church of God, 'a workman that needed not to be ashamed, rightly dividing the word of truth.'

After the death of Mr. Taylor, this congregation chose Mr. Tong for their pastor; who had a great opinion of Mr. Newman, always heard him with great attention and satisfaction, and from a high esteem of his real worth, and a just regard to his long and diligent service, proposed it to the church to join Mr. Newman with him in the pastoral office, and easily obtained his request. And after what manner he was with you during the life, and since the death of his Rev. colleague and dear friend, 'serving the Lord with all humility of mind, and keeping back nothing that was profitable unto you; but shewed you, and taught you publickly, and from house to house, testifying repentance towards God, and faith towards our Lord 'Jesus Christ;' God, and you, and his own conscience were witnesses. What minister before him ever continued longer, if any so long in the same place in this city? And what minister appeared with greater credit and comfort amongst his people for five and forty years together? Who was more respected while living, or is more lamented now he is dead? This was owing, not to his superior learning, or polite address; but to his integrity and diligence, his zeal for God, and love to souls; his prudent behaviour, and peaceable spirit; his watching for your souls; his frequent visits when were either sick or sad; and his tender sympathy, and most you affectionate concern for you all under any affliction. And,

really, this was a great excellency in this good man; he not only fed his flock with wholesome food, 'holding forth the word of life, that he might rejoice in the day of Christ, that he had not run in vain, and laboured in vain;' but he was often at your houses, and by the side of your sick beds, giving wise advice, and praying with you on such occasions; which service, I myself remember with pleasure and gratitude, in a dangerous illness, he performed for me with remarkable seriousness and affection, and with peculiar and distinguishing propriety and enlargement. He was not without fears, temptations, and hours of darkness; but in the midst of them, a regular and eminent christian, who had treasured up a large stock of wisdom and experience, which he liberally dealt out to his friends upon all proper occasions.

His own behaviour under affliction was decent and exemplary. Some of you remember him exercised with severe and heavy trials; but the pain and smart of them did not drive him to any intemperate complaint; you remember how he acted on those occasions; his heart did not fret nor sink, 'he neither despised the chastening of the Lord, nor fainted under it;' but he took the bitter cup at the hands of his heavenly Father, and drank it without impatient murmuring; he kept the possession of himself, and preserved the greatest reverence for God, under the more and the less common rebukes of Providence. He thought, 'a living man should not complain for the punishment of sin;' but 'patiently bear the indignation of the Lord;' saying, 'naked came I out of my mother's womb, and naked must I return thither; the Lord giveth, and the Lord taketh away, yet blessed be the name of the Lord.'

He carefully observed, and greatly lamented the infidelity and wickedness of the present age, and had many fears for the rising generation, under an apprehension, that a storm of Divine displeasure might be gathering about this nation on this account; you had some of his thoughts about this in his last sermon at this place; and by many sermons, for many years, you knew his mind concerning the truth and importance of the peculiar and distinguishing doctrines of our religion; and the grief of his heart, that the gospel of the grace of God was so much depreciated and despised: but he considered himself in his station as set for the defence of it; and, however others acted, I think, verily, I may venture, as it were, to present Mr. Newman before you on this occasion, taking leave of you in those instructive, significant, and awakening words of the apostle; 'And I, brethren, when I came to you,  
came

came not with excellency of speech, or of wisdom, declaring unto you the whole counsel of God; for I determine not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling; and my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the spirit, and in power; that your faith should not stand in the wisdom of man, but in the power of God.'

What a parent he was his children can best tell, who bless God they ever had such a father, and that he was pleased to continue him to them so long; and will remember, no doubt, not only his tenderness and affection to them, but his prayers, advices, and example, walking in the truth, and striving to excel each other in prudence, religion, and love.

What a pastor he was you know, whom he 'fed according to the integrity of his heart, and guided with the skilfulness of his hands:—' Taking heed unto himself and to all the flock, over which the Holy Ghost hath made him an overseer, to feed the church of God, which he purchased with his own blood.' I am persuaded, he could 'take you to record, that he was pure from the blood of all men;' and 'shunned not to declare unto you the whole counsel of God:' he took care to fulfil his ministry, and though he had infirmities and complaints, and not a few wakeful and painful hours, yet his heart was in his work, and he was 'not slothful in business, but fervent in prayer, serving the Lord.' And he took heed to himself, as well as his doctrine; he was an example of what he preached, that and his life were of a piece; we see in him, as well as heard from him, the power and spirit of vital religion: he could have said to you his people, and to us his brethren, 'those things which ye have both learned, and received, and heard, and seen in me, do.' There are preachers of salvation who yet miss of it; christian ministers who are not themselves sincere in religion; they shew others the way to heaven, but do not get thither themselves; which is an awful and dreadful thought; but he ran so as to obtain; was diligent and faithful to the death; and though he was often chearful in conversation with his friends, and sometimes very smart and lively; yet he was careful not to transgress the rules of wisdom and religion.

And now, I know, that ye all among whom he has gone, preaching the kingdom of God, shall see his face no more. A severe disease seized him with great violence, and carried him off in a few days. He was one Lord's day in the pulpit, the next in paradise; one Lord's day labouring, the next rewarded; one sabbath praying and preaching on earth, the next  
praising

praising and triumphing in heaven: so remarkably did God answer that petition he frequently presented, viz. that our usefulness might be of equal duration with our lives. He said little during his short illness, and took no leave of his friends or family; this must be, if he really apprehended his danger, because he would not grieve them, and chose to withdraw without any painful ceremony. God gave him an easy passage out of the world, and stopped his breath without a groan: he was not exercised with tedious confinement, wasting sickness, or grinding pain; but was dead before many of his friends so much as heard that he was sick; or had opportunity publicly to pray for his recovery: and what is much better, he died while he was greatly esteemed and loved, and when he will be much missed and lamented; in full reputation and usefulness; chargeable with no unseemly carriage, or making any indecent stir in the world; as unblameable and unblemished as most, or any minister, or man whatever. And now he is gone the way of all the world, buried in silence, and covered with the clods of the valley; the opportunity of profiting by his instructive sermons, is now over: those who would not hear him before, cannot now: he will appear amongst us no more, to be either encouraged, or discouraged in his Lord and Master's work. But let him not be forgotten—though dead he yet speaks to his children—‘Be ye followers of God;’ I beseech and charge you all, ‘as dear children, and followers of them who through faith and patience do now inherit the promises.’—To his brethren, ‘Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.’—And to his flock, ‘Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.’

Mr. Newman was minister at Salters-Hall. The oration at his grave was delivered by Dr. Doddridge. See p. 196, No. xxix. and p. 253, No. xxx. of this Magazine.

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#### BISHOP BURNET'S LIVES AND SUFFERINGS OF THE ENGLISH MARTYRS.

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#### THE LIVES OF ROBERT GLOVER AND CORNELIUS BONGEY, MARTYRS.

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**R**OBERT GLOVER, gentleman, being sick in his brother John Glover's house, against whom there was  
a warrant

a warrant to apprehend him, on account of religion; the sheriff and his officers coming into the said Mr. John Glover's house, but the said John Glover being absconded, they searched the house for him, and found Mr. Robert Glover sick in his bed; and although they had no warrant against him, yet they took him out of his bed, and put him in Coventry goal, where he continued ten days, and they had nothing to lay to his charge.

But when the bishop of Lichfield and Coventry, whose name was Dr. Banes, came to Coventry, Mr. Robert Glover was brought before him in one Denton's house.

The bishop began with this protestation, saying to Mr. Glover, That he was his bishop for want of a better, and required him to submit himself to his authority.

Mr. Glover said unto him, I am not come to accuse myself; what have you to lay to my charge?

Then the bishop asked him if he was learned. He said, but meanly learned. The chancellor standing by, said, that Mr. Glover was Master of Arts.

Then the bishop laid to his charge his not coming to church.

He answered, that he neither had nor would come at their church so long as their mass was used there, to save (if he had them) five hundred lives; and he challenged the bishop to shew one jot or tittle in the scripture for proof of the mass.

The bishop replied, he came to teach, and not to be taught.

Mr. Glover said, he was content to learn of him so far as he was able to teach him by the word of God.

Who shall judge the word? says the bishop.

Mr. Glover answered, That Christ was content that the people should judge his doctrine by searching the scriptures, and so was Paul. And methinks (said he) you should claim no further privilege or pre-eminence than they did.

Mr. Glover also said, That he was content that the primitive church next the apostles time should judge between them.

But the bishop refused it, and said, He was his bishop, and therefore he must believe him.

Mr. Glover said, If you say that black is white (my Lord) must I say as you say, and believe the same because you say so?

Then the chancellor said, He was arrogant, because he would not give place to the bishop.

Then

Then said Mr. Glover, If you will be believed because you are a bishop, why find you fault with the people who believed Mr. Lattimer; Mr. Ridley, and Mr. Hooper, and the rest of them who were bishops?

The bishop answered, because they were hereticks.

And may not you err? Said Mr. Glover.

After some other discourse, Mr. Glover was sent to Coventry gaol, and a few days after conveyed to Litchfield, where he was kept a close prisoner without a bed; though he was sick; but at last they gave him leave to provide himself a bed, and God gave him patience and comfort through his daily prayers.

After Mr. Glover had been two days at Litchfield, the chancellor and one of the prebendaries came to see him in the prison, and exhorted him to conform to the church. His answer was, That he refused not to conform to that church which was ruled and governed by the word of God. The chancellor said, He came not to reason with him, and so departed. And thus he remained about eight days without having conference with any man.

During which time, Mr. Glover gave himself to prayer and meditation on the promises of God made to all, without exception, that call upon the name of his dear Son Jesus Christ. And he daily amended in health of body, and increased in peace of conscience, through the assistance of God's holy spirit.

When the bishop came to Litchfield again, he called Mr. Glover before him: and first asked him, How he liked his imprisonment; to which he gave him no answer. Then he endeavoured to persuade him to be a member of his church, which (said he) had continued many years; but for your church, it was not known but in the time of King Edward the Sixth.

I profess myself (said Mr. Glover) to be a member of that church that is builded upon the foundation of the apostles and prophets, Christ himself being the chief corner-stone; and so alledged the place of St. Paul to the Ephesians.

This church (said he) hath been from the beginning, though it bare no glorious shew before the world, being for the most part under the cross and affliction, contemned, despised, and persecuted.

The bishop on the other side contended, that they were the church.

Glover answered. "So cried all the clergy against the prophets

prophets of Jerusalem, saying, Templum Domini, Templum Domini, The Church, the Church, &c.

But whenever Mr. Glover began to speak, the bishop said, Hold thy peace, hold thy peace; I command thee by thy obedience to hold thy peace, thou arrogant proud heretick.

Then Mr. Glover desired the bishop to charge him with some articles, and to convince him with scripture and good learning.

And the bishop propounded some questions: but he refused to answer; and desired he might take his answer openly. The bishop said, he should answer him there. But Glover still refused, till the bishop told him that he should go to prison again, and there have neither meat nor drink till he had made his answer. Then Mr. Glover lift up his heart to God, to enable him to stand to and agree with the doctrine of God's holy word.

Then the first question the bishop proposed to Mr. Glover, was, How many sacraments Christ has instituted to be used in his church? Mr. Glover answered, Baptism and the Lord's Supper, and no more.

Then he asked him, If he allowed confession? He said, No.

The bishop asked, What he thought of the presence of Christ's body in the sacrament? He answered, That their mass was neither sacrifice nor sacrament, because they had taken away the true institution; and when they should restore it again, then (he said) he would give his judgment concerning Christ's body in the sacrament.

After other examinations, as well in private, as openly in the consistory (which were not registered) the said Mr. Glover was condemned as an heretick, and delivered to the secular power.

*The Examination of Cornelius Bongey, who suffered with Robert Glover.*

This Cornelius Bongey was a maker of caps in the city of Coventry, and was condemned by Radolph, bishop of Litchfield and Coventry, upon the following articles:

1. Because he did hold, maintain, and teach in the city of Coventry, that the priest hath no power to absolve a sinner from his sins.

2. He said there were in the church of Christ but two sacraments, Baptism and the Lord's Supper.

3. That in the sacrament of the Popish altar was not the

real body of Christ, but the substance of bread and wine after consecration.

4. That for the space of several years, he did hold and defend, that the Pope is not the head of the visible church on earth.

Upon these articles he was condemned, and delivered to the secular power at Litchfield. And the aforesaid Cornelius Bongey, with Robert Glover, were both sent to Coventry, and there chained to one stake, and burned together in one fire, September the 20th, 1555, where they quietly and willingly yielded up their souls to God, in hopes of a blessed resurrection.

## SERMONS AND ESSAYS.

*For the General Baptist Magazine.*

### S C R A P VI.

From Acts xvii. 22.—“Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.”

**I** TRUST it will be remembered that Paul was placed before the grand court of Athens, in defence of the Christian Religion. Now let us observe how this valiant, this noble champion of Divine truth, conducts himself on the present occasion.

1. He personally, plainly, and pointedly addresses them, and that in the language of blame too; ye *Men*, however great; even ye men of *Athens*; I perceive and charge it upon you, that in all things respecting your religion, you are too *superstitious*.

2. Here we see the apostle exhibits a charge against them, and this is of being too *superstitious*; now as *superstition* was wrong in them, it will also be wrong in us; let us examine the subject a little, that we also may be upon our guard against it.

The Doctors Hammond and Doddridge say, the word is capable of a good as well as a bad sense.

I think

I think Pool's Continuator tells us to this effect, that there is, or rather has been, an ambiguity in the word; and that it has been used for religion, or zeal in religion, but that it is also used in a bad sense: and that Paul wisely opens his address with this ambiguous word, that he might not seem at first to charge it too hard upon the Athenians, who were devout according to their knowledge, but might win them by gentleness, and draw them by love. Yet the reader will observe that it is a charge against them, and a faithful charge too, and Paul will not fail to make it good.

Superstition, according to Dr. Johnson, is a false religion, reverence of beings that are not proper objects of reverence, and a religion (if it may be so called) without morality.

Dr. Harwood styles it, mistaken devotion, which must beautifully fit the apostle in this case, even when he was under the influence of the utmost charity.

Brown's Scripture Dictionary makes *superstition* and *idol-worship* synonymous, and defines it an excess in religion, doing things not required by God, &c. This also fits the state of the Athenians, for God did not require them to worship him in the way they did, if it can be called worshipping him at all.

Button's Dictionary remarks, that superstition is generally attended with enthusiasm, or rather fanaticism, as is evident in Mahommed and many others.

Lastly, the Rev. James Saurin, in his Sermons, translated by the late Mr. Robinson, vol. v. page 49. saith, "Superstition is a disposition of mind, that inclines us to regulate all parts of divine worship, not by just notions of the Supreme Being, nor by his relations to us, nor by what he has condescended to reveal, but by our own fancies.— A superstitious man entertains fantastical ideas of God, and renders to him capricious worship; he not unfrequently takes himself for a model of God; he thinks that what most resembles himself, however mean and contemptible, approaches nearest to perfection; we affirm (saith he) this disposition is almost universal."

### REFLECTIONS,

Ist. Seeing superstition cleaves so close to human nature, and is productive of so many evils, let us wisely and prudently guard against it; and not content ourselves with a blind and ignorant religion, in pretending to worship God, without having clear ideas either how or why: but being

careful to have our minds and conduct regulated by the Divine word, let us take care that we may be found among them who worship God in spirit and in truth.

2d. If duty leads us to converse with the superstitious, the vain, or even the vile; let us, in imitation of this great apostle, take the most gentle, mild, and inoffensive methods that can be consistent with truth and faithfulness; as man is more easily drawn by kindness and love, than driven by human rigor. Soft words often prevent anger, and mild language best becomes fallible man.

3d Religion is evidently of that nature that mere human learning, with all the refinements of literature, will not,—cannot,—sufficiently guide us in it, without the direction of the Bible.

4th. As religion is the greatest of all concerns, seeing it extends to the soul and eternity, and as the Bible is the only guide therein, may all your readers say, Oh, my soul, this Bible, this volume of divinely inspired truth, shall be my daily meat and drink, and only guide in religion. Then shall it prove thy safe passport to eternal glory. To which, dear Sir, may the blessed spirit of God lead you and me, and every reader of the General Baptist Magazine, is the prayer of

Your's, affectionately,

In the bonds of the gospel,

SMATTERER.

## ON SPIRITUAL AND CARNAL JOY.

THOUGH it is acknowledged by all, who know the riches of their present possessions; and the glory of their future expectations; that none have that reason for rejoicing which the heirs of salvation have; yet it is also acknowledged and lamented, that those expressions of joy, which appear in some professed christians, are oftener the unwholesome fumes of carnal mirth; than that tranquil, sweet effusion, which has its birth in heaven, and, like perfuming incense, ascends to heaven again. That which arises from nothing more than the wanton game of sportful passions, is giddy, noisy, clamorous, and vain; kindled by a false fire, exercised on a false object, and tending to a false end. It is empty, unsubstantial, transient, and short lived, and, like the momentary meteor, flashes and expires; with only this difference, the meteor flames, and leaves no trace behind: while carnal mirth, whenever it passes through the gracious soul, proves noxious to its prosperity;

prosperity; nips the expanding blossoms of the celestial fruit, and, at least, retards it's speedy growth; leaves a sad bleeding track, marked with the ruins of comfort, and the wreck of peace; while that which is the offspring of divine and everlasting love, is spiritual, pure, steady, serene, and noble; not blown up by the buxom gusts of empty insipid wit; but kindled at that immortal flame which burns eternally in the happy bosoms of yon seraphic sons of light. It's object is the infinite source of unfathomable bliss; and it's end is, to rejoice in, and glorify him for ever. It is real. Alas! how often do our frigid hearts and voluble tongues betray us into an insipid, trifling, uncharacteristic levity, that is as remote from spiritual joy, as I am from perfection in holiness!

I am averse, as much as any may be, to that forbidding austerity, and gloomy, morose severity, that some, under the notion of christian seriousness, affect; and reject it, as contrary to the genius, and repugnant to the design, of the gospel of grace, which is glad tidings of great joy, is calculated for, and exhorts to rejoicing evermore. And should not the heirs of glory rejoice? Joy inspired the celestial harps, when grace began it's reign: and joy shall close the final scene, when glory shall receive it's sons. Everlasting consolation is theirs: and nothing sure on earth, can glorify their divine Master more, than to see christians exult and triumph in him. But then it is a rejoicing only in him, that is honourable unto him; for there is a noisy, clamorous mirth, springing from a vain, unbridled levity, which is of a contaminating nature, defiles the hearts and lips of christians, is not a spiritual joy, but is carnal and fleshly, and is in itself little less criminal than that which swims around the riotous table of the graceless reveller. And sad experience tells, it is fatal; not only fatal to that pure, unmingled, spiritual joy, that flows from the manifestation of Divine complacency, which is it's opposite; but it emetvates the soul, cools it's ardour for divine things, renders it unfit for, reluctant to, and aukward in, the performance of spiritual exercises. And alas! I am persuaded, that christians too often find a giddy, mirthful hour to be the gloomy sunset of their comfort; and that grief and darkness are the sad dowry it has left them. There is nothing boisterous in that joy which is unspeakable, and full of glory: but it is peaceful, serious, and serene; and, like the gentle zephyrs, whose winnowing pinions cheer the sultry ether, it's sweet reviving influence refreshes and exhilarates the soul, burnishes the christian's heavenly hope; refines, exalts and sublimates the affections; fans the kindling sparks of divine  
love

love, and purges from all that is impure and hurtful; as well from those annoying propensities to evil, as from those soul-distractings, Christ-dishonouring fears and doubts, that are the enemies of the christian's peace, and the bane of his comfort; for it is known by all who have had any experience in the spiritual life, have felt the power of divine grace, and are acquainted with it's operations upon the soul, that there is no season, in which the saint has a clearer view of the defilement and deformity of sin, and feels a more intense abhorrence of, and aversion to it, than when he is able, from a comfortable hope of interest in divine favour, to rejoice in the Lord. Then it is he puts on Christ in reality, rejoices in him, and has no confidence in the flesh: and shielded by such an invincible defence, the storms of temptations assault his soul in vain; the poisoning darts of unbelief rebound, and pointless fall to the ground. His soul rejoices; his faith, firm as a rock amidst the foaming surge, defies the spite of all his foes: his hopes take wing from earth, and, towering, climb the skies: his love ascends in flames to heaven: and those affections that, when fixed on sensual objects, grovel in the dust, now, on angelic pinions, sublimely soar where the beams of suns and moons can never reach. And there is that holy aptness and readiness to engage in divine things, while the soul is under the influence of this pure and spiritual joy, which the indulgence of carnal mirth utterly deprives of: for while the one, salubrious and healthful, is auspicious to the prosperity of the soul, the other is noxious and injurious, and spreads barrenness and leanness of soul wherever it is known. It is like the nipping blast of winter to our comforts; makes them shrivel, fade, and often die. Like water to our love, it damps, and, has a tendency, if persisted in, to quite extinguish the immortal flame. As luxury enfeebles the body, this enervates the christian's mind. If we are cold and inanimate, this will freeze us more. If in darkness, this will deepen the gloom. If doubts distract us, and fears prevail, this will give them strength. If asleep, this will make the sad opiate stronger still. In short, it is inconsistent with the character, it is injurious to the peace, it is dishonourable to the name of christians, to see those lips that should be sacred to the sublime praises of Jehovah, defiled with the unhallowed expressions of sensual mirth, that springs from the dust, and in the dust expires: or polluted with empty fumes of futile jest and wit, that evaporate from a frothy heart those inebriating fumes that intoxicate the soul, and turn it's bias towards whatever the vane of vanity shall verge.

It is exceedingly unseemly to see the sons of glory, mingled in one promiscuous croud, borne down the rapid stream of custom and fashion, to haunts of sinful pleasures; meanly preferring a scanty sip of nauseous interdicted drags, to those felicitating streams of bliss and joy that flow incessantly from the crystal fountain of exhaustless grace, to which their thirsty souls are every day invited; pursuing a phantom, that can boast of no existence but in the airy regions of imagination: for the gayest hearts confess (those bosoms where reflection seems almost to have found a tomb) by the deep and anxious sighs that often molest the boasted pleasures of the sportful tribes; that it is a shadow, and most a shadow in possession: and however high and lofty proud mirth may rear its plumed crest, a carousal around the festive board, or flirt amidst the circles of the gay, it is often "a face of pleasure, but a heart of pain." To call any thing pleasure, besides what flows from that divine, eternal source where cherubs only imbibe their joys, is an arrogant assumption of a name that nothing, in this dark and dreary vale of tears, can have a right to claim. And to behold those that profess to be pursuing glory, honour, immortality, and eternal life, haunting such an empty bubble, that, when possessed, will surely burst, and shed sorrow and defilement over their souls; how irrational! how incongruous! how big with fatal folly! — Yet there is an abundant reason for christians to rejoice: but then it is a spiritual joy; it is noble, heavenly, and sublime; a joy that the stranger intermeddles not with. And did we walk more circumspectly; did we thirst more for it, and properly estimate the greatness of our privileges, we certainly should enjoy more of it, and the more we enjoyed of this, the less should we long for the dross of earth. Who has such cause for rejoicing as the real saint? Should not a crown of life,—an eternal weight of glory,—a fulness of joy,—an eternity of felicity, that neither death, nor all the powers of hell and darkness can ever deprive him of (while he stands firm in the covenant of the Lord) fill his soul with holy exultation? And who that has but an humble hope of his interest in them, can meditate on those glorious privileges, and not feel his heart glow with transport, and bound with joy!—A love, stupendous! unfathomable! coeval with eternity, fixed on worthless rebels!—A love, stronger in the dear and adorable Immanuel, than scoffs, or scorn, or poverty, or pain, or death's extremest tortures. A love, that poured with heavenly emanation, from his bleeding heart; those infinitely precious streams, to wash the guiltiest soul from the stains

stains of sin.—A love, that still is flaming in the courts of bliss, and prevalently pleading his people's cause.—A love, that daily pours those sweet, divine supporting influences, that make the feeblest saint a conqueror.—A love, that guards, defends, upholds, and guides through all the thorny mazes of this desert world.—A love, that, in the presence of unnumbered millions, will pronounce them blessed, and triumphantly convey them to eternal joy!—Here is a rock, on which to triumph and rejoice: a basis firmer than the earth's foundations; and he who builds on this, builds with safety: but he

“Who builds on less than this immortal base,  
“Fond as he seems, condemns his joys to death.”

N. R.

### A MEDITATION.

THE following meditations lately occurred to me, from a view of the great change spring had made upon the face of the earth. The trees are dressed in the richest attire, to attract and please the eye: inhabited by a variety of the winged tribe, singing in lofty strains an anthem to their Creator; most captivating and delightful. The fields are filled with corn, promising a plentiful harvest; the meadows strewn with copious redundance to supply the cattle. The air is perfumed with the sweetest fragrances from expanding flowers, to regale and exhilarate the languid spirits: were it not for this body of sin and death, one had been put in mind of antient paradise. But alas! soon will the scene be changed! The trees undressed; their naked arms and bodies exposed to winter's rage; all their fine leafy ornaments, like tattered garments, cast away, trodden under foot, or driven before the wind. The winged choiristers will drop their warbling notes: the fields and meadows will be all flooded with tears, as if for the loss of their stores. Who can forbear lamenting the uncomfortable change of almost an Eden for a desolate waste? Methinks what a monitor is here for giddy youth, and fading beauty! Alas! many (contrary to the wise man's advice) are forgetting their Creator, because youth is on their side: and others priding themselves, because (perhaps only in imagination) they are possessed of the charms of beauty. Foolish mortals! they forget that pining sickness, decrepid old age, and death,

will

will very soon change them, as stern winter will the vegetable tribe. O that they were wise, that they understood this, that they would consider their latter end! Methinks too, what a striking emblem this of the christian's experience! He, by an unerring tongue, is called a tree, a good tree, Matt. vii. 17.—A tree of righteousness, Isa. lxi. 3.—but it is too well known, he has his winter, as well as his summer seasons. It is summer when Jesus, the Sun of righteousness, approaches with his enlightening, warm, and healing beams, to banish his clouds of ignorance, inflame his luke-warm breast, and heal his wounded spirit. Then it is that his mouth speaks out of the abundance of his heart, and like the trees in summer, the leaves of his profession are fresh and green. He shoots towards heaven in holy desires and meditations, and spreads in every branch of holiness. The wind of temptation is not able to shake one leaf of profession. The cup of his soul runs over with joy unspeakable, and full of glory: hence, like the warbling throng in summer, he chants forth the praises of his God. Like the busy bee, he improves his shining minutes as they fly in gathering the sweetest treasures of the knowledge of his God. His prayers are not more frequent than ardent. His words not more numerous than important, tending to the use of edifying. On meditation's wing he often soars to heaven. Every meal (however coarse) is to him a sacrament received with thanksgiving, and every sacrament an antepast of heaven. His Bible is his choicest treasure: compared with it, thousands of gold and silver are no better than dross; the gospel it contains has a richer perfume than ointment poured forth, and to his taste, is sweeter than honey or the honey-comb. How delightful is every moment of his sabbath's! How attentively (like Mary at Jesu's feet) he sits while the gospel trumpet sounds! His soul seems caught up to the third heaven! O glorious season!

“His willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss.”

But alas! how soon are these seasons gone!

For “e're the fleeting hour is past,  
The flattering world employs  
Some sensual bait to seize his taste,  
And to pollute his joys.”

Perhaps for a misplaced affection, misimprovement of some blessing, or for the trial of faith and patience, and to teach experience, Jesus, the sun of righteousness, withdraws himself. Then the God of Justice seems to frown; black clouds, gathered over his head, seem ready to burst. He is now like the affrighted mariner in a storm, surrounded with rocks and sands; trembling lest the boisterous wind of temptation should drive him from his anchor of hope. Divine meditation's wings are clipt; and he pores upon his distress. His words are turned into sighs, his prayers into tears, and his sweet harmonious songs into bitter lamentations. Once he could say, "My beloved is mine, and I am his. What shall I render to the Lord?" But now he complains, "My beloved hath withdrawn himself. O that I knew where I might find him! that I knew the pasture where he feedeth, where he maketh his flock to rest at noon! O that it were with me as in months past!" He is now like a fish out of it's element. His sins both of omission and commission appear mountainous mercies out of sight: hence death is armed with terror. Alas! he has now little relish for the word of God: his Bible is a sealed book: the precious promises that once like golden pipes, conveyed the water of life to his heart, now yield him little or no comfort. Ordinances are dry breads. The trees, when shaking and roaring with the wind, remind one of this winter state of a believing soul. But comfortable consideration! the trees, however weather-beaten, are not dead; their root abides, and takes deeper hold. The shock they have felt, and the severity they so stoutly endure, evidently prove the inviolable truth of their Author, who hath appointed both summer and winter, seed-time and harvest: so the storms and troubles the soul in it's winter state endures, shall not destroy, but prove it's stability upon Christ the eternal rock. Then O my friend, it is now your summer, if your soul be like a watered garden, improve the blessed opportunity, in providing for a storm which may yet go over your head; and beware of those things which may hasten it on. But is it winter with you? Take comfort in this consideration, that every blast leaves the number less. In a little time your winters will be all past, your storms blown over your head, all your clouds swept away, and an eternal summer commence:

Celestial milk and honey there,  
 In every part abound;  
 And trees of paradise appear,  
 With smiling plenty crown'd.

L. Y.  
 ADDRESS

ADDRESS VII.  
FOR SUNDAY SCHOOLS.

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HERE observe, ye children and youth, that God, the God who made you, and has thus far preserved you, has shewn himself mindful of your well-being both in this world and the world to come: for (Prov. xxii. 6.) he teaches us to train up a child in the way he should go, and when he is old he will not depart from it.

So it is the will of your God, oh ye children, that you should be trained up in a right way. It is therefore right and necessary that your tender minds be early impressed with considerations of sobriety, industry, and religion; these are good ways for youth to walk in, and God makes this blessed declaration, that when they are old they will not depart from them.

It is therefore our duty to teach, and your privilege to be taught in this school, these grand principles:—1st. *Sobriety*; that is, such a seriousness, gravity, and calmness, that will be a great ornament to your character.—2d. *Industry*; that is, to be steady, active, and diligent in your respective callings. This must be very advantageous to you through the present life.—3d. *Religion*; that is, to worship and obey God, according to the rules laid down in the Bible, which you are here learning to read, this must be of great use in this world, and will lead you to happiness in the world to come.

If these blessed considerations be early grounded in your minds, you will be likely to retain them, and be happy in the advantages of them, even to old age; which may God bless to you to this end, for Jesus Christ's sake!—Amen.

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ADDRESS VIII.

THE sacred writer mentioned in our last Address, even Solomon, saith Eccles. xii. 1. "Remember now thy Creator in the days of thy youth"—your youthful minds will be early impressed with something; and if they be not supplied with that which is good, they will, from their own native bias, drink in that which is evil from the corruptions with which they are daily surrounded. Ye happy, ye rising generation, there can surely be nothing more proper with which to furnish your youthful minds than suitable ideas of your Creator.

Now, therefore, Remember, be it impressed upon, and retained in your minds that there must of necessity be a God, who is the Creator of all things—and that it is this God who created you, and whose providence feeds and cloaths you, and who preserves you in life.—This God too, who made your hearts, knows all your thoughts, both good and bad; and he will bring all your actions, words, and thoughts, good and bad, into judgment at the last day. Oh, remember, when you are tempted to sin, that if you do it your Creator will see and call you to account for it. Remember too that your Creator fills every place, sees and knows all secrets, is present in the darkest corners, and must see every action. Therefore if you act or speak, or think wickedly, God will find you out, and judge you for it.

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*To the Editor of the General Baptist Magazine.*

SIR,

PLEASE to inform the public, by the means of the General Baptist Magazine, that a collection was made in four of the branches of the Loughboro' Church on Sunday, June the 1st, for the young Minister's Academy, by brother Robert Smith, of Nottingham, and brother Whitaker, of Melbourn.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
When there was collected at Loughboro'	—	3	3	6
Quorndon	—	7	9	1
Woodhouse	—	2	3	8
Rothbey	—	1	10	6
Total — £. 14 6 9				

The General Baptist Church at Barton, &c. invited brother B. Pollard, of Quorndon, to preach, and collect among them for the above purpose, June the 8th, when they collected with a chearful liberality that does them honour.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
At Balson	—	3	0	6
At Barton	—	5	9	6
Total — £. 8 10 0				

## A REMARKABLE DREAM OF THE LATE DR. DODDRIDGE'S.

WRITTEN BY THE REV. SAMUEL CLARK, SON OF THE LATE DR. CLARK, OF ST. ALBAN'S, WHICH HE RELATES IN THE FOLLOWING MANNER; COMMUNICATED TO ME, JOHN COLLINGWOOD; BY MR. SHRUBSOLE, AND FROM MR. HARRIS.

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THE Doctor and my Father had been conversing together one evening upon the nature of the separate state, and the probability that the scenes on which the soul would enter upon it's leaving the body, would bear some resemblance to those with which it had been conversant while on earth, that it might by degrees be prepared for the more sublime happiness of the heavenly world. This, and other conversation of the same kind, probably occasioned the following dream:

The Doctor imagined himself dangerously ill at a friend's house in London, and after lying in this state for some time, he thought his soul left the body, and took it's flight in some kind of fine vehicle, which (though very different from the body it had just quitted) was still material. He pursued his course till he was at some distance from the city, when turning back, and reviewing the town, he could not forbear saying to himself, 'how trifling and how vain do these affairs, in which the inhabitants of this place are so eagerly employed, appear to me a separate spirit.' At length, as he was continuing his progress, and though without any certain director, yet easy and happy in his thoughts of the universal providence and government of God, which extends alike to all states and worlds, he was met by one, who told him, he was sent to conduct him to the place appointed for his abode; from whence he concluded that it could be no other than an angel, though, as I remember, he appeared under the form of an elderly man. They went accordingly on together, till they came within sight of a spacious building, which had the air of a palace. Upon inquiring what it was, his guide told him, it was the place assigned for his residence at present; upon which the Doctor observed, that he remembered to have read, while on earth, that "eye had not seen, nor ear heard, nor the heart conceived, what God had laid up for his servants;" whereas he could easily have conceived an idea of such a building from others he had seen, though he acknowledged they were greatly inferior to this in elegance. The answer his

his guide made him was plainly suggested by the conversation of the evening: it was, that the scene first presented was contrived on purpose to bear a near resemblance to those he had been accustomed to on earth, that his mind might be more easily and gradually prepared for those glories that would open upon him hereafter, and which would at first have quite dazzled and overpowered him. By this time they were come up to the palace; and his guide led him through a kind of saloon into an inner parlour. The first thing that struck him was a large golden cup that stood upon the table, on which were embossed the figure of a vine and clusters of grapes. He asked his guide the meaning of this? who told him, it was the cup in which his Saviour drank new wine with his disciples in his kingdom; and that the figures carved on it intended to signify the union between Christ and his people, implying, that as the grapes derive all their beauty and flavour from the vine, so the saints, even in a state of glory, were indebted for their establishment and happiness to their union with their Head, in whom they are all complete. While they were thus conversing, he heard a tap at the door, and was informed by the angel, that it was the signal of his Lord's approach, and was intended to prepare him for the interview. Accordingly, in a short time, he thought our Saviour entered the room; and, upon his casting himself at his feet, he graciously raised him up, and with a look of inexpressible complacency assured him of his favour, and his kind acceptance of his faithful services: and as a token of his peculiar regard, and the intimate friendship he intended to honour him with, he took the cup, and, after drinking of it himself, gave it into his hands. The Doctor would have declined it at first, as too great an honour; but his Lord replied (as to Peter, in relation to washing his feet) "If thou drink not with me, thou hast no part in me." This scene, he observed, filled him with such a transport of gratitude, love, and admiration, that he was ready to sink under it. His Master seemed sensible of it; and told him, he must leave him for the present, but it would not be long before he repeated his visit; and in the mean time, he would find enough to employ his thoughts in reflecting on what had passed, and in contemplating the objects around him. As soon as his Lord was retired, and his mind a little composed, he observed the room was hung round with pictures; and, upon examining them more attentively, he discovered, to his great surprize, that they contained a history of his own life. The most remarkable scenes he had passed through being thus represented in a most

most lively manner, it may easily be imagined how much this would strike and affect his mind. The many temptations and trials he had been exposed to, and the signal instances of the Divine goodness towards him in the different periods of his life, which by this means were all presented at once to his view, excited the strongest emotions of gratitude; especially when he reflected, that he was now out of the reach of any future distress, and that all the purposes of Divine love and mercy towards him were at length happily accomplished. The ecstasy of joy and thankfulness into which these reflections threw him were so great, that they awoke him. But for some considerable time after he arose, the impression continued so lively, that tears of joy flowed down his cheeks; and he said, that he never on any occasion remembered to have felt sentiments of devotion, love, and gratitude, equally strong.

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## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

SIR,

I MAKE no doubt it is your wish, that such questions only as are calculated to do good to souls, individual and public good, and especially for the advantage of the rising generation, should be proposed in your useful Miscellany. Would some of your pious and learned correspondents endeavour to give an answer, as pointed as possible, to the following questions, I hope they will, in some measure, answer these unspeakably great and glorious ends.

First, What are the general causes of declension in the life and power of religion?

Secondly, What is the most effectual way of promoting a general spread of pure and undefiled religion through this land?

M. M.

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*For the General Baptist Magazine.*

### TWO PARTICULAR DISTINGUISHING EXCELLENCIES IN THE ANIMAL MACHINE.

I. AS our bodies are composed of flexible materials, whereby they are liable to receive injuries by too rude a shock from harder bodies,—and as the humours are also subject to receive alterations from changes of weather, irregularities in diet,

diet, and other accidents, it was needful that the body, beside the power necessary for its performing all the functions requisite in a healthy state, should be provided also with *other powers*, whereby the hurts, and deviations from a healthy condition, might be amended and restored.

Were there not *such a power* in the body, we could scarce arrive at full age in any other than a disfigured condition, and the loss of the due action of many parts. But our Creator has kindly provided, that the body, upon any wound received should supply a *cement*, whereby the divided parts are again united, or throw out *granulations*, and the breach is healed up. Thus a *broken bone* is made firm again by a *callus*; a *dead part* is separated and thrown off; *noxious juices* are driven out by some of the emunctories, a redundancy is removed by some spontaneous discharge; a *bleeding* naturally stops of itself, and a *great loss of blood from any cause*, is, in some measure, compensated by a contracting power in the vascular system, which accommodates the capacity of the vessels to the quantity contained. Thus, *the stomach* gives information when the supplies have been expended; represents with great exactness the quantity and the quality of what is wanted in the present state of the machine; and, in proportion as she meets with neglect, rises in her demand, urges her petition with a louder voice, and with more forcible arguments; and for it's protection, the animal body is made capable of resisting heat and cold in a very wonderful manner, and preserves an *equal temperature* in a burning and in a freezing atmosphere.

2. There is a still farther excellence or superiority in the natural machine, yet more astonishing, more beyond all human comprehension, namely, a power to *perpetuate*, as well as to *preserve* itself.

A dead statue, a painted shadow on a canvass, or perhaps, a little brazen clock-work, is the supreme pride of the art of man, his highest excellence and boast.

On the other hand, how glorious and skilful an artificer would he be called, could he but make two of these pieces of clock-work, and so contrive the hidden springs and motions within them, that they should perpetuate their kind, and thus continue the same sort of clocks in more than a thousand successions down to the present day.

*Such* is the workmanship of God! *Such* the amazing power of his will! *Such* the long reach of his foresight, who has long ago guarded against all possible deficiencies,

who has provided energy in nature sufficient to replenish the world with plants and animals to the end of time, by the wondrous contrivance of his creation, and the laws he then ordained.

Not all the united powers of human nature, nor a council of the nicest artificers, with all their ingenuity and skill, can ever form a simple goose-quill or a tulip. *Yet man can produce man.* Admirable effect, yet artless cause! A poor, limited, inferior agent! The plant and the brute in this matter are *his* rivals, and *his* equals too.

The human parent and the parent bird form their own images with equal skill, but are confined by a kind of divine patent each to his own work. So the iron seal transfers it's own figure to the wax with as much exactness and curiosity as the golden one: both can transfer only their own figure.

Perhaps there is not a lily or a butterfly now in the world, but has gone through *six thousand ancestors*; and yet the work of the last parent is, exquisitely perfect in shape, in colour, and in every perfection of beauty: but it is all owing to the FIRST CAUSE.

Who can know and consider, says the celebrated *Dr. Hunter*, the thousand evident proofs of the astonishing art of the Creator, in forming and sustaining an animal body such as our's, without feeling the most pleasing enthusiasm? Can we seriously reflect upon this awful subject, without being almost lost in adoration? without longing for another life after this, in which we may be gratified with the highest enjoyment which our faculties and natures seem capable of, the seeing and comprehending the whole plan of the Creator, in forming the animal body, and in directing all it's operations? The man who is really *un anatomist*, yet does not see and feel what I have endeavoured to express in words, whatever he may be in other respects, must certainly labour under a dead palsy in one part of his mind. *Milton* could look upon the sun at noon day without seeing light: but the nerves of that organ were *insensible*.

See an elegant, entertaining, and very instructive work, entitled, *Medical Extracts*, by *Dr. Thornton*, Vol I. Part 2nd. p. 27. J. F.

For the General Baptist Magazine.

#### ANECDOTE.

IN the reign of the licentious and persecuting Charles II. there lived at Haringworth, in the county of Northampton, Vol. III. 2 S a Dis-

a Dissenting Minister of the General Baptist persuasion, whose name was *Stephen Curtis*, who followed the humble and peaceful occupation of a *Shepherd*;—an occupation rendered venerable by its antiquity, and respectable by such names as Abel, Jacob, David, and others; and which cannot justly be thought the most unnatural association with that of the minister or pastor. The clergyman of the parish, full of the high-flown notions too generally attendant on his order; and, doubtless, thinking it the highest presumption in a man to mount the rostrum, without having spent some years at college, and passed under the holy hands of a bishop; meeting with Stephen one day as he was attending his fleecy charge, the following humorous dialogue ensued.

*Clerg.* Now, Stephen, you are minding your proper business. This is a sphere suited to a person of your qualifications. But, when you leave the tending of sheep, and take it upon you to instruct and shepherd men, you invade a province which does not belong to you, and for which you are in no way qualified.

*Steph.* Why so, Sir?

*Clerg.* Because you have not been at College;—you have had no education;—you know nothing of Latin, and Greek, and Hebrew.

*Steph.* True, Sir; but is it absolutely necessary to be acquainted with those languages to be able to instruct mankind in the doctrines of the gospel?

*Clerg.* Most certainly.

*Steph.* Be so good, Sir, as to tell me the name of your horse in those languages

With this the clergyman immediately complied.

*Steph.* Now, Sir, though you have told me the name of your horse in three languages, you have added nothing of importance to the stock of my ideas. I am now no better acquainted with the nature or properties of that animal than I was before.

*Clerg.* Aye, aye, but there are other matters taught at College, Stephen, beside the languages. There is rhetoric, and logic, and several more, with which a minister should be acquainted, and of which you are intirely ignorant. Why, I can prove, by *logic*, that Stephen Curtis is an *ass*.

*Steph.* Pray, Sir, how will you do that?

*Clerg.* In the following manner:

An ass hath two ears,  
 Stephen Curtis hath two ears,  
 Ergo—Stephen Curtis is an *ass*.

*Steph*

*Steph.* O! in that way I can prove that the parson is a *devil*.

The devil is black,  
The parson is black,  
Ergo---the parson is a *devil*.

This doughty champion of the church, finding that, if Stephen were destitute of scholastic learning, he was possessed of *common sense*, and as adroit at the parson's weapon as himself; and being compleatly foiled, and having nothing further to reply, he spurred his horse, and rode off in dudgeon, leaving honest Stephen to enjoy his triumph.

Tradition says, that this good man was one of the thousands that suffered imprisonment in that prosecuting reign; and that he was a man of an unblemished character, and much respected in his neighbourhood. The keeper of Northampton prison, in which he was confined for three years or more, induced by his good behaviour, shewed him much lenity. He would suffer him occasionally to go secretly home to his family, (perhaps at the hazard of losing his place,) relying on his veracity for his punctual return. It is also said, that his wife behaved very heroically on the occasion. When the instruments of power were conducting him to prison, instead of indicating overwhelming distress, she did all in her power to comfort and encourage him; exhorting him to bear his sufferings, in so good a cause, with christian fortitude; and to be persuaded that a kind Providence would assuredly take care of those, in his absence, from whom he was so violently and unjustly separated.

J. F.

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*For the General Baptist Magazine.*

## OF THE SUPERIORITY OF MAN ABOVE OTHER ANIMALS.

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AFTER having admitted, in the fullest extent, every fair *comparison* that can be made between *man* and the most perfect of the *other animals*, acknowledging that *both* have bodies of matter organized in many respects alike; that the bodies of *both* are made up of bones, muscles, and blood-vessels, organs of respiration, circulation, and digestion; that *both* have brain and nerves apparently of the same substance and texture; that in *both*, those are the organs of will, of sensation, and of motion; that *both* possess five senses of the same nature, and have a resemblance in many of their appetites and inclinations;

after all those concessions, the *internal faculties* of the most intelligent of the brute creation will be found, upon a just estimation, at a *prodigious distance beneath* those of men.

The actions of the one seeming to proceed from *the impulse* of some want, the incitement of some appetite, or some controlling spring within them, which obliges them to perform the same thing in the same manner; so that all their boasted works, the labours of every species, are as uniform as if they had been all cast in the same mould. This appears in their nests, in their cells, for all their works which astonish us, are formed by an *inevitable necessity*, like the growing of a plant, or the *crystallization of a salt*.

One race of the most intelligent species *never improves* upon a former, nor *one individual* upon another.

At the end of the elephant's long life, what does he know that he did not know at the beginning? What does the *young elephant* learn from the experience of his father?

Even *attention to their young*, the most universal and most amiable part of the character of irrational animals, seems independent of sentiment and reflection, and to proceed from the *same blind impulse* which prompts them to build such a kind of nest, and sit such a time on their eggs; for after a short period those young are *intirely neglected*, and no *traces of affection*, or the *smallest tender recollection*, seems any longer to subsist between the parent and the offspring.

How *different* is this from the sensation of the *human specie*? where the *father* and *mother* feel their youth restored, and their existence multiplied in their *children*, whom they endeavour to turn from the allurements of *folly*, and by creating in their minds a desire of *knowledge* and *useful attainments*; they save from the wretchedness of *vacancy* and *contempt*, attendant upon *ignorance*; who *encourage* their exertion, *support* them under disappointment, whose *chief happiness* depends on the *prosperity* of their *offspring*, and who *feel the approach of age* without *sadness*, while the *evening* of their lives is *brightened* by the *rising reputation* of their *children*.

Sometimes with a strong and harmonious voice, *man* is found celebrating, in a poem, the *virtues* of a *hero*.

At other times, by *a stroke of the pencil*, he changes a *dull* and *flat canvas*, into a *charming perspective*.

Here do we see him, with the *chisel* and *graver* in his hand, *animating the marble*, and *giving life to brass*.

There with the *plumet* and *square*, erecting a *magnificent palace*.

Now

Now do we behold him, by the assistance of a *microscope* of his own invention, discovering *new worlds*, amidst *invisible atoms*, or penetrating the *secret exercise* and *structure* of a particular organ.

At other times, by changing this *microscope* into a *telescope*, he *pierces* into the heavens, and there contemplates *Saturn* and his *King*.

Returning home, he *prescribes laws* to *these celestial bodies*, *describes* their *paths*, *measures* the *earth*, and *weighs* the *sun*.

Afterwards, directing his attention towards the more useful study of organized beings, he dives into *the laws* of the animated fibre, examines the *relations* of different parts, and by an attentive view of their various perfections, he sees a chain formed which comprehends the whole.

But the *most perfect mark* of the *greatness* of *man*, and of his *high exaltation above other animals*, is the *commerce* he holds with his Creator.

Wrapped in the thickest darkness, the *rest* of the *animal creation* are *ignorant* of the *hand* that *formed* them. They enjoy an existence, but cannot trace the *author* of life.

*Man alone* soars to God the principle, and prostrate at the foot of the throne of the *Almighty*, he adores with the profoundest sentiments of veneration, and with the most lively gratitude, the *ineffable goodness* that created him.

*Med. Extr. vol. 1. p. 36.*  
J. F.

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To the Editor of the General Baptist Magazine.

DEAR SIR,

If you think the following lines admissible, the insertion of them will oblige

Your's,

R. S.

*Extract of a Letter from Bourn, Lincolnshire, May 5, 1800.*

“ YESTERDAY, at two o'clock, P. M. we experienced the most dreadful storm of thunder, lightning, and hail, attended with a strong S. W. wind, that has been known in this country for many years; scarce a single house but has suffered considerably; in many not a single pane of glass left, the hail-stones were of an uncommon size; I have seen many of the size of pigeons eggs, and some as large as hens; indeed they had rather the appearance of fragments of broken ice

ice than hail-stones. The damage done in this small town by breaking the windows, cannot be less than six or seven hundred pounds; the fruit blossoms are entirely cut off, and all the productions of the gardens that were above ground; the corn fields cut a shocking appearance, but as the corn is young, we hope it will come about again, except the beans, which it is feared will be lost. The lightning was very vivid, and lasted about an hour. I have not yet heard what damage has been done in the fields on the stock, but fear many lambs, &c. must have been lost. In short, the whole damage done in this town and it's vicinity is at present incalculable. I do not hear that it was very extensive in it's violence, as at Falkingham and Deeping little damage was done."

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### IMPROVEMENT.

"HOW awful art thou seen, O God, when lightnings issue forth,  
 And rattling thunders roll abroad, to shake and tear the earth.  
 The forked lightnings know thy will, they mark thy beck'ning hand;  
 And harmless pass, or blasting kill, as thou dost give command.  
 Thou only art our fenced tow'r, our help is in thy grace;  
 Defend us in this awful hour, and guard our dwelling place."  
 BERRIDGE,

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### EXTRACT OF A LETTER TO A FRIEND.

MY DEAR SIR,

I RECEIVED the parcel, and your very kind and friendly letter so long since, that I am truly ashamed not to have thanked you for them much sooner. I am much obliged by the concern you express for my welfare. I bless the Lord my health is tolerable.

This last winter has been a very trying one to all invalids and old people; and we have had repeated calls from all sides to prepare to meet our God. But the call is too little attended to; the things of time and sense engross so much of our thoughts, that (as you justly observe) we seem to forget those of eternity.

These things ought not so to be; and it is my earnest desire and prayer to live above the world, and to have my affections set on heavenly things, and not on things below. Oh! that I could live more by faith on him who died for me; he does all things

things well, and does not, indeed, afflict willingly or grieve his children. But our sins as a nation call aloud for judgment, and if we will not be warned by what has been inflicted on other nations, we may expect to feel the avenging rod more severely than we have yet done. But the Lord reigneth, and he has said in the word of truth, that it shall be well with the righteous; with those who are living in his fear: either he will keep them from the evil, or he will give them strength in the day of trial.

Therefore real christians ought not to be so anxiously concerned at the gloomy appearance of the times, knowing that nothing can happen but by his permission who is the head over all principalities and powers; and can say to the most threatening calamity, "hitherto shalt thou come, and no further."

I believe prayer is the most likely means to avert these judgments which are hanging over our heads; it has done wonders in former times, and I doubt not but it will have the same effect now that it had then: God is still the same.

"When Isra'l was his church,  
When Aaron was his priest,  
When Moses cry'd, when Samuel pray'd,  
He gave his people rest."

Jesus Christ is the same yesterday, to-day, and for ever: He has all power committed to him, and we cannot doubt his love since he shed his blood to save us from eternal misery. Oh, that I had but more confidence in him. That I did but see him, without interruption, "the chiefest among ten thousand, and altogether lovely."

I am sorry that your family has had a share in the epidemic disorder so prevalent in many parts of the country; but I hope they are now much better. These things are some of the prescriptions of our best Physician, (as I have heard a good old minister observe) and he knows what is best for us.

I hope he will give you encreasing grace and strength for your important station; and that you will have the satisfaction of seeing more and more, that your labours are not in vain in the Lord. Our dear Lord and Master says, "Be thou faithful unto death, and I will give thee a crown of life." "May he enable us so to run as to obtain." My love to your dear partner.

I am, dear Sir, in our common Lord,  
Your's affectionate

*London, April 17, 1800.*

SOROR.

## MEDITATION on Matt. xiii. 43.

“ Then shall the righteous shine forth as the sun in the kingdom of their Father.”

1. THESE words are the conclusion of the explanation of a striking parable which our Lord had previously delivered in the audience of the multitude, concerning the wheat and the tares, which made such an impression upon the minds of his disciples, that they availed themselves of the first opportunity to request Jesus to declare it's meaning unto them. How happy his disciples in having such an expositor! And how happy art thou, O my soul, in the possession of this exposition!

2. This world is the field in which the wheat and the tares are now growing promiscuously together; and every person living is represented by one or the other of these terms; and I myself am either ripening for the garner of heaven; or growing in the field to be bound up in some bundle of sinful, impenitent, and unbelieving wretches, to be cast into the furnace of hell, where there will be “ weeping and wailing, and gnashing of teeth.”

3. The righteous, or the children of the kingdom, as they are called, ver. 38, have not been always possessed of this character; because the scripture, when describing the fallen state of man, says, “ there is none righteous, no not one,” Rom. iii. 10. The whole world is become guilty before God. All have sinned, and come short of the glory of God, Rom. iii. 19. 27. And the apostle further says, when writing to the same people, chap. v. 19. “ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” This *one* is Christ, the Son of God, in whom dwells all fulness; yea, the fulness of the Godhead; by his compleat obedience, his obedience unto death; even the death of the cross: reconciliation was made for iniquity, and everlasting righteousness brought in, Dan. ix. 24. The name, the emphatical name, by which he is called, is, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. In his righteousness believing sinners are exalted, and in this they boast all the day long. Oh, my soul, happy is thy state if thou art found in Christ; thy transgressions are forgiven, thy sins are covered. “ Thou art accepted in the beloved;” God is thy Father, CHRIST is thy Advocate, and the HOLY SPIRIT thy Comforter. Thou art possessed of grace here, and glory awaits thee hereafter.

4. But

4. But in the present state believers and unbelievers are mixed together, the tares are lifting up their heads among the wheat: yet they must not be rooted up, but grow together until the harvest; a plain proof that christians should not destroy the lives of their fellow creatures; the Redeemer came not to destroy men's lives, but to save them. Imperfection, in various ways, cleaves to the best of God's people; their real excellencies are not properly discerned, and a large share of reproach from a wicked world often falls to their lot; and the frailty of their earthly tabernacle, groaning beneath a load of infirmities, greatly eclipses the glories of an immortal and heaven-born soul.

5. The harvest, when it arrives, will produce an astonishing change, the angelic reapers, with inexpressible diligence, shall gather out of his kingdom all things that offend; the proud and all that do wickedly shall then be as stubble; the tares shall be bound up in bundles; there will probably be bundles of lyars, and swearers, and drunkards; bundles of proud imperious oppressors and extortioners; bundles of half hearted, formal and hypocritical professors; of deceivers, and persecutors for righteousness sake; who have, in every age, wasted the church of God. Bundles of the fearful and unbelieving, of Atheists and Deists, and of all whose names are not found in the Lamb's book of life. These must all be cast into the lake of fire, and be punished with everlasting destruction from the presence of the Lord, and the glory of his power, 2 Thes. i. 8, 9. Oh, my soul! consider how tremendous this harvest will be, and what an unspeakable blessing if thou art at that time bound up in the bundle of life, 1 Sam. xxv. 29.

6. But oh how transcendently glorious does the other part of this all important scene appear: "then shall the righteous shine forth as the sun." O blessed state, to which the righteous will then be advanced; the sun, the most luminous and splendid of all the works of God with which we are acquainted, is made the emblem of the saints in glory.

Christ will present his church a glorious church; yea, like the sun for glory. No sin shall stain it's beauty, no imperfection, bodily or mental, shall tarnish it's lustre. No affliction shall touch them, no reproach remain upon them: no want attend them, no complaint be heard among them, no tears trickling down their cheeks, no sorrows overwhelming them, this corruptible must put on incorruption, and this mortal put on immortality, and death itself be swallowed up in victory. "The Lamb, which is in the midst of the throne,

shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes,' Rev. vii. 17.

“ There Jesus, like a sun of suns,  
Fills the whole heav'ns with joy ;  
Pleasure divine, in torrents runs,  
And swims in ev'ry eye.

O! 'tis a land of strange delight !  
No metaphor can shew,  
Joys so transcendant, infinite,  
Which there for ever flow.”

*Barton Hymns, p. 245.*

*To the Editor of the General Baptist Magazine.*

SIR,

AS your friend, J. T. has given some very instructive answers to some important questions in our Magazine, shall be glad of his judgment on the following text, 1 Cor. vii. 14. which will much oblige,

Your's, &c.

A CONSTANT READER.

## HINTS RESPECTING THE BAPTISTS.

JAN. 18, 1640-1, says Mr. Fuller \*, “ This day happened the first fruits of Anabaptistical insolence; when eighty of that sect, meeting at a house in St. Saviour's in Southwark, preached, that the statute in the 35th of Elizabeth, for the administration of the Common-Prayer, was no good law, because made by bishops; that the king cannot make a good law, because not perfectly regenerate; that he was only to be obeyed in civil matters. Being brought before the Lords, they confessed the articles, but no penalty was inflicted upon them.” But this is a very imperfect and partial account of this matter, as appears by the church-book, or journal kept by this people.

It was not an Anabaptist but an Independent congregation, though there might be some few among them holding that

\* Church Hist. book xi. p. 172.

opinion. They met in Deadman's-place, having at that time one Mr. Stephen More for their pastor; and being assembled on the Lord's-day, for religious worship as usual, though not with their former secrecy, they were discovered and taken, and by Sir John Lenthal, the marshal of the King's-Bench, committed to the Clink Prison.

The next morning six or seven of the men were by an order from above, carried up to the House of Lords. It was alledged against them, as Fuller says, that they had preached against the king's supremacy in ecclesiastical matters, and against the statute of the 35th of Elizabeth, that establishes the Common-Prayer, and forbids all assembling for religious worship, where it is not used.

The Lords examined them strictly concerning their principles; and they as freely acknowledged, that they owned no other head of the church but Jesus Christ; that no prince had power to make laws to bind the consciences of men; and that laws made contrary to the law of God were of no force.

As things now stood, the Lords could by no means discountenance these principles; and therefore, instead of inflicting any penalty, they treated them with a great deal of respect and civility: and some of the house enquired, where the place of their meeting was, and intimated, that they would come and hear them. And accordingly three or four of the peers did go to their meeting on the Lord's-day following, to the great surprize and wonder of many. The people went on in their usual method, having two sermons; in both which they treated of those principles for which they had been accused, grounding their discourses on the words of our Saviour, "All power is given unto me, in heaven and in earth." After this they received the Lord's-supper, and then made a collection for the poor; to which the Lords contributed liberally with them; and at their departure signified their satisfaction in what they had heard and seen, and their inclination to come again. But this made too much noise, and gave too great an alarm to the mob, for them to venture a second time. And perhaps this was the first dissenting meeting that ever had so great an honour done it.

This church, as appears by their records, was constituted about the year 1621. The first pastor thereof was one Mr. Hubbard, or Herbert, a learned man, of episcopal ordination; who having left the church of England, took upon him the pastoral care of this church, and with them went into Ireland, and there died. They returned again into England,

and settled about London; and chose Mr. John Cann, (famous for filling up a Bible with marginal notes, much valued to this day) to be their pastor; who attended that service for some time, and at length, with some of the members, left the church, and went to Amsterdam, and there continued with the English church many years; and though he came into England afterwards, yet he returned to Amsterdam, and there died. After his decease, the church here chose Mr. Samuel How, who was a Baptist, though his predecessors were not; for this church seems from the beginning, or at least very early, to have kept mixed communion.

He served in this ministration about seven years, and died very much lamented. In his time they were persecuted beyond measure by the clergy and bishops courts; and he dying under the sentence of excommunication, christian burial, as it was termed, was denied him; and a constable's guard secured the parish ground at Shoreditch, to prevent his being buried there. At length he was buried at Agnes-le-Cleer; and several of his members, according to their desire, were afterwards interred there also. He wrote that little book so often printed, called, "How's Sufficiency of the Spirit's teaching, &c." and was very famous for his vindication of the doctrines of separation; and both he and his people were much harassed for it by their enemies, and were forced to meet together in fields and woods to avoid them. It was some considerable time after his decease, that the church chose Mr. Stephen Moore; who was their pastor when the disturbance happened which is mentioned by Fuller. He seems to have been a Pædobaptist; had been a deacon of their church, as appears by their records; was well gifted for the work of the ministry, and a man of good reputation, and possessed of an estate.

It contributed not a little to the increase of Antipædobaptism in these times, that some of the greatest writers for reformation spoke favourably of that opinion, and the reasonableness of granting liberty to those that held it.

*For the General Baptist Magazine.*

## S U M M E R.

**H**AIL lovely Summer, queen of seasons, hail!  
 See where she shines from that celestial cloud,  
 Which slow descends, with heavenly treasures fraught;  
 Now

Now walks the meadows o'er with dewy steps,  
 With rosy fingers, scattering sweetest scents,  
 And flinging balmy odours through the air.  
 The gardens now afford a sweet repast,  
 And call to early rising: nature here,  
 Robed in her best attire, with liberal hand  
 Brings forth the rich variety to view:  
 Wantons and plays, and waves her balmy wings,  
 Dropping with myrrh——  
 Here loveliest flowers raise their exalted heads,  
 Or blushing near the surface court the eye;  
 Open their beauteous bosoms to the sun,  
 Glowing with gold, or various colours mixt,  
 Form brilliant contrasts, and delightful shades.  
 Which way I turn my feet or roll my eye,  
 New scenes attract my sight, and strive to please  
 The mind insatiate: here the spacious lawn  
 Wide stretching forth in rich embroidery drest:  
 Violet and primrose pale, delicious flowers,  
 With crystal rivulets slow gliding through;  
 Losing themselves 'midst fragrant woods and groves,  
 Breathing sweet incense: here I stand and gaze,  
 And drink full draughts of bliss, yet thirst for more.  
 The larks loud morn'g hail the rising day:  
 The thrush, the blackbird, from the neighbouring cops,  
 With birds of lesser fame, fill the glad air  
 With notes melodious, and mine ear with joy.

See where the well-train'd vine stretches her arms,  
 And grasps luxuriant o'er the sunny wall:  
 Beneath the foliage green close hid appears  
 The embryo fruit, promising autumn's crop,  
 And fills the husbandman with secret joy.  
 This sweet recess with mingled beauties blest,  
 Paints to the fancy that delicious spot  
 Where the first parents of the human race  
 In innocence spent their convivial hours,  
 E're dreaded sin rais'd his detested head,  
 And that of the whole creation: direful song——

Thro' the calm air descend the silent dews  
 Soft without pressure on the grassy spires:  
 And the young harvest drinks supplies from heaven:

The rising sun with horizontal beams  
 Gleams o'er the shining fields: now gazes hot.  
 From his high throne, feeds on the pearly drops,  
 And in exchange darts down his vital warmth.

The embryos kernel feels the fostering ray,  
Till the full corn swells every well-fill'd ear;  
And yellow harvest shines from field to field.

Now from the humble cottages obscure,  
Where peace and sweet contentment mix and reign,  
The brawny rustics issue forth, each arm'd  
With glittering scythe, and at his side the scip,  
Straight to the destin'd field they shape their course;  
When there arriv'd, with sweeping stroke they cut  
The smiling herbage; flowers of various hue  
Unheeded fall before the shining steel.

Close at their heels a female troop appears,  
In virgin majesty and modest pride,  
Sweet blushing; who, with nimble action, spread  
The fading foliage o'er the levell'd plain;  
Then rake in many a row, from side to side,  
Now raise in little heaps, with tripping speed,  
And grassy hillocks croud the laughing meads.  
Creation now appears in loveliest dress:

In paradisaic beauties veil'd, she smiles.  
Surrounding hedges charm the straying eye,  
Glistering with white, or gay in crimson dyes,  
Hawthorn and rose, and honey-suckle sweet.  
The trees full plum'd, with verd'rous beauty clad,  
Form leafy arches fair, of cool recess;  
Wave to the wind, and smile in living green.

The sun looks down from his imperial throne,  
Pierces the deep recesses of the earth;  
Millions of beings feel th' enlivening ray,  
Burst into life, and throng the vital air.

The well-set orchards and prolific fields  
Ripen a-pace their fruits for use of man,  
And furnish matter for autumnal song.  
O that some happier bard would seize the pen,  
And snatch the subject from my feeble mind,  
T—J—, N—H—, or else Manilius, while I,  
With weaken'd nerves, and brow cover'd with sweat,  
Toil under burning suns for daily bread,  
Yet not reluctant, but of willing mind.  
Soon shall these toils and labours all be o'er,  
And worldly cares perplex my mind no more;  
Soon shall I join the happy choir above;  
In their sweet anthems of redeeming love:  
To see my dearest Lord, and sing his praise,  
With saints and angels through eternal days,

## RELIGIOUS INTELLIGENCE.

ON Tuesday, Wednesday, and Thursday, the 24th, 25th, and 26th of last month, (June,) was the annual Association of the New Connection of General Baptists, at Spalding, in Lincolnshire.

Brother D. Taylor, Chairman.

Brother J. Bartol, and } Moderators.  
Brother W. Taylor, }

Brother W. Burgefs, and } Scribes.  
Brother T. Ewen, }

Business was opened by prayer at six o'clock on Tuesday evening.

In order that brother T. Ewen might be considered as a member of this Association, it was first agreed to enquire whether the churches consent to the admission of the church at March into our connection. But at this early period of the business, no information on the subject had arrived from fourteen churches; and one demurred on account of an omission of one article, (on the divinity of Christ,) in the profession of faith, sent from the church at March. The conclusion was therefore deferred till the following morning, when it appeared that another church demurred on the same account. Brother Ewen, however, gave such information to the Association on that subject, as was satisfactory; and the church at March was received, and put on the list of the united churches.

Met again at seven o'clock on Wednesday morning. Brother Atterby prayed, and the states of the churches were read. At half past ten o'clock public worship was begun. Brother W. Felkin prayed, and Brother R. Smith preached from 1 Co. i. 18. "For the preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God."—At half past two in the afternoon, public worship recommenced. Brother J. Freeston prayed, and brother D. Taylor preached, from Rom. xvi. 3. "Greet Aquila and Priscilla, my helpers in Christ Jesus."—At half past six in the evening, public worship opened a third time; brother E. Whitaker prayed, and brother J. Deacon preached, from Rev. xxii. 21. "The grace of our Lord Jesus Christ be with you all, Amen." Afterwards attended to Association business; and continued it throughout the next day. The  
progress

progress will be seen in the minutes of the Association, which will soon be published.

Agreed, that a letter, recommending the General Baptist Academy, and requesting proper persons to receive subscriptions for the support of it, be circulated as extensively as may be through the medium of the General Baptist Magazine, and the printed minutes. Also that some separate copies of it be printed for the purpose of private circulation, among our correspondents in different parts.

A list of the persons who are requested to interest themselves in favour of the General Baptist Academy of the new Connection, and to receive subscriptions for the support of it, here follows; and the letter is intended to be published in our next Number.

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A list of persons requested to interest themselves in favour of the Academy, established by the new Connection of General Baptists, and to receive subscriptions for it's support:

- Rev. Mr. D. Taylor, London—and Mr. William Shenston, No. 18, Rowland's-row, or Mr. James Taylor, No. 15, Union-street, Bishopsgate-street.
- Rev. Mr. John Kingsford, Deal, Kent.  
William Kingsford, Esq. Canterbury.
- Rev. Mr. Hobbs, Chatham.
- Rev. John Kingsford, Portsea, Hants.
- Rev. Mr. Aldridge, Lindhurst  
Mr. William Wornell, Downton, Wilts.
- Rev. Mr. Jones, Trowbridge, Wilts.
- Rev. Mr. Birley, St. Ives, Hunts.
- Rev. Mr. Ewen, March.  
Mr. George York, Wisbeach.  
Mr. William Stanger, Fleet, Lincolnshire.
- Rev. Mr. Bartol, Spalding, Lincolnshire.
- Rev. Mr. W. Taylor, Boston, Lincolnshire.
- Rev. Mr. Samuel Wright, Peterborough.
- Rev. Mr. Joseph Binns, Bourne, Lincolnshire.  
Mr. John Clarke, Mercer, Gosberton, Lincolnshire.  
Mr. Richard Gresswell, Mercer, Burgh.  
Mr. Joseph Dent, Maltby, Lincolnshire.  
Mr. Robert Healley, Louth, Lincolnshire.
- Rev. Mr. William Atterby, Killingholm, Lincolnshire.  
Mr. George Francis Kirton, Lindsey, Lincolnshire.
- Rev. Gilbert Boyce, Coningsby, Lincolnshire.

Rev. Benjamin Pollard, Quorndon, Leicestershire.  
 Rev. John Deacon, Leicester.  
 Rev. Samuel Deacon, Barton, Leicestershire.  
 Rev. Richard Thurman, Wimetwoud, Leicestershire.  
 Rev. James Taylor, Derby:  
 Rev. Edmund Whitaker, Melbourne, Derbyshire.  
 Rev. Thomas Pickering, Castle Donington, Leicestershire.  
 Rev. Robert Smith, Nottingham.  
 Rev. Joseph Freestone, Hinckley, Leicestershire.  
 Rev. Joseph Ellis, Halifax, Yorkshire.  
 Rev. John Taylor, Queenshead, Yorkshire.  
 Rev. William Felkin, Kegworth, Leicestershire.

ON June 28th, the Rev. J. Evans, from London, preached at the General Baptist Meeting House, at Quorndon, Leicestershire, for the benefit of the Sunday School, lately established there, on a new and improved plan. The text was "Good hope through grace." The sermon was well approved in general, and the collection amounted to 1*l.* 4*s.* 7*d.* exclusive of the regular annual subscriptions.

### PEACEFUL DEATH OF SISTER JENT.

THE arrows of death are flying around us and many of our friends are falling victims to his all-conquering arm. It therefore becomes us to stand on the verge of the grave, and with silent reverence to listen to that solemn admonition which is addressed to us, "be ye also ready!" While such scenes present themselves to our view, nothing can impart greater fortitude and sweeter serenity to the soul than this consideration, that our friends and fellow-travellers who laboured under the same infirmities, and struggled with the same fears as we ourselves do,—smiled in the agonies of death,—and, through the grace and righteousness of the Lord Jesus Christ, triumphed over the last enemy. This was remarkably verified in the happy death of our dear sister Jent, member of the General Baptist Church at Longford, who died the latter end of June, 1799, in the 37th year of her age. All we wish to say is this, that we have solid and rational ground to conclude, that she was a partaker of the grace of God, and that Christ was formed in her the hope of glory. On her death bed she was very happy, placing all her hopes in the great Mediator: triumphing, to her dying day, in the blood of the Lamb. Here let the young, the thoughtless, and the gay, pause, reflect, and learn to die. Here the advantages of true faith in Christ are to be seen in all their charms! and here let the profane behold, the awful contrast between the death of the righteous and the death of the wicked. The wise shall inherit glory, but shame shall be the promotion of fools. Prov. iii. 35.

## SACRED POETRY.

*The Benefit of Affliction.*

Job 5, 6, 7, 8.

**W**HEN huge afflictions press me  
down,

And sorrows make my nature groan,  
Where shall I find relief?  
I'll bow myself before my God  
And humbly kiss the sacred rod,  
Till he assuage my grief.

My numerous sins will I confess,  
And own in every sore distress  
The Lord is good and just:  
For by experience I have found  
Afflictions spring not from the ground,  
Nor troubles from the dust.

So sure as sparks from burning fire,  
By native force will still aspire,  
And upward wing their way;  
So surely man is born to pain;  
Our common lot is to complain,  
While here on earth we stay.

Nor is the cause so hard to tell,  
Since from the Lord we safely fell,  
And left the source of bliss;  
How can we hope for joys serene,  
While sin the monster lurks within,  
That parent of distress?

To Jesus then I make my moan:—  
O, plead my cause before the throne,  
Thou hast the Father's ear:  
Since thou for me did'st undertake,  
My suit is gain'd,—thy blood did make  
Atonement at his bar.

*On the Parting of Christian Friends.*

**W**HEN parting we'll unite to praise  
The Father of our head;  
Whose bounteous hand through all our  
days,  
Gives us our daily bread,

Our souls are likewise richly fed,  
With Jesu's constant grace;  
While through the desert we are led  
Fair Canaan to possess.

A meeting there shall then begin,  
Of all the holy seed;  
Who round the throne shall shout and  
sing,  
From pains of parting free'd.

*The Comforts of Religion.*

**O** BLEST religion, heavenly fair!  
Thy kind, thy healing power,  
Can sweeten pain, alleviate care,  
And gild each gloomy hour.

When dismal thoughts and boding fears  
The trembling heart invade;  
And all the face of nature wears  
An universal shade:

Thy sacred dictates can assuage,  
The tempest of the soul;  
And every fear shall lose its rage,  
At thy divine controul.

Through life's bewildered, dreary way,  
Thy hand unerring leads;  
And o'er the path, thy heavenly ray,  
A cheering lustre sheds.

When feeble reason, tir'd and blind,  
Sinks helpless and afraid;  
Thou blest supporter of the mind,  
How powerful is thy aid!

Then let my heart confess thy power,  
And find thy sweet relief;  
To brighten every gloomy hour,  
And soften every grief.

*An Hymn, composed on an opening  
a small Meeting-House,*

at Mile End, June 12, 1800  
by the R. v. Mr. D. Taylor.

BRIGHT seraphs strike your lyres,  
And aid our lips to sing;  
Emmanuel's cause the theme inspires,  
And wakes each tuneful string.

We raise in his dear name,  
This mansion for our God;  
O may the spirit's sacred flame,  
Be now defus'd abroad!

Though mean the residence,  
For so divine a Guest;  
Here, deign thy blessings to dispense,  
And here take up thy rest.

Sinners invited here,  
Shall see thy grace display'd;  
Rescu'd from Satan's hellish snare,  
The sons of God be made.

Here, faints, your burdens bring,  
And cast them on the Lord;  
Sustain'd by him, your souls shall sing,  
"How precious is his word!"

Great God! regard our pray'r,  
This small beginning bless;  
And may thy servant's labour here,  
Be crown'd with great success.

Fresh temples shall arise,  
Till our blest eyes behold,  
Beneath the concave of the skies,  
One Shepherd and one fold.

MANILUS.

*Isa.* i. 18, 19, 20.

HARK! O my soul! the Lord doth  
call!

How charming is his voice!  
He stoops to reason with a worm!  
Let every heart rejoice.

My sins as scarlet are, I know;  
But he will make them white:  
My crimson stains shall be as snow,  
Through mercy infinite.

"If you be willing and obey,  
The gospel which I give;  
Your sins shall all be done away,  
Your souls for ever live."

But if you still reject my word,  
And trifle with my grace;  
Destruction with her keenest sword,  
Shall drive you from my face."

Lord I obey! no more rebel,  
'Gainst goodness so divine!  
Save me from sin, save me from hell,  
And seal me ever thine.

Help me to live as in thy fight,  
To do thy will below;  
And when my soul doth take her flight  
May she to glory go.

H. H.

*Living by Faith.*

By a Young Woman.

MY soul, by faith's assistance, looks  
Up to her native sky;  
And with divine composure waits,  
Till Christ shall bid her fly.

Supported by the power of faith,  
I travel on my way;  
And hope, through grace, I shall ar-  
rive,  
At realms of endless day.

Though fetter'd in this gloomy vale,  
And clogg'd with flesh and sin,  
Faith gives me wings and strength to  
rise,  
To liberty divine.

I find a thousand dangers still,  
Attend the heavenly way;  
But faith invigorates my soul,  
To walk without dismay.

In vain the powers of earth and hell,  
Oppose the sons of God;  
They gain a victory over all,  
Through faith in Jesu's blood.

Whatever trials I endure,  
My faith be present still;  
Till I my blessed Jesus see,  
On Zion's flowery hill.

Then shall I know, as I am known,  
And live by faith no more;  
But stand before my Saviour's throne,  
To worship and adore.

M. S.

To the Editor of the G. B. M.

SIR,

As almost every surrounding object is capable of being improved to some spiritual purpose, I here transmit to you a few thoughts on a Watch, in that view;—if they contain any thing worthy of notice, you are at liberty to insert them in the G. B. M.

P. S.

### The WATCH.

THIS little wonderful machine,  
Thus exquisitely wrought;  
How often is it heard and seen  
Without a serious thought.

While man to make it thus compleat  
Hath art to nature join'd;  
There's something in the skilful work  
Instructive to the mind.

It measures o'er the hours and days,  
It shews how swift they fly;  
And urges this important point,  
Am I prepar'd to die?

My soul, this monitor survey,  
And be this theme thy choice;  
Not merely to admire it's parts,  
But listen to it's voice.

A striking lesson it affords,  
When seriously apply'd;  
It shews how fast my minutes flow—  
Just like a willing tide.

Thus when I view the circling hands  
Perform their destin'd round;  
Is pious zeal t' improve my time,  
Within my bosom found?

And in my wakeful midnight hours,  
When beating o'er my head;  
Still it declares that time revolves,  
And soon 'twill all be fled.

### IMPROVEMENT.

While thoughtless man is prone to sport  
With TIME upon his hands,  
Unconscious of its speedy flight,  
And how unsafe he stands.

Here may I act a wiser part,  
And walk in wisdom's ways;  
To celebrate thy goodness, Lord,  
In ever grateful lays.

'Tis an important work t' improve  
Our moments as they run;  
To ask what motives sway the soul,  
What works our hands have done,

Here make, my soul, a solemn pause  
And faithfully enquire;  
What is it I supremely love?  
To what do I aspire?

Lo the vain scenes that earth affords,  
My grov'ling soul confine?  
Or do I triumph in that grace  
Which proves its source divine?

That grace design'd to rescue man  
From everlasting woe,  
And raise him to that blissful state  
Where endless pleasures flow!

That grace which conquers love to sin,  
Unites the heart to God?  
Which waits the dying martyr's soul  
To its Divine abode?

Lord may I with an ardent zeal,  
Eternal things pursue!  
And rise, when time shall be no more,  
To glories ever new.

*Christ's Victory proclaim'd;*  
Or a Song of Praise for the glorious  
Resurrection of our Lord and Saviour  
Jesus Christ. For the Lord's-day.—  
The Lord is risen indeed.

LET us on this sabbath, this sacred day  
sing,  
The victorious rising of Jesus our King,  
He vanquish'd both death and the powers  
of the grave,

And now to the utmost he's able to save.  
With raptures of pleasure our hearts  
would rejoice,  
Let the most pious ardour be heard in  
our voice;

Our Captain has conquer'd both sin,  
death, and hell,  
When he came from heaven with mortals  
to dwell.

The angels did sing and give praise at  
his birth,  
Glory in the highest, and peace upon  
earth;

If praises were just when Christ's work  
was begun,  
What praises were due to him when he  
had done.

Jesus rose on this day, sacred praise to  
his name,  
This day we with pleasure his vict'ry  
proclaim;

Let the whole shining host of bless'd  
spirits on high,  
Proclaim it with wonder and praise thro'  
the sky.  
G. B.

THE

# General Baptist Magazine

For AUGUST, 1800.

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## BIOGRAPHY.

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A SKETCH OF THE LIFE AND MINISTRY OF THE REV.  
WILLIAM GRIMSHAW, A. M. LATE OF HAWORTH,  
YORKSHIRE, WHO DEPARTED THIS LIFE, APRIL THE  
7TH, 1763.

[*Extracted from his Funeral Sermon, preached by the Rev.  
H. Venn, A. M. on Phil. i. 21.*]

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IT is a pleasure to every grateful mind, to have by them some memorial of a deceased benefactor. But never is this pleasure more sensibly felt, than when a minister who has been instrumental, through the grace of God, in doing good to souls, is taken from them. Highly esteemed in love as such a one must be for his work's sake: when he can no more be heard, the particulars of his life and conversation, are read with peculiar satisfaction. To gratify in this manner very many persons, who will ever acknowledge themselves indebted to Mr. Grimshaw, for their knowledge and comfort in the christian religion; and to give others more particular information, who had the highest esteem for him from a personal acquaintance, or from good report, the following sketch of his life and ministry, is laid before the reader.

The Rev. Mr. William Grimshaw was born in the year of our Lord 1708, Sept. 3, at a place called Brindle, six miles south of Preston, in Lancashire; and educated at the schools of Blackburn and Hoskin, in the same county. At which early time the thoughts of death and judgment; the

torments of hell, the glories of heaven, and the sufferings of Christ, made some little transient impressions upon him; owing in part to the religious care taken of him by his parents. In the 18th year of his age, he was admitted a member of Christ's College, in the University of Cambridge. Here bad examples deplorably prevailed to seduce him, who had hitherto been taught the fear of the Lord, only by the precepts of men; and having no root in himself, the torrent of impiety in college, carried him away so far, that for the space of more than two years, he seemed utterly to have lost all sense of seriousness; which had no revival, till the day when he was ordained deacon in the year 1731. On this day he was much affected with a sense of the importance of the ministerial office, and the diligence which ought to be used in the discharge of it. Yet these convictions were but as the chaff scattered away by the wind of temptation, though they for a little time were sheltered by an acquaintance with some religious people at Rochdale, who met together once a week to read, and sing, and pray. But upon his removal very soon after to Todmorden, not far distant from the town of Rochdale, instead of acting up to the good motions he had felt in his soul, and which had been encouraged by his pious new acquaintance, he went no more amongst them: he conformed to the thoughtless world; he followed all its diversions, satisfying his conscience with doing his ministerial duty on a Sunday, according as the law directs, and never attending to what the word of God required of him.

About the year 1734, and in the 26th of Mr. Grimshaw's life, God was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmorden. This immediately became visible by his reformation. For he left off all his diversions; his fishing, card-playing, hunting, &c. He now began to catechise the young people, to preach up the absolute necessity of a strict and devout life; to visit his people, not in order to drink and be merry with them as before, but to exhort and press them to seek the salvation of their souls, and to enforce what he had delivered to them from the pulpit.

At this period also I find he began himself to pray in secret four times a day. A blessed practice, which there is reason to believe he never left off. The God of all grace, who had now prepared his heart to pray, soon also gave the answer to his prayer; not in the way, indeed, in which he expected; not in a complete victory over his corrupt nature, or in the joy of a conscience bearing him witness, that in simplicity  
and

and godly sincerity he was walking before him. But by bringing upon him, very strong and painful convictions of his own guilt, and helplessness, and misery; by discovering to him what he did not suspect before, that his heart was deceitful and desperately wicked, and what was more afflicting still, that all his duties, and labours, and goodness, could not procure for him pardon, or gain him a title to eternal life. Very painful apprehensions therefore now seized his mind, of what must become of him. In the midst of which he was often ready to accuse God, as dealing hardly with one, who was now no more a profane or careless liver, but seeking in earnest to obey him. In this state of great trouble, he continued more than three years, not daring to acquaint any one with the distress he suffered, lest they should report he was mad, or melancholy. But by these lasting and deep convictions, being delivered at length from the dominion of pride, and made willing to receive salvation as a brand plucked out of the burning, the day of his consolation, and knowledge of Christ infinitely precious to his soul, drew near. The bible began now to appear quite a new book. He now found the rich import of those scriptures, which declare the sacrifice and righteousness of Christ to be the whole justification of a sinner, before the bar of God; which promise remission of sins to believers on his name, sanctification as the blessed fruit of this believing here, and glory hereafter.

“I was now (says he) willing to renounce myself, every degree of fancied merit and ability, and to embrace Christ only for my all in all. O what light and comfort did I now enjoy in my own soul, and what a taste of the pardoning love of God.”

As he was thus taught of God from his own experience, so his preaching in the year 1742 began to be clear and profitable. He dwelt much in representing the nature and excellencies of christian faith, and salvation by Christ alone. All this time he was an entire stranger to the people called Methodists, and whom afterwards he thought it his duty to countenance, and to labour with them in his neighbourhood. He was an entire stranger also to all their writings, except a single Sermon upon Gal. iii. 24. and a Letter to the People of England, published by the Rev. Mr Seagrave, in which he was surprized to find the divinity, in all material points, of the very same kind with what he now saw with his own eyes in the word of God, and from which all his peace had flowed: Instructed in this manner, Mr. Grimshaw came to the people

and church at Haworth, May 26, of this year. And very soon the good effects of his preaching became visible.

Many of his careless flock were brought into deep concern for the salvation of their souls, and were filled with peace and joy through believing. And, as in ancient times, before preaching was reduced to such refinement, and alas! to such a cold and languid exercise, that we generally scarce observe a fixed attention to the minister in the pulpit; his people felt excited in their hearts deep sorrow for sin; and the whole congregation have been often seen in tears, on account of their provocations against God, and under a sense of his goodness in yet sparing them, and waiting to be gracious unto them.

This lively, powerful manner of representing the truths of God, could not fail of being much talked of, and bringing out of curiosity many hundreds to Haworth Church: who received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together.

Mr. Grimshaw was now too happy himself in the knowledge of Christ to rest satisfied, without taking every method he thought likely, to spread the knowledge of his God and Saviour. And as the very indigent constantly make their want of better clothes to appear in, an excuse for not coming to church in the day time, when their want would be visible to the whole congregation, he contrived, for their sakes, a lecture on Sunday evenings, though he preached twice in the day before. In which lecture a chapter or a psalm, after the primitive custom of the christian church, was expounded. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for Christ's cause. So that the next year he began a method, which was continued by him ever after, of preaching in each of the four hamlets under his care three times every month. By which means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many, who were so profane as to make the distance from the House of God a reason for scarce ever coming to it, were allured to hear, and received with joy the word of life. By this time the great attention and labour with which he instructed his own people; the circumspection and holiness of his conversation, and the lasting benefit which very many from the neighbouring parishes had obtained by attending his ministry; all concurred to bring upon him many earnest intreaties to come to their houses, who lived in neighbour-

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ing parishes, expound the word of God to souls as ignorant as they were themselves, before they had heard instruction from his lips. As the purest benevolence was the only motive to this request, so all, who knew Mr. Grimshaw, are assured (and what others think or say matters not) nothing but love to the souls of men, and a desire of proving a blessing to them, engaged him to preach, as occasion offered, in other parishes. So that whilst he was one of the most diligent in over-seeing, and providing abundantly for all in his own flock, he annually found opportunity of instructing, near three hundred times, large companies, and sometimes large congregations besides.

And for a course of fifteen years, or upwards, he often would preach every week, fifteen, twenty, and sometimes thirty times, besides visiting the sick, and other occasional duties of his function. It is not easy to ascribe such unwearied diligence, and all amongst the poor, or at least very obscure people, to any motive but the real one. He thought his tongue should never lie still in guilty silence, whilst he could speak to the honour of that God, who had done so much for his soul. And whilst he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was transported by love to pity them, and notwithstanding the selfish reluctance he felt within, to give up his name to still greater reproach, as well as his time and strength, to the work of the ministry.

During all this intense and persevering application to what was the whole delight of his heart, God was exceedingly favourable to him. During the space of sixteen years, he was only once suspended from his labours by sickness, though he dared all weathers upon the bleak mountains, and used his body with less compassion, than a merciful man would use his beast. His soul, at various times, enjoyed very large manifestations of God's love, that he might not faint; and he drank deep into his spirit. His cup ran over, and at some seasons, his faith was so strong and hope so abundant, that higher degrees of spiritual delight, would have overpowered his mortal frame.

In this manner Mr. Grimshaw employed all his power and talents even to his last illness. And his labours were not in vain in the Lord. He saw an effectual change take place in many of his flock; a sense of evil and good, and a restraint from the commission of sin, brought upon the parish in general. He saw the name of Jesus exalted, and many souls happy in the knowledge of him, and walking as becomes the  
 gospel:

gospel of Christ. Happy he was himself in being kept by the power of God, so unblameable in his conversation, that no one could prove he, in any instance, laid heavy burdens upon others, which he refused to bear himself. Happy in being beloved, for several of the last years of his life, by every one in his parish; who, whether they would be persuaded by him to forsake the evil of their ways or no, had no doubt that Mr. Grimshaw was their cordial friend, and in every labour of love their servant to command. Hence at his departure a general concern was visible through his parish. Hence his body was interred with what is more enobling than all the pomp of solemn dirges, or of a royal funeral; for he was followed to the grave by a great multitude, who beheld his corpse with affectionate sighs, and many tears; who cannot still hear his much-loved name without weeping for the guide of their souls, to whom each of them was dear as children to their father.

His behaviour, throughout his last sickness, was all of a piece with the last twenty years of his life; from the very first attack of the fever, he welcomed it's approach. His intimate experimental knowledge of Christ, abolished all the reluctance nature feels to a dissolution, and triumphing in him who is the resurrection and the life, he departed April 7th, in the 55th year of his age, and 21st of eminent usefulness in the church of Christ.

Now to the Lord, who thrusteth forth labourers into his harvest, furnishes them with all their gifts and grace, and gives them all their success; to Him alone for this and every minister and servant departed in the true faith and fear of his name, be all the praise and glory, for ever and ever. Amen.

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

THE LIVES OF DR. NICHOLAS RIDLEY, BISHOP OF  
LONDON, AND HUGH LATIMER, LATE BISHOP OF  
WORCESTER, MARTYRS.

DR. Nicholas Ridley was born in Northumberland, and brought up at Newcastle-upon-Tyne; from thence he went to study at Cambridge; and there he became master of Pembroke-

broke-Hall; then he travelled to Paris, and at his return was made chaplain to king Henry the VIIIth, and bishop of Rochester, and was translated to London by king Edward the VIth. He was kind and affable in his temper, a man of learning, and a diligent and constant preacher in his diocess, and his sermons were much frequented.

He was first brought over to the true knowledge of the gospel by reading Bertram's Book on the Sacrament, and confirmed therein by conference with Cranmer and Peter Martyr, and so became a great promoter of the reformation in the church in king Edward's days. So soon as queen Mary came to the crown, he was removed from his bishoprick, and sent prisoner first to the Tower of London, and afterwards to Bocardo Prison in Oxford for a time; then he was removed to the house of one Mr. Irish, who kept him in custody to the day of his death.

Hugh Latimer was born in Leicestershire, and sent to Cambridge, where he gave himself to study school-divinity, and was very zealous in the Popish religion, until he came to be better informed by Mr. Bilney; and then he became a famous preacher both in Latin and English, for divers years, though he often met with trouble and opposition for speaking against the superstition of the times, as he used to do in his sermons: and Dr. West, bishop of Ely, did forbid Mr. Latimer to preach in any of the churches in Cambridge. But Dr. Barns, prior of St. Augustine's, gave him leave to preach in his church. Then he had a living given him in the diocess of Sarum, called West-Kingston, where he was a diligent preacher, and the people flocked to hear him from several parts.

But at length he was sent for to London, and there accused to Dr. Warham, archbishop of Canterbury, for speaking against the worshipping of the Virgin Mary. Here he was kept a good while, and often examined before sundry bishops, and divers captious questions put to him to ensnare him: but he by God's providence escaped all their designs, and was in favour with king Henry the VIIIth, and by the help of Cromwell, the king made him bishop of Worcester, in which place he continued divers years, till the time of putting forth the six articles, and then he resigned his bishoprick, and lived privately; but at length he was committed prisoner to the Tower, where he continued until the reign of king Edward the VIth, and then he was set at liberty, and a publick preacher in divers places, and also at court, but was not again advanced to any dignity in the church

church, but used often to say, that he should lose his life for preaching the gospel; and did foretel the troubles that after befel the kingdom in queen Mary's reign: in the beginning whereof Mr. Latimer was sent for out of the country by a purfivant, and committed prisoner to the Tower, and afterwards he was carried to Oxford.

Upon the last day of September, 1555, these two persons, Nicholas Ridley and Hugh Latimer, were cited to appear before the lords commissioners in the Divinity-school at Oxford, at eight o'clock in the morning, and they both were brought thither. But Ridley was first examined, standing bare-headed before the court; but when he heard the cardinal's grace and the pope's holiness named in the commission, he put his cap on; which being observed by the bishop of Lincoln, he said, if he would not be uncovered in respect to the pope and the cardinal his legate, by whose authority they sat there, his cap should be taken off. And so it was by one of the beadles.

Then the bishop of Lincoln made a long oration, and intreated Ridley to return again to the church he was formerly of; and spake much of the antiquity and authority of the see of Rome, and of the pope being the successor of St. Peter. Which points Dr. Ridley opposed. But after much discourse on both sides, there were five articles proposed to Dr. Ridley, to which he was required to give his answer directly, viz.

1. That he had ofentimes affirmed, and openly maintained and defended, that the true natural body of Christ, after consecration of the priest, is not really present in the sacrament of the altar.

2. That he had often publicly affirmed, and defended; that in the sacrament of the altar remaineth still the substance of the bread and wine.

3. That he had often openly affirmed, and obstinately maintained, that in the mass is no propitiatory sacrifice for the quick and the dead.

4. That these thy aforesaid assertions have been solemnly condemned by the scholastical censure of this school, as heretical, and contrary to the catholick faith, by the worshipful Dr. Weston, prolocutor then of the Convocation-house, as also by sundry learned men of both Universities.

5. That all and singular the premises be true, notorious and famous, and openly known by publick fame, as well to them near hand, as also to them in distant places far off.

To the first article, Dr. Ridley answered, "That he believed Christ's body to be in the sacrament really by grace and spirit effectually, but not so as to include a lively and moveable body under the forms of bread and wine."

To the second article; the notaries penned, that he answered affirmatively.

To the third article he answered affirmatively.

To the fourth article he said, "That some part was true, and some was false. It is true, that those his assertions were condemned as heresies, although unjustly. False in that it was said, that they were condemned *sententia scholastica*, in that the disputations were in such sort ordered, that it was far from any school act."

To the fifth he answered, "That the premises were in such sort true as in his answers he had declared. Whether that all men spake evil of them, he knew not, as that he came not so much abroad to hear what every man reported."

Then he was ordered to appear next morning at eight o'clock in St. Mary's Church in Oxford, to give his final answer. So Ridley was committed to the custody of the mayor of Oxford.

And Latimer was brought into court; and the bishop of Lincoln exhorted him in many words to return again to the unity of the church which he was fallen from. And then the same articles which before were administered to Dr. Ridley, were read unto Mr. Latimer; and he was demanded to give a plain answer unto each of them.

To the four first articles, Mr. Latimer gave such answers as the notary wrote down; that he answered affirmatively. And as to the last article of the premises being openly known to public fame, he said, he could not tell how much, or what men talked of them; &c.

Then he was dismissed, and ordered to appear next morning in St. Mary's Church.

On the next day, being the 1st of October, the commissioners met in St. Mary's Church, and then Dr. Ridley was brought before them. The bishop of Lincoln stood up, and began to repeat the proceedings against him the day before, they had noted his answers to certain articles exhibited to him; however he had liberty to make what alterations in them he thought fit, and to bring his answer in writing. Then after some discourse between them, Dr. Ridley pulled out a sheet of paper, and began to read what he had written, but the bishop of Lincoln commanded the beadle to take the writing from him. Dr. Ridley said, it was nothing but his answer,

and desired leave to read it, but it would not be suffered; so he delivered the paper, and the bishop of Lincoln and others looked over it privately, but would not permit it to be openly read in court. But his articles were again read to him, and his answer was again required to each of them; but he referred himself to his written paper, and so the notary put it down.

Then the bishop of Gloucester made a long oration, persuading Dr. Ridley not to be too self-conceited, but to recant, and forsake his opinions, and return to the unity of the catholic church.

But Dr. Ridley's absolute answer was, that he had no opinion of his own parts, but was fully persuaded that the religion he defended, was grounded upon God's word; and therefore without great offence to God, and great peril and damage to his own soul, he could not forsake his Master, and Lord God.

He desired leave to shew his reasons, why with a safe conscience he could not admit of the authority of the pope; but that was denied him.

Then the bishop of Lincoln said, he was sorry for his stubbornness, that he would not recant his errors; and said, he must proceed to the other part of their commission, and began to read the sentence of condemnation against him; and that being ended, he was carried back to prison.

Then Mr. Latimer was brought into the court in St. Mary's Church; and the bishop of Lincoln told him, that though they had yesterday taken his answers to certain articles exhibited against him, yet they had given him time to consider of it, to see if he would recant his errors, and return to the catholic church.

Latimer answered, that the Roman church was one thing, and the catholic church another.

Then the articles were again read unto him, and he required to make answer to them. And he answered the same as he had done before: and so the notary entered it accordingly.

Then the bishop of Lincoln exhorted him to recant, and revoke his errors, as he did to Dr. Ridley; but Mr. Latimer answered, that he neither could nor would deny his Master Christ and his truth.

Then the bishop bid him hearken to him; and Mr. Latimer expecting new matter, gave ear. But the bishop read the sentence of condemnation against him, and so broke up the session, and bid the mayor to take Mr. Latimer to be his prisoner.

On the 15th of October, Dr. Brooks, bishop of Gloucester, and Dr. Marshall, vice-chancellor, degraded Dr. Ridley at his prison.

Upon the 16th of October, 1555, the officers brought both the prisoners to the place of execution, which was in the Town-ditch, behind Baliol College.

Dr. Ridley came in a black gown furred, and a velvet tippet, such as he used to wear when he was a bishop; and Mr. Latimer was clad in an old frieze-coat, with a skirt down to his feet.

When they came to the stake, they embraced and kissed each other; and Dr. Ridley said, "Be of good comfort, brother, for God will either assuage the fury of the flame, or strengthen us to endure it."

Then they kneeled down on each side of the stake, and made their private prayers to God, with great earnestness.

Then one Dr. Smith preached a short sermon, taxing them with heresy, and being out of the church of Christ. When he had done, Ridley desired leave to speak; but it was denied, unless he would recant. Then they were bid to prepare for the fire, which Ridley did, by pulling off his clothes to his shirt, and giving them away. So when they were both chained to the stake, fire was put to them, and Ridley cried out, first in Latin, and then in English, "Into thy hands, O Lord, I commend my spirit: Lord, receive my spirit." And Latimer cried, "O Father of Heaven, receive my soul." And when the flame came about him, he soon expired without much pain.

But Ridley, by reason of the ill making of the fire, which burned all below, and did not flame up about his body, indured great torture, and leaped up in the fire, and begged for Christ's sake to let the fire come to him; and cried, "Lord! have mercy upon me." Then some of the standers-by took off some of the faggots, and gave the fire air, and then it began to flame about him, and the bag of gunpowder that was tied about his neck, took fire, and then he was not seen to stir any more, but his legs being burned, his body fell down at Latimer's feet.

And thus died these two good men for the testimony of the truth, being much lamented by those that knew them, and were present at their death. "But right dear in the sight of the Lord is the death of his saints," saith the prophet David.

## SERMONS AND ESSAYS.

To the Editor of the General Baptist Magazine.

## REMARKS ON SAMSON, AND ON HEB. XI. 32.

SIR,

It cannot be denied, I think, that some of your wise correspondents are too much indifferent about the questions and cases which are from time to time proposed in your Magazine. Hence there remains, with more, yet unanswered, the request of Q. p. 113. vol. i. in regard to the state and character of *Samson*. Some weeks ago a person reminded me of it's remaining yet unanswered, and earnestly desired that something might be said to it. With the help of God, I intend to say a little; and, if you have received nothing more to the purpose, you are desired, if you think proper, to insert this as soon as you can in your useful Magazine.

Your's, &c.

J. T.

EVERY one knows that it is a great disadvantage, as well as a great dishonour to an author, if he be inconsistent with himself; every one, who has a conscientious regard to the *Book of God*, as the test and standard of invariable truth, will, therefore, be concerned for the consistency of it. This seems to be the commendable anxiety of many of your enquiring correspondents, on many passages and circumstances in the Bible, and, here, of your correspondent Q. in regard to *Samson*. He wishes it may be shewn that some circumstances, in the history of *Samson*, are consistent with that remark of him, by the author of the Epistle to the Hebrews, ch. xi. 32. I hope the few following remarks may assist your correspondent a little.

In this business it seems both proper and necessary to observe, what is said of this *Samson* to his honor, and what is laid to his charge, and to judge of the whole with that *charity* which is always ready to think, and hope, and believe the best; nevertheless, still remembering how unwise and unuseful it is to attempt to vindicate what is quite inexcusable, and therefore not fill our paper, lose our time, and expose our character by *that*.

I. Then

1. Then, what is said by the author to the Hebrews of *Samson*? see Heb. xi. 32, &c. “And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of *Samson*, and of Jephtha, of David also and Samuel, and of the Prophets, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” On which observe, 1. Here are *six* great men mentioned, besides the Prophets, and *Samson* is among them. That the Prophets were very good, great men, in general, every one allows: David and Samuel were good, great men, it’s certain. The holy writer, and the holy ghost, have thought it right to join the other four in the catalogue, and *Samson* is one of the four; not because these four were, in all respects, and to the same degree, as honourable, pious and holy, as Samuel and David, and the Prophets; but, because they were like them in *that* of which this passage speaks: that is, they were *all believers*, and they enjoyed and accomplished great things, *as believers, and by faith*.

2. There are *nine* particulars, which our author says, were experienced and performed by faith; *six*, if not *seven*, of these may be applied to *Samson* particularly; and as the effect of his faith. *He* obtained promises; he stopped the mouth of lions; or at least of *one* lion; he escaped the edge of the sword; he was, out of weakness, made strong; he waxed valiant in fight; he turned to flight the armies of the Philistines; and, if he did not *subdue* them, he weakened and discouraged them much; not to say, that, we hope, he wrought righteousness. These *six*, the *seventh* in part, and, no doubt of the eighth, in some degree, *this Samson* did, by his faith.

3. We make no scruple in saying that *Samson* did these *by faith*; partly because we make no scruple of the apostle’s knowledge, whom we follow in this; and partly, because it looks unlikely, from the very history of *Samson* itself, that he ever could have done such things, without immediate help from God, in a supernatural way: not to mention his earnest prayer to God, and the immediate, miraculous assistance, which he received from God several times, as the effect of his earnest prayer. See Judg. xv. 18. xvi. 28, to the end. Besides, that three times, it is said, the spirit of the Lord came upon him, or came *mightily* upon him, as ch. xiv. 6. 19. xv. 14.

4. We must content ourselves with speaking in the *behalf* of *Samson*, from Heb. xi. 32. *only*, except a hint or two which  
may

may be gathered from his history in the Book of Judges, because I do not recollect even his *name* any where else in the Bible. He was not what one may call a *hero* for panegyric, as many there were in the Old Testament, nor like the apostle Paul, and some other heroes of the New Testament: nor was he an inspired writer of any part of the Divine Book: he was a champion for about twenty years in the army of Israel: or rather he was an *army* himself, and he was a *believer* in God. This is nearly all that can be said of Samson to his praise, with perfect safety. This leads us to the other part of our work.

II. Mention what is laid to the charge of Samson, to his dishonor, and to the dishonor of God.

1. The things laid to his charge are, taking a woman of the Philistines to wife, contrary to the advice and admonition of his parents, Judg. xiv. 1—4. He slew thirty men of the Philistines, ver. 19. He burnt the corn of the Philistines, which occasioned the death of his wife and her father, whose deaths he again avenged with a very great slaughter. He slew a thousand more of the Philistines, Judg. xv. 5 8. 16. He saw an harlot, and went in unto her. He loved Delilah, yet told her wilful lies. He died by his own hands, with the appearance of revenge and murder in his heart, Judg. xvi. 1. 4. 7. 11. 13. 2., 30.

2. But we should do *the man* all the justice which the holy historian hath done him: we should certainly tell the *whole truth*, in such a case as this, when we have to do with the character of a man of whom the scriptures speak such great things. The first thing laid to the charge of Samson will appear in a more easy light by adding, as ch. xiv. 4. "But his father and mother knew not that *it was of the Lord*, that he sought an occasion against the Philistines: for, at that time, the Philistines had dominion over Israel."

To the second: without mentioning the shameful indecency of the Philistines, in making so free with another man's wife, and besides this, "*The spirit of the Lord came upon him*," ch. xiv. 19. which, it seems, both induced and enabled him to destroy the thirty men.

To the third: Sampson was appointed of God, a judge and deliverer of Israel; and though every one, surely, will be sorry for the *burning of corn*, yet both the corn and the foxes, belonged to the great Proprietor of all Things, whose servant Samson was; and his state and capacity, and office in which he stood, must and will exculpate him from criminality in the  
case

case of the great slaughter, ch. xv. 8. the same as it must exculpate Jonathan and David, &c. 1 Sam. xiii. xvii. and others.

The next ch. xv. 14. is sufficiently justified by the holy writer, "And when he came to Lehi, the Philistines shouted against him: and the spirit of the Lord came *mightily* upon him; and the cords that were on his arms became as flax, &c." It is certain this *miracle* was directed of the Lord; and Samson is honoured, rather than culpable, or criminated.

With respect to Samson's going in unto the harlot, and telling his wife (if she was his-wife) wilful lies, I see nothing that can justify, nor even excuse him. I do not observe that the holy writer attempts to do either; and I think the attempt would be useless, if not wicked, whoever were to make it. Samson is, in both these cases, so far as I can see, *bewitched* with the love of women, as many had been before him, and many more since his time. But, as is often the case, where such excessive wanton love is indulged on one side, there is not so much of it on the other. So it was here. Delilah was an uncommonly vile wretch of a woman, a very *prodigy* of craft, deceit, and wickedness: and Samson was overcome almost beyond *credibility*: but Delilah, and the Philistines, and his *justly offended* Maker rewarded him for it!

It is very awfully intimated here, *that the Lord departed from him*, ch. xvi. 20.

Lastly, In respect to the circumstances of the death, &c. of Samson, the case seems to be thus, he is humbled for his sin—the Lord visits him again—he is encouraged to pray, to his God. The same divine mercy, which enabled him to pray, hears his prayer.—He prays to be avenged on the Philistines, the Lord hears and grants his petition—He prays to end his wearisome life, and who can blame him? The blessed God does not, the holy writer does not, and why should any one else?—God helps him, and grants him his desire and prayer, by another extraordinary miracle!

So much for this Samson: so far as the scripture leads our way, we have followed it, and it will not appear wrong, and perhaps it may be useful to add a few words by way of observation.

I. In the history of Samson, and in the above lines, and from both, we shall do well to observe, that Samson was appointed, designed, and qualified by the blessed God, as an extraordinary person, and for extraordinary services to the nation of the Jews. He should not, he cannot, be viewed, as a *private* man; but rather as the representative or agent for the nation of Israel; and hence his quarrels and revenge, as they  
may

may seem to us, should not be considered altogether *personal*; but of a public nature. This will assist and enable us to think more favourably of some things, than we otherwise might have done.

2. It will be well to consider the *time* when Samson lived, the *place* where he lived; some methods and ways which men allowed themselves there and then; and, that even *good men* allowed themselves in many things in which we can, by no means, allow ourselves. Since the blessed Redeemer came into the world to teach mankind their duty, we must make *him* our example rather than *Samson*.

3. I only add, that it is plain to me, Samson *died* in the Divine favour: and though many things in his life would be intolerably scandalous in the life of a *christian*, yet the merciful God pardoned them. "Let him, that thinketh he standeth, take heed lest he fall!" Amen.

July 26, 1800.

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## ON WINE AND SPIRITS.

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THERE are several sorts of Wines, varying in colour, taste, smell, and consistence, according to the different climate, grapes, and fermentations. The best are those produced in hot countries, because the grapes there ripen better. But wines which are made in countries where the influence of the sun is weak, are not so spirituous. Some have been of opinion, that thin and racking wines are the cause of the gout; because those who indulge themselves with drinking too freely of them, are frequently afflicted with it. But it plainly appears, that the use of those wines, or of thin racking liquors, is not the only cause of this disease; for it was known in England long before the general use of them; and we see frequently people, who rarely drink of them, but liberally use other strong liquors, and live in sloth and ease, severely afflicted with the gout. It is however probable, that wine, especially thin wines, when drank in northern climates, may sooner dispose one to the gout, than malt liquors; because beer is generally drank newer than wine, and is more inclined to work off by stool; whereas wines are thinner, older, and pass by urine, and cutaneous outlets: malt liquors kept to a great age, and old strong beer, pass the same way. But as perspiration for want of exercise, and by reason of the surprising and sudden alterations of the air here in England, is often obstructed; it is no wonder that in those who take  
 too

too large a proportion of those liquors, and so often that their parts cannot be carried off by the secretory vessels; the matter should be lodged and deposited upon the joints. It is certain, that periodical fits of the gout seldom attack people in summer, but they generally appear in those who drink very old strong liquors, after any cause which may obstruct perspiration, or in the winter season.

There are many sorts of spirits distilled from fermented liquors; such are chiefly, brandy from wine, gin and other spirits from malt; rum from sugar-canes, and arrack from rice. These liquors, taken moderately, warm and strengthen the stomach, they help digestion, expel wind, allay the colic, revive the spirits, and promote the circulation of the blood: in apoplexies and lethargies, from a cold and pituitous cause, the external and internal use of spirituous liquors may be of service; the outward application of them in burnings has a very good effect.

Fermented and spirituous liquors are generally esteemed cordials; but they are only such to those who use them in moderation; for to those who are constantly drinking such liquors, the more they are taken, the more they oppress their spirits, blunt their senses, spoil their stomach, and destroy their strength. They cannot prove a cordial to them, whose constant and common drink is a continued cordial; they will not invigorate their blood, help their stomachs, or give them spirits. When these liquors therefore are drank too freely, they thicken the juices, destroy the balsamic quality of the blood, throw the humours into an excessive motion, stimulate and contract the solids, which being not duly repaired, cease to perform their functions: hence a depraved appetite; consumptions; cachexies; obstructions of the viscera, particularly of the liver; and dropsies. The spirits are low; the nerves are deprived of their most subtil fluid; and the unhappy objects who have contracted an invincible habit of drinking those liquors, are obliged to have constant recourse to the same again for assistance; when they become dull, weak, forgetful, and sometimes die lethargic, paralytic, or apoplectic. Some are subject to a particular redness in the face and eyes, the gout, gravelly complaints, and many acute diseases.

Spirituous liquors are in general more hurtful to young people than to those of riper years; for they bring on old age before it's time, and prevent the growth of youth.

W. is an honest lawyer, a sincere friend, and the gentleman in all his actions; his abilities are great, and the flow of

his spirits amazing. His thoughts are always employed for the good of his clients, who are very numerous, as he is known to be a man of penetration and of a clear understanding. His mind is greatly hurried and fatigued, and his bodily exercise rather greater than is proper for his health: but what is worse, he had lately, through custom more than choice, given into the too fashionable use of drinking brandy and water; which being repeated frequently every day in coffee-houses and taverns with divers clients, had destroyed the balsamic quality of his blood, depraved his appetite, depressed his spirits, and dried up his nerves to such a degree, that he could hardly support himself without having daily recourse to the same liquor; till a severe fit of the gout, attended with a train of nervous and spasmodic complaints, was very near destroying him. But, like a man of sense, by the advice of his physician, he is gradually changing his diet, renouncing by degrees strong and spirituous liquors, and taking milder drink. This change, not being too sudden, as it is not intended that he should entirely leave off those things which are now become so habitual to him, that it could not be done without danger, seems to promise a very successful event; and there are great hopes, that this useful member of society, will live long to do much good.

Among the various diseases which the abuse of spirituous liquors entails upon many of the inhabitants of this metropolis, none is of late years so frequent as the dropsy, which, when it proceeds from that cause, is frequently incurable. For the viscera, and particularly the liver of those patients, are always in a decayed condition, and the cure of that disorder depends upon the immediate cause that produced it; which shews how ridiculous it is to expect that any medicine can be found out that will cure every species of dropsies; and how deceitful those mercenary quacks are, who pretend to be possessed of such a nostrum. The following account, communicated by a gentleman of character, whilst these sheets were in the press, will serve to illustrate what is here advanced, and to undeceive the public with respect to mountebanks.

“Mrs. *M.* had been afflicted with a dropsy for some years, for which she had been several times under the care of a physician, who had always relieved her; but as she advanced in years, and drank freely of spirituous liquors, the disease returned with redoubled violence: the same assistance was had again, but the constitution being quite broke, the same success could not be expected. She being impatient, another of the faculty was sent for; and she growing still worse

worse, after some time, a third, and then a fourth: but the case being now quite desperate, she was persuaded to send for Signior *L.* who, as soon as he came into the room, declared the case desperate; and being asked to prescribe for her, he said, No, he could do her no service; they had sent for him too late. He then took the guinea offered him, said it was too little; and as he went out at the street door, he whispered the person that went for him, that he wanted to speak with her; and the next day she went to his house, where he told her, that if they would give him *five guineas* he would cure her, but he must have the money down, because the drugs were very dear: this was refused, and the patient died in two days after."

*De Valengin on Diet, p. 135.*

## CORRESPONDENCE.

*For the General Baptist Magazine.*

### S C R A P VIIth.

From ACTS xvii. 23—27.

- "23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
- "24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- "25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things;
- "26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- "27. That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us:

IT has been noted before, how dreadfully the Athenians were addicted to idolatry, and what a vast number of false deities they had. Here we find that as Paul was passing along

along among them, and surveying the delusive objects of their mistaken devotions, he was struck with an altar, containing this very extraordinary inscription: TO THE UNKNOWN GOD.—For the probable origin of this altar and inscription, see D. Doddridge's excellent note on this text. *Family Expositor*, vol. iii. p. 260.

But whatever the Athenians meant by it, this altar, which was probably reared six hundred years before Christ was on earth, and which stood many years after Paul's days, awfully proclaims in the sight of heaven and earth, that Athens, with all her boasted wisdom, was destitute of that in which thousands of happy rustics have been joyful; that is, the knowledge and enjoyment of the living and true God.

Now this man, Paul, however despised, could declare unto them this true God; and how does he declare him?

1. The God that made the world. Here we see Paul proceeds to demonstrate the being of the true God from his creating power. He made the world!—&c. And all things therein; so that not only the world in general, is to be viewed as an evidence of the being and perfections of God, but every blessing of nature with which we are surrounded.

3. Now it is absurd to conceive that such a Being can be confined to, or circumscribed in any habitation that the hands of man can make.

Thus we see Paul reasons with idolators on the nature and evidence of the true God.

4th. This God is not worshipped merely by the lifting up of men's hands, even in prayer, but by the devotions of the heart. Nor by the stretching out of men's hands in their idolatrous liberality, as though he needed the fumes of their sacrifices on which to feed, or their apparel with which to decorate his supposed images. No, so far from that, that he himself giveth to all life and breath, and all things necessary for their existence and comfort; therefore cannot need any accommodations from them who are intirely dependant upon him.

5th. Whatever distinctions may appear to human eyes, we are all one in our original, God made us all—and all "of one blood," to dwell in all the nations of the earth. We Jews, or you Athenians, we are alike the work of this God.

6th. And it is this God that has determined the situation, boundaries and climates of the nations, and all the great events and revolutions in them; which are from him, and shall end in his glory, so far as rightly regarded, will promote the good of man.—In that the works of his providence, but more especially

especially the manifestation of his grace, in that Christ which I preach unto you, are intended to lead you to seek him. And for your encouragement, I tell you, Athenians, that he is not far from you, idolatrous as you are, he is near at hand; therefore, oh ye Athenians, seek this God.

SMATTERER.

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ADDRESS IX.

FOR SUNDAY SCHOOLS,

*(Against the Profanation of the Lord's Day.)*

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AMONG the various important duties and branches of knowledge, which we wish to furnish your tender minds with in this school, the serious, orderly, and religious observation of the Lord's-day, is not the least; but of very great importance.

It seems from the beginning of time to be the will of the great God of Heaven and Earth, that the seventh day should be observed as a day of rest. See Gen. ii. 1, 2, 3. And in his commandments delivered to Moses, Exod. xx. 8, 9, 10, 11. this subject is enforced with peculiar strength.

And though a seventh day is not enjoined in the New Testament with that strictness that it was in the old, and though our Lord Jesus Christ did some things on the sabbath day that were forbidden by the law, and thus may seem to intimate a change of that day; yet a day of rest and devotedness to God, was evidently observed by the apostles, Acts xx, 7. and that was the first day of the week, the day on which their divine Master and Redeemer was raised from the dead. So that, as the seventh day was observed by the Jews in remembrance of God's resting from the works of creation; so the first day is observed by christians, to commemorate the resurrection of Jesus Christ from the dead; when he rose for the justification of all believing sinners. Now observe, ye youths, that the first day of the week is the Lord's-day, a day of rest from worldly labour—a day in which you ought to worship God, and improve your young minds in good things.

Besides, the laws of the nation free you from work on that blessed day, unless works of necessity, nor have your masters any right to compel you to work at your callings on the Lord's-day. But when the laws of God and man free you  
from

from work, that you may worship God, and improve your minds, and learn the ways of life, through the Lord Jesus Christ, oh, how wicked, how very wicked it must be if you on that day serve and obey satan instead of God, to run about in the fields, woods, &c. &c. instead of reading the scriptures and useful books, and going to a place of worship.

How bad must the consequences be if you harden each other in wickedness on that day, that very day when you should improve in spiritual knowledge, and prepare for eternity. Oh, how many by profaning this day have been thus hardened in sin, and come to an untimely death, and we have great reason to fear have been excluded from heaven, and have plunged themselves into the everlasting torments of hell? But if you regard the instructions which are given you in this school from the holy scriptures, you will avoid all those evils, and be brought safe to eternal glory.

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## ADDRESS X.

### *On Obedience to their Parents.*

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THIS, ye children, is a duty which the light of nature seems to teach; and on which much of your credit and well-being in this life depends; but it being plainly and positively commanded of God, it is wicked, very wicked to neglect it.

God's commandment is, Exod. xx. 12. "Honour thy father and thy mother;" and in Levit. xix. 3. this is enforced, "Ye shall fear every man his mother and his father." Again, this is repeated with a promise annexed to it, Deut. v. 16. "Honour thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee."

And Solomon saith, Prov. xxiii. 22. "Hearken to thy father that begat thee, and despise not thy mother when she is old." And to the disobedient, he saith, ch. xxx. 17. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." And Deut. xxvii. 16. "Cursed be he that setteth light by his father or his mother, and all the people shall say, Amen."

And Lev. xx. 9. "Every one that curseth his father or his mother, shall be surely put to death; he hath cursed his father or his mother, his blood shall be upon him." Thus you see what the word of God saith, in the Old Testament,  
 respect-

respecting your behaviour to your parents, and as this will be sufficient for you to think of, and turn over in your minds this week, we will reserve the New Testament account of this important matter for our next Address. But remember, God will know if you think wickedly, he will hear if you speak wickedly, and he will see and punish, if you any way act wickedly to your parents.

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## ADDRESS XI.

### *On Disobedience to Parents.*

[From the New Testament.]

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WE hope, dear children, you have thought many times on what is said in the Old Testament, on the great sin of disobedience to parents. We proceed now to press on your tender minds a few things from the New Testament.

Our Lord and Saviour Jesus Christ has taken up this subject, Matt. xv. 4. thus, "For God commanded, saying, honour thy father and mother, and he that curseth father or mother, let him die the death." See also Mark vii. 10.

And the inspired apostles of Jesus Christ have enforced this duty, Eph. vi. 1, 2, 3. "Children obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."—Coll. iii. 20. "Children obey your parents in all things: for this is well pleasing to the Lord." What a difference is here! Disobedience to parents will lay you under a curse, even the dreadful curse of God, but if you honour and obey them, it will please God, will be a blessing to yourselves, and a comfort to your parents too. We also find, Rom. i. 20. that disobedience to parents is considered as a very great sin, and such sinners are worthy of death, and even they who have pleasure in them, that do so wickedly. Also in 2 Tim. iii. 2. disobedience to parents is one of the sins that shall disgrace the latter days, and is ranked with covetousness, boasting, pride, and even blasphemy.

Now we hope, that after this instruction, and good advice from the word of God, you will all strive to love, obey and honour your parents; that you will not wilfully disobey them, nor, if you can help it, so much as keep company with them that do disobey their parents, lest you should learn their wicked ways, and thereby offend the God of Heaven and Earth,

Earth, and be cut off in your rebellion, and for ever punished in hell for it. But if you obey God, and believe in Jesus Christ, who has died for your sins, and love him, your days on earth shall be comfortable, and your souls shall be happy in heaven for ever, which may God of his infinite mercy grant, for Jesus Christ's sake. Amen.

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*To the Editor of the General Baptist Magazine.*

MR. EDITOR,

Amidst the numerous important subjects that have made their appearance through the channel of your useful Magazine, I have long wished to see the following introduced; but finding those, who have more gifts and abilities than myself, backward in offering their thoughts on the most important subject of a worldly nature that can occupy the mind of man, I step forwards to offer a few of my weak ideas. I flatter myself that the christian reader will cast a mantle of love over every defect, when he considers it comes from the weaker vessel, having no other motive in view than the glory of God, and the good of some fellow pilgrim.

I HAVE long observed, with great concern, the imprudent conduct of many (of the professed followers of the blessed Jesus) in their choice of a companion for life. I feel myself insufficient to account for that conduct, which seems to prevail in these days. It appears to me as though grace was laid aside, and if worldly circumstances, together with a few outward accomplishments, meet with the approbation of some; the grand and important subject of all is left out of the question. This is the cause of some going, as it were, with broken bones, perhaps, all the days of their life. Besides the evil it brings on their own souls, it is what much dishonours God; and such conduct is a great stumbling block to young professors. I know not how many links this chain of evil may contain to those who are pursuing such a line of conduct, I will venture to say, that the love of Christ is at a low ebb in your soul; the glory and beauty of your dear Redeemer is but of little estimation in your view, neither can I think that such characters have either made it a subject of earnest and fervent prayer at a throne of grace, nor well examined the scriptures on this subject; or else they throw them aside, determined not to be guided by them; which is inconsistent with the christian's conduct. The Psalmist says, "Oh, how I love thy law! it is my meditation day and night." And in  
Psalms

Psalm cix. 9. "Wherewith shall a young man cleanse his way? by taking heed thereto, according to thy word." It is the duty and privilege of every believer to take the word of God as the rule of his conduct; and an inequality in the conjugal state is as expressly forbidden, both in the Old and New Testament, as any other sin. It appears to me as though this sin was the chief cause of the flood. Read Gen. vi. 2.

Mark the distinction between them: the sons of God and daughters of men; it is said, that the sons of God saw the daughters of men; that they were fair, and they took them wives of all which they chose. It appears as though they gratified the desire of their eyes at the hazard of their souls. In the 3d verse we read the declaration of the Lord to them on account of this their sinful and imprudent conduct. What gracious soul can read this chapter, and not see the evil of such a conduct? or can they suppose that the Lord is not the same, and as jealous for his honour and glory now as at that early period? He is an unchangeable God. He then testified his anger against them by sending a deluge, and will he not now chastise his own people? Yes, they will have their reward. When Joshua was exhorting the children of Israel to obedience, chap. xxiii. this is one sin he exhorts them to avoid, verse 12. And in the 13th verse; he sets before them the consequence of so doing; and lest they should think light of it, he says, know for a certainty, that the Lord your God, &c. He repeats the relation between the Lord and his people: I think this is an argument sufficient of itself to deter from such a conduct; but he proceeds, "The Lord would no more drive out these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you." I will only refer you to one scripture more, lest the reader should think me tedious; which is the viith chapter of Deuteronomy. Minutely examine each verse, and see if what is there contained is not sufficient to prove that such a conduct is highly displeasing to the Lord; it may here be observed, that the Lord takes particular notice of the conduct of his people.

I come now to the New Testament, and shall only record what the apostle Paul says, 2 Cor. vi. 14. and following verses. Does not every real believer experience the truth of this? "What communion hath light with darkness? Are the carnal and worldly to be the chosen companions of the Lord's people? No, David says, "I am a companion of all them that fear thy name." If they are not partakers of the

grace of God, there can be neither spiritual union nor communion. However amiable the outward conduct may be in the eyes of the world, such may be said to be like an effigy. It may much resemble the person, but the principal thing is wanting, which is life. All by nature are dead to God, have neither spiritual light nor life. Is it not contrary to nature for the living to choose the dead for their associates? In my view it is as contrary to the spiritual nature of a heaven-born soul to make choice of a carnal person for a bosom friend. There can be no spiritual union, for they are each travelling a contrary road, at an immense distance from each other.

The christian life is an hidden life; they have joy and sorrow which the world knoweth not of. Should you, my christian friend, (for as such I address you) be depressed on account of sin, and the remains of corruption which you feel within, on this account should your spirits be depressed, and you mourning an absent Lord, could you communicate to a carnal friend, though ever so near and dear to you in the ties of nature? If he should enquire into the cause, and you was to inform him, he would not understand your language. What then might you expect? perhaps provoking words, or if not permitted thus far, he would be no means of administering consolation: he could not direct you to the source of consolation, because he is ignorant of it himself. Whereas if he were a professor of the grace of God, you would have a share in his fervent petitions at a throne of grace; he would study to speak to you a word in season. Are you rejoicing in the ways of the Lord, a carnal companion would have no relish for that which is your delight; on the other hand, the heart of your beloved friend would rejoice, and his prayers would be turned into praise on your account. Thus I might contrast through every scene of life. This world is not the believer's rest. Here we have no continuing city. Trials you must expect. Every follower of Jesus is called to carry the cross. How miserable must those be who, instead of having a friend to bear part of the burden, has one who increaseth it! Perhaps you may have a numerous offspring committed to your charge, and these are to be trained up in the fear of the Lord: Can any pious parent look on them, and his bowels not yearn over them, when he considers the worth of their immortal souls? If you are unequally yoked, can you expect that your bosom friend will ever pray for them or with them? will ever take them aside, and converse with them about the concerns of their immortal souls, when he has never felt a concern for his own? No, he is a stranger to these things. But permit me a little  
farther

farther. When affliction takes hold on either you or him; the concern for the soul of your friend, if you really know the worth of a soul, will double your affliction. When death makes his approach how awful the separation, if you have no hope of meeting at the right hand of God!

Methinks I hear the language of a pious partner or parent pouring out his soul before God at a throne of grace. What floods of tears, what agony of soul, what wrestlings with the Lord, that his dear friend may, with him, be bound up in the bundle of life.

I believe from scripture that particular friends and acquaintance will have a knowledge of each other in the world of spirits. How must the consideration of this almost overwhelm the soul of a pious person, when he considers that there must be (if grace prevent not) an eternal separation from one whom he holds the nearest and dearest in this world. O, my fellow pilgrim! let me intreat you, as you profess to love the Lord Jesus, and value the peace of your own soul, enter largely into these considerations, and then say with pious Joseph, how can I do this wickedness, and sin against God?

You, my female friend, who have not entered into this station of life, suffer me to drop a few words of advice. First, set a guard over your affections, for love is the strongest passion of the soul; attend to the exhortation of the apostle, "Crucify the flesh with the affections thereof." Consider the christian life is a life of crucifixion, a life of self-denial; and though it be ever so profitable to your body, and ever so beloved, even as a right hand, yet, if it be contrary to the command of the Lord, you must part with it.

Second, When a person pays his addresses to you, with a view to gain your friendship, be not hasty in accepting the offer, lest you should have cause to repent.

Third, Make it a subject of earnest and fervent prayer at the throne of grace; but take heed lest your language there be, "Thy will be done," and your conduct be the reverse.

Fourth, Before you take one step in this engagement, have some clear evidence that the person is a subject of divine grace; and do not act, as many have done, and have cause to repent, with a peradventure it may be so.

Fifth, Minutely observe the footsteps of Providence.

Sixth, Take the word of God as the rule of your conduct.

Seventh, Attend to the dictates of your conscience when you are in a spiritual frame.

A word to those who have been wise in this their choice:—  
Set a watch over your affections, lest they become a snare to

you. Let not too much of your precious time be spent in each other's company, excepting it be to improve the mind of each other; avoid that frothy conversation which too much prevails among professors in these days. Let prudence and modesty be as ornaments to you, both in conversation and behaviour; be tender and affectionate to each other. Avoid discords and disputes, that you may adorn the doctrine of God your Saviour in all things. Much more might be said to the same purpose; but I conclude, leaving these few hints to your serious consideration. Commit your way unto the Lord, and he will direct your steps.

PRISCILLA.

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*To the Churches of Christ, and to all Individuals, who wish well to the New Connection of Free Grace General Baptists, and to the Institution for the Instruction of young Ministers, which they have lately established. (See 294th and 295th pages, No. xxxi. of this Magazine;) the General Baptist Association held at Spalding, Lincolnshire, on June 24th, 25th, 26th, 1800. Send Christian Salutation:—*

DEAR BRETHREN,

DEEPLY impressed with a sense of the importance of the Gospel Ministry, and of obtaining a regular succession of acceptable, and useful Ministers in that denomination of Christians, whose sentiments in our opinion, approach the nearest to the doctrines of the New Testament: we beg leave to request your attention to the Institution adopted by the general body to attain so desirable an end, and solicit your patronage, in order to give it all possible effect.

At the General Baptist Association, held at Kegworth, in the county of Leicestershire, anno. 1797, the foundation was laid for a permanent fund, the application of which was, the education of promising Young Men, who should be recommended by the Churches, to which they belong, that they might hereby acquire such a portion of Literary and Theological Knowledge, as would (with Divine assistance) qualify them to labour in the word and doctrine, to the general satisfaction of our Churches, the conversion of Sinners, and the greater extension of the kingdom of our Lord Jesus Christ. This design, we are happy to say, has been patronized, since that

that time, beyond our most sanguine expectations: and some of the fruits have already been reaped, which, in so short a period, have exceeded our fairest hopes.

The great importance of the object, the flattering prospects which have been presented, and which, in a measure, have been realized, encourage us to persevere with increasing ardour. Enlarged scenes open on our view, and more extensive good invites us to more vigorous exertion. We implore your assistance, brethren, in this glorious cause, which we doubt not will repay all your labours with abundant blessings on your own heads and on your children, and posterity, to many generations.

In an affair of such magnitude, it will be unnecessary to say, we need the most generous and extensive aid. Individual donations, annual subscriptions, and stated public collections, are the means we solicit. And it is exceedingly desirable, that we be favoured sufficiently with these, not only to pay the current expences, but to accumulate until the foundation be adequate to the support of all the weight which may at any time rest upon it.

We earnestly recommend and request, that every Minister will exert himself to procure public annual collections, and donations from individuals, within the circle of his acquaintance and influence.

As the accounts are examined and balanced at the annual Association, it is requested that all the collections, &c. in each year be made previous to that time. And we beg leave to suggest the propriety of each Church fixing on some particular DAY in each year for that purpose, and transmitting an account of the same to the Committee, to be inserted in their Minutes. This would not only be a greater conveniency to the Churches, but would contribute to facilitate the work, and benefit the Institution.

I am, dear Brethren,

In behalf of the Association,

Your willing Servant, for Jesus' sake,

D. TAYLOR.

ANECDOTE

## ANECDOTE.

—————  
*For the General Baptist Magazine.*

MR. EDITOR,

The following anecdote was related to me by a friend, a few years ago, as a fact; and as I have never yet seen it in print, I transmit it to you memoriter, as not unworthy a place in your miscellany.

IN the same town, I have forgotten where, resided an Independent minister, and an Episcopalian clergyman. They lived on terms of friendship, and even some degree of intimacy. That body of Dissenters, known by the name of Independants (though, as a term of distinction, it is now indistinct and unappropriate) are, you know, *Pædobaptists*. The Independent minister having a child to sprinkle, invited his friend the clergyman to attend at the ceremony; and in the course of his remarks on the occasion, spoke directly and somewhat indignantly on the practice of *sponsors*, as unauthorised by scripture. The clergyman felt, but said nothing at that time; but when an opportunity occurred of meeting with his friend alone, he introduced the subject, and noticed the unfriendliness of being so pointed, in his remarks on the use of sponsors, as he knew it to be his practice, and also that of the church of which he was a minister; and especially as he attended purely in consequence of his invitation, it had, he observed, an uncandid and unfriendly appearance. "Why," says the Independent minister, "the practice is so unscriptural and absurd, that I can scarcely speak or think of it with any degree of patience."—"Perhaps," replied the clergyman, "you have not examined the sacred writings particularly and closely on that subject."—"O yes, I have," rejoined the Independent minister, "and am sure there is not a syllable to be met with in the whole New Testament to authorize such a practice." "Why, I believe," said the clergyman, "if you look again, you will find it in the very next verse to that which speaks of *infant sprinkling*."

I must own myself, Mr. Editor, to be of the clergyman's opinion. It appears to me, at present, that the New Testament contains just as much in favour of the one practice, as of the other. But if I be mistaken, I shall be glad to have my views rectified, and will thank the person that will seriously and candidly make the attempt.

ANTIPÆDO.

ANEC-

## ANECDOTE.

THERE was an Italian bishop, who had struggled through great difficulties, without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate, if he could communicate the secret of being always easy?—"Yes, (replied the old man) I can teach you my secret, and with great facility: it consists in nothing more than in making a right use of my eyes."—His friend begged him to explain himself.—"Most willingly (returned the bishop). In whatever state I am, I first of all look up to heaven, and I remember that my principal business here, is to get there. I then look down upon the earth, call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed,—where all our cares must end,—and how very little reason I have to repine or complain." J. F.

*To the Editor of the General Baptist Magazine.*

SIR,

Would any of your friends reconcile the following seeming contradiction in scripture, it would greatly oblige

A YOUNG INQUIRER.

IN Paul's Epistle to the Romans, xi chap. 29 ver. "For the gifts and calling of God are without repentance."—Acts ii. chap. ver. 38. "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy ghost."

*To the Editor of the General Baptist Magazine.*

SIR,

I SHOULD be glad if any of your obliging correspondents would be so kind as to open the meaning and throw some light upon that dark and mysterious passage, 1 Tim. i. 20. "He has been speaking of some who have made shipwreck of faith, of whom (saith he) is Hymeneus and Alexander; whom I have delivered unto satan, that they may learn not to blaspheme."

I am with respect, your's,

J. B.

THE INSTRUCTION OF THE RISING GENERATION IN THE  
PRINCIPLES OF THE CHRISTIAN RELIGION, RECOM-  
MENDED.

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**T**HE situation of a disciple of Jesus has in it something remarkably awful and animating. He is a stranger here: heaven is his home. His continuance on earth is short and uncertain; and he is hastening into another world to give an account of his stewardship, and to enter into eternal rest. What value does this stamp on the portion of time he is permitted to spend in a present state! With his principles, to consume life in sloth seems madness; not to improve it to the utmost, must be folly. How anxious should he be that the world may be the better for him; and that he may be instrumental in promoting the welfare of his fellow creatures in the highest degree! To one who is thus disposed, and whose pious mind is daily devising good and liberal things, various plans of usefulness will occur, and he will give to each its due share of attention.

Some may be disposed to ask, "which is the best, that we may attend to that in the first place, whatever others may be neglected?" Next to the preaching of the gospel, which undoubtedly claims the highest place, it may be questioned if there be a plan of equal importance with the Instruction of the rising Generation in the Principles of the Christian Religion.

It indeed makes little shew at the time, and procures little applause; it is frequently, nay commonly undervalued: but let the mind follow that instruction in its effects on conduct and character, and one of the grandest and most delightful prospects in the moral world will present itself to view. For want of due attention, like many things of real value, it may have escaped the notice even of good men. But let it be seriously considered as it deserves, and its great importance will appear to all who love God, and thirst for the happiness of the human race.

*View man as an immortal being.* First, confine your attention to the individual. Here is an immortal creature growing up in ignorance and in vice; the slave of appetite and passion; and destitute of principles to form the character and direct the conduct. Let him be taught the truths of God's word. Through the divine blessing they change his heart, and make him wise unto salvation. He advances from childhood to youth,  
and

and from youth to riper years, under the influence of the principles of the gospel. He denies himself, takes up his cross, and follows Christ; and tastes that felicity in religion, which the world cannot give, and which the world cannot take away. When the varied scenes of life draw to a close, he commits his departing soul into the hands of Jesus, and enters at death into the joy of his Lord. Contrast this with the ungodly life, the cheerless death, and the miserable eternity of the untutored boy or girl, who spends childhood and youth in vanity, and riper years in guilt.

Did the effects of instruction rest here, the importance would be acknowledged by all; but they do not. They are felt by his family. Having himself experienced the pleasures arising from religion, and knowing the necessity and value of it to others, and the peculiar obligations he is under to those of his own house, he is at pains to instruct them in the things which he himself was taught, and gives his instructions all the weight they can receive from an exemplary life. What happy effects as to their eternal salvation may not, through the divine blessing, be hoped for from the constant use of these means of grace!

Nor does the benefit stop even here; it will be felt by the neighbourhood in which he lives. We do not estimate highly enough the influence of one man's conduct upon those who are within the sphere of his observation. The impure behaviour of an individual has a tendency to pollute all around. It is like the putrid carcase, which emits its fetid effluvia on every side. On the other hand, the influence of a holy life is far greater than we commonly imagine. It may well be compared to a field of roses, which diffuses its fragrance in every direction. One good man puts vice to the blush in his neighbourhood, encourages feeble virtue, animates the timid to follow him, and is an eminent blessing to the place where he resides.

But his conduct has a still wider range of influence. He is a blessing to the community of which he is a member. He stands up like a champion for God. He is deeply concerned for the cause of religion. His prayers are daily offered up for the welfare of the land, and the happiness of the people; and it is his constant aim to promote knowledge, virtue, and piety among his countrymen, as their richest and best inheritance.

Why should we not say, he becomes a blessing to the world? Every good man, in whatever country he lives, is an accession to the "holy catholic church," and gives it

additional strength. Here is one example of piety in the world more; one instructor more; one intercessor more; and one ready by his deeds of benevolence to promote plans formed for the advancement of religion in the most distant lands. Such, indeed, is the connection between man and man, that it is impossible for one nation to be eminently pious, without every neighbouring country feeling the benefit of its holy and happy influence, and without extending its efforts of active christian zeal to the remotest parts of the globe.

These are the christian's most exalted hopes; they are the objects of his highest esteem, and most earnest pursuit.

But the subject may be viewed in reference to its influence on civil society, and the temporal benefit of man. A present world is the grand theatre of the divine government, in which God displays the glory of his character; where good men testify their subjection and their love to him; and which is the place of preparation for an immortal state. Whatever, therefore, tends to promote the divine honour, and to advance the cause of virtue and happiness, is answering one of the grand ends of man's existence.

Religion is the only solid basis of true social virtue in all its parts: when therefore a youth, in consequence of instruction, becomes a good man, his individual excellence gives beauty and strength to society. One virtuous character is an acquisition of no small moment; and at a time like the present, when the number is so small, is the more important. The strength of religious principle, operating on every part of his conduct, forms a pillar for the support of the social fabric. Whatever regulations are devised for the welfare of society, there must be virtue in those who constitute it, or they will prove in a great degree inefficient. The sentiments of one of the first magistrates of England, do, with peculiar energy, illustrate and confirm this reasoning. On a trial for adultery, lord Kenyon observed from the bench, "That the happiness of every society depended on the virtue of the members who composed that society; and every individual was deeply concerned, so far as he could, to advance the good of the society, and to imitate the example of the patriarch of old, who said, "As for me and my house we will serve the Lord."

When he becomes the head of a family, his constant aim is to make them pious and virtuous. This is the first shoot from the stock; as an individual is of importance in society, much more a family. Here is a display of the domestic virtues,

tuos, of love, harmony, peace, integrity, benevolence, and compassion, in the different relations of husband and wife, of parents and children, of masters and servants. A country full of such families, how tranquil and happy would it be!

But he moves in a wider sphere while pursuing his worldly business, and is connected with a number of persons in very different stations in life. By these his virtue is seen. In his dealings he is upright; in his intercourse with mankind sociable and kind, and always acting as in the fear of God. He over-awes the bad; he animates the good; and his whole deportment has a tendency to add considerably to the portion of virtue in society, and consequently to it's happiness.

Nor is it to be concluded, that where the instruction of youth in the principles of religion does not prove the means of their salvation, all it's influence is lost. Scarcely one divine truth falls upon the youthful mind altogether in vain. If the knowledge of divine things does not save the soul, it enlightens the conscience, and over-awes it; it renders the person a decent and honest member of society, and ashamed and afraid of outward vices. Where it has not so much influence, but is overborn by the tide of passion, it checks him in his career of iniquity; it restrains his furious lusts; it tears his heart with remorse, and places his conscience at least, on the side of virtue and religion. The value even of these to society, in the present state of things, is not small. These, however, are but the lowest instances of benefit: in numberless cases there is reason, through the divine favour, to hope for those higher blessings which have been already enumerated.

As the instruction of children in the principles of religion is so very important to the happiness of mankind, both in a present and in a future state, it will naturally be asked, what attention has been paid to it in England? It would afford great pleasure to be able to give a favourable report, and to look back with exultation on the general diffusion of religious knowledge among the children of all ranks in the community. Let us examine. Has it been considered by ministers as the second in importance of the various parts of their function? Has it been pursued with that ardour, assiduity, and perseverance, to which it has so just a claim? That multitudes of children have learned the words of a catechism by rote, will be readily allowed: but that pains have been taken by the public teachers of religion in general to instruct youth in the principles of the gospel,

in a rational way, as other branches of knowledge are taught, will, it is to be feared, not admit of a convincing proof. Parents and guardians, on whom the duty equally devolves, have too often imitated their neglect; and from this inattention, a vast portion of the rising generation, for more than a century past, has grown up in ignorance of christianity. The melancholy consequence is, that multitudes have perished for lack of knowledge. Ignorance has filled them with prejudices against the truth; or has made them satisfied in a form of religion without the power; or has lulled them asleep in the ways of the world; or plunged them into profaneness, and open iniquity. So general has this ignorance been, that those who do not converse much with men in different situations, can form no idea of the lack of knowledge, which, alas! still prevails: and the wickedness flowing from it, has been immense! In eternity alone can the misery it creates be seen and known.

When the pious and benevolent heart surveys the mournful scene, an enquiry will be made in tears — “Is there any necessity that things should continue thus? Can nothing be done to remedy the evil? What is the most likely means to banish this criminal ignorance, and to spread instruction every where; that, if possible, there may not be a youth in England destitute of religious knowledge? Point out the way to remove the evil, and it shall have all the aid that I can give, and that my influence can procure.”

The subject certainly merits very serious consideration; and when maturely weighed, furnishes a satisfactory answer, and presents full scope to the most vigorous exertions of christian zeal.

[*To be continued.*]

## OBITUARY.

*August 12, 1800.*

ON Wednesday, 30th ult. departed this life at Coningsby, near Horncastle, Lincolnshire, in the 88th year of his age, the Rev. Gilbert Boyce, who, during the long period of sixty-two years, had resided there, first as minister, and soon after as pastor of the General Baptist Church in that place: the duties of which station he very honourably discharged. He also,

also, for a considerable number of years, respectfully filled up the office of messenger of the Baptized Churches in those parts; in which capacity, till prevented by the infirmities of his advanced age, he had travelled considerably in assisting destitute Churches, or such whose circumstances required particular care and advice. - Whether considered as a christian, a minister, a husband, a father, a friend, or a neighbour, he, through the grace of God that was with him, conducted himself with that uprightness of principle, and amiableness of manners, which endeared him to his friends, and rendered him universally respected.

He retained his mental faculties to an admirable degree: in writing, he expressed himself in an easy, perspicuous manner, and the clearness and steadiness of his hand, could be hardly exceeded by a person in the prime of life. Only three weeks before his own funeral sermon was preached, he delivered a funeral sermon for a member of his church; in which solemnity he was remarked to be peculiarly earnest and impressive, as though he were apprehensive of his approaching dissolution: the following week he was indisposed, so as not to preach on the ensuing Lord's day: on the former part of the Monday (21st ult.) he felt rather better; but, in the afternoon, was seized with a shivering fit, which returned once or twice that same day, followed by a high degree of fever, and attended with some delirium, which was but transient, for his mind regained it's composure and serenity, and he frequently expressed his joyful hope of being soon with Christ.

Sometime before his illness, he had recommended the aged widow of a deceased minister to the widows Fund, in London, for relief; and soon after he was taken ill he expressed an anxious solicitude on her account; from which he was relieved by receiving a letter informing him, that she was accepted; on which he said with pleasure, "Every thing is finished now." Nature daily grew weaker; the two or three last days, he was too low to be able to speak, and on the evening of the day abovementioned, he entered into his rest.

His remains were interred in the burial ground adjoining the meeting-house, on Lord's day afternoon, August the 3d, by Mr. Burgess, of Fleet, who, at Mr. Boyce's appointment, preached the funeral discourse, from Acts xx. 25. "And now, behold, I know that ye all, among whom I have gone, preaching the kingdom of God, shall see my face no more." A portion of scripture which he had long before fixed upon for the purpose. Numbers testified their respect to the deceased by attending on the occasion; so that the house was crowded,

crowded, many stood out of doors, several could not get nigh enough to hear. It may be remarked, that, not only the church he so long served has to lament his departure, but also a numerous train of relatives; for he has left behind him eight children; twenty-four grand children, and fourteen great grand children. The loss that the church at Coningsby sustains by the bereavement of so venerable a pastor, will not be easily repaired. May the good Lord raise them up a Samuel to succeed a good old Eli, or a Timothy to follow an aged Paul!

N. B. It is intended to give a short account of the life of Mr. Boyce in our next Number.

August 10, 1800, died William Goyder, aged near twenty-five years: he was born at Loughboro', in the county of Leicester, and was apprenticed at Kempstone, in Nottinghamshire: during which time there was a considerable revival of religion among the General Baptists in that neighbourhood; when he appeared to be divinely impressed with the eternal concerns of his immortal soul; and satisfactory evidence of a real conversion to God appearing, he was baptized, and became a member of the Baptist church at Great Leak, under the pastoral care of Mr. Richard Thurman. And though young, his behaviour was steady, industrious, studious, and zealous, and he bid fair to be a shining christian, and useful member of society.

But he soon met with a heavy and unexpected cross, in a scrophulous humour making it's appearance in one of his legs; which baffled every surgical effort, and induced him, even before the expiration of his apprenticeship, to return to Loughboro' to his parents; where he found a kind reception and comfortable, though plain asylum. Seeing all hope of useful communion with the church at Leak was thus cut off, he became a member of the General Baptist Church at Loughboro'; where his behaviour was eminently becoming christianity, being very regular in his attendance at public worship, and in social visits among his kind christian friends, while his feeble limbs, aided by crutches, could convey his wasting body among them. And he employed his leisure hours in reading, and a little recreative painting, which aided in a small degree towards his support, which depended much on the kindness of his friends and brethren.

And though this affliction continued near six years, I never heard him murmur, nor heard of his murmuring. But I have heard him bless God for that visitation; "for (said he) if it had

had not been for this, how do I know but I might have turned to the world again, as alas! so many of my young companions did."—He appeared to have very clear views of the grace of God in Christ Jesus, and a steady firm dependance there; yet would sometimes lament the want of more of the enlivening influence of religion.

He met death with a very steady and cheerful hope of resurrection to eternal life. He was buried in the Baptist Burying-ground at Loughboro', on the evening of the 12th, and a sermon was preached by his desire from Isaiah xlvi. 10. "Behold, I have refined thee, but not with silver, I have chosen thee in the furnace of affliction."

Sir, if you think the above will be of use in the General Baptist Magazine, it is at your service.

B. P

On Friday, July 11, 1800, died, in the 83d year of his age, at Ashby-de-la-Zouch, in the county of Leicester, Joseph Timms, joiner and cabinet-maker.

In the former part of his life he kept a public-house at Ashby-de-la-Zouch, and was, in a great degree, addicted to drinking.

While he continued in this public situation, his house was sometimes frequented by one Robert Miligan, a travelling Scotchman, a man well known and respected, in these parts, by the General Baptists of his day. Mr. Miligan, at convenient opportunities, would converse with him about the state of man by nature, and the importance of eternity. He often advised him to hear the General Baptist Preachers, who, in those days, preached in many of the neighbouring villages; and several times he prevailed upon him to accompany him to their meetings.

He had not attended their meetings long before he was convinced of the depravity of his heart, and the sinfulness of his life: the words of the preacher being "as nails fastened by the masters of assemblies." He saw himself lost and undone. And soon, to his unspeakable comfort, he was persuaded, that Christ was the only way to the Father; and placed his whole dependance on the Son of God. His situation exposed him to great temptations, and to the repeated insults of "lewd fellows of the baser sort;" but, through Divine grace, he was supported and brought to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord: for whom he suffered the loss of all things, counting them but dung

ding that he might win Christ, and be found in him." He was baptized at Barton, and received into the church, previous to the division among the churches; and during the remainder of his life, upwards of forty years, he was an honourable member of the church of Christ at Melbourn and Packington: his character never having been tinged with a single blot.

He was exceedingly troubled with the palsy the greater part of his life; and, for many years previous to his death, it became so troublesome as to render him incapable of manual employment.

In his youth he had a tolerable liberal education. He was possessed of strong retentive powers, which he used wisely; storing up in his mind a great number of the promises of God's word. So that it might be truly said, "the word of Christ dwelt in him richly," Col. iii. 16. and, if his eyes prevented the night-watches, it was that he might meditate on God's word, Ps. cxix. 148. He often said, "Blessed be God, though my eyes grow dim, I can remember God's word, and meditate upon it, and find comfort."

He was a man of a sound constitution, and, except the complaint before mentioned, enjoyed, for many years, almost uninterrupted health. But the severity of the last winter, shook his decaying powers, and portended his speedy dissolution.

He was sensible of his decline, and always spoke of it with pleasure. Whenever he was asked about his age or weakness, he would reply with a smile, "It is my desire to be patient, and wait the Lord's time: but I long to depart, I covet nothing so much as death." And at times,

"Like Sifera's mother, I look out and say,

My husband, my brother, how long thy delay?"

Perceiving one of his daughters in tears on his account, he said, "I beg you'll not cry here, there is no occasion for that I am sure." Intimating, that it was a pleasure to him to feel himself dying.

On the Wednesday morning previous to his death, his son, perceiving a great alteration in him, said, "Father, you are getting near the borders of the land now, you have nearly done." At which the poor worn-out pilgrim endeavoured to exert the small remains of life, to breathe once more an answer to his son, and give another testimony of the quietude of his soul, "Yes, (says he) I am, and I long to

Share the happiness of that triumphant throng;

And swim in seas of endless bliss, eternity along."

Afterwards

Afterwards he began to take his breath with difficulty, and at times appeared rather restless; but anon, the long-wished-for hour arrived, and death put a stop to his vital motion; when he willingly resigned his soul into the hands of his gracious God, and quitted his earthly house, his worn-out cottage, to possess a Mansion, "A City which has foundations, whose builder and maker is God!"

On the Monday evening following his remains were interred in the burying-ground belonging to the Baptist Meeting at Packington, and brother Samuel Deacon, jun. of Barton; (by desire of the deceased, twenty years ago) preached an alarming discourse, from Mark i. 15. "Repent ye, and believe the gospel." Which words he chose, to affect and instruct the minds of those who might be present at so solemn an opportunity; and to prevent any thing being said concerning himself. When we reflect on the path of the just, which shineth brighter and brighter unto the perfect day, who among us does not say, "Let me die the death of the righteous, and let my last end be like his."

July 28, 1800.

MINIMUS.

## RELIGIOUS INTELLIGENCE.

Quorndon, July 30, 1800.

*To the Editor of the General Baptist Magazine.*

SIR,

YESTERDAY was held here, a conference of Ministers and Representatives of General Baptist Churches. The meeting was opened with singing and prayer in a very acceptable manner, by Mr. Shaw, an Independant minister, from Ilkinston, in Derbyshire.

There was delivered on the occasion a double lecture, the former part by Mr. Felkin, of Kegworth, from Prov. xiv. 9. "Fools make a mock at sin." The latter part by Mr. Smith, of Nottingham, from Dan xii. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

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They

They were two excellent discourses, calculated for very great usefulness indeed; and it seemed an high day to many, who were blessed with impressions, which it is hoped will not soon be forgotten.

I am, dear Sir, with best wishes to *G. B. M.*

Your's affectionately, in the Lord,

B. P.

The following collections have been made for the Academy, at the places mentioned; all included in the Leake Church;

April 13:		l.	s.	d.
Wimfswold	_____	4	12	0
Leake	_____	2	16	3½
By Mr. J. Deacon				
Broughton	_____	1	19	6
Widmorpool	_____	1	4	7
By Mr. B. Pollard				

£. 10 12 4½

## REVIEW

### OF SELECT PUBLICATIONS.

*A Selection of Fifty-four Hymns on Christian Baptism, and the Lord's Supper.* 54 pages. 6d. Hobbs, Chatham, &c.

“What is required of persons to be baptized? Repentance, whereby they forfake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.”  
*Church Catechism.*

THIS small publication appears to us, well adapted to answer the end of the selector. There are forty hymns on baptism, and fourteen on the Lord's supper. Every hymn contains four stanzas, (except two or three, in which the stanza includes six lines) with an appropriate passage of scripture at the head of it. The paper is good—the hymns well printed, and neatly covered with marble paper; and we venture to recommend it as, on the whole, one of the most convenient little books that we have seen, both to be used when the ordinance of baptism is administered; and to put into the hands of weak inquirers.

SACRED

## SACRED POETRY.

*On the Choice of a Companion  
for Life.*

2 Cor. vi. 14. "Be not unequally yoked," &c.

**W**HILE some indulge a carnal strain,

And prompt by worldly views,  
To point out such a charming one  
As worldly minds would chuse.

I could for once attempt the task,  
Would heav'n vouchsafe to me;  
What a companion I could ask,  
Such only should he be.

A man to whom the second birth  
Is not a thing unknown;  
Whose treasure lies not here on earth,  
But near his Father's throne.

His treasure lying there above,  
Thither his heart is set;  
For having tasted God in love,  
He it can ne'er forget.

One who can Canaan's language talk,  
And thither sets his face;  
Who shews that all his christian walk  
Is influenced by grace.

Who knows the power of Jesu's love,  
To captivate each thought;  
And does by word and action prove  
He with his blood was bought.

No bigot to a single sect;  
From party zeal set free;  
But shewing always due respect  
To all God's family.

No stranger to his own vile heart,  
Nor Satan's fatal snares  
That aid to me he might impart,  
And join in mutual prayers.

I should expect from such a choice,  
As here describ'd above,  
We should unite in heart and voice,  
To sing Redeeming love.

Then if oppress'd with doubts and fears,  
Sweet counsel he would give;

And sympathise in all my cares,  
While we on earth do live.

If through the world and my vile heart,  
I should be drawn astray;  
His best advice he would impart,  
And hourly for me pray.

If I enjoy forgiving love,  
Then when my Saviour smiles;  
How would my choice my joy approve,  
In it true pleasure find.

If God should us with children bless,  
A pattern he would be;  
Would good advice to them impart,  
And teach them Christ to see.

And when to death's dark shades I come,  
My friend will say to me,  
Look up, my love, go forward home,  
With Christ for ever he.

But hold! I would not be deceiv'd,  
In schemes which I have plann'd;  
I do not for perfection look.  
In any child of man.

A friend and helper thus describ'd,  
Shall be the man for me;  
And when we meet in realms above,  
We shall each other see.

PRISCILLA.

*The Saint's Lamentation, while  
seeking after an absent God.*

ADIEU, adieu, to all terrestrial toys,  
I pant for solid, and more pure joys;  
Oh! how my eager spirit longs to soar  
To find the God, the God whom I adore.  
Why do the clouds of darkness hide thy face?

Why do they keep me from thy lov'd embrace?  
"For thee I pine, and am for thee undone,

"As drooping flowers that want their parent sun,"

Of

Of wealth, of honour, friends and pleasures too,  
 A farewell take, and bid a long adieu,  
 To meet thy smile, would leave them all behind,  
 And the dear object of my wishes find ;  
 T'wards thine abode my soul would upwards rise,  
 And leave these flow'ry fields and sparkling skies :  
 Fairer art thou than all thy works,  
 great Sire,  
 My soul doth seek thee with intense desire.

Jesus, thy sacred consolations bring ;  
 Thou art the source from whence my comforts spring :  
 But O, from whence, can be my sorrow heal'd,  
 When the blest fountain of my joy is seal'd.  
 In Zion's sacred courts I seek him, where  
 Our loves did oft their mutual tokens bear ;  
 Heard the sweet whispers of his heav'nly voice,  
 Which caus'd my fainting spirit to rejoice.

To yonder happy mansions far above,  
 I cast my eyes, there dwells the God I love ;  
 Yon high pavilion, and those fields of light  
 They would pervade, and view my soul's delight.

Let me invoke thee by those titles dear ;  
 My God, my Father, and my Friend,  
 O hear.  
 By these endearing names I thee have known,  
 And trusted in my Jesu's grace alone ;  
 O now return my life, my light, my joy,  
 Restore my heav'n nor longer let me sigh,  
 And thy blest smile this darkness chase away ;  
 How like the breakings of immortal day.  
 My languid soul how will thy presence cheer,  
 O let me say the happy moment's here ;  
 How dearly should I prize my happiness,  
 How joyful in possession of the bliss ;  
 How fearful shall I be of what would tend  
 To grieve thy spirit, or my God offend !  
 But why myself thus soothe ? He's absent yet,  
 I mourn, complain, and still in darkness sit :

These intervals of night sweet Jesu's chase,  
 With the bright beamings of thy lovely face ;  
 Let me enjoy, tho' at a distance far,  
 That heav'n, thy smile, the bliss of angels there,  
 It's influence feel, 'twill gild the gloomy road ;  
 Life's passage brighten, to my home,  
 my God :  
 'Twill make my soul forget what pleas'd before,  
 The glories of the world, will be no more.

But while my God, thou hid'st thy face, I sigh ;  
 I lose my fun ; I languish, faint, and die :  
 While thou art absent I've no joys below,  
 Come Lord, and never, never from me go. T. J.

*A Friend, being requested to give his thoughts on the Divinity of Jesus Christ, returned the following Lines as an answer.*

“ HE who attempts Jehovah to explain,  
 May think and reason till he crack  
 his brain ; [vain.]  
 And then his labour will be all in  
 In Him, I, Father, Son and Spirit view,  
 The one I am—Jehovah, just and true.  
 The rest I leave—nor will I dare define  
 Finite can't fathom Infinite divine.  
 This knowledge is too deep for all below,  
 For none but God himself—himself can know.  
 The word informs me God and Christ are One—  
 The Son in Father—Father in the Son ;  
 With Father and the Son the Spirit join,  
 These three are One—that One the God divine  
 And all beyond exceeds my scanty line.  
 This is the God my soul delights to own,  
 And here I bow before his awful throne ;  
 Call him my God in confidence and love  
 And hope to call him mine in worlds above.

March, June 23, 1800.

T H E

# General Baptist Magazine

For SEPTEMBER, 1800.

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## BIOGRAPHY.

MEMOIRS OF THE LIFE AND CHARACTER OF THE  
REV. GILBERT BOYCE, LATE MINISTER OF THE  
GENERAL BAPTIST CHURCH AT CONINGSBY, NEAR  
HORNCASTLE, IN LINCOLNSHIRE, AND MESSENGER  
OF THE BAPTIZED CHURCHES IN LINCOLNSHIRE,  
NOTTINGHAMSHIRE, &c. WHO DEPARTED THIS  
LIFE ON THE 30TH DAY OF JULY, 1800, IN THE  
88TH YEAR OF HIS AGE.

THE Rev. GILBERT BOYCE was born in the parish of Thorney, in the Isle of Ely, near Peterborough, Northamptonshire, on the 10th day of March, O. S. 1713. His father, John Boyce, was a respectable person among the Baptists in those parts; and his mother, Sarah Boyce, was of a very respectable family of the name of Masingarb, well known in Thorney-Fen. His father and mother, with many other families, fled from the tyranny and persecution of the French King, Lewis XIV. They came into England, and settled in Thorney-Fen, and the adjacent parts; and there enjoyed a comfortable repose from the cruelties of that ambitious and merciless tormentor of mankind.

About the 8th year of his age, Mr. G. Boyce was put to school at Long-Sutton, in Lincolnshire, to learn the Latin tongue; and after that to a school at Grantham, in the same county. From the school at Grantham, he was taken to his grand-mother Masingarb, in Thorney-Fen, and there put to a common school, for the purpose of learning writing and arithmetic. Hence it is natural to conclude, that, at this time, his parents, who were now removed into

Worcestershire, were not in affluent circumstances. In the 14th year of his age he was taken from school, left his grand-mother, and went to his father, who then lived near Evesham, in Worcestershire. In this place he heard the Baptists, who then preached at Bengeworth-on-Avon, opposite to Evesham. He did not remember, in his 87th year, that he had heard a Baptist preacher, before he went to hear at Bengeworth. The people at Bengeworth had then no stated minister; but were supplied occasionally by preachers from other places. Their sentiments were Calvinistic; but they seem to have been supplied by General Baptists, and particular Baptists in turns, or as they could obtain the benefit of their assistance. For Mr. Boyce, in a letter, dated September 4, 1799, mentions Mr. Burt, of Warwick, Mr. Jones, of Cheltenham, and old Mr. Brittain, whom he had heard at Bengeworth; and says, that he thinks the last minister he heard there, was a Mr. Ovenbury, of Aulcester, in Warwickshire.

Mr. Boyce, in the letter now mentioned, observes that "there was no singing at that time, among the Baptists in those parts;" and notices another circumstance that much surprized him; which was, that "at his first going to the meeting, all the time of public worship, the time of prayer excepted, the men sat with their hats on." A circumstance of no great importance, indeed, to the reader; but in this detail, perhaps, worthy of being recorded. Whatever peculiarities might be found among the Baptists at Bengeworth, there is some evidence, that, through the blessing of God, they were the means of good to some who attended their ministry; for Mr. Boyce says, "It was there I was first strongly impressed with a sense of sin, and of my exceeding great need of a Saviour. It was there I first knew and felt the power of the grace of God. I have returned from Divine worship with many a weeping eye, and many a prayer."

Having continued about six years and a half in Worcestershire, he removed with his father, to a town near Wisbeach, in Cambridgeshire. The name of this town I do not know; but here, a few months after, he lost his father, in the year 1733. In the beginning of the next year, he began to keep a school at Tyd-St.-Giles, near Wisbeach. On the 27th day of May, in the same year, 1734, at the age of twenty-one, he was baptized, and received into the fellowship of the General Baptist Church, at Fleet, in Lincolnshire. Some time after this, he, by recommend-  
ation,

ation, removed to a school at Brothertoft, near Boston, in the same county.

Mr. Boyce was first called to preach at Wisbeach; then at Boston: and after that at Coningsby. To this last place he removed in 1738. He had entered into the conjugal relation at Brothertoft; and, being ready for a call to labour in the gospel ministry, and being invited to Coningsby, he removed thither, and continued there to the end of his long life. In the year 1740, the church at Coningsby gave him a call to the pastoral office, which he, after proper deliberation, accepted; and was ordained pastor the same year. He discharged the duties of that office in a manner which recommended him to the high esteem of the people. In the year 1753, he was chosen to the office of Messenger, by the General Baptist Churches in Lincolnshire, Nottinghamshire, &c. Some think this an office superior to that of Pastor, while others, even among the General Baptists, think very differently. He continued in it with esteem, to the end of his life. In all his deportment in every relation, he acted with candour and zeal, and was much esteemed by all who knew him.

Mr. Boyce had a numerous family, seventeen or eighteen children; eight are still living; with twenty-four grandchildren, and fourteen great-grand-children. He had only one wife, who died a few years before him, and who, for seriousness of temper, and an exemplary behaviour, might be justly called "a mother in Israel."

Mr. Boyce was a man of good natural powers, and habituated to think and talk distinctly and methodically, though he could not be said to equal some others in mental strength. Consequently, though he spoke and wrote with perspicuity and ease; yet he did not excel either in precision or energy. He frequently wrote his thoughts on subjects which came under his consideration; yet he did not publish them on any subject, except on Baptism, and on Singing in Public Worship. On the former subject he published one pamphlet, and two upon the latter. He, to a wonderful degree, retained his mental faculties to the end of life; and wrote with admirable freedom, and steadiness of hand to the last.

He was a man of great temperance, and of great piety; which, undoubtedly, under the Divine blessing, conduced to the preservation of his health, and of that ease of thought and recollection so unusual at his advanced age.

Mr. Boyce's religious sentiments varied in some parts of his life. When he began in the ministry, as he informed me, he was a Trinitarian, and particularly zealous for the divinity and atonement of Jesus Christ. He delivered a discourse on these subjects, not, I believe, in a way of disputation, but to instruct his hearers in what he believed to be the truth of the gospel. An aged gentleman, who had much acquaintance with the controversies of the time, who could argue with great subtilty, and who heard that discourse, took the occasion of controverting the doctrines which he had advanced. This discourse of the aged gentleman, for whom he had a considerable degree of veneration, threw his mind into a state of hesitation. I do not know that he ever positively denied either of these doctrines. But he so treated, or rather omitted them, as evidently tended to diminish the glory of our blessed Redeemer, both in his person and his work: I have, however, the pleasure of assuring the reader, that for many of his last years, he thought and spoke of Christ, much more honourably; and much more to his own comfort, and the comfort of the people under his care. A sense of man's unworthiness, and of salvation by free grace, through Jesus, seemed to be impressed on his mind with peculiar force. "I have the greatest reason," says he, "and must acknowledge I am under every possible obligation of duty, gratitude, and thankfulness to God, with the highest praise that I can ever give, and much more, yea, infinitely more than it is possible for me to give to God, who hath done so great things for my soul! What awakened, convinced, and truly converted sinner, can ever ascribe any thing to himself? Our weaknesses and imperfections, our sins and unworthinesses, we must indeed take to ourselves: but all that renders us acceptable, to God, is solely and alone of his superabundant grace, given us in Christ Jesus. O wonderful all!!!" Letter, dated Sept. 4, 1799. "I have no hope of acceptance and salvation, with eternal glory, but in Jesus the only Saviour: no, none other, neither person, power, nor thing. 'Tis Christ, and Christ only, and nothing else besides him." Letter, dated May 10, 1797.

The views which he had of death, and his comforts in the prospect of it, appear in many of his letters. But to avoid an unnecessary redundancy, I only give an extract from one letter, dated May 29, 1799.

*Coningsby, May 29, 1799.*

*“ My very sincerely respected Friend  
and Christian Brother.*

“YOUR friendly letter of 23d I received 27th. I have often thought and talked of you since I saw you. God, of his great mercy, hath hitherto preserved me a living mortal, and to make me what I am, his holy name be praised. I am now in a comfortable state of body, but much more so in mind, blessed be God. Yes, indeed, my brother, I can, by grace and faith, look forward into eternity,—and view the happy mansions prepared for all the people of God; and have good hope, through grace, that I, poor unworthy I, shall one day join that happy company. O blessed, never ending day! Brother, when you and I shall meet each other there; we shall see ourselves where we have often wished and prayed to be. There we need pray no more, for we shall have every thing that will make us eternally happy, joyful, and glorious without asking for. But whatever we shall have will be given us, but not received without thanks and praises joyfully returned to the great Donor of all. Which work of praise will never cease. O what a happy company we shall be when we shall all live together, without divisions, separations, wrong opinions, or disputations. All love, peace, unity and harmony all divine!!! That is the happy place and state I am waiting and longing for. There I shall be at “home,” as you say, and never go out more, Rev. iii. 12. I am, as we all are now, strangers and pilgrims, and far from home; for this is not our rest, therefore must depart, for this is a polluted world, Mic. ii. 10. The promised *rest* in heaven is holy, permanent and durable.—I have almost done with this world. Soon I shall be gone, and leave it. And when I have left it, I humbly hope my spirit shall join the spirits of the just, for ever made perfect. None ever return to tell us any thing of their happy state, and we must wait till we come there to know what their happiness is. But I may tell you that I am not without complaints at certain times, especially when I leave the pulpit; much weakness and pain, which continues so long that I can hardly walk across the house. But when I am in the pulpit, and speaking, my hearers know not that I ail any thing, but I feel the effects of it, and then some of them, however, know I do ail something. But after all my weaknesses and wants, God gives me many mercies and blessings, both temporal and spiritual: and still more graciously supports me. He hath carried me on, even

to old age hath he brought me; (though some I knew, and more I have heard of, much older) but that which is best, continues his free, rich grace to comfort and delight my soul with a pleasing prospect of a happy eternity. Glory, thanks and praise I give to Him with my whole heart.—Much I could say, for much I have received.—But I do not forget he does all in and by Christ, my ever blessed and honoured Lord and glorious Redeemer.—O yes! it is all by and through him, that we all have what we have, and what we shall have hereafter for ever. O the unsearchable riches of Christ! He is All.—For without Christ, no hope, no heaven, no happiness. It is all wonderful what he hath accomplished, and what he will accomplish, for all his friends, lovers and followers!!!

“The same number of years that you are old, I have lived at Coningsby. And am now in my 87th year. O that I had lived more to the glory of God, and the good and welfare of my own soul and others. My unceasing daily prayer is, that I may live the remainder of my life more to the praise and honour and glory of God.

GILBERT BOYCE.”

Before I conclude these memoirs of my much esteemed friend, who is, I doubt not, now happy with the Lord, I think it a part of the duty which I owe to his memory, to notice another circumstance. Some time ago, it was confidently reported, (and this report still in a measure prevails) that Mr. Boyce had embraced the restoration sentiments, so assiduously propagated by Mr. Winchester and his friends. I was a little surprized at this report; and thought it proper in my next letter to enquire into the certainty of the fact. To my enquiry Mr. B. Sept. 25, 1797, wrote the following answer. “As to my embracing Mr. Winchester’s sentiments, and preaching them with great earnestness, I do assure you, it is absolutely a mistake. I never did receive them. I always had, and still have, objections against them. And so far from preaching them with great earnestness, that indeed I never preached them in my life, and I dare say, I never shall. More I could say; but more I need not.” I had the pleasure to spend a few hours with Mr. Boyce the third day of last July, the very month in which he died. He, at that time, of his own accord, in the company of several persons, introduced that subject, expressed his wonder that men could spread such reports, and repeated the declaration, that, “he had never embraced those sentiments.” I shall close with saying,

saying, by the death of this venerable minister, the church at Coningsby is destitute of a pastor. This ought to excite our compassionate regard for that people. Whatever we can do for them besides, let us be earnestly engaged in prayer for them, that they may keep close to each other; that they may be very cautious, yet very zealous; and very unanimous, in their endeavours to obtain a sensible, lively, evangelical minister; and that the God of the spirits of all flesh may mercifully, and speedily succeed their endeavours, by giving them that unspeakable blessing, a pastor, after his own heart!

D. TAYLOR.

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

*The Lives of seven Persons, who were condemned, and suffered Martyrdom together in one fire in Smithfield, London. Their Names are as follow: THOMAS WHITTELL, Priest; BARTLET GREEN, Gent. JOHN TUDSON, Artificer; JOHN WENT, Artificer; THOMAS BROWN, ISABEL FOSTER, a Wife; JOAN LASHFORD, a Maid.*

THESE seven persons above-named were brought together before Dr. Bonner, bishop of London, in the month of January, 1556, and there openly in the Consistory Court at St. Paul's Church, had the following articles ministered unto them, by the bishop in manner following:

"The within written article, and every of them, and every part and parcel of them, we Edmond Bonner, by the permission of God bishop of London, do object and minister unto thee Thomas Whittell, &c. of our mere office, for thy soul's health, and reformation of thine offences and misdemeanors, monishing thee in the virtue of obedience, and under the pain both of the censures of the church, and also of other pains of the law, to answer fully, plainly, and truly, to all the same."

Here follow the articles, with their answers to the same.

I. Whether they, and each of them, did believe there is a catholick church?

To

To this first article they answered affirmatively, that they did so believe.

But John Tudson and Thomas Brown added further, that the church of England, as it was at that present used, was no part of the true catholick church.

2. That there are in the church seven sacraments.

To this article they answered, that they acknowledged only two sacraments in Christ's catholick church, that is to say, baptism, and the supper of the Lord.

But John Went and John Tudson affirmed, that the sacrament of the altar as it is used is an idol, and no sacrament at all.

3. That they were first baptized in the faith of the catholick church, professing by their godfathers, the profession of the same.

To the third article they agreed, and confessed all to be true, that they were baptized in the faith of Christ, and of the church then taught; and afterwards, during the time of king Edward VI. they, hearing the gospel preached, and the truth opened, followed the order of religion and doctrine then used and set forth in the reign of king Edward VI.

4. That they for the space of certain years did ratify and allow, and not depart from any part of the profession of the same church in the which they were baptized.

This fourth article they all granted and agreed to. But John Went added moreover, that about seven years past, he being then about twenty years old, began to dislike certain things used in the church of England, as the ministrations of the sacrament of the altar, likewise all the ceremonies of the said church; and did likewise at that present time dislike the same, although his godfathers and godmothers promised for him the contrary.

John Tudson added also, that nine years ago, being then about eighteen years old, he did dislike the doctrine and religion then taught and set forth in the church of England, saving in king Edward's time, when the gospel was truly set forth. And further said, that the queen's reign, was not agreeable to God's word, nor yet the true catholick church that Christ speaketh of.

Isabel Foster also added in her answer to the fourth article, that she continued in the same faith and religion which she was baptized in, after she came to years of discretion, as other common people do, though blindly and without knowledge, till the reign of king Edward VI. at which time she hearing the gospel truly preached and opened to the people,

plè, received thereupon the faith and religion then taught and set forth.

5. That they of late years have swerved and gone away, misliked and spoken against the profession of the same church of England, at least some part thereof, especially the sacrifice of the mass, the sacrament of the altar, and the authority of the church of Rome.

To this fifth article they confessed the same to be true, according to the contents thereof.

But Thomas Whittell added moreover, that he had swerved and gone away, not in the whole, but in part; not from the whole catholick church, but from the church of Rome, in speaking against the mass, the sacrifice thereof, and the see of Rome.

Joan Lashford also added to her general answer, that she never heretofore swerved or went away, nor yet doth, from any part of Christ's catholick faith and religion; but saith, that from the time she was eleven years of age, she has disliked the sacrifice of the mass, the sacrament of the altar, and the authority of the see of Rome, and the doctrine thereof, because they be against Christ's catholick church, and the right faith of the same.

Bartlet Green also said, that he swerved not from the catholick faith, but only from the church of Rome.

6. That they refused to be reconciled to the unity of the said church of Rome.

To this sixth article, they all confess the same to be true; because (say they) the same church, and the doctrine therein set forth and taught, disagreeeth from the unity of Christ's word, and the true catholick faith.

Whereunto Bartlet Green added, that he is contented to be reconciled to the unity of Christ's catholick church, but not to the church of Rome.

In the like manner added also John Went.

7. That they refuse to come to hear mass, and to receive the said sacrament, calling it an idol.

To this seventh article they answer, and confess the contents thereof to be true; giving withal the reason and cause of their doing, for that the mass, with the sacrament thereof, as was then used and set forth in the church of England, is dissonant and disagreeable to the word, and preaching of the gospel.

John Went furthermore said, that the mass, which he called the Lord's supper, as it is now used in the realm of England, is naught, full of idolatry, and against God's word,

so far as he seeth. He said also, that since the queen's coronation, by chance he hath been present where the mass hath been said, for the which he is sorry.

Isabel Foster also confessed, that since queen Mary's reign, she hath not heard mass, nor received the sacrament, but hath refused to come into the place where it was ministered, for she knoweth no such sacrament to be.

And being demanded of her belief in the same, she saith, that there is but only material bread and material wine, and not the substance real of the body of Christ in the same sacrament; for so she hath been taught to believe by the preachers in time of king Edward VI. whom she believed to have preached the truth in that behalf.

8. That they were sent by the commissioners to the bishop to be examined and imprisoned.

To this eighth article, they grant the same, and the contents thereof to be so.

Thomas Whittell adding and affirming, that the lord chancellor that then was, sent him to the bishop there present.

Bartlet Green added, that he was sent up to the said bishop, but for no offence herein articulate.

John Went said, that Dr. Story, queen Mary's commissioner, examined him upon the sacrament; and because he denied the real presence, he presented him to the bishop.

John Tudson being examined by Mr. Chomeley and Dr. Story upon the same matters, and for not coming to church, and accused for the same, because he would not agree to them, was sent to the bishop.

Thomas Brown also said, that he, for not coming to the church of St. Bride's, was brought by the constable to the bishop.

Joan Lashford said, that she was sent by Dr. Story to the bishop about twelve weeks ago, and has continued with him ever since.

9. That all and singular the premisses have been and are true and manifest, &c. and that they are of the diocess and jurisdiction of London.

To this ninth article they confess and say, that as they believe the premisses before by them confessed to be true, so they deny not the same to be manifest; and that they be of the jurisdiction of London.

Now these seven virtuous and religious persons were, for maintaining and adhering to the true faith of Christ's Holy word, openly condemned for hereticks, as is before said. And on the 15th of January they were all sent to Newgate, where

where they continued prisoners until the 27th day of the same month, 1556, and then they were all seven led to the place of execution in Smithfield, where they were fastened to three stakes, and there consumed in one fire, freely giving up their lives for the testimony of the truth, and with humble confidence resigning their souls into the hands of God, through Jesus Christ our Lord.

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## SERMONS AND ESSAYS.

*To the Editor of the General Baptist Magazine.*

SIR,

I present the following remarks as an Appendix to the several Addresses which have appeared in your Magazine in favour of the Academy. The insertion of it will oblige some of your readers, and I hope be of some service.

BY this time the utility of the Institution is pretty generally known, and, on that account, the subject need not be argued here. But there are some appendages, some subsequent circumstances, which merit the attention of the Connection, as much depends upon them, in order to give extensive effect to that assistance which young persons received at the Academy. I doubt not but they will receive proper directions, while they are there, respecting studies, sentiments, and morals; and what they should be as men, as christians, and as ministers.

But much is depending upon the conduct of the people towards them upon their return. I mean unless the people release them in a good degree from the avocations and cares of time, the important ends of the Institution will be but very partially secured.

I hesitate not to affirm, that the General Baptist interest has suffered much, has suffered more than any other interest, for want of ministers having education, and time for studies and visits; how can they teach from house to house, or give themselves wholly to the ministry, when they are necessarily involved in the complicated and perplexing cares of this life? This has been, and is now the case with many of our ministers. It is granted, that if ministers be avaricious, they may, to accumulate wealth, bury themselves in the world,

but this is dishonourable; and what an account they will have to give another day! I can say nothing to defend these; but I now, necessity has obliged many to do it, and does yet oblige numbers to leave the word of God to serve tables. Hence ministers are unhappy in the view of the great account, the people are discontented, and the best cause in the world languishes. This is a principal cause of many of those complaints which are heard in many churches respecting ministerial incapacity or inactivity.

What can ministers do? Very few of them have an independent fortune, if they had, they might, without the assistance of their people, have books, time, and every other assistance that is desirable. But a bare subsistence, not to say exigence, denies them these necessary helps.

Again, ministers are mortal, they have all the appetites and necessities of nature, which must be supplied, or they will certainly die; they may be told, indeed, that they shall be rewarded in heaven, but this will not keep them alive.

They must have a supply; and as they have not this through the medium of their ancestors, they must have it through some other channel, or not at all.

It remains, therefore, that either they must have it from those whom they serve, or from their personal application to those employment which will furnish them. If those whom they serve do not, cannot, or think they cannot, or will not, minister to them of their carnal things, there is but one alternative, they must either employ their time and talents in providing things honest in the sight of all men, or they must starve; for who expects ministers, or others in the ordinary course of things, to be fed by miraculous operations? I grant infinite power can do this, but, in general, God has made it the duty of his people, who reap spiritual things, to minister their carnal or temporal things, to those who serve them. Now upon the supposition of the people being defective in this duty, and some certainly are so, ministers are obliged to be men of business, and to devote that time and thought to this world, which ought to be employed about another. Hence, studies are neglected, and visits omitted; the minister is tortured and dejected; he dreads the preaching hour, because he is unprepared. It arrives, he snatches up a text, where he can find it, and makes such hazardous and random remarks upon it as a kind of chance furnishes; he ascends the pulpit trembling, and descends blushing; some of the hearers have been asleep, others hanging down their heads in shame, because of the preacher's blunders; others complain

complain there is no diversity, all old, all common. We want new texts, new thoughts, new phrases, new sermons, new every thing, except a new gospel. Old gospel, but in a new dress, every Sunday. To this I have no objection, where genius is competent, providing the gospel is not lost in disguise; but to abandon this glorious system of truth, by attempting to amuse the curious hearer by endless variety, is an essential injury to the souls of men, and it is treason against the King of Kings! Nevertheless, an ability to clothe a common theme with the grace of novelty, so as to arrest attention, while the truth remains undisguised, is a fine acquisition. In this the great art of preaching lies; and in this every minister should be ambitious to excel. But is it likely, is it possible, for those who have little or no time for reading and study to do this?

And yet for want of this the people are dissatisfied, and they complain. The minister is unhappy; he is fettered among thorns; and cannot remedy the evils, nor remove the complaints, except in a small degree, by devoting those hours to study which nature has appointed for repose. But this expedient would soon bring tender constitutions down to the grave.

Again, respecting the complaints noticed above, they are sometimes in a degree unjust, and originate with those captious hearers, who have much self-conceit, and very little sound knowledge and good experience; and who, by their sneer and insult, prove that they are novices, mere boys, in comparison of those whose labours they condemn.

But, to a certain degree, the defects complained of do exist, many preachers know it, and mourn over it. Yet what can they do? They have not apostolical inspiration. If they were favoured with this, it might answer every thing; they might then be buried in the cares of life ten hours in the day, emerge the eleventh, and preach an excellent sermon. But being destitute of ordinary and extraordinary assistance, can you expect propriety, order, pathos, and variety? Can you reasonably look for the essentials and accomplishments of an eminent minister?—No.

Yet, perhaps, after all, nothing is done, only the complaints are continued, mutual uneasiness still prevails; inso-much that the jaded servant is ready to exclaim, in the language of grief and despair, "O that I had in the wilderness a lodging place of way-faring men, that I might leave my people!" And unless ministers are more at liberty to do the work belonging to their province, it is unreasonable to require, and  
in

in vain to expect, ministrations which will long please the people.

It is granted and lamented, that the *fleece*, not the flock, is the grand object sought by many public characters; hence unreasonable men, without mercy or distinction, have branded the most amiable and useful persons, with the most infamous names; while the whole system of religion has been condemned as *priestcraft*. But will this injustice, these slanders, silence the voice of reason and revelation?—No.

I do not, however, mean to censure any church for intentional injustice. I am persuaded the churches of Christ wish to know their duty and interest. Inconsideration I presume has been the cause of neglect.

It is certain that many churches have been sensible of their languid condition; and have wept, prayed, and deliberated; and formed plans, expensive and honourable, to raise their cause to a greater pitch of respectability. It is rather remarkable, that they have never, amongst all their plans, hit upon that which is here recommended, though, I am confident, it is of great importance.

It perhaps will be replied: “We are convinced of the propriety of what is recommended; but the times are hard, and we must not rob Peter to pay Paul.” True, but if the idols Mammon, Pride, Custom, and Fashion, were plundered, there would be no great harm in this; no treason, no sacrilege in this. The spoils would furnish ample resources to make ministers more useful, or more culpable, by affording them more leisure to serve their God and their people to greater advantage.

Again, fettering ministers with a multitude of worldly cares, is inconsistent with sound policy; and it is certain the Baptists have suffered much in point of strength on this account.

Have we not verified in this instance the common adage, “Penny wise, and pound foolish.” If ministers were as respectable in and out of the pulpit as they might be, if they had opportunity for improvement, the superior acquisitions in point of number and property, would more than counterbalance the extra expence of their liberation. If I could persuade our people in general to think so, I should do something; as we easily slide into measures, which we suppose will increase our secular importance, add to our finances, and ease our burdens.

ANONYMOUS.

[To be continued.]

ESSAY

ESSAY ON THE USING OF WHAT IS COMMONLY  
CALLED THE *LORD'S PRAYER*.

To the Editor of the *General Baptist Magazine*.

DEAR SIR,

In Vol III. p. 118 of your useful Magazine, a Correspondent wishes for something to be said on what is commonly called the *Lord's Prayer*; particularly an answer to this Question;—"Did our Lord intend that his disciples should always use *this prayer*, or, was it only intended that they should pray after that manner, as seems to be hinted, Matt. vi. 9." If the ever blessed God shall be pleased to help me, I will endeavour to say a little on this subject: and if you approve what is said, you are desired to insert it in your Magazine, as soon as convenient.

Your's, most affectionately,  
J. T.

I. INTRODUCTION. 1. THAT *Prayer* is one of the most important duties of man, will, I think, be generally allowed. To gain instruction in our most important duties, is a very great blessing: whoever, therefore, instructs us in these, must be owned, thus far, to be a friend to mankind, and an useful member of society. This will apply, especially, to that sacred duty, *Prayer*. Assistance and instruction in this, is a special blessing; because it is so often enjoined—so very needful—so very useful—and yet, by many, so much neglected, or, so very imperfectly practised.

2. Prayer is a direct, immediate address to God: it is very necessary that this idea be frequently impressed on our minds, when we are employed in praying, or, when about to attend to it, in order to prevent our thoughts from *roving*, and to fix our minds on our sacred work, and to engage our thoughts and minds with God.

3. Here appears the great necessity of *understanding the meaning* of our prayers. Can any be considered guiltless who allow themselves, when addressing Almighty God, in uttering with their tongues what they do not well understand? Is it supposable that the perfectly holy God, who knows the intent of the heart, and who knows our words long before, can be pleased with such services as the worshipper

shipper does not understand? Or can the heart be properly engaged in the prayers to which the understanding is a stranger? Can this be worshipping God "with the spirit and with the understanding also?" Surely none can pretend that it is!

4. While this may and *must* be applied to prayer of every kind, and especially to all *Forms of Prayer*, it must be applied to what is called the Lord's Prayer: for, can any man imagine, that, supposing Jesus to have taught that to be said in prayer, he designed it should be said by those who did not know the meaning of it? This is not likely at all.

This will perhaps, and I wish it may, affect the minds of some who enjoin it on *Children*, and those who are nearly as ignorant as children, to say the Lord's prayer, as they call it. Is it possible for a rational creature who has any regular knowledge of God, to believe that the Lord Jesus designed this sacred, solemn motto for prayer, to be a *Form for Infants*, and common, ignorant, wicked persons, though grown up to maturity? Surely this cannot be! However, as perhaps there may be occasion again, to touch on some of these ideas, I conclude the preface, and proceed to

II. A few very short remarks on the Lord's prayer, which, though not directly to the question, may, perhaps, be not quite without their use, to some of the more ignorant, into whose hands they may come, and may assist in answering the question, particularly

1. *The Lord's Prayer*, is the name commonly given to those *Six Short Sentences*, in that Directory to Prayer, which the blessed Jesus gave to his disciples, Luke xi. 2—5. Matt. vi. 9—14. I think it is childish to dispute with any, for the sake of opposition: but with deference to the wise and the many, I do not think it is so very proper to call it the *Lord's Prayer*. It is certain the Lord Jesus could not use it himself, because he never had any sin to be forgiven, not to mention any other reason; and, I do not remember that the holy writers ever call it the *Lord's Prayer*; if they had called it so, surely it would be right in others to call it so too: but if neither the blessed Jesus intended it as a prayer, nor the holy writers understood it so, but only a means of assisting and enlarging the ideas of those *young converts*, perhaps it would be better not to call it the Lord's Prayer at all.

2. "Our Father, which art in Heaven," most naturally teaches us that the direction was not given to the  
*Children*

*Children* of God as such ; as it is certain it was addressed to the disciples of Christ, and to none else.

3. "Hallowed be thy name," shews us what a serious regard should be paid to the sacred name, *God*; as well as reverence to all the attributes of which he is possessed ; and how inconsiderate, heedless, wicked, and impious those persons are, who trifle and play with "that fearful and glorious name," and, by the way, how impossible it is, for such as these, to have any thing to do, either with the words or meaning of this directory, in their present carnal state !

4. "Thy kingdom come," seems to be especially proper, *at that time*, but does not so directly apply to after times in the christian church. This is sufficiently illustrated and proved from those expressions which so often occur in the New Testament ; "the kingdom of heaven is at hand," "the kingdom of God is come unto you," &c. which evidently intend the gospel state. I am aware that much might be said on the kingdom of grace, and the kingdom of glory, &c. but as I have so little room, I must content myself with the easiest and first plain sense.

5. "Thy will be done in earth, as it is in heaven," seem much to illustrate the last remark : and shews the necessity, in regard to all who learn to pray from this pattern, of being wholly given up to the divine will, and of cherishing a sincere and earnest desire that mankind may all be so : and that the knowledge of God may be universal.

6. "Give us this day our daily bread," shews our entire and absolute dependance on God, for every crumb of the blessings of this life, and is designed to lead our minds to view the blessed God as easing and providing for us all these ; but that still it is our duty to *pray* for them ; and, as we need them daily, to pray for them daily.

7. "And forgive us our debts, as we forgive our debtors," shews the necessity that even the children of God have of constant, daily pardon of sin ; for the Lord Jesus seems to design to teach us that so long as we need daily bread, we need pardon ; and that while we pray for daily bread, we should pray for daily forgiveness. But this direction shews also, as it is explained, Matt. xviii. &c. that whoever prays for forgiveness of sin, should forgive his fellow creatures : and hence, it is certain, that the cruel and malicious have nothing to do with this directory, in their present wicked state. It was not designed for such, nor addressed to them.

8. "And lead us not into temptation, but deliver us from evil," teaches us that God has all events at his disposal : that

we and all our affairs, states, and circumstances, are in the hands of God; that he can controul, over-rule, or counter-act, all the designs of all our infernal and mortal enemies; and that it is our duty, and unalterable great privilege, to pray to Him, and to hope in Him, for his gracious interposition in our behalf, as our exigencies may require.

9. "For thine is the kingdom, and the power, and the glory, for ever," explains and proves much of the last remark. It represents God as the absolute governor over all, and, as such, that all glory is his due for ever. To him, therefore, let all the creation ascribe it! Amen, and Amen!

III. Let us endeavour more directly to answer the question proposed, "Did our Lord intend that his disciples should always use this prayer, &c." We make the few following remarks.

1. If it were to be used *always* in prayer, then there could be nothing else in prayer. For if a person be employed in the sacred work, at one time, for half an hour, or more, or less time, the beginning, the middle, and conclusion, and the whole is prayer: if, therefore, this be used *always*, must it not be the whole of prayer? Again, if a man prays twelve times a day, or more, or fewer, and if he use these words *always*, when he prays, then he must use them twelve times, or more or less. I wish it to be noted here, that we are not exaggerating, by supposing twelve times a day; for if a minister attend public worship three times on a Lord's day, it is not uncommon to pray three times at every public meeting; this would make *nine* times; but if we reckon seven times in public worship, which is very common; twice with his family; and three times for secret prayer, will be twelve; which, no doubt, is common, and rather below the account, for those ministers who have zeal for God, and strength of body for much labour. Now, I ask, can any man imagine that the blessed Jesus intended the minister should say these *six sentences* every time, and nothing else?

2. It will be replied, "No: the Lord Jesus does not intend those words to be used every time that we pray, and to be the whole of every prayer." From this obligation, therefore, we are released by this answer; but then, if the Lord Jesus intended to enjoin the saying these words *at all*, will not our difficulties be greater, by this answer, rather than less, and more rather than fewer. Because still we have the adverb *when*, which determines the time, that is, *when ye pray, say our Father, &c.* Must it not, therefore, be a *part* of every prayer, and still be used, by some eight, by others

ten,

ten, by others twelve, and by some fourteen or fifteen times every Lord's day? Is this probable? Will there not be much *repetition*, if not by many vain repetitions?

3. Others will wish to say, "It is not probable the Lord Jesus intended that these sentences should be used in every prayer?" I am persuaded so too, it is not probable. But then, if he designed they should be used at all, and if he enjoined the using of them at all, *who shall determine when?* Are we not in danger of usurping authority which belongs to the Lord of Glory? *He says, when ye pray.* Who will say *sometimes* when ye pray? It must be *one* of your prayers at every meeting, or a part of one, every Lord's day, and a part of one every other day of the week, in your closets, with your families, with the sick and afflicted, &c. Who will dictate at this rate? And what is become of the glorious, only Head of our holy religion now! Every body knows that *He* has given no such injunctions or directions as these. As I have not room to enlarge on the difficulties and absurdities, many of which now appear before me, and strike my mind with great force, I will leave them for others who have room for them.

4. Another, who demands our attention, wishes to drop his word among the rest. It is this. "The Lord Jesus does not so much design the *words* to be used, as to give the young converts to christianity some general leading ideas of their relation to God, their dependance on God, and their duty to God, to assist them in prayer." This is I think the plain truth. We do not understand that the Lord Jesus has *enjoined* the saying of the words at all. The difficulties hinted above, and very many more, leads us to conclude it impossible, so far as we can judge.

5. But still it will be replied, that, according to Luke, the injunction is, "*when ye pray, say, Our Father, &c.*" True, but I do not remember, nor know of any who do say the words *always* when they pray, except little children, and such like: and if they be not said *always*, the injunction stands for nothing; because it gives us no licence to do it *sometimes* only. This liberty of doing it sometimes only allowed and practised by them who understand the saying of the words enjoined at all, is, like many other things, in many professors of religion, *unjustifiable*; and it would be well if the persons would consider it very seriously! Many professed christians do not understand that Christ has enjoined the saying of the words at all in prayer, because, according to Matthew, the Lord Jesus says, "After

we and all our affairs, states, and circumstances, are in the hands of God; that he can controul, over-rule, or counter-act, all the designs of all our infernal and mortal enemies; and that it is our duty, and unalterable great privilege, to pray to Him, and to hope in Him, for his gracious interposition in our behalf, as our exigencies may require.

9. "For thine is the kingdom, and the power, and the glory, for ever," explains and proves much of the last remark. It represents God as the absolute governor over all, and, as such, that all glory is his due for ever. To him, therefore, let all the creation ascribe it! Amen, and Amen!

III. Let us endeavour more directly to answer the question proposed, "Did our Lord intend that his disciples should always use this prayer, &c." We make the few following remarks.

1. If it were to be used *always* in prayer, then there could be nothing else in prayer. For if a person be employed in the sacred work, at one time, for half an hour, or more, or less time, the beginning, the middle, and conclusion, and the whole is prayer: if, therefore, this be used *always*, must it not be the whole of prayer? Again, if a man prays twelve times a day, or more, or fewer, and if he use these words *always*, when he prays, then he must use them twelve times, or more or less. I wish it to be noted here, that we are not exaggerating, by supposing twelve times a day; for if a minister attend public worship three times on a Lord's day, it is not uncommon to pray three times at every public meeting; this would make *nine* times; but if we reckon seven times in public worship, which is very common; twice with his family; and three times for secret prayer, will be twelve; which, no doubt, is common, and rather below the account, for those ministers who have zeal for God, and strength of body for much labour. Now, I ask, can any man imagine that the blessed Jesus intended the minister should say these *six sentences* every time, and nothing else?

2. It will be replied, "No: the Lord Jesus does not intend those words to be used every time that we pray, and to be the whole of every prayer." From this obligation, therefore, we are released by this answer; but then, if the Lord Jesus intended to enjoin the saying these words *at all*, will not our difficulties be greater, by this answer, rather than less, and more rather than fewer. Because still we have the adverb *when*, which determines the time, that is, *when ye pray*, say our Father, &c. Must it not, therefore, be a *part* of every prayer, and still be used, by some eight, by others

ten, by others twelve, and by some fourteen or fifteen times every Lord's day? Is this probable? Will there not be much *repetition*, if not by many vain repetitions?

3. Others will wish to say, "It is not probable the Lord Jesus intended that these sentences should be used in every prayer?" I am persuaded so too, it is not probable. But then, if he designed they should be used at all, and if he enjoined the using of them at all, *who shall determine when?* Are we not in danger of usurping authority which belongs to the Lord of Glory? *He* says, *when ye pray.* Who will say *sometimes* when ye pray? It must be *one* of your prayers at every meeting, or a part of one, every Lord's day, and a part of one every other day of the week, in your closets, with your families, with the sick and afflicted, &c. Who will dictate at this rate? And what is become of the glorious, only Head of our holy religion now! Every body knows that *He* has given no such injunctions or directions as these. As I have not room to enlarge on the difficulties and absurdities, many of which now appear before me, and strike my mind with great force, I will leave them for others who have room for them.

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this manner pray ye." From which we understand, that, what is there said, is designed *only*, as a general directory, to assist those young christians to whom it was addressed. They needed assistance and direction very much, and so do we. Let us be thankful for the assistance which the blessed Jesus has given us, and improve it to his glory; but let us not make chains and fetters one for another, but stand fast in the liberty in which Christ has left us.

6. I add again, that, there is no doubt, the disciples to whom the direction was first given, would understand the *design* of their Master, sufficiently well to guide their *practice*. If, therefore, the Lord Jesus designed they should use the words in their prayers, either as the whole of their prayer, or as a part of it, without doubt they would have used them; but, every body knows we have no account of their using them. We have evidence that they prayed, and that they prayed often, and, sometimes, we have the *words*, which they used in prayer; and oft we have the particular mercies for which they prayed; but we have never the least intimation that they used these words in prayer. Besides, we know, that the apostles often taught, and exhorted, and encouraged their fellow christians to pray, but we do not find that they ever so much as intimated, or hinted to them the necessity or propriety of using these words in prayer. Consequently, we have no evidence that the christians of the first age did ever use these words at all in prayer.

7. The most sensible, and, perhaps, the strongest reason, that I remember to have read or heard in behalf of the using of these words in prayer, is this: "This prayer had been generally used by christians, especially from the *third century* downward, and probably long before." On which I hope it will not be loss of time to remark very briefly, as follows.

1. This remark is made by one who is pretty positive and plain that the Lord Jesus enjoined the apostles to *use the form*, as he calls it, in Luke xi. 2—5. But one may be allowed to ask, is it not probable that, if the disciples had understood it so, there would be more probability than there now is, that it was used, generally, in the *first century*? Is there any probability at all that it was even once used in the *first century*?

2. It affects me much, that we have so many doctrines and duties taught and enjoined from the creeds and practices of the professors of the *third century* and downward, this has done inconceivable mischief to religion! How much is there of human tradition, not to say of every part of popery, which may not be taught and enjoined from this manner of arguing?

Is it not very well known by all who are tolerably acquainted with ecclesiastical history, that the third century was a very remarkable period for innovation, and human tradition, in the christian church?

3. I do not know how it will be felt by others, but I feel myself totally *liberated* from every thing in religion, and in the worship of Almighty God, whether doctrine or practice, if there be not good evidence that it was taught or practised in the *first century*. If the blessed Jesus, and his first disciples did not teach it, or enjoin it, and, unless I know that they did, I wish to be at liberty from believing or practising it. And further, I very sincerely and earnestly desire and advise all christians with whom I am connected to be as I am in this, if they see that it be right. I think it is allowed, by many sensible men, that infidelity, deism, and enthusiasm, are arrived at a very great pitch in this day of degeneracy: this will justify my earnest desire, that all my friends would pay a strict and conscientious regard to the will of God, and to that *only* in religion and in divine worship: and, because we are "bought with a price, not to be the servants of men."

Lastly. There are some who wish to ask, Is it *wrong* then to use those words, when we pray, which are commonly called the Lord's Prayer? I answer. Every man uses, or should use, such words in prayer as *he* thinks are proper, and who can call him to account? This, however, applies more directly to *secret prayer*; which, by the way, is perhaps what the disciples and the Lord Jesus had most directly in view, when he instructed them. In public, social prayer, some regard should be paid to *acceptable words*, in a degree, as in preaching. When it is entirely indifferent with God, and he leaves us at perfect liberty, then it may be the best, and is commonly our duty, "to please all men, for their good to edification," but if any person see it right to use *those* words in prayer, who made *me* a judge or a divider in the case? To *forbid*, where God has not forbidden, is much the same as to command, when God has not commanded. Let the man, who is the mouth for the company present, consult the persons and cases which he has to commend to the gracious God in prayer, and then let him use such words as God enables him to use, and as *he* thinks the most proper; and, *for me*, he may use those words in the passage above. If these be suitable for his present business, or, if he believe they are, I have no dominion over his faith.

Aug. 23, 1800.

*To the Editor of the General Baptist Magazine.*

SIR,

I here send you my Twelfth ADDRESS for Sunday Schools.

*ON OBEDIENCE to MASTERS.*

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DEAR youths, you know that we have often informed you, that the design of this school is not only to teach you to read and write, but to instruct you in the important duties of morality and religion.

Now many of you are in a state of servitude, either as servants in common, or as apprentices; and there are rules by which such ought to act. It cannot be supposed that we should be left without directions, human or divine, in such a case as this; and as God has been pleased to give directions to you in these low stations of life, surely it is your duty to regard them. and it must be a great sin to disobey them.

You will observe, that the word of that God who made and preserves you, saith 1 Peter ii. 18, "Servants be subject to your masters, with all fear;" that is with reverential regard to them, and fear to offend them; and this "not only to the good and gentle, but also to the froward." Observe here, that this obedience is not only "to the good and gentle," who may be pleased with ease, and served with pleasure; but also "to the froward," whose treatment at times may be hard to bear, yet even then christianity makes it the duty of the servant to obey; and we know there are no better rules than those of christianity by which your youthful lives can be regulated.

Titus ii. 9. "Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again," in that pert, saucy manner which some bad and impudent youths do. "Not purloining," that is not robbing nor defrauding in any matter.

Also Ephes. vi. 5, 6, 7. and Collos. iii. 22. "Servants obey in all things your masters, according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God." Not only to serve them with uprightness when their eye is upon you, but in their absence too, for even then the eye of God sees you, and if you disobey, you expose yourselves to the anger of God.

Remark

Remark then, oh ! ye youths, that it is not only swearing, lying and stealing, that are sins against God, but disobedience to masters, even to *froward* masters, is a sin too : and all sin offends God, and injures them that are guilty of it. May these great truths be understood, remembered, and considered by you all, to your present and everlasting advantage, for Jesus Christ's sake. Amen.

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### ADDRESS XIII.

#### *On the HONOUR and ADVANTAGE of OBEDIENCE to MASTERS.*

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1. ON the honour that will result from it to you youths who are obedient to your masters.—Now as God has been pleased to give instruction in this case, it must be a great honour in the sight of God and man for you to be found obedient to his blessed word. For the apostle Peter saith, 1 Epistle ii. 19. “ this is thank-worthy,” that is worthy of praise, even from God, for the servant to be obedient to his master; especially the froward, and when this is done in obedience to God too. What an honour this, oh ye youths. Aim at it, strive for it; let nothing divert you from a work so honourable and good.

Paul saith (Titus ii. 10.) that to shew good fidelity to masters will “ adorn the doctrine of God our Saviour.” What an honour then must this be to you, to learn to act so even in youth, as to adorn the doctrines of christianity by your good conduct.

What an honour to a servant, when he is not guilty of purloining, or of eye-service; but his master can leave him and trust him without fear of being defrauded or injured by him. Then you will have the honourable character of honest servants.

2. On the advantage of obedience to masters.—When obedience to masters is cheerfully and heartily practised, as unto God, it is a service well pleasing to him, Ephes. vi. 7. Coll. iii. 22, 23. Such of you as so obey, in this you serve the Lord Jesus Christ, and shall receive a reward, and that not a trifle; if you are true believers in the Lord Jesus Christ, you shall receive a reward at the day of judgment, Coll. iii. 24. Surely, oh youths, the consideration of that reward will encourage you to obey your masters, your parents,

rents, and your God, while here on earth. Besides, such obedience will be most likely to secure you the respect, kindness, and even the rewards of your masters, and the affectionate regard of their families, and the best part of your neighbourhoods.

Thus you may see, that in this school, you are taught those things, which, if seriously attended to, will lead you to honour and advantage in this world, and the world to come, with which may the God of heaven bless you all, through Jesus Christ our Lord. Amen.

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#### ADDRESS XIV.

*On the REASONABLENESS of OBEDIENCE to MASTERS, and the Consequences of neglecting it.*

1. THEIR superiority in point of age, when compared with you, makes it reasonable that you should obey them.

2. They are in all probability wiser, by reason of that experience of men and things that their age must have given them.

3. It is their place as masters to teach and command, and your's as servants to obey.

4. The masters pay the servants their wages. Therefore you that are servants ought to feel it your duty to obey them.

5. The master teaches the apprentice his trade, by which he is to earn his bread through life; therefore nothing can be more reasonable than that you youths, who are now, and may hereafter be apprentices, do yield a most strict obedience to masters in all right and lawful things.

6. The consequences of neglecting this obedience to your masters. We have endeavoured to convince you that this obedience is reasonable and advantageous, and matter of divine command.

Therefore to neglect this must be to act contrary to reason, contrary to our own interest, and contrary to the word of God. The consequences of which must surely be very bad.

And the inspired apostle Paul saith, Coll. iii. 25. with reference to this subject, "He that doeth wrong, shall receive for the wrong which he hath done." Now this is not merely the word of man, but it is the word of God, and it is even God that threatens disobedient servants with the consequences of their disobedience.

2. Such

2. Such disobedient servants are a disgrace to themselves, a disgrace to their families, and are looked upon with contempt in their neighbourhoods. A bad servant, a bad apprentice; what a nuisance, what an injury to society!

3. Such most awfully shew that they are of a hardened and abandoned character, and that they neither fear God nor man: How dreadful must the consequence of this be! Surely, surely, Oh surely dear youths, you will never by your disobedience thus make yourselves miserable.

4. Such abandoned hardness in youth, often increases with their riper years, and leads to punishment, the most severe, awful, and dishonourable, that this world can inflict, and, what is yet worse, leads to perdition in the world to come. Strive then, dear youths to escape all this by obedience to your masters and your God.

May the divine blessing attend this, and every other Sunday School, in the kingdom; making them preventatives of vice, and nurseries for virtue, in the rising generation, leading them to usefulness and respectability in earth, and eternal glory in heaven, through Jesus Christ our Redeemer. Amen.

## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

CHATHAM, SEPT. 12, 1800.

DEAR SIR,

I flatter myself the following anecdote of the late Rev. John Berridge, of Everton, will be acceptable to many of your readers, as it not only discovers the candour and liberality of that great and good man; but affords a convincing proof, that genuine christianity unites the hearts of its possessors, although their heads or judgements, in some respects may differ.

SOON after the death of the late Countess of Huntingdon, I had occasion to visit Mr. Berridge, at Everton. In the course of conversation, I informed him of her departure; upon which he said, "then there is another pillar gone to glory.—Mr. Whitfield, is gone, John and Charles

Wesley are gone; she is gone, and I shall go soon." I replied, yes, Sir, you may expect soon to follow them; and although there has been some difference in your judgments upon earth, I hope you will meet in heaven, and unite in praising God and the Lamb. With a pleasing smile on his countenance, he cheerfully answered, "aye, aye, that we shall; for the Lord washed all our hearts here, and he'll wash our brains there."

I am, dear Sir,  
Your's, in the best of bonds,  
JOSEPH HOBBS.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

IT has been my practice for some time past, to read a part of Mr. Henry's Exposition of the Bible, in my family daily; and in the course of reading, have frequently been pleased and profited with the pithy sentences, and pertinent remarks I have met with; which induced me to transcribe some of them, hoping they might be of some use to my children at a future period, without any intention of publishing them;—but having lately observed in some periodical works, select sentences from the writings of eminent ministers, which to me appeared calculated for general usefulness, I was inclined to wish the few scraps I had gleaned, might also be scattered abroad, (if approved) through the medium of the General Baptist Magazine, in hopes that some seed might fall in good ground, and bring forth fruit to the glory of the great Husbandman.

I have therefore sent you a sample, and have referred to chapter and verse, that persons not possessed of the Exposition, may compare them with the Scriptures, and form a judgment of their propriety. Should they meet your approbation, I hope, if the Lord permit, to furnish you with a sufficient number to fill a page monthly, and leave you at full liberty to omit any that may be thought unsuitable.

I am, dear Sir,  
With sincere respect,  
Your's affectionately,  
JOSEPH HOBBS.

*Chatham, Sept. 12, 1800.*

GENE-

## GENESIS, CHAP. I.

ALWAYS keep Heaven in your eye, and the earth under your feet. ver. 1.

Atheists are the greatest fools in nature; for they see there is a world that could not make itself; and yet they will not own there is a God that made it. *ibid.*

We burn our Master's candles, but do not mind our Master's work. ver. 14.

As we live upon God's bounty, we should live to his glory. ver. 29.

He that feeds his birds, will not starve his babes. ver. 30.

## CHAP. II.

Nature is content with a little, and that which is most natural; grace with less; but lust with nothing. ver. 8.

He that made us is alone able to make us happy. ver. 9.

There is a true pleasure in the business which God calls us to, and employs us in. ver. 15.

That wife that is of God's making by special grace, and of God's bringing by special providence, is likely to prove a help meet for a man. ver. 23.

## CHAP. III.

Those that would be safe have need to be suspicious. ver. 1.

Those that would be kept from harm, must keep out of harm's way. ver. 2.

Wavering faith and wavering resolutions, give great advantage to the tempter. ver. 3.

No condition will of itself bring contentment, unless the mind be brought to it. ver. 4.

Satan may tempt, but he cannot force. ver. 6.

The way of sin is down hill. ver. 6.

Sin is a brat that nobody is willing to own. ver. 12.

The devil's instruments must share in the devil's punishments. ver. 14.

God will humble those that will not humble themselves. ver. 15.

*For the General Baptist Magazine.*

S C R A P VIII.

ON ACTS xvii. 28, 29.

“For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s devices.”

PAUL, having hinted at the universal providence of God, ver. 26. and the encouragement mankind have to seek him, ver. 27th, here declares, That we both live and move, and have our very existence in, and from this God. And the more to enforce this consideration on their minds, he declares the idea is not new: for this doctrine had been previously mentioned by their authors, and allowed and approved by themselves. As Aratus a poet of Cilicia, who lived near three hundred years before Paul’s day, thus sang, “For we his offspring are.” Also in Cleanthe’s fine hymn to Jupiter, on the supreme God, we have the same grand idea.

Let us here reflect on the original dignity of human nature; the produce, yea, the offspring of Deity, and how dreadful must that sin be which has so defaced the divine image in man, and so awfully allied him to the powers of darkness. Yet, oh, my soul, may every Reader say, how glorious is that grace which Paul preached, that, when enjoyed, makes us partakers of the divine nature (as Peter also saith, second Epistle, i. 4.) and the renewing of the Holy Ghost. Titus iii. 5.

Paul further reasons with them;—now as this is the case, that we ourselves, are the offspring of God, and in our most pure and perfect state only his image, we ought never to indulge the absurd and foolish idea, that *real* Godhead can be represented by *meer* matter; (which matter must of necessity be so inferior to ourselves, who are spirit as well as matter) however excellent that matter may in itself be, and however dexterously the inventive skill, and transforming tool of the artist, may have been employed upon it. ’Tis absurd, ’tis extravagant, ’tis monstrous, to think these baubles can be representatives of Deity! But where will not depraved man wander when he forsakes his God!!

May

May every reader seriously consider, that what Paul here saith of himself, and of the Athenians, may be said of us, viz. "That it is *in* this God that we live, and move, and have *our* being." Our food is from him, the air we breathe is from him, and if he withhold it we die. All this we admit, but can we say it is *to* God that we live also? If not, what ingratitude are we guilty of?—In him we move, our motions, our actions, our journies, our labours, are all in, and at the controul of this God. Oh how kind, how good, he don't cut short our journies of rebellion; but preserves us in life, and within the sound of the gospel too. And when we move in his service, he gives grace to help here below, and will crown that grace with proportionate glory in the world above.

In a word, our very existence is in this God, and our all from him.

Oh that all the readers of these lines may so contrast the glories of christianity, with the blindness and abominations of idolatry, as to feel the power of the gospel; and to have their hearts and lives conformable to it, to the glory of God, and the spreading of the dear Redeemer's cause in this world. And may the blessing of God Almighty so attend the General Baptist Magazine under your management, as to make it conducive to this, and many other valuable purposes to mankind! This is the prayer,

Dear Sir,

Of your's affectionately,

SMATTERER.

Aug. 21, 1800.

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*To the Editor of the General Baptist Magazine.*

REV. SIR,

THOSE contradictions which seem to exist between the opposite texts, your correspondent, *Young Enquirer*, has classed together, requesting a solution of the difficulty that appears in them, when so taken. I suppose the difficulty arises from his understanding the terms *gifts* and *calling* Rom. xi. as applying to certain particular persons individually considered, namely, such as are said to be "*called*, with an holy *calling*"—"called out of darkness," &c. and that by *gifts* is meant the gift of divine pardon, and it's concomitant ones, by his having annexed Acts ii. 38. But though those phrases amount to such a meaning in many parts of scripture, yet that they must be interpreted in a distinct and different sense in the first cited text, is evident from the connexion

connexion and whole of the chapter, wherein the apostle is discoursing of God's rejection of the Jews and choice of the Gentiles, together with his purposes to effect again the restoration of the former, as a nation, by virtue of what is summarily contained in the promise made to Abraham, and the rest of the patriarchs. Hence Paul says, ver. 28. as touching the election, they are beloved for the Father's sake.—It is supposed by some, and prophecy seems to favour such an opinion, that the conversion of Israel shall be attended with their settlement again in that land of which Jehovah said to their great progenitor, and his immediate offspring, "I will give it you."—"God gave it to Abraham by promise," which was joined with the *calling* of him and them. This may be sufficiently explicative of the *gifts* and *calling* of God, being without repentance. However, if your Querist reverse the words as follows, still remembering them as spoken of the same people, he will have a clue at once for understanding them. For "the gifts and calling are without repentance of God." For as one said, in respect of the divine declarations, to these very descendants of Israel, "God is not a man that he should lie, nor the son of man that he should *repent*." A truth which will ever hold good in its most extensive latitude. Thus I have endeavoured to make plain what this Youth very properly calls the *seeming* contradictions he has brought forward, presuming that the grand difficulty being removed, the latter scripture must appear too plain to need any explanation. If this should give satisfaction to a *Young Enquirer*, whom I am pleased to find (from such a signature, in a day of abounding infidelity) endeavouring to get himself established in the uniform truth of revelation. I hope, while the General Baptist Magazine is accessible for such a purpose, he will propose any further question that may arise from his reading the sacred volume, for the employment of some more able correspondent than

Sir, your's,

Chatham, Sept. 12, 1800.

A. C. T.

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*To the Editor of the General Baptist Magazine.*

SIR,

The following lines were occasioned by the sight of a person in that situation of which they are descriptive. If you think them worthy a place in your Monthly Publication, they are at your service.

THINK

THINK, O my soul! what anguish and despair  
 O'erwhelm the harden'd wretch, when death is sent  
 To seize his guilty soul, and hurl her down,  
 To dwell with ghosts infernal, and in flames!  
 What language can express the gnawing pain  
 His mind endures, while struggling with the pangs  
 Of nature's dread? The raging fever burns:  
 With ardent cries, he begs the cooling draught,  
 And hastily drinks deep! But all in vain.  
 O'erwhelm'd with grief, the indulgent parents fly  
 To snatch their offspring from the hands of death:  
 Their wounded souls recoil at such a scene,  
 And floods of tears rush down their grief worn cheeks.  
 Incessant are their calls for help—but ah!  
 The king of terrors had too closely grasp'd  
 The trembling rebel; had too deeply plung'd  
 His deadly shaft fast in his guilty soul.  
 O save! O save me from the monster death!  
 (He begs with anguish, sparkling in his eyes,  
 O snatch me from the frowning Judge supreme!  
 Methinks I see the horrid, livid flames,  
 Belching tremendous from the yawning gulph,  
 And hellish fiends, with their terrific forms  
 And cruel threats, insult my wretched soul!  
 While Satan strives to push me headlong down  
 To hell's keen torments, wrapt in black despair!  
 "O kindly save me from the burning gulph!"  
 Here quick as lightning flew the unerring shaft,  
 Which struck the centre of his throbbing heart,  
 And instantly let loose his guilty soul.  
 Now, now she feels the bitter sting of sin;  
 A slighted gospel gives her keener pain,  
 A time there was, she heard the Saviour cry,  
 "Come unto me, and I will give you rest."  
 But now the die is cast. No longer sound  
 The joyful tidings of endearing love.  
 Not the fierce flames of Etna could create  
 Such dreadful anguish, as she now endures,  
 Beneath the frowns of her offended Judge.  
 Sinners prepare to meet the Judge supreme.  
 Wash your vile sins away in Jesu's blood.  
 Christ kindly calls, his charming accents hear,  
 And shun the awful torments of the damn'd.

*To the Editor of the General Baptist Magazine.*

SIR,

In reading Lardner's *Credibility of the Gospel History*, (part ii. vol. 1.) a reader of your *Miscellany* was highly entertained with the accounts which are there given of some of the primitive professors of gospel truth; their writings, their quotations from, and allusions to, the New Testament; their inflexible adherence to the doctrines of the gospel, and the fortitude of some of them under the most excruciating sufferings which tyrants could inflict: As the accounts were instructive to him, he has transmitted these *Fragments of Biography* to you; which are chiefly extracts from the above work, thinking that they may be instructive to others, as well as acceptable to the Editor of the *General Baptist Magazine*.

MINIMUS.

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## FRAGMENTS OF BIOGRAPHY.

### FRAGMENT I. OF BARNABAS.

BARNABAS was a Levite, of the country of Cyprus, an island in the Mediterranean, situated between Cilicia and Syria. He was surnamed Barnabas, or the Son of Consolation, by the apostles; perhaps on account of the serenity of his mind, or the ability he possessed to administer comfort to the people of God. He was a man of some land estate; and who, we are informed, Acts iv. 37. sold it, and brought the money, and laid it at the apostles feet. Some of the ancients have supposed him to be one of Christ's seventy disciples. It is supposed also he was brought up with Paul at the feet of Gamaliel. And when that apostle came to Jerusalem, three years after his conversion, Barnabas introduced him to the other apostles, Acts ix. 26, 27. The church at Jerusalem having been informed of the progress of the gospel at Antioch, sent Barnabas thither, who beheld, with great joy, the wonders of the grace of God; and exhorted the converts, that with purpose of heart they would cleave to the Lord. Afterwards he became a companion with Paul in his travels, and a willing servant of the churches of Christ: but Paul and he, disagreeing concerning Mark, separated from each other: Paul going toward Asia, and Barnabas and Mark to Cyprus.

There is extant, at this time, an epistle ascribed to Barnabas, that consists of two parts. The first part is an exhortation

tation or argument to constancy in the belief and profession of the doctrines of Christ. The second contains moral instructions. This epistle abounds in figurative explications of various passages of scripture, in allegory and allusion; and is quoted by many of the ancients.

There is also a spurious gospel, in the possession of the Turks, entitled, *The Gospel of Barnabas*; but the absurdities it contains are so glaring and so numerous, that it is generally supposed to be a counterfeit. It is said that Barnabas was stoned to death at Salamis, a town in the eastern end of the isle of Cyprus; and that his body was discovered in this island in the reign of the emperor Zeno; that his body was found in his grave, and on his breast the gospel of Matthew, written in Greek, with his own hand, about A. D. 488. But this is very uncertain.

For a more circumstantial detail of Barnabas' history, see Lard. Cred. p. ii. vol. i. chap. i. pag. 24—47 and Kippis's edit. of Lard. Cred. vol. 2. chap. i. pag. 11—22.—Calmet Dict. of Bible, under the word Barnabas; and Acts, chap. ii. 15.

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## FRAGMENT II. OF CLEMENT.

CLEMENT was an early professor of the truth of the gospel, and is supposed to have been converted by the apostles.

The apostle Paul makes particular and honourable mention of him, Phil. iv. 3. "I intreat thee, true yoke-fellow, help those women, which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life."

After the decease of the apostles (Peter and Paul) Clement had the pastoral care of the church at Rome, but concerning the exact time the ancients are not agreed. Some say Clement was ordained by the apostle Peter. Others assert, that as the apostles Peter and Paul could not be continually at Rome, but made frequent journies to other places, because it was not proper that Rome should be without a bishop, they established Linus, Anacletus, and Clement, to supply in their absence. Others are of opinion, that Clement was the third in succession after the apostles; and say, Linus was ordained by Peter, Anacletus by Linus, and Clement by Anacletus. But Epiphanius, who, in some respects, agrees

with all the afore-mentioned opinions, says, that after Clement had been made bishop of Rome by Peter, he refused to exercise the office, till the death of Linus and Anacletus; and the editor of Calmet's Dictionary of the Bible, now publishing, says, this is the most generally received opinion.

When Clement was bishop of the church at Rome, he wrote a long and excellent epistle to the church at Corinth, to compose some dissensions which were amongst them as a people. In this epistle he expressly mentions the epistles which the apostle Paul had written to them; and advises them to an attentive perusal of it.

I would only further observe, that some had supposed Clement to have been of the family of the Cæsars; and to have suffered martyrdom. But both these suppositions seem to be originally owing to the confounding of him with Flavius Clemens, the consul: who was a near relation of Domitian, and was also put to death by him for christianity. That Clement was no martyr is generally believed from the silence of Irenæus, Tertullian, Eusebius, and others; who could not have omitted this had it been authentic.

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### FRAGMENT III. OF HERMAS.

LITTLE can be said, biographically, concerning Hermas. Some authors rank him among the seventy disciples; and add, that he was pastor of the church at Philippi, in Macedonia, or Philippopolis, in Thrace. The apostle Paul makes mention of this man, Rom. xvi. 14. "Salute Afyncritus, Phlegon, Hermas, Petrobas, Hermes, and the brethren which are with them."

There is a work now extant, called "The Shepherd of Hermas," which is generally believed to have been written by this man. This work consists of three books. In the first are four visions, in the second, twelve commands, in the third, ten similitudes. It appears, from several passages in it, to have been written previous to some persecution; generally supposed, the persecution of Domitian. And it is said, Domitian's intention, against the church, was revealed unto Hermas; and he was ordered to inform Clement, bishop of Rome, that he might communicate it to the churches, and exhort them to provide against the storm.

FRAG-

## FRAGMENT IV. OF IGNATIUS.

IGNATIUS was bishop of Antioch, in Syria, the latter part of the first, and the beginning of the second century. Some call him Theophoros, and say, that he was the child whom our Lord took in his arms, and set in the midst of his disciples, as an emblem of humility, Mat. xviii. 2—5. But for this story there is no foundation in the earliest antiquity.

It is supposed by some writers of antiquity, that Ignatius was ordained by the apostle Peter, and that he was co-pastor with Euodius, one having the oversight of the Jewish, and the other of the Gentile converts; and that, at the decease of Euodius, they all came under the care of Ignatius. While others affirm, that Euodius was the first bishop of Antioch, and that Ignatius succeeded him.

In the persecution under Trajan, emperor of Rome, Ignatius was condemned to die, for the testimony he bore to Christ; and he was sent from Syria to Rome to be devoured by wild beasts.

Making his journey through Asia, under a strong guard, he confirmed the churches in every city by his discourses, and especially cautioned them against the heresies then springing up, and gaining ground; and exhorted them to adhere to the tradition of the apostles. And for their greater security, he also put down his instructions in writing. Therefore when he came to Smyrna, he wrote an epistle to the church at Ephesus, another to the church in Magnesia, upon the river Meander; another to the church at Trallium, and another to the church at Rome. These epistles he wrote from Smyrna. Afterwards, removing from Smyrna, he wrote to the Philadelphians from Troas, and to the church at Smyrna, and to Polycarp, their minister.

These seven epistles were written after he was condemned, and they are now extant in Greek, and in an ancient Latin version.

There are other works to which is affixed the name of Ignatius, but they are generally rejected as spurious.

Thus died Ignatius, at the command of a cruel tyrant, sealing the truth he had preached with blood, and leaving his flock an example, if required, to follow him.

[*To be continued.*]

## OBSERVATIONS ON CLIMACTERICAL YEARS.

[ Extract from a Letter to a Friend. ]

“ WERE I to enter on a full discussion of Climacterical Years, I should write a long dissertation; and it is not easy to give a complete idea of them in a few words. This is certain, that the human body is subject to periodical changes in almost every thing that relates to it. A regular fever, if undisturbed by the officious hand of man, will observe it's regular periods, of seven, fourteen, or twenty-one days, on each of which some remarkable change will take place for better or worse. The Climacterical Years are likewise reckoned by sevens, as seven, fourteen, twenty-one, &c. and that in the ascent of life to the æmè, these periods may be considered as so many landing-places, at which the body acquires certain powers which it had not before acquired. That in the decline of life we descend by the same scale, suffering some considerable diminition at each of these succeeding periods. But here we speak of the common course of nature; not interrupted by vicious habits, by accidents, nor by disease from external causes. The ancients made use of the number seven, as an indication of perfection; hence when the Poets would describe a man as perfectly happy, they said *O! terque quaterque beatus*; that is, O! both three and four times happy, which is seven times, or perfectly happy.—As an indication of perfection the number seven is sometimes, perhaps, used in the Old Testament.—Pythagorus, and most of the ancient Philosophers, supposed, that a divine mystery was concealed under the number seven. Nay, they went farther, and supposed that this number had a divine energy and influence on the operations of nature. This the moderns deny. It is, however, singular, that God himself has put so strong a mark on the number seven. “ And God blessed the seventh day.” Hence the week consists of seven days, &c. &c. &c.—If any one, who believes the Bible, will take Cruden's Concordance into his hands, and carefully consider all the applications of the number seven, and it's ordinal *seventh*, I will venture to say, he will be very much surprized, on the supposition, that there is no meaning in that number, nor any reason why it should be used on many occasions, rather than another. But whatever may be in this, we do not allow that the number seven has any influence on the human body; it is only an Index pointing out the periods, when, according to the laws of the system,

system, certain changes take place in the human Constitution.—And I know no reason why the grand Climacterical Year, or sixty three, should be more dangerous than any of the preceding periods, except this, that the body is commonly more debilitated at that time of life, and therefore less able to bear any considerable change which may then take place.”

J. W.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

An insertion of the following awful narrative in your Magazine may be serviceable. I have received it from the lips of the minister, whose initials are put at the beginning of the circumstance.

AMICUS.

A FEW weeks since the Rev. Mr. F—y, of Diss, in Norfolk, was called to administer the ordinance of christian baptism in a river near Downham, in Norfolk; after the ordinance was administered, several wicked men united themselves together, and, in a way of ridicule, said, “Let us go and dip in Jordan.” They went to the place, the ringleader, having undressed himself, jumped in; and, as he was jumping, he cried, “Here I go to be dip’t, and you’ll all be damned if you don’t follow me.” With these speeches he entered the water, and, awful to relate, he never came up any more.

“God speaketh once, yea twice, and man regardeth it not.”

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## RELIGIOUS INTELLIGENCE.

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WE have received intelligence from Barton, that the dispute between them and H— is now adjusted; and the Barton people desire the worthy arbitrators to accept their united thanks for the close and candid attention which they paid to the case, and for their judicious arbitration with respect to the property. Matt. v. 9.

On the 10th of August, the General Baptists meeting at Kegworth and Diseworth, in Leicestershire, made a public collection for the support of the ACADEMY, of which the Rev. D. Taylor is Tutor. The sum raised was 4l. 17s. 3½d.

K.

OBITUARY

## OBITUARY.

ON Wednesday, Aug. 6, 1800, Mr. Charles Norton, minister of the General Baptist Church at Cauldwell, in the county of Derby, departed this life, after a long and painful affliction, which he bore with great christian patience and resignation. He has left a wife and six small children to deplore his loss; as well as an affectionate people, who were strongly attached to him in the sacred bonds of christian fellowship. A sermon was preached at his interment, Aug. the 9th, by Mr. Deacon, of Barton\*, from Heb. vi. 12. "That ye be not slothful, but followers of them, who through faith and patience, inherit the promises."—At about seventeen years of age he gave proof of conversion, and joined the church soon after. At about twenty-five he was called to preach, which was just on the death of our late minister, Mr. Joseph Burditt. At about twenty-eight he was ordained over us as pastor, Sept. 16, 1788, and continued in that office near twelve years. In a little time after his ordination, his sight began to fail, and in about four years he was quite dark. He was also much afflicted with violent pains in his head, which attended him almost continually to his death, though not always to the same degree. He was sorely afflicted the last three months, excepting a few days about two months ago, when he preached his last sermon from Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Soon after he was taken very ill indeed, and continued so till the day above mentioned, when he fell asleep in the arms of his beloved Saviour.

It was happy for him, yea, it was happy for us, that he remembered his Creator in the days of his youth. It gave him opportunity to be well established in the truth, before his afflictions and darkness came on; whereby he was much better prepared to receive and to bear them. It also fitted him for the important work of the ministry, in a high degree. For though he was deprived of the common means of improvement, yet he was so seasoned with grace, that his discourses and conversation were very experimental, spiritual and edifying.

\* The church has requested Mr. D. to publish the sermon in the General Baptist Magazine.

He was favoured with a happy temper, which being much improved by the grace of God, rendered him truly exemplary. Few men, perhaps few ministers, manifested so much of the lamb-like spirit of the Redeemer. He was truly a pattern of piety, patience and humility, both in health and in sickness. In all his afflictions, which were very great, complicated, and of long continuance, he was never heard to speak one murmuring word. He would say, "It is the Lord, let him do what seemeth him good. He is so gracious, I dare not complain. Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me. I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness. I shall see Jesus as he is, soon; where there will be no clouds, nor darkness, nor pain, nor feeble body; where every note will be in the highest key, praising the lamb that was slain, and has redeemed us to God by his blood."

" See Salem's golden spires,  
In beauteous prospect rise;  
And brighter crowns than mortals wear,  
Which sparkle through the skies."

He was very partial to the Barton Hymns, and would often repeat one passage or other out of them; particularly the following lines.

" Though justice frowning stood,  
With his tremendous look;  
And thund' red like a god,  
At ev'ry word he spoke:  
I'd look to Christ in all my need;  
Jesus I know my cause can plead.

Jesus my precious friend,  
Has shed his precious blood;  
By precious faith I stand,  
And see my precious God;  
Who says I'm precious in his sight,  
Which gives my precious soul delight.

Jesus, my soul's desire,  
Whom now by faith I see;  
May I each day acquire,  
Sublimar views of thee;

Till

Till I arise to realms of bliss,  
And see my Saviour as he is."

Page 216.

That at the 183d page was often on his lips; he seldom broke bread at the ordinance without a reference to it.

O the precious blood of Jesus,  
Who it's preciousness can tell?  
Precious blood which fully frees us,  
From the yawning jaws of hell, &c.

We might refer to many more, but shall only mention the Poem on Patience, at page 306.

"Celestial patience! lovely maid!  
Come to my bosom, come!  
How can I live without thy aid,  
So far from heav'n and home."

"Be my companion ev'ry day,  
Reside along with me;  
Come sacred Patience, come away,  
For I have need of thee."

The day before his death, he was taken very ill; and had several violent fits of pain. One in particular, about six in the evening. When he was a little recovered, he said, "I have been thinking of the words of the poet:—

"We are the poor, the blind, the lame,  
And help was far, and death was nigh;  
But at the gospel call we came,  
And every want receiv'd supply."

He paused and said, "My dear friends, dying is the best of it."—Early, the next morning he was seized with another fit, and—sweetly fell asleep in Jesus.

"Precious in the sight of the Lord, is the death of his faints." Pl. cxvi. 15.

W. B. and J. N.

It is hoped and desired that the churches in the Connection will remember the disconsolate widow, and her six children. The case speaks for itself; and Jesus speaks loudly for them: "Inasmuch as ye have done it unto one of the least of these—ye have done it unto me."

S. D.

\*4\* The

\*†\* The funeral sermon for Mr. Norton, by Mr. S. Deacon, is come to hand; but too late for this Number. We intend to gratify our readers with it in the two next Numbers of this Magazine. EDITOR.

EARLY on Monday morning, July 21, 1800, died, in the 71st year of his age, Mr. Robert Bosworth, of Diseworth, in the county of Leicester. He lived in celibacy all his days, but we hope he has been long married to the Lord Jesus Christ, as he had been more than forty years a very honourable member of the General Baptist Church at Kegworth, filling up his place in the house of God, on all occasions, with that punctuality, which, alas! is not now very common!

About fourteen years since he was called by this church to fill the office of deacon in it, which he did with great faithfulness and diligence, till the harbinger of death arrested him, and confined him to his house. Oh that all in the same station, in every place, would imitate his patient perseverance in the discharge of his duty! He was so eminent for this that it has been repeatedly said, "None had any cause to feel, anxious about the dispatch of that business which was left in his hands, if it were in his power to execute it." He was favoured with considerable property, and he had a heart to use it for the support and promotion of the cause of his Redeemer. "He was given to hospitality." His house in Diseworth was for many years a sort of inn, where many travellers to Mount Zion have often had their bodies refreshed with the good things of this life. In short, he seemed ever ready to attend to any case which required pecuniary aid, and in his purse was always found an ample share of what was necessary for it's relief. It is not supposed that he was entirely without spots; but the lustre of some of his graces is yet so bright, that they are almost hid from our sight. His "memory is blessed;" and the loss of him will long be felt in the church from which he is removed, if it do not please the Great Head of it to raise up, or dispose others to tread in his steps.

It may well be supposed that the life of such an upright man would have a peaceful end:—So it had: His mental faculties had for some years been on the decline; but in the month of January last he had a stroke, which, in a great measure, deprived him of the use of one side. During the last months of his confinement, the writer of this had frequent opportunities of visiting him, and always found him (except once) in a very composed and resigned state. He was not enraptured with holy joy, as some eminent saints have been

when near death; but always shewed, that he had that solid peace, that strong consolation, that firm hope, which steady faith in the complete Saviour can, alone, give in such circumstances. The last interview he had with him, was on the Monday before he died; when the conversation turned principally upon the long bodily afflictions which some saints have had to undergo in their passage through this world: He acknowledged the righteousness of such dispensations, and rejoiced at the thought of his *own* terminating in glory. He was visited afterwards by a brother, who was very intimate with him, with whom he conversed freely about the affairs of the church, and shewed his readiness for that great change which was then so near.

His remains were interred in the Baptist Burying-ground at Diseworth on the 23d inst. many aged saints being present, the words of our Lord to his disciples, Luke xxi. 28. were improved on the occasion. May every reader of the General Baptist Magazine feel cause to lift up his head with joy, in expectation of an "exceeding great and eternal weight of glory," when the signs of his approaching dissolution appear!

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## REVIEW

OF

### SELECT PUBLICATIONS.

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*A Letter to a Methodist Preacher, on his Entrance into the Work of the Ministry: containing Advices on the following Subjects:---*

1. *The Spirit in which he should perform his Work.*
2. *Choice of Texts.*
3. *Behaviour in the Pulpit.*
4. *Behaviour in his Circuit.*
5. *Behaviour in the House where he lodges.*
6. *The Cultivation of his Mind.*
7. *Marriage, and the Management of Children.*
8. *The Preservation of his Health: With a Postscript, in which the general Character of the Preachers, and the Nature and Importance of the Work in which they are engaged, are briefly considered. With an Appendix, containing a few Directions to the People, how they may profit by hearing the Word of God preached.*

By Adam Clark. 59 pages, Baynes, 1s.

"**STUDY** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12.

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The unusual length of this title-page, renders it the less necessary for us to say much in reference to the contents and method of this valuable publication. It is *particularly* adapted to the use of a "young methodist preacher;" but all preachers and others, will find it worthy their attentive perusal.

*The Diffusion of Divine Truth. A Sermon, preached before The Religious Tract Society, on Lord's Day, May 18, 1800, and published at their Request. By David Bogue. 47 pages. Williams, Stationers-Court.*

THE text of this sermon is Psalm xliiii. 3. "O send out thy light and thy truth." The pious and learned author of it, in his usual warm and affectionate manner, shews, that by *truth* we are to understand the doctrines of divine revelation—*How* truth is to be diffused,—and *why* divine truth should be diffused; on account of it's intrinsic excellence, it's superiority to other sciences,—it's design, tendency, and effects. On these he dilates in an instructive, and an animated manner; and employs more than half his time in general observations, and a spirited address to his hearers; to excite their attention to the principal object in his view, "the circulation of religious tracts, for the diffusion of divine truth." We humbly and confidently hope, that this valuable preacher, and those who are united with him in the same good design, will never have reason to lament that they "have laboured in vain, and spent their strength for nought."

*Two Sermons, preached in London, by the Rev. William Nicol, and the Rev. George Campbell Brodbelt, before the Protestant Union; a Society, instituted for the Relief and Support of the Widows and Orphans of Protestant Ministers in Great Britain, of every Denomination. To which is added, a List of the Donations and Subscriptions of it's Benefactors and Members, from it's Commencement. 36 pages. Chapman, Williams, 6d.*

The title of the former sermon is, "The labourer worthy of his hire". The text, 1 Cor. ix. 11. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." The title of the *latter* sermon. "Maintenance of ministers." The text, Gal. vi. 6. "Let him that is taught in the word, communicate to him that teacheth, in all good things." Both the sermons appear to be considerably abridged. The design of both is to enforce that great duty which is so abundantly established both by reason and revelation, "the support of ministers, by those among whom they labour." We shall only add, that though these sermons are not eminently distinguished, either for accuracy of discussion, or embellishments of style, yet, if they were conscientiously read and reduced to practice, by ministers and people, it would greatly conduce to the prosperity of religion, and the honour of our blessed Redeemer.

## SACRED POETRY.

To the Editor of the G. D. M.

SIR,

If the following short production of the muse, be thought admissible in your monthly publication, it is at your service.

The COMMISSION.

**B**EHOLD the Redeemer of men,  
Displaying his wonderous love:  
Dispatching his heralds, and then,  
In glory ascended above.

See how his compassion expands,  
O'er souls in a ruined estate;  
How wide the commission extends,  
With mercy so rich and compleat.

Go forth and proclaim to the world,  
My glorious gospel of peace;  
To every creature unfold,  
The treasures of pardoning grace.

Then he that shall hear and believe  
The message you freely proclaim;  
Remission of sins shall receive,  
Through faith in Immanuel's name.

However by men you're despis'd,  
The whole of your message declare;  
That sinners renew'd and baptiz'd,  
Salvation shall certainly share.

Engage in this arduous task,  
With zeal and uprightnes of heart;  
Whatever assistance you ask,  
My grace shall most freely impart.

And lo! I will ever be near,  
To guard you in times of distress;  
My presence your spirit shall cheer—  
Your labours shall crown with success.

Now sinners sincerely reflect,  
When Jesus again shall appear;  
You then shall no longer neglect,  
His message important to hear.

But if you will venture to slight,  
His kindest proposals of grace,  
You'll find him invested with might,  
To spurn you remote from his face.

O'erwhelm'd in confusion you'll stand,  
While horrors which cannot be nam'd;  
You soon must receive at his hand,  
For such he declares shall be damn'd.

P. S.

On the Passing Bell.

MARK, my gay friend, this solemn  
roll

Speaks the departure of a soul.

'Tis gone! that's all! we know not  
where

Or how th' unbodied soul does fare!

In that mysterious world none knows,  
But God alone, to whom it goes;

To whom departed souls return,

To take their doom, to smile or mourn.

Wife Heaven to render search perplext,

Has drawn betwixt this world and next,

A dark impenetrable screen,

All that's behind, is yet unseen.

We talk of Heaven, we talk of Hell,

But what they mean, we cannot tell:

Heaven is the realm where angels are;

And Hell the gulph of black despair!

But what those awful words imply,

None of us know before we die.

Whether we will or not, we must

Take the succeeding world on trust.

Perhaps this hour our friend is well,

Death strikes the next, he cries "Fare-  
well;

I die;" and for ought we can see,  
Ceases to breathe at once, and be.

Swift flies the soul, perhaps 'tis gone,

A thousand leagues beyond the sun;

Or twice ten thousand more, thrice told

E're the forsaken clay is cold.

And yet who knows, that friends we  
lov'd,

Though dead, may be so far remov'd;

Only this veil of flesh between,

Perhaps they watch us though unseen:

Guardians to us, perhaps they're near,

Conceal'd in vehicles of air:

And yet no notices they give,

Nor tell us how or where they live:

Tho' conscious whilst with us below,

How much themselves desir'd to know.

As if bound up by solemn fate,

To keep this secret of their state.

To tell their joys or griefs to none,

That man might live by faith alone.

Well, let my Sov'reign if He please,

Lock up His marvellous decrees,

Why should I wish Him to reveal,

What He's thought proper to conceal.

It is enough that I believe,

Heav'n's glories brighter than I can  
conceive;

That he who makes it his chief care,

To know Him here, shall see Him there.

FINIS.

T H E

# General Baptist Magazine

For OCTOBER, 1800.

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## BIOGRAPHY.

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MEMOIRS OF THE LIFE AND EXPERIENCES OF MR. JOHN  
MUDGE, WHO DEPARTED THIS LIFE JAN. 6TH, 1779,  
IN THE 70TH YEAR OF HIS AGE. SEE HIS FUNERAL  
SERMON, BY THE REV. NOAH HILL, TEXT; ACTS XXI.  
16.—AN OLD DISCIPLE.

**T**HE late Mr. John Mudge hath been, for almost forty years, an ornamental member of this church. He was chosen a deacon when the church was under the pastoral care of my worthy predecessor the Rev. William Gordon; in which office he hath acted with exemplary zeal and faithfulness, and done much to endear him to many. Oh! may the great Head of the church fill up the vacancies which death is making, with others of equal wisdom, piety, and zeal!

Our departed friend, by whose death the once happy partner of his life—his dear children—his acquaintance—this church—and I myself, have sustained so great a loss, was possessed of no very common share of genius, which he improved by much reading, and by the conversation of the wise and good, which he studiously sought. Some small things he published; and amongst his papers there are pieces on very important subjects, which he seems, in some part or other of his life, to have designed for the press.

But there is nothing he discovered more than the genius and spirit of the gospel. I am afraid that, in these times, there are

but few lives so full of thoughtfulness, devotion, and piety as his was.

His parents belonged to the established church, and there he attended in the early part of his life. On his admission into this church, he put into the hands of the late Rev. Dr. Jennings his reasons for his separation.

When the first deep and serious impressions were made upon him, does not appear; but in those papers which he entitled, "An Account of the Dealings of God, in the way of his Providence and Grace, towards the unworthiest of his Servants," which was begun on his birth-day, when he was thirty years of age, there is that knowledge of divine truth—that deep sense of divine things—and that experience in the ways of God and religion discovered, as makes it exceedingly probable that he was brought early to God, and therefore, eminently, an old Disciple.

The annual return of his birth-day was attended with close self examination, gratitude to God, and renewed acts of self-dedication. The close of one year and the beginning of another, were seasons employed by him the same way. The return of other days was not suffered to pass without suitable reflections on those events by which they were distinguished. God's providential dealings with the nation at large—with those who were within the circle of his acquaintance—and more especially with himself were eyed by him with the greatest attention, and with an heart-felt concern that he might understand their voice, fall in with the designs of God in them, and be instructed and profited by them. The sabbaths of our departed friend were days distinguished for recollection—self converse—holy meditation—and great devotion. I fear there are, in these times, but few instances of that active hearing—of that pains-taking when in the house of God, that great good might be gained by attendance—and of that concern to bring a serious, tender and devout frame of soul; of which he was a very instructive and striking example. He lived not only under the conviction of the sacred nature and unspeakable value of sabbaths, but of the vast importance of a constant and habitual sense of divine things upon his soul. How his common time was spent—what relish for divine things remained upon his soul from sabbath to sabbath—were the matter of his frequent and close examination. He seems, through life, to have acted under the recollection of those most solemn engagements into which he, and four of his intimate friends, entered with God on the fifth of January, 1741. On which day

day he thus writes: "This evening, after many preparatory meetings, four of my most intimate friends, with myself, concluded our design for beginning and carrying on a more intimate friendship in order to further our spiritual and eternal good. Do thou, O Lord, cement our hearts in love, and help us by thine holy spirit to improve such opportunity. Make our friendship permanent, and may we delight to tell each other what good thou dost daily bestow upon us.—The instructions for this purpose were drawn up and signed by each of us with prayer to God for his blessing, and with a solemnity becoming such an engagement. The sacred covenant into which we entered is as follows:

"Incomprehensible, Almighty, and gracious Lord God, who searchest the hearts, and triest the reins of the children of men! Thou knowest our sincerity, and our thoughts are all unveiled to thee. We are surrounded with thine immensity. Thou art a present, though invisible witness to the solemn affair in which we are now engaging. We are taking hold of thy strength that we may make peace with thee, and entering into covenant with thee the Almighty God. These are, with respect to us, the happy days long since predicted, 'when one shall say, I am the Lord's, and another shall call him by the name of Israel, and another shall subscribe with his hand unto the Lord; and I will be their God, and they shall be my sons and daughters, saith the Lord Jehovah.' With most thankful sincerity we take hold on this covenant as it is more fully manifested and explained in the gospel by Jesus Christ; and humbly accepting thy proposals, we bind ourselves to thee by a sacred and everlasting obligation—by a free and deliberate action. We do here ratify our baptismal engagements with Father, Son, and Holy Ghost. We religiously devote ourselves to thy service, and entirely submit to thy conduct. We renounce the glories and vanities of this world, and chuse thee as our happiness, our supreme felicity, and everlasting portion. We make no article with thee, for any thing besides. Deny or give us what thou wilt, we would never repine while our happiness and principal treasure is secure. This is our deliberate—our free---and sincere determination, which, by thy grace, we will not retract till time shall be no more. O, thou! by whose power alone we shall be able to stand, put thy fear into our hearts, that we may never depart from thee. Let not the world, with all it's smiles; nor death nor hell with all their terrors, force us to violate this sacred vow. Oh! let us never live to abandon thee, nor draw that impious breath

that would deny thee.—And, now, let surrounding angels witness for us, that we do solemnly devote all the powers and faculties of our souls to thy service; and when we presumptuously employ any of the advantages thou hast given us, to thy dishonour, let them testify against us, and let our own words condemn us. Amen, even so let it be.

### JOHN MUDGE."

"Lord, I take this to be my own personal act and deed. Oh! let it be ratified in the court above, and my heart be for ever thine. May each of my dear friends do the same; and may this union never be dissolved, but be improving till it is compleat in glory. Amen, Hallelujah!"

Some few months before his dissolution, there were more than usual marks of a decay of nature; of which he seemed somewhat sensible, and failed not to behave, and express himself, as became one who had nothing to fear from death's approach. The nature of his disorder, which greatly affected his understanding and his speech, during the short time of his confinement, deprived his family and his friends of many instructive, animating, and comfortable things he would, doubtless, have said. His dismissal was easy and gentle: his God kindly exempting him from that bodily pain with which death is commonly attended.

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*Some Account of the Experiences, and Meditations, of this good Man, as written by himself; recommended to the Attention and Imitation of young Christians, who would wish to "give their Hearts to God, and to be in his fear all the Day long."*

L. Day, Aug.—He writes thus. "I was this evening proposed to Mr. Jennings's church. Lord, do thou make me a living member of the church of Christ, that I may grow up into a divine likeness to him, who is my head, even Jesus my Redeemer. I think the providence of God hath made my way plain (with respect to my separation from the establishment) before my face. I have long waited there, hoping that God would revive his work—that Christ and his personal glories, as prophet, priest and king, might again be exhibited to the faith of christians. I am very confident, that unless Christ be thus set forth, sinners will not be awakened and converted, nor christians have the proper food for their souls. Ignorance and bigotry abound, and these are usually the

the spring whence corruption in doctrine, and immoralities in life do flow. In matters of religion, I hope I shall call no man Master upon earth, nor be led by any to think contrary to the sacred oracles. The church hath but one Head, and that is Christ— and the sacred oracles are the only standard of truth, to which all things of a religious nature are to be brought; all doctrines tried; all our actions modelled and directed; and by which I hope to be judged at the last great and awful day. Thou, O Lord, knowest that herein seek not my own will but thine. By this ministry, thou hast been pleased to affect my soul at first with many serious impressions from time to time, and hast since confirmed and strengthened me in thy ways. By this, as an instrument, I first drew my spiritual breath, and by this also hath the divine life been maintained. Blessed be thy name that the sound of salvation reached me any where; that the gospel was proclaimed in my ears; and that I, who by nature was afar off, am brought nigh by the blood of Christ. It is to thy free mercy I owe all I have, or am, and to thy name, so long as life remains, I'll give the glory.

“ July 27, 1739. This day is the annual return of the day of my birth, to be remembered by me with a mixture of joy and sorrow. Thirty years of time are now rolled away, and but a very few of them have been devoted in obedience and thankfulness to God and Christ, to whose providence and grace I have been early indebted for the supplies of the natural and the spiritual life. Lord, pardon the sins of my youth, and the ingratitude of my riper years: wash me in the blood of Jesus: create me anew: and let my future life be devoted to thy fear, to the concerns of an awful eternity, and the interest of mine immortal soul. Goodness and mercy have followed me all my days, and I can trace some footsteps of divine conduct from early life which, I trust, have made some lasting impressions on my mind, and given me some living hopes of God's future favour. A gloomy cloud lately hung over me: but God hath rolled it away. A divine hand remarkably appeared. I now see that my heavenly Father designed this, seemingly, cross providence, for my more comfortable situation in life, which I have since experienced.

“ Oh! how unspeakable are thy mercies! How great thy goodness to me, O my God! In numberless seen, and unseen dangers, hast thou been my Saviour and Deliverer. Thou hast been a wall of fire round about me, and hast given the strongest assurances that thou wilt be my everlasting glory. But, oh! how contracted is my affection to thee. Lord,  
draw

draw out my heart in holy breathings after thee: Be thou the supreme delight of my heart. Give me a tongue tuned for divine praise; and gently touch the springs of mine affections, to love thee as thou hast loved me. How wide and extensive thy mercy! How innumerable thy thoughts of love! My daily wants have been supplied by thee, and thy grace and mercy have daily reprov'd my distrust. My ungrateful memory hath been slow to retain, and my soul still less thankful for the favours and mercies of my God. No day, no hour, no minute, but hath been filled with the divine benignity; and hath been a witness also of mine ingratitude. Alas! what insensibility governs my heart; How great my guilt! Oh! cancel it by the blood of a crucified Redeemer; and let me from the very moment I make this confession of my guilt, set up a memorial to thy goodness, faithfulness, and truth.

“ Bless the Lord, O my soul, and all that is within me bless his holy name. Let me exist no longer than I adore and love thee.

“ July 27, 1740. This is the return of the day of my birth, and I may truly say, with much more propriety than it was first said, ‘ few and evil have the days of the years of my life been.’ Oh! how many mercies have I received, spiritual and temporal; and yet, alas! how unprofitable have I been. Lord, pardon my unfruitfulness, and enter not into judgment with me. Help me to live more to thine honour and glory this year, if thou art pleased to spare me. I know thou art plenteous in goodness.

“ Great is thy love and large thy grace  
Through the redemption of thy Son:  
O turn my feet from sinful ways,  
And pardon what my hands have done.

“ Wednesday, Dec. 31. The last day of another year. If it were to be my last day, what an account could I give to my heavenly Father of an improvement answerable to the time and talents given me? Enter not into judgment with thy servant, O Lord! My works have not been filled up—many empty spaces are there in my time and duties—too much spiritual sloth and indolence—too much lassitude and weariness in the performance of secret duties, as well as those which were more public. Much, very much, is amiss in my soul. Lord, rectify every disorder. I may truly say with an holy man, who had not so much reason as I have, ‘ little is gained for my soul, though much mercy hath

hath been received: many talents not traded with aright.' It is the blood of Christ must set all straight between me and my God. Lord, here I apply for pardon and grace. The blood of Jesus cleanseth from all sin: and here do I rest my guilty soul.

"Thursday, Jan. 1. Oh! how unspeakable is the goodness of God in sparing me to see the light of another day, and the beginning of another year. Oh! that that life he hath been pleased to spare may be devoted to his fear. Since thou, O Lord, hast not cut me down as a cumberer of thy ground, spare me this year also, and dig about me and dung me, that I may bring forth much fruit. If I am one of thy children, planted in thy house, I shall grow and thrive.

"This new year's day is, I trust, the best I ever saw. My heart is filled with love to God and thankfulness to my dear Redeemer. Most heartily do I renew the solemn dedication of myself to him which I have often made in the secret retirement of my soul; and if I have ever done it as I ought, Lord, I desire now to do it. Help me by thy grace to make a surrender of my soul, my all, to thee, in the bond of an everlasting covenant through the merits of a crucified Saviour. Give me a new heart, new life, new love, new joy, new vigour, new resolutions and desires, wholly aiming at thy glory, mine own and others good; then it will be a happy new year indeed:

"Lord's Day, March 15. This is called by the church Passion Sunday: but, alas! how little of the Redeemer's sorrows is felt by many who pretend to honour this time. Lord, may I experience every week to be a kind of Passion Week in mourning over my sins that nailed thee to the cross. Oh! that my soul may be really affected with the benefits of thy death and passion.

"Friday, May 1. The pleasant time of the year, when all things look fair and flourishing. Oh! that it were so with my soul. Lord, make it like a watered garden, that fruits of grace may appear to myself and others: then I shall be as one planted in the house of the Lord, and 'bring forth fruit in old age, to shew that the Lord is good and just.' Went to Stepney, to hear the Rev. Mr. H—d. He preached upon these words, 'Thy own Friend, and thy Father's Friend, forsake thou not.' Lord, I hope thou art my Parents' God. They gave me up to thee. Oh! that neither of us may forsake thee!

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“The 26th of December, 1739. Began the frost; a time much to be remembered. The God of Nature displayed his almighty power, that men might fear before him. He speaks, and all nature obeys. He bids the glorious luminary of heaven cut short it's appointed race; and, lo! the cherishing influences thereof are gone: nature smiles no more: the gloomy night of winter appears, and dreadful cold begins to seize us; shakes our tottering constitutions; and freezes up our vital spirits. The waters begin to glide but slowly down their usual channels, and stiffen as they pass, till at length they congeal, and make one ponderous mass. To what power shall this wonderful change of nature be ascribed, but to the Omnipotent Jehovah, ‘who holds the winds in his fists, and casteth forth his ice like morsels, and scattereth the hoar-frost like ashes.

“My state by nature bears too near a resemblance to this awful season; and may I not say that still I find too great an analogy? How cold is my heart! How lifeless my soul, as if all her active powers were frozen up, and rendered incapable of loving and adoring the Author of my Being, and the Fountain of my Happiness: Arise, thou Sun of Righteousness, and shine upon my soul—warm my heart with thy celestial fire—shed abroad thy love in my soul—and melt mine icy heart, that it may be susceptible of divine impressions. Let not the vital flame be quite extinct. Pour in the oil of grace and holiness, of joy and gladness; and add still more and more sacred fuel to this divine fire, that it may engage mine heart more to thee, and draw out my warmest affections after thee; that it may enkindle such a flame of heavenly love in my breast as shall be increasing to all eternity!

“Great distress was very visible among the poor through the inclemency of the season. In what an abject state did they appear in almost every street!—Here we may observe, how God our heavenly Father would instruct us to look to him for the supply of every want: as also to see and experience the true value of the common blessings of his providence by the want of them. Oh! that this may be the happy effect of the present visitation. Many a mild and favourable winter hath run it's usual round until it became common, and then was disregarded: like the glorious sun that sheds it's light and life upon us, whilst we are but little affected with the blessing. During this season, God was pleased to open the hearts of the rich to a generous supply of the poor's necessity. May God be glorified, and the poor enabled to be truly thankful!—How gracious hath my heavenly Father  
been

been to me ! I have a competency of the bounties of his providence: food to eat: raiment to cover me from the extremity of the season: and fire to warm and cherish me. Blessed be thy name, that goodness and mercy have followed me all my days. Oh ! that I may live to thy praise—be always ready to speak well of thy name—and be concerned to promote thy glory; and when I depart hence, with my latest breath, to leave an honourable testimony to the faithfulness and goodness of my God !

“ Tuesday, February 10. This day a particular acquaintance of mine was married. I trust the parties were first married to Christ. Oh ! that they may have the blessing of God with them to make the married state comfortable and happy !

“ L. D, July 26. I was much discomposed this evening, at the vestry, by the indisposition of a friend, who was taken with a violent fit, which continued near an hour and a half. Lord, teach him, and me, to see how frail our condition is. Help us: ‘ so to number our days, that we may apply our hearts unto wisdom.’—This disorder of body is a fit emblem of a troubled conscience, stung with the wrath of God, under a feeling sense of sin and guilt, full of various agitations and motions till God is pleased to shew mercy, and to apply the blood of Christ, which alone can assuage it’s grief and give it comfort

“ Monday, Aug. 3. God is blessing me day by day with continued health and strength, whilst many lie on beds of languishing, and others are going down to the chambers of the grave. O Lord, why am I spared; except it be because thou wilt be good to the most unthankful and unhol’y ? Oh ! let thy goodness lead me daily to repentance ! Visited one of my dear friends, who is ill of a fever. ‘ Lord; speak the word, and thy servant shall be healed.’ Let this visitation be a means to wean his soul from the world and sin, and bring him nearer to Christ, to heaven, and glory. Amen.

“ Thursday. Visited my dear friend again, whose illness increases, and I apprehend he will not recover. Lord, spare him, if it be thy will. Reconcile us to this awful dispensation, and may this be a means of fixing our souls more upon the joys of the heavenly state and world !

“ Tuesday, Aug. 11. Went to see my friend Ed—ds, but was not admitted, he being worse. Lord, I fear I shall not converse with him any more on this side eternity. Oh ! that he may have a steadfast faith in that Redeemer who hath begun the good work in his soul. This will carry him

through the gloomy vale with comfort, and bring him safely into the joy of his Lord.

“ Thursday. Visited my dear friend again, whom I found upon the confines of the grave. He seemed stretching for immortality, and I found him, whilst he had the use of reason, looking up to his Father God for that assistance such an awful moment required. My soul was much affected at the awful, yet charming, sight of a dying christian. I could scarce bear it, though joy was mingled with sorrow. I thought I could have been content to have gone with him, if it had been the will of my heavenly Father: however, I hope, when that time comes, his spirit will congratulate mine on it's arrival on the heavenly shore, where we shall unitedly adore before the throne of God. About an hour or two after I left him, his soul took it's flight.

“ Farewell, dear soul, a short farewell,  
We shall rejoice to meet above,  
In that bright world where pleasures dwell,  
And all our work be praise and love.

“ Thus, for a while, I have lost a good friend, a kind, and christian companion: but my loss is his gain; for ‘ to him to live was Christ.’ What is this life compared to that he now enjoys? Fulness of joy: never ending pleasures. His soul exults in the arms of Jesus, whose love he delighted to think and speak of here. His faith now is changed for sight—his hope, for enjoyment---and his affections center in him who is an unchangeable and soul-satisfying good.---By this awful providence, God hath separated one of the few (with whom I most frequently converse) from us. Who amongst us is to be the next he only knows. Lord, let this teach us the great lesson of watchfulness, that we may be ready whenever thou shalt send the summons. Help us so to live, that it may be no matter of uncertainty to us into which world we are to enter, and with whom we are to dwell for an eternity.

“ Monday, August 17. On this evening my dear friend was buried. Little did I once think mine eyes would have beheld him so soon an object of mortality, and the food of worms. But herein my heavenly Father gives me a lesson of instruction, that the strength of youth is no match for death, the king of terrors. Death, and the grave, are part of the curse justly pronounced on man for his sin against God. But, blessed be God, the sting is taken out by

by Christ, and the grave is become a perfumed bed to all who live and die in him. The grave shall not hold the dust of his people any longer than he pleaseth. At the morning of the resurrection, shall the scattered particles be gathered together, and body and soul shall be for ever happy in the enjoyment of him who is their chief delight. Thus does my heart rejoice in the pleasing thought of meeting my dear friend, not only in the happy separate state of souls, but in perfection at the resurrection of the just. In the mean time I now take mine awful leave, and say,

“ I leave thee to thy rest;  
 Dear soul enjoy thy God,  
 Till we from bands of clay releas'd  
 Spring out, and climb the starry road.]

“ August, 1739. Now being settled in the station divine goodness placed me, I have many pleasurable opportunities of reflecting on the advantage of not having all my time expended in the necessary avocations of life, and in labouring for the meat which perisheth. God having liberally indulged me with many hours of happy freedom. How am I herein favoured! Many better, much better, than myself, labour hard the whole natural day and more to support their dying bodies. But if they should get nearer heaven, in a suitable preparedness, in one hour in a day than I do in six or seven, how will this upbraid mine inactivity and sloth! Should they be more zealous, more holy, more devout, and attain to greater knowledge in divine things---be more humble, more meek, more patient, and more resigned to their heavenly Father than I, with all the advantages I enjoy, it would be a great aggravation of my guilt. These hours were not given to me to surfeit upon the enjoyments, to strut and wanton, in the pride and vanity of life. No, but much on the contrary: to make God and Christ the supreme objects of my love, my meditation and delight,---to lay out myself to advance the glory of Christ's kingdom----to do the utmost good I am capable of in my station----to converse much with heaven----to ennure myself to the study of the employments, and pleasures of that state, that when I come to launch out of time into eternity, it may be no matter of uncertainty with me which state will be my portion, and that I may have an entrance administered abundantly

dantly into the heavenly world. If I do not employ my hours of leisure to such purposes as these, the meanest creature in all the creation of God will have answered the end of it's being much better than I. Every shrimp and oyster, and every grain of corn will have filled up it's place in the rank of beings with more propriety than I shall have done. O, my God! teach me to make a proper use of every moment of that time thou hast given me. Make my heart the seat of prayer and holy meditation. Even at this distance I would be going off from earth, and learning the language of the upper world. My time, and all my talents are thine: may they be devoted to thee! My concernment does not lie in the trifles of time and sense, or in earthly honours or friendships, but in the enjoyment of thy favour, which is better than life, and thy loving kindness, which gives a sweetness to all enjoyments.— I now again engage myself to devote my time, my talents, my soul, mine all to thee, to whom they are all due. In thee is all my joy; nor would I sell, nor exchange thy love, for all the treasures of the Indian shore. I appeal to thee, my God, who knowest all things, that I desire none but thee. The most endeared affection, without thee, is empty of substantial joy.

“ The soul can hold no more, for God is all,  
He only equals it's capacious grasp.

“ Lord's day, Jan. 11. Spent this day in religious exercises in the closet and in the house of God. Lord, pardon the sins of my most holy duties. God hath been gracious to me this week, and kept me in a steady dependance on himself. Oh that I may grow in grace, and find much of his presence the week ensuing!

— “ Spent this day in religious exercises—found my heart warmed with the love of God in the gospel. Oh! that this day may add one cubit to my spiritual stature; and that, whilst I am beholding in the glass of the gospel the glory of the Lord, I may be changed from glory to glory, even as by the spirit of the Lord.

— “ God hath indulged me with another sabbath on earth. Oh! that it may train me up to keep an eternal sabbath in heaven! I hope I gained greater knowledge of God and Christ, and greater power over my corruptions, this day, than ever. Lord, grant it may be so! May thy spirit awaken me to a narrow inspection into my own heart on the solemn day of humiliation that is approaching, that I may see my own guilt, and be truly humbled under a sense of it.

— “ What

—“What a blessing it is to have the frequent returns of sabbaths, to set the world at a distance, while we go up to converse with God! Lord, have I conversed in reality—or have I only fancied that I have been with thee? Oh! that it may appear in mine after conduct with more plainness to myself and others!

—“Have had this sabbath many scruples in my mind—have been restrained from the overpowering conceit of my own judgment—and begged of God to give direction. Attended the duties of the day, but with much heaviness. Lord, who is sufficient for these things? Let thy grace be sufficient, &c. Humble me under a sense of my many infirmities and short-comings in duty, and lead me to that blood that cleanseth me from all sin. Amen.

—“This is the day which the Lord hath made: I will rejoice and be glad therein. God hath given me a comfortable hope, through grace, this day, that I was buried with Christ in his death, and am risen with him to newness of life. Oh! may I ‘set my affections on things above, and not on things on the earth.’ May I be dead (in a manner) to the world, but really dead to sin, and may my life be hid with Christ, &c.

—“Mine eyes have seen the return of another sabbath. Oh! that my heart was truly affected with it! It is a privilege and blessing to draw near to God as a reconciled God and Father. I trust I know what this means. Oh! that I may not deceive myself in the judgment I form concerning my state. I was much affected by the word preached on both parts of the day. My soul hungered, and God was pleased to refresh me.

—“I have, I trust, found, this day, joy and peace in believing; but not so much as I could wish. My heart was not lively, nor carried out after Jesus with that fervour of desire which it ought. Oh! that I could say by happy experience, ‘He is to me the chief among ten thousand, &c.’ Lord, I desire it may be so.

—“This sabbath hath been, in part, but a barren sabbath to my soul. One reason, I apprehend was, I heard a sermon in the morning that had neither Christ, nor life, nor spirit in it. I fear many souls were like mine, worse than when they went in. Lord, I acknowledge my fault. A spirit of curiosity led me there to hear a person dignified in the church. Therefore I gained nothing. Oh! revive thy work in the established church. The harvest there is great, but faithful labourers are but few.—Was instructed and comforted

comforted this afternoon by a truly scriptural sermon on these words, 'In whom we have redemption through his blood, even the forgiveness of sins.' Lord, help me to retain the substance thereof, and apply it to my soul!

— "Rose this day refreshed with the comforts of the last night's supplications at the throne of grace. Attended to the secret and public duties of the day, and found God was with me. Bless the Lord, O my soul.

— "Much comforted this day by the word and spirit of God. The exposition and sermon were both applicable to my case: the one setting forth the day of grace; the other the glories of the Redeemer, his office as the great Physician of souls, and his readiness to heal and save us.

— "This hath been a day sacred to divine love indeed. My heart hath been much with God in secret and public duties. Oh how precious is Christ to my soul! How hath his minister displayed his love in discoursing on that text, 'I come not to call the righteous, but sinners to repentance.' I find myself a sinner, and the chief of them. O, my Saviour! let thy goodness lead me, and thy spirit incline me to repentance.

— "Found my heart little affected with the sermon this morning. Indeed it was not so spiritual a discourse as I could have wished—but I fear the greatest defect was in my corrupt heart, the seed-plot of all that is bad. But, blessed be God, his word made it's entrance with abundant sweetness the after part of this day. I found it became an informing, quickening, and comforting word. Salvation was the theme, and, I trust, through divine grace, will be the blessed effect.

"Friday. My heart hath not been with God and Christ these two or three days so much as I could wish. Heard a sermon at St. M——y B——y church, but was little benefited, because Christ was not displayed in any respect that I remember. Lord, do thou teach, and I shall know thee—draw me, and I shall run after thee—quicken me that I may call upon thy name, and find him whom my soul loveth.

"Saturday. I trust I have been enabled to walk as in the presence of God the week past: but am conscious of many sins and defects: Lord, humble me under a sense of them.

"Tuesday. Observed that God is visiting many around me with fevers and illness of one kind and another, but is pleased to preserve our family in health. Not unto me, not unto me, O Lord, but to thy great name be the praise and glory.

glory. That life which thou sparest shall, by thy grace, be devoted to thy fear, and spent in thy service.

“Good-Friday. The awful time of my Lord’s crucifixion. Have I laid my sins at the foot of thy cross? If I have never yet done it, Lord, help me now to do it! Give me faith to believe in thee, and view thee as dying for my sins, that I might not suffer for them. Lord, I believe; help mine unbelief. Let me find redemption in thy blood, and at last be admitted into heaven.

“Tuesday, March 31, 1740. Went this afternoon to hear my dear friend, Mr. W——d, in company with two of my intimate friends. Was much comforted at the prospect of so much good being done through him. ‘The harvest truly is great; but the faithful labourers are but few. Lord, send forth labourers into thy harvest.’ Conversed with him at night, and joined in prayer and praise. Returned home with more comfort than when I went. Oh! may we all grow up into him who is our Head, even Jesus our Redeemer. Amen.

“Saturday. Ever since Thursday, I have been in a sort of spiritual slumber, inactive in the business of the christian life. Lord, pardon my backwardness and non-improvement: cure this disease of my soul: raise my dull powers: quicken me by thy spirit: draw out mine affections after thee: let me run the ways of thy commandments and not be weary, walk in the paths of holiness and never faint.

“Fain would I stretch my wings, and try  
How faith can soar above;  
To fetch me strength, to raise me nigh  
The object of my love.

Now the thought that Christ ever lives to make intercession for me is of unspeakable comfort to my soul.

“Wednesday. Found my heart wander from God too much this day; but in the close of it, God was pleased to draw me nearer himself by affecting my soul under the word preached at an evening lecture. I trust this was a token for good to me. My heart went along with the word. By whom should I abide but thee? Thou hast the words of eternal life, and eternal life itself, and thou wilt give it me. Oh! that I may experience more of the favour of the knowledge of Christ as it hath been displayed this evening!

“Friday. The Lord comforted me again this evening by his word from a good *old Disciple*, who spoke many serious truths from John viii. 36. ‘If the Son, &c.’ Lord, save me

me by thy free grace, and as an evidence of it, make me free from guilt, free from sin, and cause me to love thee freely.

“Friday. I have been put, this evening, at the house of a friend, upon examining my state, whether I experimentally know that Christ hath made me free—free from the wrath of God—free from the guilt of sin—and from it’s power and dominion. The consequence of this trial was, that I was able to see into my corrupt heart, and to discover that sin hath too much dominion over me. Lord, lead me to the blood of sprinkling: purge away my dross: cleanse me by thy spirit from all filthiness: let me no longer retain any beloved lust to rival thee in my soul: but do thou come by thy spirit and erect thy throne there!

“Wednesday. This day a minister was ordained at Mr. \*\*\*’s church in —: I was there. I had many painful fears, that what makes a gospel minister was wanting. Lord, lead minister and people more to Christ, then they will remember this day with comfort on every returning year, and grow up daily in conformity to him.

“Tuesday. This evening some good christians, with Mr. B——y, met to spend two hours in prayer on occasion of the lecture established there. I hope God was with us of a truth. They were enabled particularly to pray for some refreshing showers of rain upon the thirsty earth. These God was pleased almost immediately to send. Lord, give us thankful hearts, and water our thirsty souls with heavenly dews, that we bring forth the fruits of righteousness to the honour of thy grace and love!

“Saturday evening. God gave me such a sense of the exceeding sinfulness of sin as, I think, I never had before. My soul was truly humbled, and enabled to plead with God for mercy, and grace to help in every time of need, both for myself, and a friend with whom I had lately been conversing on some very important things. Oh! may a diviner flame of love to God and Christ be enkindled in our hearts; then shall we hate sin with a more perfect hatred, and love holiness with a more perfect love. My soul does now experience peace with God. Oh! that this state might always last! It was truly said by one, that ‘the tears of a penitent are more pleasant than the seeming pleasures of sin.’ I can assuredly say that this is true. Oh! that I may be enabled ‘rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.’

“Saturday. Spent as much time as could be spared from business in reflecting on my spiritual state, and preparing for the ensuing sabbath.

“Monday,

“Monday, Tuesday, Wednesday. These three days found great reason to complain of the want of the presence of Christ, to make every creature comfort comfortable. Differed much with a dear friend on some occasions; yet was enabled to love and pray for him more than ever.

Thursday, Friday, Saturday. Surely my heart hath wandered far from God, and felt a sensible withdrawing of his presence. This is because I do not live by faith on his promise and covenant as I ought to do. Lord, increase my faith, and bring me nearer to thyself.

“Monday, Tuesday, Wednesday. Found much of the presence of God, which enabled me to walk humbly and comfortably in the way of my duty.

“Thursday, Friday. God hath been pleased to shew me, this week, that my dependance is to be wholly on him; because it is he alone ordereth all affairs for his glory and his people’s comfort. When my soul was troubled, his comforts refreshed me, and I was enabled to look to him as the God of Providence.

“Monday—Thursday. My soul rejoices in God, and triumphs in the salvation he hath wrought for me.

“Thursday to Monday. During these five days, I have experienced much of the presence of God. My heart is with him: my soul longeth for him: when shall I come and appear before him in the heavenly state and world. Providence seems to smile upon me. Oh! that I may be thankful. Lord, make me to shew forth thy praise, not with my lips only, but with my heart and my life also. Amen.

“Friday, Saturday. Lord, make my way plain before my face. My worldly affairs give me much uneasiness. Oh! that I may see thy providence pointing out my way; and let me take no step but what may some way or other promote thy glory, and my spiritual and eternal advantage.

Wednesday. After the business of the day, I went to the ordination of Mr. P——, at D——d. I hope it was a comfortable day to many there. The God of nature smiled without; and the same God, as the God of grace, I hope, smiled within the sanctuary. His word was faithfully preached—the person solemnly set apart by prayer and imposition of hands—and, I hope, it will be a day to be remembered with growing pleasure, both to him, and those he is now set over. Amen and Amen.

“Thursday. Had the happy opportunity of attending the service of God this day, it being a monthly day of prayer for the nation in general. I hope I can say the word was sweet

to my taste. Lord, bring it to my remembrance; and hear our united supplications—give us the blessings we have been asking—forgive us the sins we have been confessing— and fill our souls with divine love, that we may walk before thee as thy people.

“ Thursday and Friday. I am engaging myself still in the affairs of time. Oh! that God would be pleased to give me suitable direction, that I may plainly see that his dispensations work together for my good. Lord, make my way plain, and let the blessings of thy Providence come to me in the streams of covenant grace and love.

“ And then whatever state I'm in,  
My heart will rest content;  
Nor will I murmur or repine  
How sad soe'r the event.

“ Monday, Tuesday. My soul longeth after greater measures of divine grace, that I may experience more of the divine life; that all below may become less in mine esteem, and Heaven become the object of my warmest wishes and desires.

“ Hasten my Redeemer from above  
And warm my heart with heavenly love;  
Mine eager wishes mount on high,  
And pour contempt beneath the sky.

“ Wednesday and Thursday. This evening I hoped to have employed in religious duties in company with my pious friends, but was accidentally hindered. Oh! how did my soul long to be with them. I could most willingly have left my company to have enjoyed theirs, for it hath been refreshing to me many times. However, I hope, I met with divine consolation in secret prayer and reading the word of God, in the comfort of which, I trust, I walked all the ensuing day.

“ Friday, Saturday. I now find I stand in great need of divine assistance. I want wisdom to direct me in the affairs and business of life, that I may act as becomes a christian, and that an after reflection may not reproach my present conduct. Lord, I commit my ways to thee. Give me that wisdom which is from above, that I may know how to act in a way conducive to thy glory and my own good. Let me be under the special direction of thy spirit, to eye thee as the God of Providence, knowing it is thy promise, that ‘all things shall work together for good to them that love God, and are called, according to his purpose.’

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

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THE LIVES OF JOHN LOMAS, ANN ALBRIGHT, JOAN  
CATMER, AGNES SNOTH, AND JOAN SOLE, WHO SUFFERED  
MARTYRDOM IN THE CITY OF CANTERBURY,  
1556.

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**J**OHN LOMAS, of the parish of Tenterden, in the county of Kent, was detected of heresy, and cited to appear at the spiritual court in Canterbury, the 17th of January, 1556. The judges were Richard Faucet, John Warren, John Mills, Robert Collins, and John Baker, notary; and articles being exhibited against him, it was first demanded of him, Whether he believed the catholick church, or no?

To which he answered, That he believed so much as is contained in God's book, and no more.

2. He was asked, Whether he would be confessed of a priest or no?

He answered, That he found it not written that he should be confessed to any priest, in God's book; neither would he confess, unless he were accused by some man of sin.

3. He was examined, Whether he believed the body of Christ to be in the sacrament of the altar, really under the forms of bread and wine, after the consecration, or no?

He answered, That he believed no reality of Christ's body to be in the sacrament: neither found he it written that he is there under form; but he believed so much as is written.

And the said John Lomas being dismissed at that time, was brought before the court the next day, being the 18th of January, and examined again, and refused to make any other answer, than that he believed so much as was written in God's book; so the court gave sentence against him, and he was delivered to the secular power in order to execution.

Agnes Snoth, widow, of the parish of Smarden, was accused for her religion, and cited to appear before the judges of the spiritual court in Canterbury, where she was compelled to make answer to divers interrogatories and articles ministered unto her. In answer whereunto, first she denied to be confessed to any priest, notwithstanding she denied not to confess her offences as one to another, but not auricularly to any priest.

As touching the sacrament of the altar, she protested, That if she, or any other, did receive the sacrament so as Christ, and his apostles after him, did deliver it, then she and they did receive it to their comfort: but as it is now used in the church of England, she said, that no man could receive it, but to his damnation, as she thought.

She being examined concerning penance, Whether it be a sacrament or no, she plainly denied the same; and that the popish manner of their absolution was not consonant to the word of God, nor necessary to be taken: and in the rest of her answers she agreed with John Lomas. Whereupon sentence was read against her, and she was committed to the custody of the sheriffs of Canterbury until the day of her execution.

Ann Albright appeared also before the court; and it was objected against her concerning the same matter of confession; whereunto she answered, That she would not be confessed of a priest: and added moreover, speaking unto the priests then present, 'Ye priests (said she) are the children of perdition, and can do no good by your confession.' And speaking to the judge and his assistants, she told them, 'That they were subverters of Christ's truth;' and, as touching the sacrament of the altar, she said, 'It was a naughty and abominable idol, and so utterly denied the same sacrament.' And so persisting and persevering in her said answers and sayings, she was condemned the said 18th of January, and delivered to the sheriffs in order to suffer according to law.

Joan Sole, of the parish of Horton, was, in like manner, condemned by the same pharisees and priests for not allowing auricular confession, and for denying the real presence and substance of Christ to be in the sacrament. Who, after their pharisaical sentence being pronounced, was brought by the sheriffs to the stake with the other four, and sustained the like martyrdom with them, through the assistance of God's holy grace and spirit mightily working in her, to the glory of his name, and confirmation of the truth.

Joan Catmer, the fifth and last of this heavenly company of martyrs, was of the parish of Hitch, wife, as it should seem, of George Catmer, burned before. Who being asked what she said to confession made to a priest, denied to be confessed to any priest. And moreover the judge speaking of the sacrament of the altar, she said and affirmed, That she believed not in that sacrament, as it was then used, for that it was made, said she, a very idol. In this her confession remaining and persisting, was by the like sentence cruelly by them

condemned, and so suffered with the aforesaid John Lomas, and the other martyrs, ratifying and confessing with their blood the true knowledge and doctrine of the glorious gospel of Christ Jesus our Saviour.

These five persons were burnt at two stakes in one fire, together at Canterbury, as is before said; who, when the fire was flaming about their ears, did sing psalms. Whereat the good knight Sir John Norton, being there present, wept bitterly at the sight thereof.

## SERMONS AND ESSAYS.

THE PRINCIPAL HEADS OF THE SERMON, WHICH WAS DELIVERED AT THE INTERMENT OF MR. CHARLES NORTON, OF CAULDWELL, IN THE COUNTY OF DERBY, WHO DIED AUG. 6, 1800, AND WAS BURIED ON THE 9TH.

**T**HIS, my friends, is an affecting scene,—a most solemn opportunity. The death of a man; the death of a minister, is very awful!—May we all be enabled to improve this event to our own advantage, and to glory the of God! Amen.

My situation is very affecting; I could wish to be released from it. But as the afflicted relatives of our deceased brother have desired me to take upon me this painful service, I know not how to object; nor do I know how to proceed with propriety.—The words which I have selected on this occasion are, Heb. vi. 12. “That ye be not slothful; but followers of them who through faith and patience, inherit the promises.”

How many calls have we to diligence; yet how prone to be slothful! How few take such pains, such early, anxious, persevering pains for the salvation of their souls, as they do for the preservation of their body; for the things of eternity, as for the things of time. Yet, how abundantly more necessary! As much more necessary as the soul is superior to the body, as eternity is to time. What are all the things of this poor world now, to our deceased brother? Just as much as they will be in a little time to us, that is—Nothing! But eternity!—how full of importance to every man, is eternity! Especially when we consider it's vast extremes.

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An eternity of consummate happiness and glory, or an eternity of everlasting misery and damnation: and that one of these must be ours, and ours for ever! That, when this world, with all its vanities and enjoyments is forgotten, as though it had never existed, we shall be flourishing in the realms of bliss, in immortal vigour; or writhing in hellish torments among miserable and horrible infernals, without a moment's ease or hope of deliverance. How necessary then, that we be "not slothful, but followers of them who through faith and patience inherit the promises."

But, I hope, the greater part of this congregation have "considered their latter end, and given diligence to make their calling and election sure;" and are now wishing to be followers of Christ;—wishing to be "followers of them, who through faith and patience, inherit the promises;" that *you* may inherit the promises also, I shall therefore,

I. Endeavour to show something of the great duty here recommended, "To be followers," &c.

II. Enforce the exhortation by the consideration of some of the blessings which are promised.

I. Endeavour to show something of the great duty here recommended; That ye be not slothful, but followers of them, who through faith and patience, inherit the promises.

Here are two very important christian graces, recommended to our attention, in the words of the text. Faith and Patience. Of these in order,

The ancient worthies were not only virtuous men, with respect to temper and conduct, but they had an inward, hidden principle; namely, Faith. And we are not only to imitate them, in obvious and apparent excellencies; but in their firm dependance on Christ, their steady reliance on the Saviour. To be followers of them who through *Faith* inherit the promises. Not through works of righteousness, but through faith in Jesus Christ.

There are three things, which we may consider, as belonging to true, christian faith. First, the object of it; secondly, the end of it; and thirdly, the ground and rule of it.

I. The object of it is Christ. True faith looks directly to Jesus Christ as it's all in all. It does not cast half an eye to the law, and half an eye to the gospel; half an eye to our own righteousness, and half an eye to the propitiation of Jesus. No; it looks only to him who is able to save to the uttermost all those who come to God by him. It

fixes on him alone, as the only foundation of peace and pardon. He says, "God forbid that I should glory, save in the cross of my Lord Jesus Christ," or in Christ crucified. It sees there is salvation in him, but in no other; "For there is none other name under heaven, given among men, whereby we must be saved."

The believer beholds Christ, as exhibited in the gospel, or word of truth, as a prophet, to teach God's will; as a priest, to atone for sin; and as a king, to govern his people. But he doth not only behold him as sustaining these offices, but he receives him in them. The true christian sits at his feet to hear his word, and to receive his instructions; and learns of him to be meek and lowly in heart. He does not only behold him as the sacrifice for sin, nor as the only sacrifice. But he says, "The life which I now live in the flesh, I live by the faith of the Son of God; who loved me and gave himself for me. I have redemption through his blood, even the forgiveness of sins." Again. The true believer submits to the authority of Christ. He sees him possessed of all power in heaven and in earth; that he is Lord of Lords, and King of Kings; and he receives, obeys, and honours him as such. He finds a disposition, like Saul of Tarsus, and says, "Lord what wilt thou have me to do." And when he knows his will, he sets about the performance of it. He desires to "follow Christ whithersoever he goeth."

In short, the true believer fixes on Jesus, as you did, when you was brought out of darkness into light, and from the power of Satan unto God. You remember how that was, don't you? You saw yourselves in a perishing state, and cried out in your hearts, "What must we do to be saved." You saw that your works and righteousness would not profit you; that by the deeds of the law you could not be justified; and were terribly afraid of going to hell. But when you saw that "God had so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," You found some comfort, when you saw that "Jesus Christ came into the world to save sinners, the chief of sinners;" the clouds began to disperse, light shone into your souls. And when you saw that he cried, and, in a maner, heard him cry, "Come unto me all ye that labour, and are heavy laden, and I will give you rest," Your heart began to rejoice; you found pleasure mixed with gratitude. You loved him because he so loved you. In your affections, you came to him, and placed your whole dependance on him; and counted

all things as loss for the excellency of the knowledge of Christ Jesus your Lord. Don't you remember how you beheld him? How you came to him? How cordially you received him? If you don't remember it, it is because you have never done it, never experienced it. I would freely make all reasonable allowance for the weakness of human nature, and the different capacities of men; but it must be noted, that, "he that believeth, hath the witness in himself." There is an effort of our own mind in coming to Christ: an effort against much opposition. I know, saith the apostle, "in whom I have believed," and to whom I have committed the keeping of my soul. Can we really commit the keeping of our souls to Christ, and not be conscious of it? As well almost may a wife forget that she was ever married.

Let it, however, be remembered, that the object of true faith is Jesus Christ, and him crucified. The believer fixes on him as his whole and complete Saviour.

2. Faith has also an end, and that end is salvation. "Receiving the end of your faith, even the salvation of your souls." Few, I suppose, will raise an objection to this, therefore a few words may suffice. Yet, it is to be feared, that some err in this particular. Men can be religious, or at least appear to be so, for various purposes. The faith of some seems to aim at temporal advantages, rather than spiritual and eternal. Some, long ago, followed Christ for loaves and fishes; and it is well if some, now a days, do not profess to believe for similar ends. It is possible that some may learn the doctrines of the gospel, and profess to believe them, that they may be like other people; because they would not wish to be thought infidels. The foolish virgins might be such sort of believers. But true faith leads principally to a future state, to a world of glory. "If in this life only, we have faith in Christ;" or if our faith go no farther than to a profession of christianity in this life, we are of all men most miserable. True faith respects the promises; and the promises mostly respect a world to come: "An inheritance which is incorruptible, and undefiled, and which fadeth not away, reserved in heaven for the people of God" Jesus is gone to his Father's house, to prepare a place for his disciples; and the true believer looks for his return, when Christ shall take him to that glorious home, and make him happy there for ever. O! let not your faith stop short of the complete salvation of your souls. This will have a tendency to make you look forward, and look upward amidst the various vexations and afflictions of life with composure and

and resignation; and to persevere, after the example of them, who through faith and patience inherit the promises.

3. Faith, true faith, has also a ground, a foundation on which it rests, and a rule by which it is regulated. It is not an enthusiastic notion, a mere fond conceit that I shall go to heaven when I die, because of any thing natural, or accidental; any thing experienced by us, or done to us, or by others. We never read in the Bible that the christians considered themselves as "made the members of Christ, the children of God, and the inheritors of the kingdom of heaven" in their baptism. Nor did they depend on peculiar manifestations, dreams, voices, or supposed revelations, as the ground of their confidence. Those who place their dependance on things of this sort, have a fancy, perhaps a strong fancy; but that is not true faith. A christian has his experience: but his experience is the *fruit* of his faith, and not the *ground* of it, or the reason why he believes. Yet how many can give no better reason of the hope which is in them, than something of this sort; which gives one to fear that they are sadly deceived, dreadfully mistaken. And mistakes here are dreadful indeed. For when a person sets himself down as a believer, and is not one, he ceases to attend to those means which are calculated to make him one. Perhaps this is one of the most fatal schemes of the devil, to keep the sinner short of salvation.

True faith is founded on the word of God. The christian believes what God says, and because God says it, he believes it. The declaration of God is the ground of his confidence. If he be asked a reason of his hope, he can answer, "Jesus Christ says, he that believeth, and is baptized, shall be saved." and I trust I am one of those.

As his faith is founded *on* the *word* of God, so it is regulated by the *word* of God. He wishes to believe neither more nor less, nor otherwise, than as the word of God declares. He doth not first receive a set of religious opinions and principles, and then search the scriptures for passages to confirm him in them; and even add to, or take from scripture, to make it square with his notions. He forms his opinion of divine truth from the scripture itself, and lays aside his former notions, when, and so far as he finds the scripture does not teach and support them. When he finds that the scripture plainly and repeatedly says, "Christ died for all; tasted death for every man:" he believes that he did, and will not inince the *all* and *every man* to a very few, to almost nobody, in comparison of the whole human race, because he

cannot see how Christ should die for all, and yet some should perish. He simply believes the word, and leaves the difficulty with the Almighty, because he knows his Father is wiser than he.

As he believes *according* to the word of God, he also prays *according* to the word, he acts according to the word, he expects and hopes according to the word. The word is a lamp upon his feet, and a light unto his path. This is the ground and the rule of his faith; by this he regulates his temper and his conduct.

If any should suppose that this excludes the teachings and influences of the holy spirit, they are mistaken. The spirit does not teach us new revelations, but disposes us to receive those already given. He taketh of the things of Christ; sheweth them to us, and comforts us with them. The word and the spirit are in perfect unison. Does Christ, in his word, say Come? The spirit also says, Come. We never can give better proof of being led by the spirit of God, than by hearing Christ's voice and following him, according to his word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

To return. Our dear deceased Friend was peculiarly happy in the simplicity and clearness of his faith. Believing God, seemed to be quite easy to him; an exercise with which he was quite familiar. A "Thus saith the Lord," was quite sufficient; he wanted no more. He did not distress himself with hows, and whys, and wherefores. He had learned the holy science of exercising faith on the naked promise of a faithful God. May we be followers of him in the simplicity and steadfastness of his faith.

But secondly; we are exhorted to be followers of them who through *Patience* inherit the promises. Some think that a christian's life is all lightsome and happy and joyful: and some have been greatly disappointed when they have found themselves mistaken in the trial of it. Probably the Israelites fancied, that when they should once get out of Egypt, all would be well: that they should have no more troubles. But they found a red sea, and a dreary wilderness between Egypt and the promised land, and sometimes were greatly discouraged because of the way. Every christian will find something of a similar nature in his experience. Though some have a sweeter cup and lighter burden than others, yet all have difficulties, enemies, and various trials in their way to glory; and will have need of patience, as well

well as faith, while they are travelling through this vale of tears. Because

1. The world is at enmity with God, and consequently with the people of God. In the world, therefore, they must have tribulation. Because they are not of the world, the world will hate them, and persecute them, and cast out their name as evil. This is a source of much trouble to the people of God; for they love to live peaceably with all men. And when they do the best they possibly can, with a good conscience, they find it is all in vain; there is still enmity against them; the fruits of which often make them suffer very greatly, as well as very wrongfully. This therefore calls for the exercise of patience. And though, we in common, are not exposed to the sore trials and persecutions which the Primitive Christians endured, yet we have often such as lie heavy on our souls. Our circumstances, callings, connections, families, and afflictions, often make us "groan being burdened."

2. Fleshly lusts, which war against the soul, often occasion a sore conflict. The flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that ye would. The believer "delights in the law of God after the inward man: but he finds a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members," and it causes him to cry, "O wretched man that I am, who shall deliver me from the body of this death."

This may not operate in all to the same degree; but it operates in all in some degree. Therefore the necessity of continual self-denial, if we would approve ourselves the genuine disciples of Jesus. The grace of God which bringeth salvation, teaches us to *deny* worldly lusts; but not to *destroy* them. These will exist till death, or till Christ shall come the second time to change our vile body, and to fashion it like his own glorious body. Even those, whose "life is hid with Christ in God," who know that when "Christ who is their life shall appear, they shall appear with him in glory;" are exhorted to mortify their members which are on earth: yea, such members and propensities which are of the grossest kind, Col. iii. 4, 5. Which could not be, if such propensities were quite eradicated from the believer.

Now a continual conflict with an enemy in our own house, in our own nature, to whom, in some points of view, we are closely connected, requires the exercise both of great

faith and great patience: especially to bear this, for a number of years, with steady perseverance.

3. The Devil. He sifts them as wheat. He is an old, an inveterate enemy to the human race, and especially to the people of God. "He goes about as a roaring lion, seeking whom he may devour." His devices are many, and his baits are laid with the greatest art. How did he accuse and afflict the upright Job; how did he teaze and tempt the holy Jesus? And is he now at peace with Christ's disciples? No! If he does not appear as the roaring lion, he is still the wily serpent. How does he exercise his power and his policy to tempt and seduce the children of the Most High. Sometimes he will oppose God by flat contradictions, as he did to Eve in the garden of Eden. "Hath God said ye shall surely die? Ye shall not surely die! Ye shall live better; ye shall live happier; ye shall even be as gods, knowing good and evil." At other times he will bring and apply God's word, and appear as a preacher of righteousness, and promise angelic protection if they will but take his counsel. Who knows how often he leads unwary men into a false and fatal security, by a forced application of orthodox doctrines? Now, he can say, "you are a child of God, a favourite of heaven, an heir of glory. All things are now yours, and you may use them at your pleasure. The world is yours. But what benefit have you from it, if you don't make use of it? Enjoy it's pleasures and gratifications, like rational creatures; and if you do sin, you shall not perish; you have an Advocate with the Father, who is righteous, if you are not, and he will plead for you; he has engaged for your salvation. Therefore gratify yourselves in a few innocent diversions, and let

The sorrows of the mind,  
Be vanish'd from the place;  
Religion never was design'd,  
To make your pleasures less."

Then, when the credulous creature has taken his horrid counsel, and has aberated from the path of duty; and when he thinks of returning, and finds guilt on his conscience, and fear of wrath for his folly; how the old serpent will aggravate his crimes, and endeavour, either to drive him to desperation, or to presumption. Now he will tempt him to believe that he was never converted, or that he is totally fallen from grace; has sinned the unpardonable sin, and that there is no forgiveness, either in this world, or in that  
which

which is to come. That reading, hearing, praying, and all religious exercises, are in vain. That if he seek to his friends they will reproach him, and put him out of the church. Therefore he had better keep at a distance, and take a little pleasure in this world, for there is none for him in another.

O! my beloved, under such suggestions and temptations, what need of strong faith and never-failing patience, lest we be hurried into some dreadful evil; overwhelmed in deep distress, and make shipwreck of faith and a good conscience; dishonour our God, and ruin our own souls.

But perhaps long, and sore, and complicated afflictions, in body, mind, estate or families; or peradventure in all these, like Job, in days of old, require the most patience. These press hard on human nature, and expose to many grievous temptations, and without Divine support, to an uncommon degree, the mind must sink under them. It is a blessing, an unspeakable blessing, that we have not only the scriptures for our instruction and comfort, but we have many examples of faith and patience to encourage and to animate us, and to shew us these graces, not only in theory, but in real exercise. You, in this neighbourhood, have been highly favoured in this respect. You have had an eminent example of these virtues in our deceased brother. He had a great, a heavy burden to bear, as you well know, and he bore it with great patience. I am credibly informed, that under all his long and severe afflictions, and complicated woes, he was never heard to express a murmuring word. He used to say, "It is the Lord—let him do what seemeth him good: I dare not complain, he is so gracious." I knew him well; I have known him long: I have had opportunities to become intimately acquainted with him: and, I confess, that I never knew a person so much like a lamb, for a meek, humble, patient, inoffensive disposition. But, he can speak no more.—Recollect his instructions and exhortations. Imitate his inoffensive, gracious conversation; and learn to be like him in every thing which is praise worthy; particularly be followers of him in his faith and patience, till you inherit the promises, as we hope our deceased brother does.

*(To be continued.)*

## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

MR. EDITOR,

A sensible and serious man (who has heard the gospel at most places in town, having been long resident there, now in the country) with whom I am in habits of intimacy, requested me lately to give him my opinion on the following scriptures, which he much wished an explanation of. Accordingly I attempted it, verbally, in the substance of what is here written; and, as it gave him full satisfaction, perhaps, if you think it not unworthy a place in your Magazine, it's insertion may be of use, at least, if it is only to correct my mistakes, if I have erred.

I am, Sir, your's, in the gospel,

Chatham, Sept. 22, 1800.

A. C. T.

“GIVE to every man that asketh of thee.” Luke vi. 30: “and from him that would borrow of thee, turn not those away.” Matt. v. 42.

So far as it respects the preceptive part of Christ's Sermon on the Mount, it must be considered as a general rule of conduct for all his disciples; and this being acknowledged, an enquiry then arises how this part of it is to be understood.

Our Lord is here addressing his immediate followers, though not to the exclusion of those who are at present so as above premised. In the beginning of a paragraph connected with the words under consideration, he exhorts to a different treatment of injuries than what a former dispensation allowed of. “Ye have heard that it hath been said, an eye for an eye; and a tooth for a tooth.” Matt. v. “But I say unto you, resist not evil, [treatment] &c. Give to every man that asketh thee,” &c. That we are to perform offices of kindness to our fellow christians is plain. Hence an apostle says, “As we have therefore opportunity, let us do good unto all men, especially to them that are of the household of faith.” This we must understand of all or every man, with the latter exception only, as it regards the particular exercise of our benevolence, and on this condition, “as we have opportunity,” not only of time, but ability; according to which we must be guided in this matter. Though the terms, “every man,”

are

are expressive of universality, yet it seems that Jesus Christ spoke here more directly with reference to personal enemies, (see Luke vi. 27, and onward) whom he commands, "that we love, and love to any," it is well known does not consist in a profession of it, but by evidencing it's effects in certain instances practically. The command therefore as well runs, "Do good to them that *hate* you." Because hereby we give a visible proof of the reality and excellent nature of the religion within us. I: therefore he that hath been my enemy, or is now avowedly so, solicit my assistance, I am to give or lend him, "not rendering evil for evil;—but contrariwise blessing." Paul's words are full to the point, "if thine enemy hunger, feed him. If he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head," That is, according to his phraseology, "to overcome evil with good;" as we may by this mode of treatment of such, not only be a means of present, but eternal benefit. A behaviour of this kind being calculated to convert to that which encourages so excellent a disposition.

N. B. There are those, our enemies, in the world, who knowing the duty inculcated upon christians, to give to every man that asketh, may not only wish to put our obedience to the test, when in real need; but may feign it in a second application, in order to impose on our charity. Suffice it to say, we are not, in that case, obliged to relieve such. But only so far as it respects their known and unavoidable distresses, and upon the condition before expressed.

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*For the General Baptist Magazine.*

S C R A P the IXth.

ACTS xvii. 30. "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

IN this verse we observe two things, viz. the forbearance of God with the Athenians, with regard to what was past, and his gracious interference with them respecting what was to come.

1st. The forbearance of God with the Athenians, notwithstanding their wickedness and idolatry, which has been noted in our former Scraps; yet it is said God winked at it, that is, God, as it were, looked over it, and did not bear any publick and vengeful testimony against it, as he had done in other

other cases: (as the old world, Gen. vi. vii.—Sodom and Gomorrah, and Lot's wife, Gen. xix. 24, 25, 26.—Pharoah and his hosts, Exod. xiv. 21--31—Korah, Dathan, Abiram, &c. Numb. xvi. and many others.)—But, for a time, seemed to pass it by as without observation; Oh what patience in Jehovah to see himself thus insulted, and yet forbear to punish!

2d. But under the gospel dispensation God, as it were, shews himself among men: And how does he shew himself? Why, by commanding *all men every where to repent*. Now, as repentance is a turning from evil to good, and this command extends to all men, every where, it implies a charge of guilt on all, even on thyself, dear reader, as well as the writer of this, and the wicked Athenians, to whom these words were first spoken.

Now it is evident that every impenitent sinner acts inconsistently with his state. What, a sinner against God! A breaker of his holy law!!—And under the divine curse!!!—And charged home with this by the word of truth divine, and not turn from it!!!—Does not all this (which, alas, is the state of thousands) discover a most awful degree of hardness and deadness in sin?—Oh, ask thyself, dear reader, “how is it with me?”

Besides, to continue in this state is positive and wilful disobedience to the plain commands of the eternal Jehovah, which is an addition of aggravated guilt to that contracted before, and must plunge the soul deeper in that perdition to which all the impenitent are exposed. Luke xv. 3, 5.—Further, this impenitence is yet worse, in that it is refusing compliance with that which is *graciously* commanded as an absolutely necessary step towards that conversion to God, which alone makes meet for eternal glory; and without which we cannot see the kingdom of God; but must sink where the worm dieth not, and the fire is not quenched. Mark ix. 38.

Oh that every reader of the General Baptist Magazine may repent, and turn to God by faith in a once crucified, but now glorified Redeemer; and also do works meet for repentance! This is the prayer of,

Dear Sir,

Your's, affectionately,

OB. 6, 1800.

SMATTERER.

*For the General Baptist Magazine.*

FRAGMENTS OF BIOGRAPHY.

FRAGMENT V. OF POLYCARP.

THIS great man was a disciple of the apostle John, and by him was ordained bishop of the church at Smyrna.

He is thought, by many, to be the angel of the church of Smyrna, to whom the epistle in the Revelation is sent, Rev. ii. 8—11. And if so, as is very probable, he has, as well as the church at large, from *divine testimony*, an indubitable character: this church being one, of the only two out of seven, against which the Son of God bringeth no charge.

Polycarp wrote an Epistle to the Philippians, which is extant at this time: the former and larger part of it is in it's original Greek; and the whole Epistle entire, in an ancient Latin version. In this Epistle he reminds them of the Epistle they had received from Paul; and adds, that that apostle gloried in them, in all the churches, which then knew God. Polycarp wrote divers letters which have been lost now a long time. And there are some fragments which are ascribed to him; but strong considerations have justly restrained the learned from giving them any credit. The Epistle to the Philippians is the only work of Polycarp that is esteemed genuine.

Irenæus, bishop of Lyons, in Gaul; speaks highly both of Polycarp and of his Epistle: "There is (says he) a most excellent Epistle of Polycarp written to the Philippians; from which they who are willing, and are concerned for their own salvation, may learn both the character of his faith, and the doctrine of the truth." And in another place, speaking of the soundness of his faith, he says, "When I was young, in the lower part of Asia, with Polycarp, I remember the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord; both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the word of life: all which Polycarp related agreeable to the scriptures. These things

things I then, through the mercy of God toward me, diligently heard and attended to; recording them not on paper, but upon my heart. And through the grace of God I continually renew the remembrance of them."

There is an account of the martyrdom of this great man, in a letter from the church over which he presided, at Smyrna, to the church at Philadelphia, which says, "He was condemned to the flames, at Smyrna, the Roman pro-consul being present, and all the people in the amphitheatre demanding his death." But he lived to a good old age: for when the hoary-headed saint was brought to the stake, he could say, with pleasure, in the ears of the pro-consul, "I have now served Christ eighty and six years."—Methinks he possessed the heroism of the poet, who says,

"Chains, dungeons, swords; or tortures, blood and fire,  
A world in tumult, or all hell in arms,  
If grace assist, shall ne'er deter my tongue  
From speaking in his name."

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#### FRAGMENT VI. OF PAPIAS.

PAPIAS, it is believed, flourished early in the second century, and was bishop of Hierapolis, in Phrygia; but how long he lived is uncertain. He is said by some to have been a martyr; but as this is not mentioned by Eusebius nor Jerom, it is not much to be regarded. Irenæus speaks of him as a hearer of John, and a companion of Polycarp; and by John seems to intend the apostle and evangelist. But there was another John soon after the apostle of that name, called John the Presbyter, or Elder; and from Eusebius it appears most probable, that he was a hearer of *this* John, and not John the *evangelist*. And as an extract from Eusebius will give us information on other subjects as well as this, and also some of the words of Papias himself, it may be fitly introduced in this place: "There are (says Eusebius) five books of Papias, entitled, An Explication of the Oracles of the Lord—the only books written by him, after this manner. But Papias, in the preface of his books, does by no means say that he heard or saw any of the holy apostles; but only that he had received the things concerning the faith *from those who were well acquainted with them*, which he shews in these words: "I shall not think much to set down, together with my interpretations, what I have learned from the elders [or presbyters],

presbyters], and do well remember confirming the truth by them. For I took to no delight, as most men do, in those that *talk a great deal*, but in those that *teach the truth*; nor in those that *relate strange precepts*, but in those that *relate the precepts which the Lord has entrusted us with*, and which proceed from the truth itself. And if, at any time, I met with one who had conversed with the elders, I enquired after the sayings of the elders; what Andrew, or what Peter said; or what Philip, what Thomas, or what James had said: what John or Matthew, or any other of the apostles of the Lord were wont to say: and what Aristion, or John the presbyter, disciples of the Lord, say: for I was of opinion, that I could not profit so much by books as by the living. Where it is proper to observe, that he twice mentions the name of John: the former of whom he reckons with Peter, James, Matthew, and the rest of the apostles, manifestly intending the evangelist. Then, making a distinction in his discourse, he places the other John with the others who are not of the number of the apostles, putting Aristion before him; and he expressly calls him presbyter. By which too is shewn the truth of their account, who have said, that there were two in Asia of that name; and that there were two sepulchres at Ephesus, and that each of them is still said to be the sepulchre of John, &c."

Papias, in the oracles abovementioned by Eusebius, informs us, as also do many other ancient writers, that Matthew wrote his gospel in the Hebrew tongue, and every one interpreted it as well as he was able. He informs us also, that Mark was a follower, and an interpreter of Peter, and that the gospel written by him was composed out of Peter's sermons: saying, "Mark wrote exactly what he remembered; but not in the order in which things were spoken or done by Christ. For he was neither a hearer, nor a follower of the Lord; but, as I said, afterwards followed Peter, who made his discourses for the profit of those that heard him, but not in the way of a regular history of our Lord's words. Mark, however, committed no mistake, in writing some things as they occurred to his memory. For this one thing he made his care, to omit nothing which he heard, and to say nothing false in what he related."

Sept. 15, 1800.

MINIMUS.

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### SELECT SENTENCES.

WHAT we want in the degrees of our duty, we should be sure to make up in humility; and this will be the most

proper improvement of our failings, when we can strengthen ourselves by our very infirmities.

To arrive at any tolerable perfection in preaching Christ, is a work of time, the result of a careful perusal of the scriptures, and studying the hearts of men: it calls for, and requires the mortifying of the pride of carnal reason, a great concern for souls, and an humble dependance on the spirit of God, with the lively exercises of devotion in our closets.

In doctrinal discourses, and in preaching the gospel, we only attack the outworks of Satan, the blind, prejudiced understanding: but in preaching practical godliness, we assault Satan's strongest fort, the corrupt will.

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### A N E C D O T E

#### *Of KING HENRY the Second.*

IN the reign of King Henry the Second, the clergy committed several rapes, and several murders;—the King ordered them to be tried and executed. Thomas-a-Beckett, then archbishop of Canterbury, opposed the King, pleading their exemption from common law. His majesty was highly displeas'd. Upon which, Beckett hastens to Rome, and lays the affair before the Pope. The breach being made up, he returns; but afterwards he behaved with such insolence, that the populace dash'd out his brains when he was in the cathedral at Canterbury. The king, though innocent of his death, suffers the pope's wrath, who issues out a bull, commanding a day to be set apart annually, for the worship of Thomas-a-Beckett, to implore forgiveness for the heinous offence. Not only so, but he commands the king to be stripp'd naked, to walk bare-foot, and to submit to be whip-ped by divers monks, who gave him several lashes!!!

*See Bennett's System of Popery.*

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### S E N T E N C E S

*Selected from Mr. Henry's Exposition.*

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#### GENESIS, CHAP. IV.

Parents should bring up their children to business: give them a Bible, and a calling, and God be with them. ver. 2.

That calling and condition in life is best for us, and to be chosen by us, which is best for our souls. *ibid.*

It is fit that he who is the first and best, should have the first

first and best of our time, strength, and service. ver. 4.

There is not a damned sinner in hell, but, if he had done well, as he might have done, had been a glorified saint in heaven. ver. 7.

Good Christians are the best subjects. *ibid.*

Rash anger is heart murder. ver. 8.

Every creature is to us what God makes it; a blessing or a curse, a comfort or a cross. ver. 12.

Satan drives his vassals from presumption to despair. ver. 13.

Unpardoned guilt fills men with continual terrors. ver. 14.

Those that depart from God, cannot find rest any where else. ver. 16.

Many baffle their convictions, by thrusting themselves into a hurry of worldly business. ver. 17.

Those who desert God's church and ordinances, lay themselves open to all manner of temptation. ver. 19.

#### CHAP. V.

Man is not his own maker; therefore he must not be his own master. ver. 1.

Whenever a good man dies God takes him. ver. 24.

#### CHAP. VI.

Sin is a spreading leprosy ver. 2.

The blessed spirit strives with sinners by the convictions and admonitions of conscience, to turn them from sin to God ver. 3.

If the spirit be resisted, quenched, and striven against, though he strive long, he will not strive always. *ibid.*

Those are highly favoured whom God favours. ver. 8.

God looks down upon those with an eye of favour, who look up to him with an eye of faith. ver. 9.

None shall be saved by Christ but those that work out their salvation; we cannot do it without God, and *he will not* do it without us. ver. 14.

#### CHAP. VII.

Wherever we are, it is very desirable to have the presence of God with us. ver. 1.

There is room enough in Christ for all comers. ver. 13.

Sanctified afflictions are spiritual promotions. ver. 17.

Climbing high in an outward profession will not bring men to heaven. ver. 21.

CHAP.

## CHAP. VIII.

Those that remember God shall certainly be remembered by him. ver. 1.

God has times and places of rest for his people after their toffings. ver. 4.

God consults our benefit, rather than our desires. ver. 14.

He begins well that begins with God. ver. 20.

Serving God with our little, is the way to make it more. ver. 20.

## CHAP. IX.

Those that have the Lord for their God, shall have as much of the honour and power of this world as he sees good for them. ver. 27.

## CHAP. X.

A family of saints is more truly honourable than a family of nobles. ver. 21.

## CHAP. XI.

It is wisdom to leave off that, which we see God fights against. ver. 8.

Many reach to Charran, and yet fall short of Canaan. v. 31.

## CHAP. XII.

Those that are in a sinful state are concerned to make all haste possible out of it. ver. 1.

Those who leave their sins and turn to God, will themselves be unspeakable gainers by the change. ver. 2.

Those that will deal with God must deal upon trust. ver. 3.

All God's precepts are attended with promises to the obedient. *ibid.*

Good men are the blessings of their country. *ibid.*

Those who serve and follow God themselves, should do all they can to bring others to serve and follow him too. ver. 5.

We should reckon ourselves true gainers if we can but win souls to Christ. *ibid.*

The children of this world have commonly more of it than God's children. ver. 6.

No place or condition of life can shut us out from the comforts of God's gracious visits. ver. 7.

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The way of family worship is a good old way. ver. 8.

Wherever we go, let us not fail to take our religion along with us. *ibid.*

Those are happy chastisements that hinder us in a sinful way. ver. 17.

Those that would prevent sin, must remove the temptation, or get out of the way of it. ver. 20.

*Oct.* 6, 1800.

THE INSTRUCTION OF THE RISING GENERATION IN  
THE PRINCIPLES OF THE CHRISTIAN RELIGION  
RECOMMENDED.

(Continued from page 330.)

IF enquiry be made who are to be taught? the answer is at hand; certainly all, if possible, who stand in need of instruction. Man is born like the wild ass's colt; and whatever may be his rank or station in society, if his parents or guardians do not teach him the principles of religion, he needs the help of others. The labouring part of the community is the most numerous, and it's moral state of the last importance to the well-being of society. It must be mentioned, though very much to the dishonour of England, that there is not one Protestant country (Ireland cannot be called one) where so many of the people can neither read nor write; in which there has been so gross an ignorance of religion, and so little attention to it's ordinances. Where parents are ignorant, as they cannot teach their children, they must be ignorant too: and thus must the evil remain from age to age, unless some benevolent man shall break the fatal chain, and communicate instruction. Here then is one numerous class of scholars. Nor is it to be concealed that the children of many of the rich, stand as much in need of *religious* instruction as the children of the poor. Ask them, "Do you understand the character and perfections of God; the person and office of Christ; the state of man by nature, as represented in the word of truth; the way of acceptance with God through faith in the righteousness and atonement of the Saviour; the nature of regeneration; and the office of the Holy Spirit in the work of man's salvation?" The answer of too many will demonstrate that they also, though skilled in languages and sciences, need to be taught what are the first principles of the oracles of God. Here then is another class of scholars for religious instruction.

The

The next object of enquiry will naturally be, "What are these young persons to be taught?" It requires little ingenuity to answer, "doubtless the great and leading truths of the gospel, which include the principles both of natural and revealed religion." The bare outlines will not suffice: a meagre skeleton, without blood, and flesh, and muscles, is not a man fit for labour and enjoyment. The instructions should enter particularly into the various branches of christian doctrine and practice; so that the person may form just ideas of God and the Redeemer; of what relates to his state as a sinner; of the method of reconciliation with God; of the duties and privileges of the Christian's life on earth; and of the happiness which awaits him in a future world.

While these truths are explained and enforced with the utmost care, it will be well to keep the minds of youth from being contracted by the prejudices of a party, or heated and embittered by zeal for the peculiarities of a sect. If the distinguishing modes of this or that denomination be represented as great matters, and mighty stress be laid upon them, there is no small danger that the young people, instead of becoming liberal and catholic christians, will be rendered the furious bigots for peculiar modes and forms. What mischief such characters have done in the world, history records in lines of blood. In it's lowest effects it produces the proud churchman and the bitter sectary, who regard each other with contempt or disdain, and sit down through life, narrow-minded zealots for their own communion. Instead of this let them be diligently instructed in the pure and peaceful principles of christianity. Let them know well the grand springs and motives of human actions. Let it be impressed on their hearts a thousand times that the religion of Jesus is love; and let them be taught to love all good men, and the best most, wherever found.

In what way these truths should be taught next claims enquiry. Perhaps a more beneficial way of conveying divine knowledge to the young and ignorant has not been discovered, than catechising. In a good catechism every truth is expressed in the most proper manner; and a rich variety of the most important ideas is conveyed to the mind. Much, indeed, depends on it's goodness. It should be pure in doctrine, and clear as the light; it should be full, and the answers should be short. All the great principles of the gospel should be explained in their nature, place, order, and connection, with all the simplicity that the skill of man can possibly

possibly reach. To retain a defective catechism, merely because it is the catechism of the party, and to refuse the use of a more perfect one, because it is taught by a different denomination, is not manifesting the spirit of Christ, nor a due regard to edification; and discovers a want of that catholic and enlarged temper which is necessary to give full efficacy to the plan.

[To be continued.]

*For the General Baptist Magazine.*

ANECDOTES ON THE PRICE OF CORN AND OTHER ARTICLES.

“In the reign of Edward the First, A. D. 1282, corn was first sold by *weight*; before this time it was sold by measure.—In the reign of Henry the Seventh, A. D. 1494, wheat was sold for six-pence the bushel; and in the same King’s reign, A. D. 1533, beef and mutton were first ordered to be sold by weight; beef at a *half-penny* per pound, and mutton at *three-farthings*.—In the reign of Queen Mary, A. D. 1553, a barrel of beer, with the cask, cost only six-pence; and four large loaves of bread were sold for one penny.”

RELIGIOUS INTELLIGENCE.

ON Wednesday, Oct. 9, 1800, was the half-yearly meeting of some General Baptists, at Chesham, Bucks.

Ministers present, Dan Taylor, of Mile End Road, London; Joseph Hobbs, of Chatham, Kent; John Kingsford and — Sayer, of Portsea, Hants; Edward Sexton, John Sexton, and Thomas Goughtry, of Chesham, Bucks; Mr. John Shenston, Gravel-lane, London.

Mr. John Kingsford in the Chair.

Mr. Joseph Hobbs, and Mr. John Shenston, Scribes.

Met for business at seven o’clock in the morning. Mr. Hobbs opened the meeting with prayer.

1. The ministers, in rotation, gave some account of the states of the respective churches at London, Chatham, Portsmouth, and Chesham.

2. They proposed such cases of difficulty as respected their different situations, and circumstances, and requested advice upon them.

3. Considered what we ought further to attempt, for the advancement of our Saviour's interest.

At this meeting were two double Lectures. The former service began at half past ten. Brother Kingsford opened the meeting with prayer. Brother John Shenstone preached the first discourse, from 1 Pet. v. 7. "Casting all your care upon him, for he careth for you." Brother D. Taylor preached the second discourse, from 1 Tim. iii. 14, 15. "These things I write unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—The latter service began in the evening at a quarter before six. Mr. Morris, of Amersham, was kind enough to open the meeting with prayer.—The former sermon was delivered by Brother Kingsford, from Solomon's Song, i. 3. "Thy name is as ointment poured forth." The last sermon was delivered by Brother Hobbs, from Heb. ix. 27. "It is appointed unto men once to die, but after this the judgment." The hymns were read out, through both the services, by Brother Sayer. The congregations were full. That in the evening was much crowded; and we trust that some good was done, through the blessing of a gracious God; to whom we desire to give all the glory.

*Resolved,* That the next meeting be held at Brother John Shenston's meeting-house, Gravel lane, Southwark, London, the second Wednesday in April, 1801. That Brother John Kingsford, of Portsea, and Brother George Compton, of Haarfson, Cambridgeshire, preach. In case of failure, Brother D. Taylor, and Brother E. Sexton.—N. B. Brother Hobbs to preach on the Tuesday evening.

On Sunday, the 18th of August, Mr. B. Pollard collected towards the purchase-money of the meeting-house, lately bought at Lowth, in Lincolnshire; at Melbourn 7l. 11s. 6d. at Ticknal 1l. 9s. 2½d.—In all, 9l. 0s. 8½d.

## SACRED POETRY.

*Jonah's Prayer.*

**W**HEN awful Justice left her  
 heav'nly seat,  
 To punish Jonah for his base retreat,  
 And in the fish's belly, far from day,  
 Shut him, who dar'd his God to disobey;  
 The prophet still would on the Lord  
 rely,  
 And thus in mournful strains enforc'd  
 his cry.  
 Hear me, my God, my crying sins I  
 own;  
 My heinous crimes I lay before thy  
 throne,  
 But I have mourn'd beneath affliction's  
 rod,  
 And cry'd to thee, my Saviour and my  
 God;  
 Thy gracious ear receiv'd th' afflictive  
 sound;  
 Thou heard'st my plaintive voice from  
 hell's profound.  
 For thou hast cast me in the foaming  
 deep,  
 Whose dreary surface howling tempests  
 sweep;  
 The briny floods deep billows round me  
 spread,  
 And foaming waves roll'd o'er my  
 frighted head;  
 I said, I'm from thy presence cast: but  
 still,  
 Once more I'll look towards thy holy hill.  
 Ev'n to the soul, the waters clasp'd me  
 round;  
 About my head the sea's green weeds  
 were bound.  
 I sunk beneath the flood's tumultuous  
 race,  
 And saw th' eternal mountains rocky base.  
 Earth's pond'rous bars that form the  
 frightful gaol,  
 In dread array clos'd my astonish'd soul.  
 Yet still, my God, tho' horror round  
 me lay'd,  
 Thy power my life from vile corruption  
 sav'd:  
 Tho' death appear'd in ghastly terrors  
 drest,  
 And my soul fainted in my frigid breast;  
 Thy mercies, powerful God, I call'd to  
 mind;  
 Thy tender love, and pity for mankind.  
 Nor was the thought, the glorious  
 thought in vain,  
 (Mercy will listen, should distress com-  
 pl-in)

My fervent prayer reach'd to thy awful  
 throne;  
 Thy holy temple, where thou reign'st  
 alone.  
 Those who to lying vanities attend,  
 Forsake that mercy heav'n would deign  
 to send,  
 But I, to Thee, will sacrifice alone;  
 The voice of joy shall make thy good-  
 ness known.  
 My vows I'll now with glowing plea-  
 sure pay,  
 And spread thy praises thro' the realms  
 of day.  
 Thou kindly listen'st, and compassion  
 shows;  
 From Thee, and Thee alone, salvation  
 flows.

T. J.

## H Y M N,

*On the Ordination of Deacons.*

WHAT light on earth so fair  
 As Christ's own church appears?  
 Where love and peace prevail,  
 Among it's worshipers;  
 And ev'ry one in order stands,  
 Glad to perform his Lord's commands.

'Tis like a well-tun'd harp,  
 Of sweetest harmony:  
 Play'd by a skilful hand  
 To notes of ecstasy:  
 The sounding joy, thrills thro' each vein,  
 And angels stoop to hear the strain.

It's ministers' array  
 Are robes of righteousness:  
 The tidings which they bring,  
 Are messages of grace,  
 To hostile foes, thro' Jesus' blood,  
 To reconcile them unto God.

It's officers are clad  
 With meek humility;  
 Whose province is to care  
 For Christ's poor family;  
 May those this day we set apart,  
 The task fulfil with cheerful heart.

O! may the spirit shed,  
 His influence from above,  
 On those we now ordain,  
 And thus our choice approve;  
 We all will join with one accord  
 To serve each other in the Lord.

*Put on the whole Armour of God.*

Eph. vi. 11.

YE soldiers of the Lord most High,  
Gird on your noble panoply,  
Prepare to meet your foe:  
In readiness be always found,  
The way lies o'er enchanted ground;  
That you are call'd to go.

While enemies on either hand,  
You must encounter and withstand;  
Nor dare to shun the field:  
Your Captain calls you to the fight;  
'Tis he shall put your foes to flight;  
Then scorn, my friends, to yield.

Stand not on falshood, nor on pride,  
With truth be girt on every side;  
With gospel peace be shod  
Let righteousness your breast adorn,  
This holy breast-plate must be worn,  
By every child of God.

Let faith and love your bosoms grace,  
This shield old Satan cannot face;  
His fiery darts must fall.  
Hope shall inspire you with renown,  
This helmet shall precede a crown,  
That shall requite for all.

Be versed well in holy writ:  
Your foes have much satanic wit,  
With them you must contest:  
With two edg'd sword and skilful hand,  
Must bid them all at distance stand,  
Or you will be repress'd.

Continue instant at the throne,  
By prayer let your request be known  
To your indulgent God.  
Your every grievance he'll redress,  
Your every want supply, and bless  
Your soul with grace and love.

Take every virtue, every grace,  
Leave no unguarded open place,  
But fortify the whole:  
Be earnest in the noble strife,  
And you shall win eternal life,  
And save your precious soul.

Thus arm'd with breast-plate, shield,  
and sword,  
And faithful to the sacred word,  
My friends be valiant all.  
Should you recant, and courage lack,  
You have no armour for the back,  
Defenceless you must fall.

Jesus, your leader, and your way,  
Will with a watchful eye survey,  
And you shall never tire,  
Yonder, by faith, behold him stand,  
A crown of glory in his hand,  
With courage to inspire.

"He that shall overcome (he cries)  
"I'll make a pillar in the skies;"  
"The mansions of the blest  
"Within the temple of my God,  
"Endless shall be his blest abode;  
"Eternal is his rest."

Inscriptions of immortal fame,  
Th' eternal God and Jesus' name  
He shall for ever bear.  
There on a throne I'll raise him high;  
Immortal bliss and endless joy.  
He shall for ever share.

T. J.

*On Divine Love.*

COULD we with ink the ocean fill,  
Was the whole earth of parchment  
made;  
Was every single stick a quill,  
And every man a scribe by trade;  
To write the love,  
Of God above,  
Would drain the ocean dry;  
Nor could the scroll,  
Contain the whole,  
Though stretch'd from sky to sky.

## E P I T A P H,

*By Mr. Robinson, of Cambridge.*

BOLD infidelity turn pale and die,  
Beneath this stone four infants ashes  
lie.  
Say—are they lost or sav'd?—  
If death's by sin, they sinn'd because  
they're here;  
If heav'n's by works, in heav'n they  
can't appear;  
Reason oh how depriv'd!  
Revere the Bible's sacred page, the knot's  
untied;  
They died for Adam sinn'd, they live  
for Jesus died.



T H E

# General Baptist Magazine

For NOVEMBER, 1800.

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## BIOGRAPHY.

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A SHORT ACCOUNT OF THE CHARACTER OF THE REV.  
GEORGE TROSSE, OF EXETER. EXTRACTED FROM HIS  
LIFE, WRITTEN BY MR. ISAAC GILLING.

**M**R. George Trosse was born in Exeter, October 25, 1631, and died Jan. 11, 1713, in the eighty-second year of his age.

“ He was a man of strict morals, and severe honesty ; just in rendering to all their due, faithful in discharging his trust, and punctual in fulfilling his promise. With what warmth and earnestness would he plead for what appeared to him equal and reasonable ! Justice was a virtue, for which he had so great an affection, as sometimes to break out into a short passion in her quarrel.

“ His friendship was sincere, and his love without dissimulation. He did not walk in craftiness, but acted with such simplicity, and godly sincerity, that they who differed from him in opinion, and from that difference were not apt to think or speak too favourably of such as he, gave him the character of an honest man. He shewed a most ingenuous disposition, very sensible of any kindness done him, and wonderfully grateful to his benefactors. He lived, not only free from gross miscarriages, but did shine as a light in the world in all the parts of his conversation.

“ In company he was chearful and pleasant, and withal grave and serious. He abstained from indecent levities,

scarcely ever fell into profuse laughter, and was careful to give no offence in any thing, that the ministry might not be blamed. He took opportunities to begin and promote profitable discourse, and when he had a prospect of doing good, would be sure to drop something that was serious. No corrupt communication proceeded out of his mouth, and where that which was good and edifying was not entertained, he grew uneasy, and sometimes departed sooner than he intended; for he thought that time lost which was spent in nothing but idle chat; yet he shewed great prudence, that he might not expose religion, or himself by discoursing about holy things unseasonably.

“ He discovered a publick spirit, cried mightily unto God for the remnant of the protestants abroad that are left, and preferred the prosperity of the church above his chief joy. He shewed a pious zeal for the national church in the day of her distress. Though he could not submit to all her impositions, yet he frequented her public worship. And his sufferings for nonconformity did not abate his hearty concern for her welfare. When great endeavours were used to subvert and extirpate the protestant religion, and the laws and liberties of the nation; when he saw a roman catholic high sheriff of the county of Devon, and a mass-house opened in his native city, in order to seduce the ignorant and unstable, he set himself to confute the errors of the church of Rome, and endeavoured to establish people in the truth, and to prepare them for a day of trial. He had seen something of the ignorance and bigotry of the papists in France, and more in Portugal, and dreaded the thoughts of the return of popery into England. He neither preached in church-time during king James’s liberty, lest it should be construed as if he had favoured that dispensing power, on which his declaration was founded; nor would he join in any address of thanks for it, that he might not seem accessory to the designs of such as were patrons of popery, or arbitrary government.

“ Among those other graces which were visible in his conversation, his charity was very remarkable. This is the sum and substance, the scope and end of Christ’s royal law, the chief of the theological virtues, the prime fruit of the spirit, and a sacrifice pleasing to God; and herein he had few equals. He was a man of an excellent spirit, his mind was filled with noble and generous designs, and he abhorred all that was sordid and selfish. He took as much delight in dispersing and giving to the poor, as others do in heaping up riches. He had a large heart, full of tender compassion to  
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the poor and distressed, and kept one pocket always furnished with money on purpose to relieve them. He devised liberal things, and would say, 'That only is laid up which is laid out in charitable deeds.' 'He went up and down doing good, visiting the fatherless and widows in their afflictions. He distributed to the necessity of saints. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet was he to the lame. He fed the hungry, clothed the naked, visited and comforted the poor in their sicknesses and calamities.

"So various were the objects, so frequent the acts of his bounty, that it is no easy matter to enumerate them: I shall mention some particulars which are worthy of imitation. His charity was large and extensive, neither stinted as to the measures and proportions, nor confined as to the objects of it. He abounded in this grace, being willing to give to his power, yea, and beyond his power. He laid aside the tenth part of what he received for preaching, and of all gifts and legacies, as a fund for charitable uses, which he would never alienate any part of; to which he added much more, as there was occasion, giving away at least seventy pounds a year. He was not strait-handed in his alms, nor could he satisfy himself to give by pitiful scantlings and dribblets; but he sowed plentifully. He gave forty pounds to the workhouse. In the year 1709, when corn and coals were dear, he gave ten pounds to Mr. Edward Collins (then Mayor of Exon) by him to be distributed among the poor. He was frugal and sparing towards himself, that he might be rich in good works, and might liberally supply such as were in great want.

"Besides what he gave, as occasion offered, many had a share in his stated constant charity. He contributed yearly to the support and maintenance of poor ministers in his life, and left several legacies to such at his death. The French refugees, those noble confessors, who were driven over hither by the revocation of the edict of Nants, and the bloody persecution which ensued thereon, had large supplies from his bounty; to one French minister he gave five pounds per annum. He was a great encourager, and a considerable benefactor to many hopeful young men who were designed for the ministry. He took care of the education of one, procured him a handsome allowance, and left him half his study (except English books) at his death. To another he contributed for several years, while he was at a grammar school, and when he entered upon academical studies, doubled his

contribution. He gave largely towards the keeping poor children at school; relieved many prisoners for debt, and gave no small sums to several of them, in order to obtain their liberty, and to others to prevent their being cast into prison. He paid a great deal for physic for some who could not well do it themselves. He had a particular regard to such as once lived well, who, by calamitous providences, were brought into straits. He shewed great kindness to widows and fatherless children, especially to the widows, and posterity of pious ministers. He readily gave forty shillings towards the putting one such orphan to a trade. His heart and hand were open to poor house-keepers, who laboured hard, and had a great charge of children.

“ His charity was not confined to a party; nor did he consider men’s opinions, but their wants and necessities. He would not turn away his face from any in distress, whatever their persuasions were. He had a hearty love for all who were found in the fundamentals of the christian religion, and led their lives conformably to it’s rules, though they differed from him in lesser matters. He did many acts of kindness for, and was very serviceable to many of the church party; among whom, not a few of the gentry thankfully acknowledged the benefit and comfort they received by his prayers and counsels, when they were visited with sickness, or lay under spiritual trouble, and had great respect for him as long as they lived. He hath lent scores of pounds gratis to some of the clergy, when in straits, and been very free in his gifts to others. He gave liberally to one clergyman to free him out of prison, and readily lent some pounds to another, to prevent his being sent thither; carrying the money to him over Exbridge, when he lay under arrest. He gave ten shillings to another to help buy him a gown and cassock. He did not enquire what particular persuasions they were of, on whom he bestowed his bounty; but whether they were distressed, sober, and virtuous. When he was told that one whom he had liberally relieved was no dissenter, he replied, ‘ That’s no matter, provided he was a fit object of charity.’ An eminent merchant, and alderman of Exeter, who was sober, skilful and industrious, was fallen into decay by many losses during the wars: he being about to send his son beyond the seas, this good man furnished him with a considerable sum to defray the charge of his passage, and afterward gave him more to put him into a habit fit for the business in which he was to engage. The alderman and his son were both of the established church, and no way related to this their benefactor. His imprisonment,  
and

and other hardships received from his fellow citizens, did not hinder him from giving a valuable legacy to the chamber of Exeter.

“ His charity was sincere and disinterested. Some selfish people give a little, hoping to receive much, and so their love degenerates into traffic and merchandize; but he gave, looking for nothing again. Many are very officious about sick persons, and seem to sympathize with them in their pains and sorrows, when their design is to get a good legacy; whereas they would be thought mourning doves, they more resemble greedy vultures, who are drawn by the scent of a fat carcase, on which they hope to feed: But he refused money when offered by the rich, whom he visited in sickness or trouble, and commonly bestowed temporal and spiritual relief together on the poor; being never backward to offices of kindness towards the meanest who desired his assistance, either for soul or body.

“ His heart was set upon doing good: This made him wait for, and rejoice in opportunities of being useful and beneficent. He was ready to distribute, willing to communicate, and took care of his flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither the length of the way, the severity of the weather, nor his own weakness, or the danger of infection hindered him from visiting sick or dying persons, when he was desired. Many instances of this might be given, I will mention a few. Some years ago there happened a contagious fever at the Workhouse among the poor people; one of them who was very sick sent for him on a public fast. When he had ended his work in the assembly, as he was going to visit this poor man he found himself faint, his spirits being exhausted with labour and abstinence; for he had eaten nothing all the day till that time, which was four of the clock: This obliged him to eat a morsel or two of dry bread at a friend's house without South-gate; after which he went to the Work-house among the infected people. He had such love to souls, that he never refused to visit sick persons in the most infectious distempers. He was sent for by a poor man who lay very ill in a spotted fever; the apothecary advised him not to kneel, or stand near the sick man, because of the malignity of the disease: But his spirits being sunk, and his voice low, Mr. Trosse laid his ear close to the mouth of this dying man. He did not count his labour, his purse, his health dear unto him, when he was in the way of his duty.

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“He did not give grudgingly, or of necessity, but loved mercy, and shewed it with chearfulness. When a proper object was recommended, there needed not many words; for he did good offices unsought, and often bestowed his alms unasked. One time as he passed by the alms-houses near Northern-Hay, he gave something to the poor people, and said to those who were with him, ‘Tis a mercy we have objects of charity, wherein we may shew our love to Jesus Christ.’ He neither held the distressed in suspense by needless delays, nor mocked them with feigned pretences, but gave willingly and speedily, knowing that he gives twice who gives quickly.

“He shewed prudence, both as to the objects and measures of his charity, giving most largely to such as had greatest need, and were most deserving. The worst, who were reduced to great extremity received some succour from him. Even common beggars, though he did not ordinarily give to them in the street, if they followed him to his door, he would give them something; but for good men, who are the excellent of the earth, he had a high esteem, and towards them his charity flowed. To one he gave four pounds per annum, to some forty shillings, to some twenty, to others ten; and he was so punctual in his payments, that there was no need to put him in mind of his promises, or of the time of performing them. He also shewed mercy in lending to such as were in low circumstances, that he might put them into a capacity to maintain their families by their own industry. To some he lent upon low interest, at four per cent. to others freely, without any.

“When he gave alms he did not sound a trumpet before him, but managed his charity with deep secrecy. Several instances have appeared since his death, which were concealed before; as the ten pounds to alderman Collins, some bonds, and a note for five and twenty pounds lent to poor men, with orders to his executrix to take no interest to the time of his decease. When the days of payment came, he frequently carried his contributions himself, and he would go into the houses of the poor, as if it were by stealth, and give them both money and good advice. He was not moved by a principle of vain glory, and therefore was neither his own herald to proclaim his good deeds, nor did he delight to hear others rehearse them.

“And as he was full of mercy, and alms-deeds himself, so he provoked others unto love, and to good works. When any motion was made for a collection, whether for the public good, or for private persons, he would animate such as pro-  
posed.

posed it, and by his own example draw out others charity: This made those who were employed in collecting in the city, commonly go first to him, who, for the most part set such a pattern as few did care to follow, often giving four times as much as some who had four times his estate. He sometimes made use of his own generosity, as a motive to the rich to excite their bounty to the poor. He would never accept money from rich or poor (as I have been informed) for baptizing children: If any were urgent with him, he took what they offered, but told them he would give it to the poor, which he would be sure to do. Having baptized, and preached a funeral sermon for a child of one of his hearers, the parent importuned him to accept of a guinea, which he absolutely refused, but said, 'When an object of charity presents, perhaps I may come to you for it.' He also recommended this duty to his hearers from the pulpit, and encouraged them to the practice of it. 'This grace (said he) makes us like God himself. There can be no greater glory than to imitate the unapproachable glory of the Deity. God is liberality, bounty, munificence towards all: And the more liberal, bountiful and free any are, still the more like they are to God. The exercise of this grace is attended with delight: It rejoices the heart of a saint when he reflects on his bounty and liberality. He blesses God more when he has given him a large heart, than if he had all the treasures of the world committed to him. The most, and greatest promises of temporal things are made to this grace, and spiritual and eternal blessings are assured to it. They who lay out their estates and treasures on earth in charitable and pious actions, bountifully and freely, lay them up in heaven, where they are everlastingly secured. By a pious and charitable distribution of riches, which we can well spare from ourselves and families, we lay up a good foundation for the time to come, that with a great deal of confidence, when we come to die, we may lay hold on eternal life.'

"He kept a constant watch over his heart and ways, guarding against the particular temptations with which he was assaulted. He shewed great tenderness towards others, being ready to excuse them, and make favourable allowances to them; but he was strict in examining, and severe in judging himself. His humility, and holy fear and jealousy over his own heart, made him live in a constant dependance upon the assistance of the holy spirit. He was universally conscientious; his thoughts, his words, his actions were all under the command of religious principles. He walked with  
 God

God in the whole course of his life, and had respect to all his commandments. His conversation was so exemplary, that I dare appeal to all that knew him in the words of the apostle, 'Ye are witnesses—how holily, and justly, and unblameably he behaved himself among you that believe.'

"He filled up his particular relations with duty. He was very respectful and obedient to his mother. After his repentance and recovery from his distraction, he wrote thus to her: 'I resolve not quite to shake off all filial duty, because hitherto I have been undutiful; but to submit myself to your disposal, here, and wherever else I shall be upon earth: Knowing obedience to parents is the first commandment with promise; for the breach of which chiefly, I think these afflictions have befallen me, next to the forgetfulness of my Maker.—I am ashamed to think of returning to you, when I consider the tears, and, as I fear, the drops of blood which my relapses have drawn from your eyes and heart.' In a letter from Oxford, he thus declares his resolution: 'The remembrance of my former stubbornness and rebellion shall be a heightening of your love toward me, and, I hope, a humbling of myself before God in earnest petitions, that none of those judgments my sins have deserved may ever come upon our family, or any person thereof; and it shall be a spur to my future obedience, that as heretofore I have led the van of undutiful children,—now I may be ambitious to be in the front of such as are dutiful.' Other letters discover how earnestly he desired her welfare and happiness. In one he writes, 'I rejoice to hear of your welfare, which, next to my peace with God, and the prosperity and increase of the people of God, is the thing I desire.' In another, 'Next my own soul's salvation, I have no one thing nearer to my heart than yours.' Before he was married, he would say, 'I have nothing to do in the world but to serve God, and please my mother.' And in another of his letters, he professes, 'As long as my interest at the throne of grace continues, you shall have my prayers, and as long as I have a heart, my love and observance; and as long as life and strength, my duty and service.'

"When he had a family he walked within his house with a perfect heart, and was an example of strict and serious godliness. A. D. 1680, he married Susanna, the daughter of Mr. Richard White, a noted merchant in Exeter, of whom he himself says, that 'She was pious and religious, prudent and frugal, sober and temperate, sedate and composed, seldom or never moved with passion,—a very delightful and  
advan-

advantageous yoke-fellow.' He was an affectionate husband to her, and most compassionately tender of her in afflictions; he made provision for her by his will, and left her a comfortable maintenance. He paid great respect to her parents, and was kind and obliging to her brothers and sisters. He once took a journey of near fourscore miles, on purpose to visit and comfort one of her sisters, when she laboured under spiritual trouble.

"To his servants he was a kind and gentle master, being careful of them in health and sickness, instructing them in, and exhorting them to their duty, and calling upon them to redeem time for secret prayer. His meek and quiet spirit made him easy with his domestics; he neither spake roughly to them for trivial matters, nor did he aggravate such faults as were committed through forgetfulness, but rather excused what was not sinful."

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BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

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THE LIFE OF THE MOST REV. FATHER IN GOD, THOMAS  
CRANMER, LORD ARCHBISHOP OF CANTERBURY.

**T**HIS great prelate was the son of Thomas Cranmer, Esq. a gentleman of an ancient and wealthy family, that came in with the Conqueror; and was born at Aflaston, in Nottinghamshire, July 2, 1498. His father died while he was very young: And his mother, when he was fourteen years old, sent him to Cambridge. He was elected fellow of Jesus College; where he was so well beloved, that when his fellowship was vacant by marriage, yet his wife dying about a year after, the matter and fellows chose him again. This favour he so gratefully acknowledged, that when he was nominated to a fellowship in cardinal Wolfey's new foundation at Oxon, though the salary was much more considerable, and the way to preferment more ready, by the favour of the cardinal, he nevertheless declined it, and chose rather to continue with his old fellow collegians, who had given him so singular a proof of their affection.

In the year 1532, he commenced doctor in divinity, being then in the thirty-fourth year of his age, and being in great esteem for theological learning, he was chosen reader of the divinity lecture in his own college, and appointed by the

University to be one of the examiners of those who took their degrees in divinity. These candidates he examined chiefly out of the scriptures; and finding many of them grossly ignorant thereof, having thrown away their time on the dark perplexities, and useless questions, of the schoolmen, he rejected them as insufficient; advising them to apply themselves closely to the study of the holy scriptures, before they came for their degrees; it being shameful for a professor of divinity to be unskilled in that book, wherein the knowledge of God, and the grounds of divinity lay. And though some hated him for this, yet the more ingenuous publicly returned him thanks, for having been the means of their great improvement in the sound knowledge of religion.

During his residence at Cambridge, the question arose concerning king Henry's divorce, and the plague breaking out in the University about that time, he retired to Waltham-Abbey: Where casually meeting with Gardiner and Fox, the one the king's secretary, the other his almoner, and discoursing with them about the divorce; he greatly commended the expedient suggested to the king by cardinal Wolsey, of consulting the divines of our own and the foreign Universities; which he thought would bring the matter to a short issue, and be the safest and surest method of giving the king's troubled conscience a well-grounded satisfaction. This conversation Fox and Gardiner related to the king; who immediately sent for him to court, and admiring his gravity, modesty and learning, resolved to cherish and promote him. Accordingly he made him his chaplain, and gave him a good benefice: He was also nominated by him to be arch-deacon of Taunton. At the king's command he drew up his own judgment of the case in writing; and so solidly defended it in the public school at Cambridge, that he brought over diverse of the contrary part to his opinion; particularly five of those six doctors, who had before given in their judgment to the king, for the lawfulness of the pope's dispensation with marrying the brother's wife.

In a matter of so great importance, it may not be improper to give an abstract of those arguments, to which they, who with Dr. Cranmer favoured the divorce, grounded their judgment. These were taken partly from scripture; from fathers, councils, and schoolmen.

From scripture they argued, "That the prohibited degrees in Leviticus were not only obligatory to the Jewish nation, but moral precepts and the primitive law of marriage; as appeared from the judgments denounced against the Canaanites

anites for the violation of them, and their being said to have polluted the land thereby; which cannot be accounted for, if these were only positive Jewish constitutions: That among those prohibited degrees, the marriage with the brother's wife was one, Lev. xviii. 16. and xx. 21. And that the breach of these precepts was called an unclean thing, wickedness and an abomination: That the dispensation in Deuteronomy of marrying with the brother's wife, only shewed, that the foundation of the law was not in it's own nature immutable, but might be dispensed with by immediate divine revelation; but that it did not follow, that the pope by his ordinary authority could dispense with it: And to pretend the sense of the precept to be only a prohibition of having the father's wife in his life-time, was a poor low cavil, it being universally unlawful to have any man's wife whatever, while he was yet living.

The constant tradition of the church was clear against the lawfulness of the marriage. Origen on Lev. xx. St. Chrysostom on Matt. xxii. and St. Basil in his epistle to Diodorus, expressly assert these precepts to be obligatory under the gospel; and in the Latin church, St. Ambrose, Jerome and Austin were of the same opinion. And Tertullian, who lived within an age after the apostles, in his fourth book against Marcion, affirms, that the law of not marrying the brother's wife does still oblige christians. Pope Gregory the Great, had given the same determination, in answer to Austin the first archbishop of Canterbury; and directed him to advise all, who had married their brother's wife, to look on their marriage as a most grievous sin, and to separate from her society. Other popes had declared themselves of the same judgment; and particularly Innocent the Third had wrote with great vehemence against such marriages.

To these were added many testimonies from the writers of late ages, and the schoolmen and canonists; but the judgment of the purest antiquity being so full and express, I shall pass them over, as less material; only observing, that on the contrary side none could be produced, before Wickliffe and Cajetan, who looked on these prohibitions as only branches of the judicial law of the Jews.

“The second canon of the Council of Neo-cæsarea decrees, that if a woman were married to two brothers, she should be excommunicated till death; and that the man who married his brother's wife should be anathematized: Which was confirmed in a council held by Pope Gregory the Second. The fifty-first canon of the Council at Ague reckons the

marriage with his brother's wife among incestuous marriages, and decrees, that all such marriages are null, and the parties so contracting to be excommunicated till they separate from each other. And the contrary doctrine and error of Wickliffe had been condemned, not only in Convocation at London and Oxon, but in the general Council of Constance."

And because some endeavours were used to evade all this by a pretence, that the marriage with prince Arthur was never consummated; it was farther alledged, "That consummation was not necessary to make a marriage compleat, as might be inferred from Deut. xxiii. 24. where a woman, who was only espoused to a man, if she admitted another to her bed, is commanded to be stoned as an adulteress; and the man is said to have humbled his neighbour's wife: And though Joseph had never consummated the marriage with the Blessed Virgin, yet it appears from Matt. i. 19. that he could not put her away, without a solemn bill of divorce."

But in this case, there was not the least ground to imagine, that the marriage had not been consecrated. The marriage-bed was solemnly blessed when they were put into it; they were seen publicly in bed together for several days after. The Spanish ambassador had, by his master's orders, taken proofs of the consummation of the marriage, and sent them into Spain: And the young prince, who was then sixteen, had by many expressions given his servants cause to believe, that it was consummated the first night. Nay it was thought, that his too early marriage hastened his death, he having been strong, vigorous and healthy before it; but afterwards declining apace, which was attributed to his being too uxorious. After his death his brother was not created prince of Wales till ten months were elapsed, that they might be certain that the princess was not with child, before they conferred that honour upon him. She herself never said any thing to the contrary; and in the petition offered to the pope in her name, as repeated in his bull, it is said, that the marriage was perhaps consummated: Nay farther, in the pope's brief, it is plainly confessed, that the marriage was consecrated by carnal copulation.

In the year 1530, Dr. Cranmer was sent by the king to dispute on this subject at Paris, Rome, and in other foreign parts. At Rome he delivered his book to the pope, and offered to justify it in a public disputation: But after sundry promises and appointments, none appeared to oppose him publicly; and in more private conferences he forced them to confess

confels, that the marriage was contrary to the law of God. The pope constituted him pœnitentiary general of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion; and prevailed on the famous Oslander, to declare the king's marriage, in his treatise of incestuous marriages, and to draw up a form of direction how the king's process should be managed; which was sent over to England. Before he left Germany, he was married to Oslander's niece; whom, when he returned from his embassy, he did not take over with him, but sent for her privately in 1534.

(*To be continued.*)

## SERMONS AND ESSAYS.

*For the General Baptist Magazine.*

FUNERAL SERMON FOR MR. C. NORTON.

(*Continued from p. 415.*)

Secondly, **T**HIS leads me to the second thing proposed: Which is, to enforce the exhortation by a consideration of some of the blessings which are promised. "That ye be not slothful; but followers of them, who through faith and patience inherit the promises." Promises; promises of God, are precious things! How dear to the true believer! What great things have been done in days of old, through a regard to the promises! And why not now? For God and the promises are the same as ever. What blessings are promised to the faithful people of God? I. Rest. They inherit rest. Sacred, holy and everlasting rest.

I. They rest from their labours. They no longer work and toil for a morsel of bread, as they many of them did in this poor world. They are now released from all their burdens; they are now at ease, at rest from all their sufferings; they enjoy a perfect tranquillity in a paradise of bliss.

How agreeable to a weary traveller, after a long and fatiguing journey, to arrive at home and to rest in his own house, among his own friends, conscious that now his hazardous, expensive, and tedious travels are finished! How pleasing to the poor captivated slave, to be at liberty from his tyrannical master, and released from all the terrors of slavery, and to enjoy peace, where the wicked cease from troubling, and where the weary are at rest! With what pleasure the  
 soldier

soldier returns from the field, after a long campaign of hard fighting with a powerful enemy; especially when the war is concluded, the enemy defeated and the victory won! He retires to his tent, puts off his armour, and passes the night in peaceable slumbers, and rests in security from the alarms of war, and the fatigues of fighting.

Thus the christian pilgrim, the ransomed captive, the soldier of Jesus, rests from his travels, his labours, his fightings, and enjoys a perfect, a glorious, an eternal rest to his weary soul, far from the fear of future molestation.

2. They rest from the lustrings of the flesh, and are no longer tempted by carnal appetites, and ungovernable passions; those powerful enemies to their peace while on earth. They have now no self to deny, no cross to take up, no burden to bear, no temptation to wrestle with, or to endure.

No tree there forbidden, no motion within;  
 No satan, no serpent, to tempt them to sin.  
 The seed of the woman has these dispossest'd,  
 And banish'd them far from the regions of rest. \*

3. They rest from pain and sickness, and infirmities of every kind. There are no crosses, no afflictive providences there. All things are become new. "They hunger no more, nor do they thirst any more." They are no longer mocked for their piety, nor despised for their punctilious attention to the institutes of Jesus. They are no longer persecuted by enemies, nor betrayed by friends, nor blackened by the tongue of slander.

II. They are not only at rest from labouring, sinning, and suffering; but they are brought to enjoy perfect happiness and glory.

1. They who are perfected in bliss, and enjoy the promises in all their extent, have a body suited to that glorious state. A body "fashioned like unto Christ's glorious body." They are no longer subject to the accidents and injuries of this life, nor to the decays of nature; but are as immortal as their king, and their country, as spiritual as their exercises and company; suited for the enjoyments and employments of that everlasting state.

O! what ravishing ideas are included in this glorious consideration! "There is no night," no darkness there.

\* Barton Hymns, p. 39.

Their eyes behold the King in his beauty! What transport to our dear deceased brother, to have his poor dark eyes opened after so long being closed! Opened to behold Jesus his Redeemer! To see Jesus as he is; never to be clouded, obscured again, for ever! No need there of the sun, or the moon, much less of a candle; for God and Christ are the everlasting light of that glorious and eternal world. How must he feel what the poet sings,

Sweet Jesus, ev'ry smile of thine,  
 Shall fresh endearments bring,  
 And thousand tastes of new delight,  
 From all thy graces spring. WATTS.

2. They don't only see Jesus as he is, and enjoy him in all his fulness; but they sit down in a world, and on a throne of glory, with Abraham, Isaac, Jacob, and all the prophets. O! what happiness to come to, and enjoy Mount Sion, "the city of the living God, the heavenly Jerusalem, and an innumerable company of angels. To the general assembly and church of the first born. To God the judge of all, and to the spirits of just men made perfect: as well as to Jesus, the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel."

May we not add, ministers there will behold their people, and people their ministers; parents their children, and children their parents; husbands their wives, and wives their husbands: and enjoy one another in the purest and the sweetest society, without those fears and weaknesses and jealousies, which often weaken our fellowship in this poor world? What unknown delights will rise in our hearts, when we see as we are seen and know as we are known. What a stimulus to be watchful, to be "followers of those, who through faith and patience inherit the promises!" If we expect such blessings as these; if such enjoyments are promised to the people of God; what encouragement to persevere amidst all the difficulties which we meet with here! These "light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory." I reckon, says the Apostle, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Permit me to conclude with a word or two of advice.

1. To those who have hitherto been slothful; so slothful, as to neglect the one thing needful. Consider, you must leave this world. "It is appointed for man once to die," and

and not only to die, "but after death the judgment." You cannot shun the awful bar! You cannot deceive, nor bribe the Judge of all. If at that day you are found among the slothful; what a loss will you sustain? All these joys and glories to be seen, but not for you. What reflections will then take place in your poor miserable souls! To see your old acquaintance, neighbours, friends, perhaps relatives, on the right hand of Jesus, and you on the left. To hear Jesus say to them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and you stand trembling, every joint, expecting him with the voice of thunder to say to you, "Depart"—O! my friends, I cannot help it. If I do not mention it, it must be so, if at that day you should prove goats instead of sheep.—To hear Jesus, the meek and lovely Jesus, the Saviour of the world, say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

What would you then give to enjoy the promises? What would you then give for opportunities to hear the gospel, and to be found among those who through faith and patience inherit the promises, and all the blessings of a world of glory? If it will be so important then, attend to it now.

Now there is time, a little respite given,  
For you to seek and find the way to heaven.

Now God, and Jesus, and the Spirit say, Come. Come, says the Redeemer, "unto me, all ye that labour and are heavy-laden, and I will give you rest."

He stands with open arms,  
Inviting sinners home:  
His voice contains ten thousand charms,  
And ev'ry charm says "Come."

2. Believers. This exhortation is particularly addressed to you. Sloth will rob you of present peace and future glory. Consider the Servants with the Talents. Those who were diligent, had the principal, and the interest, with a "well done good and faithful servant—enter thou into the joy of thy Lord," into the bargain. But what had the slothful servant, when his master came? He had the talent taken from him, and was bound hand and foot and cast into outer darkness. Let us remember, that being made free from sin, ye become the servants to God, have your fruit unto holiness, and the end everlasting life.

Consider for whom you are labouring; not a hard master.  
You

You are employed by the best Master in the world; and he sets you on the best work, gives you the best encouragement, and pays the best wages. He says, be thou faithful unto death, and I will give thee a crown of life. His eyes are upon us all the day; he is near to hear, near to help, and near to correct. Undoubtedly he will pay a particular attention to his diligent servants, and not suffer them to work for nought. Then let us "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In other words, let us resolve in the strength of the mighty God of Jacob, that we will not be slothful, but followers of them, who, through faith and patience, inherit the promises.

Amen.

The following hints were several of them dropped at the grave, after the sermon. Perhaps they may be of use to some. The hope of which is a sufficient apology for their insertion.

WHAT an awful scene is this!—O, death! what hast thou done? slain a man—a husband—a father—a christian—a minister of Jesus Christ. No office, however important, however sacred, secure from thee, thou king of terrors. Thy strokes are resistless; thy shafts are fatal. Kings and subjects, ministers and people, are all one to thee. But there is a day coming when thy power shall be taken away. "The last enemy which shall be destroyed, is death."

Let every connection and condition improve this event to their advantage. We all must die! shall we die happy? Are we those who through faith and patience shall inherit the promises? Husbands must leave their wives, fathers must leave their children. Christians must leave their friends, and ministers must leave their people. Perhaps few rose higher, in the passive graces, at least, than our deceased brother. He was in truth meek and lowly in heart, and patient in tribulation. His trials were uncommonly great, but his faith and patience were answerable to them, praised be his and our God! How did they shine in the holiness of his life and conversation. But he is gone. They could not secure him from the stroke of death.

You my beloved, who are the widow—children—parents—brethren—church—you'll see his face no more in this world. But the day is coming, when he'll rise again. No dark eyes, nor aching head, shall then afflict him. No! he'll be perfect in every limb, in every faculty, and flourish in im-

mortal youth and vigour. Then what a joyful meeting will you have! None of the evils incident to this mortal life shall approach your dwelling. Death will be swallowed up in victory. Then to join in the happy concert with saints and angels, in a world of glory; to sing in the sweetest and most harmonious strains, Worthy is the lamb that was slain—and has redeemed us to God by his blood.—Think on what you have just heard in the chapel.—“When Christ who is our life shall appear; then shall ye also appear with him in glory.”

Neighbours—friends—all. Be ye followers of them, who through faith and patience inherit the promises. Our deceased friend can preach no more; his lips are closed in silence. Then recollect his instructions; think on his doctrine. Perhaps some of you made too light of his ministry, and did not attend with that care which was proper to a messenger from heaven, to a herald of Jesus Christ. If this was the case, consider it well. Gospel preachers should be esteemed highly in love for their works sake; and if they are not, the Lord will observe it. “He that despiseth you, despiseth me,” says the adorable Jesus.

Ministers of the gospel are ambassadors for Christ. When a king commands an ambassador's return, it is considered as a prelude to a declaration of war. Improve the hint. Has not God a controversy with you, in this neighbourhood? for he has sent for his ambassador home. “Prepare to meet your God.”

One word of advice, and I shall conclude. Be kind to the widow and her fatherless children. He is gone out of the reach of your benevolence, he wants your charity no more; but you may show your affectionate remembrance of him in your steady attention to the comfort of his babes, God has given particular charges concerning such: and I beg you will lay them seriously to heart. Be not like the Pharisees, who could make long prayers, and at the same time devour widows houses, lest you receive the greater condemnation. How sternly does God declare, Ex. xxii. 21, 22, 23. “Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.” Again, Prov. xxiii. 10, 11. “Remove not the old land-mark: and enter not into the fields of the fatherless. For their Redeemer is mighty: he shall plead their cause with thee.” Let such as oppress the poor tremble.

You

You, the members of this congregation, see that you love one another with a pure heart fervently. Keep together as a body, Remember the residue of the spirit is with the Lord. He can supply all your need according to his riches in glory through Christ Jesus. Yet a little while, and all your troubles and trials will be over. Be ye "not slothful, but followers of them who through faith and patience inherit the promises," and you shall inherit them also.

Amen.

## REMARKS ON 1 COR. VII. 14.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

At the request of one, a constant Reader of your entertaining and instructing Magazine, vol. iii. p. 288, I will another time desire, if it appear right to you, to occupy a few pages of it, by some remarks on a passage, which, I understand, is a difficult one: but which, tho' difficult, is still a part of the inspired volume, and of very great importance in social morality, and to those who are connected in the *nearest* natural relation. The text, under consideration, is 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." I intend, God willing and helping, 1. To make some remarks by way of preface, and on the context, the design of the holy writer, the occasion of his writing, &c. and then, 2dly, Endeavour to give the plain sense of the text, and of the words *sanctify* and *holy* in this place. May the gracious God make this feeble attempt of some benefit to some of your readers, if you think it proper to give it a place in your Magazine.

I remain your's, respectfully and affectionately,

J. T.

I Remarks. Remark 1. THE disordered, and, one would think, often distracted church at Corinth, it seems, had written to Paul for information or advice about *marriage*, and the duty and behaviour of such as were married to each other, ver. 1. "Now concerning the things whereof ye wrote unto me, &c." Whom, however, it may be said in behalf of these people, and though th y appear much irregular,

lar, yet they were *in this*, wise and commendable. Those churches and ministers who will push forward, right or wrong, with the plea of *Independancy*, rather than ask advice of their fellow-christians in very important cases, will, sometime, be brought to repentance. Whether some of the Corinthians had imbibed the strange notion, that christians were released from the *moral law*, or some part of moral duty! or, whether they were so ignorant, as to imagine it would be dishonourable to God and religion if they continued to cohabit with their *infidel* partners; or how it was, is not so clear, nor important enough to enable us to say with positiveness, or to demand a scrupulous enquiry. They, for some reason, wrote to Paul, and this seems to be the occasion of his writing on the subject of the present chapter.

2. A very scandalous custom had prevailed among the Jews, and some Gentiles—that is, men putting away their wives for such causes as they thought proper; or, as Matt. xix. 3. “*For every cause.*” and among some nations it was the custom of wives to put away their husbands. This was the case at *Rome*, and very probably, in the more polite parts of *Achaia*. That it was probably the case at *Corinth* we suppose, because the apostle employs the same greek word *Αφαιρο* in both the 12th and 13th verses, which, in our last translation, is *put away* in the former place, according to the original; but in the latter place is *leave*. Our last translators, I suppose, rendered it thus in the 13th verse, because it was not the custom in *England*, for wives to *put away* their husbands but to leave them. In another translation, it is in both the verses *not forsake*, which seems more wrong than the last translation. But, in another, the reading is thus, “If any brother have a wife that believeth not, if she be content to dwell with him, let him not *put her away*. And the woman which hath to her husband an Infidel, if he be content to dwell with her, let her *not put him away.*” I suppose the learned will own this the most literal translation of these verses, especially of the conclusion of them.

3. To prevent the saints at Corinth from acting according to this ungodly and scandalous custom, so injurious to the rules of decency and morality, so baneful to all society, so destructive to the peace and comfort of families; and to teach them better; our apostle writes a good part of the chapter before us; especially from ver. 10—18. In which he repeatedly and expressly forbids their separation one from another: “Let him not put her away; let her not leave or put away her husband,” &c. He forbids them  
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in the name of the Lord Jesus, and from our Lord's own prohibition, Matt. xix. 4—10. He forbids them in his own name, as one possessed of the spirit of God, qualified and appointed for directing and regulating the churches in peace and holiness: and, besides all this authority, he proposes several very weighty and very rational motives to show them the vast importance of the duty, and to influence their minds to regard it. In the text under consideration, ver. 14. he says according to this paraphrase, you must abide together, and not separate one from another; because you have given up yourselves, the one to the other; set yourselves apart one for the other: and this not for *a while*, but for *life*: for you *are* thus set apart, the one for the other still. It is true when you were married, and had devoted yourselves to one another in that solemn ordinance, you were both *Heathens*: one of you is now a Christian, and the other remains a Heathen; but this cannot make any difference in your solemn contract: It cannot, because you never mentioned it, nor designed it in your engagements at first; It cannot, because God, the Author and Institutor of marriage, has not fixed it as the boundary, or expiration of your marriage covenant. Besides, if God have, formerly, in the times of ignorance, winked at this sin, which I now forbid, yet you must not expect him doing so any longer; for, having sent his Son into the world, and his Son having fully expounded the moral law, and this important part of it: he has left it for ever settled, that a man shall not put away his wife, save only for fornication. And as this is not pretended by you; but as your unconverted partners are honest to each other, according to your first and perpetually mutual contract, there is therefore, no detriment or disadvantage sustained, by the state or circumstances of your children: they are lawful children, and have all the right that children can have to every privilege of the family; and to the possessions and property of their parents; they are lawful heirs: so that you have no reason to scruple the propriety of abiding together on account of your children, any more than on the account of the unconverted father or mother. Because, as the children are born in holy matrimony, so they are holy. Marriage is honourable in all, and the bed undefiled; and it is honourably and holy, in it's own nature, and especially as it is so immediately of Divine institution.

Again, the apostle proposes another powerful and affecting motive to the believing partner to abide with the unbeliever, ver. 16. that is, the possibility of being instrumental toward

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the salvation of the unconverted. "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" You must, therefore, as if Paul had said, abide with your unconverted partner, not from your solemn engagements, and your duty to the holy law of God, *only*; but, from that tender, affectionate regard which, it is naturally supposed, you have to your partner in life. You may instruct, teach, convince, pray with, and pray for your wife, if you be a husband, or for your husband, if you be a wife: and you may by your honourable behaviour, and disposition, give such evidence of the reality and utility of religion, as, by the grace of God, may bring the unconverted to repentance and salvation: and so, if any obey not the word, they may, without the word, be won by the conversation of the wives. 1 Pet. iii. 1.

Once more: the apostle provides for another difficult, delicate case, and answers another question, which is of great moment to some of the children of God, sometimes, and which was, *perhaps*, proposed by the Corinthians, in their letter to Paul; that is, suppose one of the two engage in the blessed cause of Christ, the other may, perhaps, see it right to leave, to depart;—how shall the believing party act in this case? "Let him depart," if it be the husband; and, if it be the wife, let her depart.

Hence observe, and O! may all, who have the heavy trial, both observe and be enabled to bear it with moderation! Observe, then, God is the *first*, and he must have the chief place in your affections. He cannot, he should not be pleased with any competitor. He is a jealous God! Hear what Christ saith, "If any man hate not father and mother, wife and children, brethren and sisters, yea, and his own life also he cannot be my disciple." Luke xiv. 26. Let the believing husband, then, leave his wife to depart if she will depart, and his Saviour will make up for the disadvantage! And, if the believer be the *wife*, let her husband depart, if he will depart; and let her rejoice that her Maker is her husband: the Lord of Hosts is his Name, and her Redeemer, the Holy one of Israel, the God of the whole earth shall he be called." Isa. liv. 5. He will abundantly compensate her!

The apostle adds, "A brother or a sister is not in bondage in such a case; but God hath called us to peace." When the unbeliever departs, the other is not bound to follow; nor bound to forsake the cause of Christ; nor bound to make mischief.

chief. Let the party go, and let the other study to be quiet, for God hath called *us*; that is me and you, to whom I write, to peace. Then let us give no offence, no *just* offence to husband or wife, or any other; yet, if our engaging with the blessed Jesus, in his cause, give offence, so that a family be divided, and the unbelieving depart, so let it be.

Having now said as much as can be allowed on the context, and, perhaps, more than some may think necessary, I shall proceed to endeavour, with the divine help continued,

Ildly, To give the plain sense of the 14th verse, the meaning of *sanctify* and *holy* in this place; and if my paper will allow, to answer one or two objections:

1. As for the plain sense of this verse, I have, in the above paraphrase, endeavoured to give it; so that I need not add any more, except a few words. I take it for granted, that this verse signifies, that, because a man and woman, who are married together, have *set each* one the other a *part* for himself and herself, they must abide together, and not separate the one from the other, even when one is converted and the other remains unconverted; and that, as the *effect* of the parents *setting each other apart* for man and wife, their children are therefore holy, according to the sense of *holy* in this text: yet, though very many take this for granted at present, I hope there will be evidence of the truth, now supposed, in the following remarks.

2. It has often been said, and oftener a great deal than was I think, ever necessary, has it been proved, that, to *sanctify*, means to *set apart*, or to appoint to some state, place, or office; or for some use or for some person: and that this is the *proper*, and, in the *scriptures*, the *common* meaning of the word *sanctify*. If I thought I could say a few words more on it, so plainly, that the meanest of my fellow creatures might be instructed, I would be glad to do it. When one person sanctifies another person or thing, he *sets it apart*, for the purpose designed, and, in that respect, separates it from other persons or things. Thus God sanctified the *seventh* day, and hallowed it, distinguishing it, and setting it apart from every other day of the week, for rest and religion. Thus God did also by the tribe of *Levi*, for the priesthood and the service of religion. Thus did the *Levites* sanctify the *first-born* of the Israelites, that is, they set them apart from all the rest. Thus did God sanctify and set apart *Cyrus* and the army of the *Medes*, to destroy Babylon. Thus did God sanctify *Jeremiah* to be a prophet. Thus did God sanctify the *Lord Jesus* for the mediatorial work. Thus did *Jesus* sanctify *himself*, set-  
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ting himself apart as our only Saviour, and devoting himself to all the work which devolved on him in that capacity. Thus doth God *set apart* him that is godly for himself. Thus doth a man set apart or sanctify a woman for his wife, and a woman a man for her husband. And thus is the unbelieving husband sanctified by the wife.

This sanctifying is by either the design of the mind, by the appointment of a superior, or by real engagement: between a man and his wife, it is by both the first and last of these. Or, it is begun by design, and the intention of the mind, and finished by mutual contract and surrender. The one sets the other apart from every other person, in *design* for a partner in life; and this is *strictly* sanctifying that person; and this is perhaps all that our apostle intends in the text before us; but it makes no material difference, whether this sanctification be by the design of the mind, or by mutual contract, or by both, because our business now is not with *how* and *when*, but with *what* it is.

I see no other sense which can be given of this passage so easy, and free from objections and difficulties, or impossibilities, as the above. If by sanctified, were understood, purged from sin, can any one pretend that this is the state of the *unbeliever*? Surely not. If, by sanctified, were understood made meet for heaven, would not every one say, this is impossible? Surely every one must say so! If given up to God, or set apart for God were pretended to be the meaning, could this be said of a poor infidel heathen? Surely it could not. Besides, when a person is set apart for God, according to that plain scripture sense of sanctification, is it not always attributed to *divine agency*? And can one creature do this for another creature? Surely none can pretend it. I confess, I cannot recollect any other sense of sanctify, which I think can be fixt to the word here, but these, and the difficulties are so great, that I would hope no *sober* man will wish to remove them: but, if we understand one person appointing or setting another apart, for a companion through life, then it would be easy; this is *possible*; but not one of the other *can be*. I add only one more, from the writer of the Book of Job, chap. i. 5. that when Job's children had finished their circle of festivity, Job sent and *sanctified* them, and offered burnt offerings, according to the number of them, &c. What Job did for his children in sanctifying them, besides offering burnt offerings, I think, we need not enquire; except, that, what will be granted on all hands, he prayed and made intercession for them, as he afterward did for his three friends,

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chap. xlii. 7--11. But our question rather is, does any one wish to say that, sanctified here, signifies the same, as in 1 Cor. vii. 14? Does Paul intend that the believing husband sanctifies his wife, an unbeliever in the same manner as Job did his children? I answer, there is no doubt, that a believing husband and wife will daily pray for their unbelieving partners, and I exhort them to take care to do so; but, not to mention other objections arising from the *ceremonial* rites, used by Job, in sanctifying his children, and which Paul could never suppose, christians to touch, or taste, or handle; besides these objections, how is it possible, that a believing husband's prayer for his unbelieving wife, or a believing wife's praying for her unbelieving husband, can impart any *holiness* of any kind to their children? Unless there be some mystery in this affair, quite above my comprehension, it is impossible that this can be. Besides, were I to grant this, would not the common sense of all the rational creation be shocked, if they should read or hear such a ridiculous concession? This leads us to "else were your children unclean, but now are they *holy*;" and to ascertain and fix the meaning of *holy* in this passage.

1. We are certain that Paul means *something* by the words he uses; and so he certainly does, by this word *holy*. Let us still keep to the same approved rule of interpretation, and fix that meaning which has the fewest difficulties, and no impossibilities attached to it. It is evidently connected with the sanctification mentioned above, derived from it; the effects of it; and, consequently, of the *same nature* with it. If the believer, by *sanctifying* the other partner, make him or her meet for heaven; then, no doubt, the holiness of their children, which is the *effect* of that sanctification, makes them fit for heaven too: but, if the former be impossible, as it's certain it is, so the latter cannot be. It is impossible too.

2. As I would not fill my paper with needless and useless repetitions, I add, the New Testament speaks much of holiness, of holy persons and holy things; as the holiness of God, of Christ, of the divine spirit, of angels, of prophets, of apostles, of holy men of God, of holy women, of a holy temple, of a holy heaven, &c. &c. for there are very many more things and persons; but holy in our passage cannot be considered the same as any of these, as might be shewn fully if needful. It cannot be the holiness of any one of the *sacred three*, that is holiness in it's perfection. It will not be pretended that it is the holiness of angels and of heaven, I suppose, by any; it cannot be the holiness of the saints, because their

holiness is either the degree of the divine nature, of which they are partakers; or a life of regular conformity to the divine will; the former of which they receive from God, by the agency of the Holy Ghost; and the latter they are enabled to perform, by God, working in them both to will and to do of his good pleasure. And, without adding more, the difference is very great: the *agents* are different; in this, it is of God, in the other, of the *parent*. In this the recipients are believers in Christ, in the other, the receiver is an infant, an infant in it's first existence; for it derives it's holiness exactly at the moment when it derives it's existence; or, if it do not, it will surely puzzle and baffle all intelligent beings to fix the moment of it's existence, when it receives it's holiness. The impartation of holiness, to believers in Christ, is an act of grace, in the blessed God: but, in the child, it is but the act of the *parent*; and it is not an act of grace at all, even in the parent; it is but an act of *honesty*. And it is the child's native right, and it is it's *necessary* right; necessarily connected with it's existence, if it's parents be legally man and wife. The holiness of saints as an act of grace is matter of gratitude to a gracious God, through all their happy and endless immortality; but the child, for it's holiness, is under no obligation of gratitude to it's parents; because, in what they have done, from whence it's holiness proceeds, they did nothing but their *duty*, and to have brought an unclean, *in this sense unclean*, child into the world, would have been their *sin*.

3. From what is said, it is quite certain that *holy*, in our passage, can mean nothing but, what we call *legitimately* holy. The holiness is but from the parents, not from God. It is plain also, from the text itself. Holy is opposed to *unclean*. Uncleaness in the New Testament, means either sinfulness in it's general sense, as 2 Cor. vi. 17. or *political* uncleaness, as Acts x. 14. or *ceremonial* uncleaness, as Rom. xix. 10. or uncleaness as the general name for adultery, fornication, whoredom, &c. and what is opposed to *chastity*; as Eph. v. 5. Rom. i. 24. 2 Cor. xii. 21. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thes. iv. 7. 2 Pet. ii. 10. And we might add, 1 Cor. vii. 14. but let us not impose on the ignorant and inattentive reader: let us ask, *what can it mean else?* Can it mean political or ceremonial uncleaness? Can any one be weak enough to say, the apostle intends this? I answer, for every body, no. Does it mean sin in general? We are alarmed to even surmise it! Can Paul mean that those children are freed from inbred corruption, from

from a natural proneness to sin? Certainly this is impossible! If we were to say this of the children who are born of parents, one converted and the other unconverted, or both converted, what would mankind say of us? Would not all Christendom rise in opposition? Would they not brand us, and justly brand us with herodoxy? Would they not have just occasion to charge us with cashiering that sacred book, which so positively asserts, that what is born of a woman cannot, in this sense, be clean?

All denominations, very nearly, Papists, Protestants, Churchmen, and Dissenters; from the *Pope* to the very meanest *Curate*, would surely be ashamed at such outrageous heresy? Well, if it cannot mean any of these, is it supposable that *uncleaness* here has a new meaning, which is found no where in the Bible but here? If this be the case, it is not likely that I can find it out; I need ask no longer. If unclean have the same sense here, as is so common in the New Testament, see the eight places above, then the difficulty, supposed in this text, flies away. Holiness is opposed to it. And the easy and only possible sense of the passage is, that, by the parents setting each other apart, as man and wife, the children are not the children of whoredom, or adultery, but legally holy or legitimate. But it has no connection at all with their spiritual or eternal estate, the moral dispositions of their mind, or their fitness for heaven; all these things seem quite foreign to any apparent design of the apostle, or any possible idea in the text or context, at least so far as my capacity can comprehend.

Having now endeavoured to give the sense of the text, in general, and of *sanctify and holy* particularly, I will make a few observations, not so directly answering objections, but which may, I hope, a little illustrate and confirm our sense of the text, &c.

1. It will be noted, that the text does not speak of one of the parents sanctifying the other by his or her *faith*. To be sure, if it had said this, it would have found us more work to guess at it's meaning. It would have been a difficult text then; and perhaps we should have seen it best to have *believed* it, though we could not fully comprehend it. As it is, it is not so hard to be understood. I think, however, that it is a great pity if any be in danger of being imposed on in this particular, as it is entirely an invention of many; there being nothing of it in the text.

2. We shall do well to note again, that there is now, in the gospel dispensation, no difference between one nation and

another, nor between one person and another, till the difference be made by the religious, or christian experience, and the moral character of one compared with another. The Greek, the Jew, the Circumcision, and Uncircumcision, the Barbarian, Scythian, Bond and Free, and Male and Female, are *now*, in respect of *holiness*, all alike. If they be living in sin, they are unclean and unholy; if they be righteous and fear God, they are accepted of him, of whatever nation they be. The ceremonial and political distinctions, which are subsisted by the divine appointment, are now in existence no more. The gracious Redeemer hath, *in this respect*, placed us all on a level; having broken down the middle wall of partition between us. This will apply directly to all infants, when they come into the world: whoever be their parents, or wheresoever they be born. There is no difference between the children of the *Pope* and those of the *Emperor of China*; nor between the children of an *Archbishop* and those of the *Dey of Algiers*. These children are all alike, when they are born, in regard to the divine favour, or any inherent or imputed holiness. Their parents being nominal Christians, or *real* ones, is the same as if they were Heathens, or Jews, or Mahometans; because if the parents were ever so holy, they cannot possibly impart that holiness to their infants; or if they were ever so wicked, their wickedness cannot affect the moral character and state of their *new born infants*.

3. But still it may be doubted if there be no difference between children born in *adultery*, and those born in *honourable matrimony*. This comes to our point, and to the text in hand. The difference between them is plainly this, the former are *unclean*, the latter are *holy*. The former are bastards, the latter are legitimate. But, in respect of these, surely no modest, sensible man will say there is any difference in regard to the divine favour, their moral character, or their eternal states! The thought would be horrid, that a wise and merciful God should reject a poor *innocent* infant, for the sin of it's adulterous parent! Surely it cannot be!—Hence, also, it is evident that all infants have an *equal* right to all religious privileges, as, baptism, the Lord's supper, church fellowship, with all the blessings of it. The plain truth is, the New Testament is our *only* instructor, in every thing belonging to church fellowship, and all the ordinances and privileges of it, and that holy book makes no distinction or difference between one infant and another in this great affair. Hence also, it is certain that some *established* national churches are less inconsistent, than some *dissenting and congregational* churches

churches are; because the former baptize, as *they call it*, and receive into the congregation of Christ's flock, *infants of all sorts*, without that distinction which the latter, *sometimes* observe. And indeed, if infants can be *regenerated*, and made *members of Christ*, and *children of God*, and *inheritors of the kingdom of heaven*, or, *taken into the covenant of grace*, or, *have that covenant sealed to them*, if this can be done for them, it looks unutterably tremendous to neglect it! And, if some *new born* infants be in more danger than others are, both common sense and affection, teach us not to neglect *these*, rather than neglect those, whose state is not so doubtful. Nothing can be objected from one having more right than another; because the great Head of our holy religion has made no distinction at all.

4. It cannot be said that the sense given, above, of *sanctify* and *holy*, is *novel* or *singular*. From many passages already mentioned it is certain, that uncleanness is the common name, employed for the same purpose and of the same signification as in 1 Cor. vii. 14. and which is fixed to it, in these pages. This is the case with both uncleanness and holiness; they signify the same, and are opposed one to the other, 1 Thes. iv. 3—7. But, because my paper will not allow me to transcribe the passage, I wish the reader to examine it for himself. Sanctification is opposed to fornication, ver. 3, 4. and to the lust of concupiscence, ver. 4, 5. and, uncleanness and holiness are contrasted with each other, ver. 7. exactly the same, and each the same signification as in our text, I believe. I had more to say, but I must conclude. If what is said, be according to the plain scripture, and the mind of it's adorable Author, may his blessing attend it! Amen.

## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

SIR,

If you think the following Meditations on that most affecting parable of our Lord's, Luke xvi. are in the least degree calculated for good to any in whose hands they may fall, their insertion will oblige

Your humble servant,  
T. J.

IT must assuredly be confessed by all who believe the scriptures of truth, that our Lord spake as never man spake; his words are so pathetic and so powerful, methinks they would convince every sober mind that he was truly the Son of God. His parables are so instructing and so affecting, they lay the mind open, and melt as it were the very heart of stone, which renders it susceptible of conviction. A delightful and awful scene is here presented to our view;—

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:” It seems he had in this world, all that heart could wish; his table no doubt, was furnished with every delicacy, while his purple and scarlet robes trailed along the ground; and a retinue around him obsequious to his command. “And there was a certain beggar named Lazarus, which was laid at his gate full of sores. And desiring to be fed with the crumbs which fell from the rich man’s table: moreover, the dogs came and licked his sores.” Probably he was of a family of very mean circumstances, therefore he was brought to the gate of this nobleman’s palace, hoping that so miserable a spectacle would move his compassion, and cause a hand benevolent to minister some relief. But alas! no notice seems to be taken, no compassion shewn, no relief administered, by any, save the dogs: affecting sight! piteous consideration! Behold them stand around the suffering saint, ministering what comfort they are capable: methinks to the soft, the healing tongues of his quadruped physicians he would bid welcome; while denied the crumbs which fell from their master’s table, who, perhaps at the same time, was feasting with his nobles around the board of sensuality.

“And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments.” Here the veil is drawn, and we are presented with a view of the invisible world. The scene is awfully reversed: the beggar triumphing in the arms of bliss, the rich man howling in the flames of damnation.—O what an awful change did his poor soul experience; snatched from the lap of plenty, his sparkling goblet, and all his carnal delights, and plunged in a gulf of black despair. But the now rich beggar had angels to attend him, though rejected of man. Soon as life quitted the putrescent body, the spirit rises from the mouldering clay, and is borne on the wings of waiting angels, through fields of trackless ether, and starry plains,

plains, skimming aloft the empyrean skies; the shining gates appear, the sparkling portals fly open to admit the welcome stranger: to the palace of Immanuel, they bear their lovely charge and lodge the raptured soul in the bosom of bliss—Not so we sing the nobleman to rest! Ah! no! He dies and is buried, perhaps in all the pomp of ceremony, committed to the ground, in sure and certain hope of the resurrection to eternal life. But Ah! mistaken mortals! instead of rising with Lazarus to life immortal, he sinks to endless ruin.—His soul is dragged by infernal spirits, through subterraneous vaults and dismal creeks, and lodged in the pit of eternal burnings—"in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom, And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, son, remember that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." What, not one drop of comfort to be obtained, even from the finger of a beggar? that poor man, who, awhile since, lay at his gate, full of sores, and on whom he would not so much as deign to look: O how mortifying this must be to his proud heart, how humbling to his haughty mind! But his request though so small, is denied, and to augment his misery, he must be reminded of those good things he once enjoyed: this, methinks, would be adding fuel to hell flames; he knew all this, and knew it to his unutterable grief. O what keen reflections must transfix his tortured soul! to think that all his sumptuous dainties, and carnal pleasures were for ever gone; and that he should not have the least chance of ever escaping those inexpressible sufferings: and that those ineffable glories and unspeakable pleasures, which his eyes now beheld, and which Lazarus enjoyed, were to him irrecoverably lost. O! my soul! reflect for a moment, his intolerable agonies; and oh let it make thee more prize that dear Saviour, that blessed Redeemer who delivers from going down to the bottomless pit. Ye thoughtless, sinful sons of Adam, do you consider well this awfully striking narrative, ye who are rioting in all manner of wickedness, and blaspheming the name of Jehovah, and violating the laws of your Maker; trampling on the institutes of the Son of God, and denying the Lord that bought you. O let the rich man's deplorable situation deter, and warn you, lest ye also share his doleful fate.

Abraham,

Abraham, to convince him that relief was impossible, further tells him, "And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." How awfully accomplished are those words of wisdom, in this damned soul, Prov. i. 24, and four following verses! Had he prayed and sought the Lord in time, and in the way appointed, undoubtedly he would have found mercy. But, I think it appears that his mind was never employed in seeking the Lord, by prayer, and supplication; till misery extreme rent his soul, and forced the door of his lips. But now alas! alas! 'tis all too late! Seeing therefore that all his prayers, with respect to himself, prove abortive, he pleads in behalf of his five brethren. "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Conscious he was that they were also posting the road that led to those miserable regions, and without some special interposition of divine grace; or an oral warning by a disembodied spirit from the invisible world, they would inevitably perish, from that tremendous precipice he himself fell. "Abraham saith unto him, they have Moses and the prophets; let them hear them." This, he well knew, and that he had them too, and that they would pay as little regard to them as he had done; which made him more importunately cry, "Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Hence we learn, that if the scriptures of truth which are "able to make us wise unto salvation through faith in Jesus," be neglected and rejected, a spectre sent from the invisible regions could not prevail.

Having thus cursorily run over this alarming parable, let me seriously enquire;—am I a slihter of the word of God? for it is evident this was the real cause of this rich man's lifting up his eyes in hell. 'Tis probable he thought himself a favourite of heaven, purely on account of being a descendant of Abraham, without paying any regard to the word of God; having no hope, and without God in the world: a slave to his lusts and appetites, fulfilling the desires of his own wicked heart. Reflect on this, O ye who are imagining yourselves the children of God, and heirs of glory, while indulging in sensual pleasures, and gratifying every

every carnal propensity. It is a matter of the greatest magnitude imaginable, to know by happy experience, that we have redemption from hell through the blood of Christ, and that alone; and also happy partakers of that faith, which worketh by love, which purifies the heart, and brings the soul to God. And, not like the rich man, dreaming that on account of our religious ancestors, we shall be saved; or, on account of being baptized in our infancy, we are thereby made the children of God, and inheritors of the kingdom of heaven. These are meer delusions, and if persisted in, will certainly tend to the ruin of the soul.

Hear the solemn edict proclaimed from heaven; "except a man be born again, he cannot see the kingdom of heaven." Make no more false delusive pretensions, but search the scriptures; it is our Lord's advice. In them, saith he, ye think ye have eternal life, and they are they which testify of me.

Have we ever been pricked in our hearts on account of seeing ourselves sinners against God, and consequently under the curse of the divine law; and thereby exposed to endless misery? And have we been brought to cry out mightily after God, for deliverance, and to know what we must do to be saved? Have we seen Jesus an all-sufficient Saviour, able to save to the uttermost, all them who come unto God by him? and have we come in our hearts to him, as helpless perishing sinners, and in so doing found rest to our souls? They who have experienced these things, now take up their cross, and follow the Lord in the regeneration. They walk not after the flesh, but after the spirit; corrupt nature is not that principle by which they are actuated, and by which their thoughts, and words, and actions, are regulated; they walk after the spirit; they are renewed in the inner man. They have new apprehensions of things, new affections, new desires, new fears, new joys, new sorrows, new resolutions, new labours, and employments, new entertainments, new pleasures, new hopes and prospects.—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. v. 17. If we be destitute of this, or similar experience, we are still in our sins, and exposed to those insufferable pains which the rich man in hell labours under. How necessary then that we search well the book of God, and the book of our own hearts; and see if we can make them agree with each other. The book of God saith, If ye live after the flesh ye shall die, Rom. viii. 13. What saith our conscience? Let it speak

It will e're long your leave unasked. In short, if we be Christ's, we have crucified the flesh with the affections and lusts, Gal. v. 24. And if Christ's, then are we Abraham's seed, and heirs according to his promise, Gal. iii. 29.

*For the General Baptist Magazine.*

*An Address to the Religious of every Denomination, more particularly the General Baptists.*

CHRISTIAN BRETHREN,

PERMIT this Address as proceeding from a wish that ye "would remember the poor." Surely you need not be informed that our great Lord and Master exhorted to it, as a part of christian duty. The practice of which was strikingly exhibited in his own example, "who (it is said) went about doing good." While those of the same spiritual household, who may be in need, have a particular claim upon our charity;—yet be it remembered, that, according to our several circumstances, we are not to be inattentive to the relieving of the wants of others, who may come within our cognizance, Such a spirit of general philanthropy being inculcated in the scriptures, and recommended by a view of our heavenly Father's providence, "who causeth *his* sun to rise on *the evil*, as well as the good, and sendeth rain on the just and *unjust*." The object of this paper is to recommend the more extensive establishment of those societies, which may be supported at a small individual expence, while, at the same time, if properly conducted, may be productive of the greatest utility. The institutions before alluded to are called *benevolent*, from their design, being to relieve the sick poor, If ever it was seasonable for those who name the name of Christ to attempt something in this way, it is now, when every necessary article of human sustenance is at so exorbitant a price. If some, and they are not very few, can scarcely get bread to eat by their honest industry, how must it then fare with them in a time of sickness? The thought is too painful to recite, and their situation must be more distressing, because those who may feel a disposition to benefit such in their affliction, may especially be hindered at the present, for want of ability. May not a hope, then, be indulged, that the different dissenting denominations in town, but more particularly in the *country*, who have been hitherto inactive in this matter, will now immediately shew themselves forward

to promote so good a work. The old proverb will well apply in this case. "A great many can help one; but one cannot help a great many." Notwithstanding these pressing times, it is presumed, there are hardly *any* pious persons but could and would, in union with other, their brethren, give the small sum of one penny per week for the beforementioned purpose. If any, in a state of affluence, be so connected, and have the spirit of Christ, they will surely evidence the riches of their liberality by a larger contribution. Let ministers request, not only the members of their churches, but other stated attendants, to concur with them in such an undertaking; and where the number of both in one place is but small, an invitation may be given to those of different denominations, in the same town or village, that altogether may shew themselves, however otherwise divided, of one sentiment in this particular,—and thus a friendly intercourse may be encouraged by the society's meeting at their different houses of worship, by adjournment, weekly, monthly, quarterly, half yearly, or annually. Every society may make rules for it's own government. Visitors may be elected at stated seasons, amongst whom it might be as well that the minister be always considered as the honorary one.

It ought to be remembered, that the object of such societies, by the divine blessing, are two fold, being not only intended to benefit the body, but what is of more importance, the *soul*, by enquiring into the state of the sick, relative thereto, and affording them suitable and spiritual instruction. It has been well attested that by these means, many "a sinner has been converted from the error of his ways."—God grant that many such instances may occur yet again, by the instrumentality of that class of persons for whose use this Magazine is designed, as they are under very strong obligations to the exercise of benevolence, from their avowed general principles.—To conclude, "may the Lord make us to abound in love one towards another, and to all men."

Chatham, Nov. 12, 1800.

A. C. T.

Accompanied with this Address are the Rules and Orders of the Benevolent Society held at the General Baptist Meeting here, drawn up by the now worthy Pastor of that place, the Rev. Joseph Hobbs, supposing their insertion also may be of use to elucidate the nature of such an undertaking.

## RULES AND ORDERS,

To be observed by a Benevolent Society, instituted for the Purpose of visiting and relieving Sick and Distressed Persons of all Denominations.

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I WAS an hungered, 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: I was in prison, and ye came unto me. Matt. xxv. 35, 36.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matt. v. 44, 45.

To do good and to communicate, forget not: for with such sacrifices God is well pleased. Heb. xiii. 16.

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ARTICLE I. THAT this Society shall consist of as many well-disposed persons as may be inclined to unite for the benevolent purpose of doing good to the souls and bodies of their fellow-creatures.

II. That such persons shall be considered as objects worthy the notice of this Society, who through any affliction, are reduced to a state of misery and distress, and are destitute of support.

III. That every member of this Society shall subscribe, at least, one penny per week, for the above purpose.

IV. That every member shall have the liberty of presenting an object to this society, which must be done at the time of their meeting.

V. That three members at least, be chosen every quarter, for the purpose of visiting objects, by a majority of the society then present.

VI. That this society shall meet every Lord's day, from Nine to Ten o'clock in the morning, at Mr. Hobbs's meeting-house, Chatham, for the purpose of paying their subscriptions, &c. at which time the visitors shall attend and give an account of the objects visited by them. And if any dispute should arise in the society, it shall be decided by a majority of votes. The meeting always to begin and close with prayer.

To SOCIETIES formed for the extension of the knowledge of the Gospel; The Committee of the Religious Tract Society send Christian salutation.

BELOVED BRETHREN,

WE feel ourselves exceedingly happy to see your numbers increasing, your exertions enlarging, and your prospects of success brightening on every side. The grand object which you endeavour to keep in view is the same with ours. We claim the honour of being your fellow-labourers in a very extensive vineyard. We request your cordial co-operation. While the various missionary societies are laudably aiming to prompt the salvation of the Heathen abroad, our particular object is to watch for the souls of our fellow sinners at home. Alas! what multitudes in the towns and villages of our own country are even now perishing for lack of knowledge! Hundreds and thousands of the inhabitants of Great Britain are still immersed in ignorance, wickedness, and misery. Do not your bowels yearn over them? Rivers of waters might run down your eyes—they keep not God's law—they see not the beauty, nor taste the sweetness, nor feel the power of the glorious gospel of Christ. Should we not be willing to impart unto them the gospel of God, because they are dear unto us? Is it not daily our heart's desire and prayer for them that they may be saved in the Lord, with an everlasting salvation? O may the spirit be poured out from on high—then shall every wilderness become a fruitful field!

When your preachers enter a dark village, they find the people, in many instances, strangers even to the language of the Bible. And are they not sometimes almost at a loss for words simple and plain enough to convey to the uncultivated mind necessary instruction? Would it not facilitate their labour to have with them a variety of small, cheap, plain, Religious Tracts, which the cottagers may read at their leisure, or hear their children read? It has appeared to us, that the object of our society may be greatly assisted by your local knowledge, your active zeal, your diligent and prudent care.—A copious flood is poured out—but we wish to have the streams regularly flowing in the channels which you have cut—that some little rills, at least, may beautify, and refresh and fructify, every part of the land. The kind providence of God has hitherto smiled upon our plan. Pleasing intelligence has reached us of the usefulness of our little publications in the conversion of sinners. Our friends and our funds increase.

But

But notwithstanding the first Address, and many subsequent advertisements—notwithstanding the pains we have taken to circulate No. I. of our Tracts, in which our object is fully explained and forcibly urged, we have reason to think that in many parts of the country it is yet utterly unknown. Our esteemed brother Mr. Bogue, has just published at our request a Sermon, preached in London before the Society, May 18, 1800, intituled, “The Diffusion of Divine Truth.” We indulge an assured hope that his sermon will be generally read by the friends of Christ.

The present address was occasioned by an application from some of the country associations, who suggested the propriety of a correspondence and co-operation with our society, as they rightly judged we could furnish them with Tracts on easier terms than they could print themselves; with this view we have adopted “The Warning Voice,” a valuable Tract recommended by the Essex association: and though we dare not pledge ourselves to publish all we receive from different quarters, if you can supply us with a good Tract, old or new, written on the principles specified in our No. I. will always be acceptable.

Our earnest desire is to see the whole country as a well-watered garden.—If that can be effected, the great sum of misery will be diminished—the small sum of happiness will be enlarged. Trade, manufactures, and commerce—domestic union—public order—the comforts of the poor—the nation’s welfare—all will flourish. Satan will be bruised under our feet—infidelity will hide it’s head—good men of every name will unite their songs of praise—new joy will arise in heaven, and God will be more abundantly glorified through our Lord Jesus Christ.

Signed, by order of the Committee,  
J. HUGHES, Sec.

October 7, 1800.

The Religious Tract Society was instituted in May 1799, by several ministers and private christians of different denominations: after which was formed “The Society for distributing Evangelical Tracts gratis:” but in May last they were both incorporated, under a conviction that greater advantages would result from their co-operation, than from their separate exertions.

The design of soliciting subscriptions and donations is to support the expences of printing and publishing, at the low prices adopted by the Society, notwithstanding the extraordinary rise of paper.

THE

## THE PLAN.

I. That this society be denominated *The Religious Tract Society*.

II. That a donation of ten guineas constitute a member for life.

III. That every annual subscriber be considered a member.

IV. That the subscription solicited be employed as a means of enabling the society to distribute and sell the tracts at a cheap rate.

V. That subscribers be entitled either to purchase any quantity of tracts at a reduced price; or, to receive tracts to the amount of 2-thirds of their subscription at the same rate.

VI. That a committee be appointed in London, and a corresponding committee in different parts of the country, who shall have the care of selecting suitable tracts, and of superintending, as their situations enable them, the printing and distribution.

VII. That a bookseller be employed in London as a depository for the circulation of tracts.

VIII. That the committee be empowered to distribute tracts in such channels as may appear to them calculated for usefulness, so far as the funds will admit.

IX. That an annual meeting of the society be held in May, when a treasurer, secretary, and committee shall be chosen.

X. That the tracts be paid for on delivery.

The following are the COMMITTEE for the present year 1800.

## IN LONDON.

Mr. T. Bates.

Rev. J. Brooksbank.

R. Cowie, Esq.

Mr. J. Duthoit.

Mr. G. Gouger.

Mr. E. Goldsmith.

J. Hardcastle, Esq.

Mr. F. Hayter.

Rev. R. Hill, M. A.

Mr. G. Hobson.

Mr. T. Hodson.

Mr. J. Hoppus,

Mr. S. Jones.

Mr. J. Jordan.

Z. Macaulay, Esq.

S. Mills, Esq.

Rev. W. Newman.

Mr. T. Saddington.

W. Shrubsole, Esq.

Mr. J. Tarn.

Rev. J. Townsend.

Mr. W. Townsend.

Rev. M. Wilks.

T. Willon, Esq.

## In the Country.

Rev. R. P. Allen, Exeter.

Mr. Z. Barnes, Liverpool.

Rev. J. Boden, Sheffield.

Rev. D. Bogue, Gosport.

Rev. G. Burder, Coventry.

Rev. T. Charles, Bala, Wales

Rev. P. S. Charrier, Lancaster

Rev. J. Cocain, Halifax

Rev. J. Douglas, Reading

R. Fishwick, Esq. Newcastle

upon Tyne

Rev.

Rev. J. Flint, Horsley, Gloucestershire	Rev. E. Parsons, Leeds
Rev. A. Fuller, Kettering	Mr. W. Pritchard, Derby
Rev. J. Gardner, Cambridge	Rev. J. M. Ray, Sudbury
Rev. S. Greatheed, Newport Pagnel	Rev. Reading, Truro
Rev. J. Hinton, Oxford	Rev. J. Ryland, D.D. Bristol
Rev. W. Jay, Bath	Mr. B. Sewel, Norwich
Rev. W. Kingsbury, Southampton	Rev. J. Slatterie, Chatham
Rev. G. Lambert, Hull	R. Spear, Esq; Manchester
Rev. R. Little, Hanley, Staffordshire	Rev. — Stevenson, Castle Hedingham, Essex
Rev. H. Mends, Plymouth	Rev. I. Taylor, Colchester
Rev. W. Moseley, Long Buckby, Northamptonsh.	Rev. — Whitridge, Oxfordshire
	Rev. E. Williams, D. D. Rotherham

J. Reyner, Esq; Treasurer, Duck's Foot Lane, Thames Street, London.

Rev. J. Hughes, A.M. Secretary, Battersea, Surrey.

T. Williams, Depositary, No. 19, Stationers' Court, Ludgate Street.

#### LIST OF PRICES

	To Subscribers.	To the Public.
	per 100	per 100
Tracts of three halfpence each,	6s 6d	7s 6d
one penny	4s 6d	5s 6d
three farthings	3s 3d	4s 0d
one halfpenny	2s 6d	3s 0d
one farthing	1s 3d	1s 6d
Village Tracts at one penny	6s 0d	7s 6d
one halfpenny	3s 0d	3s 6d

THE Writer of the History of the New Connection of General Baptists, begs leave to offer the following apology for his long silence, and hopes it will be accepted, as of sufficient weight. He waited about fifteen months for some materials necessary to the connection of the narrative, and since these have come to hand, his other numerous duties have rendered him incapable of proceeding in the history. And though he received a particular request from the last Conference, held at Melbourn, to finish it if possible, this year; yet he feels himself

self under the imperious necessity of declining it, for want of time, though it would yield him sincere pleasure to accede to the solicitations of his friends. He is not, however, without the hope of being able, in a short time, to gratify those who wish to see it's completion, as it is his intention to publish it entire, with corrections, and additions, which he presumes may be accomplished in about a shilling pamphlet.

*Leicester, Nov. 3, 1800.*

J. DEACON.

## OBITUARY.

**M**R<sup>S</sup>. Atterby, the subject of the following memoir, was first a member of the General Baptist Church at Monksthorpe, Lincolnshire. In this church she continued a member twenty-two years. Afterwards removing to Maltby, she joined the Society of General Baptists, in that place, and continued a member of it fifteen years. During her connection with the above churches, she gave ample testimony that she was truly alive to God, and delighted to walk in his ways. In 1793 she had the misfortune by a fall, to dislocate the joint of her hip, which in a short time brought on a most painful disorder, that terminated in her death. Surgical assistance was obtained, but the disorder baffled every exertion. Frequently her pains were so exceedingly severe, that notwithstanding she possessed a great degree of patience, her cries were heard by surrounding neighbours. At one time in particular, the disorder raged with such violence, as that, for ten hours, she was unable to move hand or foot. In this affecting situation, she requested her husband to go to prayer; he immediately did so; and the Lord heard in the time of trouble, and greatly abated her pains.

In consequence of this they were filled with gratitude, and with tears of joy praised the Lord.

In all her sorrows, the Bible was her companion, and the God of Jacob her blessed portion. Though clouds sometimes prevailed, yet Jehovah was her stay, and the gospel the foundation of her everlasting hopes. She was visited by different persons from surrounding villages, with whom she freely conversed, and to whom she proved a great blessing. Previous to her death, her husband observing her to be rather delirious, said, "My dear, you seem to know nothing." She, with serenity of mind, replied, "I know that Jesus died for my sins, and that is something." But now the time of

her departure was near. Her body being worn out with wearisome days, and become a fit companion for worms. On July 5, 1796, she freely resigned her immortal spirit into the hands of Jesus, being fifty-five years of age; and we have every reason to believe that she is now in that happy world where sin and sorrow can never come. At her request, three sermons were delivered from 2 Cor. v. 1. by three different ministers. Her husband, Mr. Atterby, is still living, and minister of the General Baptist Church at Killingholm.

May a divine blessing be commanded upon all her surviving relations; and may they all meet in the great day of judgment, to hear the joyful invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

## SACRED POETRY.

*To the Editor of the General Baptist Magazine.*

S I R,

I THINK the following ODES present to our view, a contrast most awfully striking. If you think them admissible and worthy a place in the poetic department of your Magazine, their insertion will oblige

Your friend and humble Servant, T. J.

O D E :

*The Dying SINNER to his Soul.*

INJUR'D soul! I pray thee stay;  
Yet, Oh yet, thy flight delay:  
Christless, vainly mercy crying,  
Oh the bitter pang of dying!  
Refrain, stern death, thine hand refrain,  
And let me live my life again.

Hark! the furies speak my doom:  
Come, they say, to tortures come;  
Death hath all his terrors brought;  
Every sense with horror's fraught;  
I pine for breath; what must thou fly,  
Poor soul, to leave me, wretch, to die?

Vain world, farewell; pleasures, adieu!  
Eternal torments are in view,

I see my Judge and King:  
Life's spent! Time's past! I sink, I go;  
O conscience! now thy pow'r I know:  
O Death! I feel thy sting—

O D E :

*The Dying CHRISTIAN to his Soul.*

VITAL spark of heavenly flame,  
Quit, Oh quit this mortal frame  
Trembling, hoping, ling'ring, flying,  
Oh the pain, the bliss of dying!  
Cease, fond nature, cease thy strife,  
And let me languish into life.

Hark! they whisper; Angels say,  
Sister spirit, come away.  
What is this absorbs me quite?  
Steals my senses, shuts my sight,  
Downs my spirits, draws my breath!  
Tell me, my soul, can this be death?

The world recedes: it disappears!  
Heav'n opens on my eyes! my ears

With sounds seraphic ring:  
Lend, lend your wings! I mount! I fly!  
O Grave! where is thy victory?  
O Death! where is thy sting?

CON-

## CONTEMPLATIONS.

THE business of the sultry day dispatch'd ;  
 The night just rising on her elbow throne,  
 Has wrap'd in darkness yon extended plains,  
 And drawn her mantle o'er the spacious deep.  
 The flocks are gathering to their peaceful rest.  
 The pretty songsters of the nimble wing,  
 So lately heard sweet warbling thro' the grove,  
 Are hush'd to silence, and in thickets hid.  
 Now let me steal from the degenerate croud,  
 And mount aloft on Contemplation's wings,  
 And soar above this little scene of things,  
 To pay to Jesus my nocturnal song.

The opening beauties of the vast expanse,  
 Invite the eye their glories to explore.  
 See planet after planet rise and reign ;  
 While stars in thousands glitter through the skies.  
 O ! what a richer field the heavens display  
 Of thy perfections, than meridian noon,  
 Thou architect divine—thou source of all.  
 These shine, and show in characters of gold ;  
 To the whole universe—their Maker's praise.  
 Their voice is heard to earth's remotest bound !  
 Their solemn language understood by all.

O ! let my soul improve this silent hour,  
 In free, yet reverent intercourse with heaven.  
 Hail sov'reign goodness ! God of glory ! Hail !  
 In all thy works, thy pow'r and wisdom shines.  
 I trace thy footsteps through yon starry plains,  
 And stand astonish'd at the hand divine :  
 While I, amaz'd, behold the vast expanse ;  
 Th' excessive meanness of myself I learn.  
 What in this world, and all this world contains,  
 Compar'd with thy great wonders fix'd on high ?  
 For visionary bliss, why should I pant,  
 And doat on pleasures in a state like this ?

How acts the eagle in her heav'nly flight ?  
 Doth she with great solicitude and care,  
 Regard the dust beneath, when tow'ring high ?  
 Towards Sol's meridian throne she speeds her way,  
 And counts his blazing splendors all her own.  
 And shall I suffer my immortal part,  
 So capable to contemplate and weigh,  
 The works of her Creator, and enjoy,  
 His beatific presence evermore,  
 To grovel in this world of woe, for bliss ?  
 No ; like the eagle, let me rise and fly,  
 With steady pinions to my native skies.

I feel my heart expand : my wish aspires  
 To joys of immortality ; and dies  
 To worldly grandeur, visionary pomp !  
 And rises far superior to their charms.

When I survey the heav'ns which thou hast made,  
 With all the planetary worlds on high,  
 Smitten with wonder, I adoring stand ;  
 With self-abasement cry—Lord what is man,  
 That he should be the object of thy love.

Amazing condescension ! Wond'rous grace !  
 But O ! to give thy dearest Son to die !—  
 This all surpasses ; this eclipses all,  
 Thy boundless glories in yon fields of light,  
 Ye mighty orbs which roll around the sky :  
 Which shew in all your motions, power divine,  
 The godhead shines conspicuously in you.

But in the Saviour, brighter glories shine.  
 To him I now direct my wond'ring eyes.  
 I see him form you by his plastic hand,  
 And give you all your properties and pow'rs ;  
 Then down from his stupendous throne descend,  
 To bleed on Calv'ry for the human race.  
 O ! the immeasurable depths and heights,  
 And lengths and breadths of Jesu's love to man !  
 Ye heavenly pow'rs ? Will you forsake your thrones ?  
 Take flesh upon you, to expire and die,  
 To save a wretched world from endless woe.  
 In vain we ask —But Jesus, unimplor'd,  
 Down from the bosom of his Father flew,  
 To bear our sins upon the horrid tree,  
 And satisfy stern justice with his blood.  
 See how it gushes from his hands and feet.

Ah ! lovely Jesus ! O ! thou spotless lamb !  
 What barb'rous treatment didst thou bear for me ?  
 Thy head majestic wore the thorny wreath ;  
 Thy holy flesh with dreadful scourges torn ;  
 Thy beauteous face defil'd, and stain'd with gore,  
 Which highest angels reverence and adore.

Enough ye wretches ! O ye barb'rous men !  
 Is not your hellish fury satisfied ?  
 No ! still he breathes ; his heart's most precious blood,  
 Must all be shed, to gratify your rage.

Now let me turn mine eyes to Calvary's tree,  
 And see him stretch'd upon the torturing cross ;  
 In agonies unknown behold him hang,  
 A spectacle to angels and to men.  
 Canst thou my soul his various torments view,  
 Nor drop a tear for him who died for thee ?

Jesu my God ! my only sacrifice !  
 My source of comfort, my eternal life ;  
 My Mediator, and my Advocate ;  
 To intercede for me before the throne !  
 My Judge, my Saviour.—O ! transporting thought,  
 The flaming sword from Paradise removes,  
 And gives admittance to the tree of life,  
 Which stands inviting with its golden fruit ;  
 While God encourages to eat and live.  
 Here joys unfading and immortal grow,  
 And pleasures endless in eternal flow,  
 Which quite annihilate the thought of woe.  
 Bliss in abundance ; bliss for ever more :  
 Where I unceasing shall my Lord adore :  
 Tune the high praises of the Great I am ;  
 And live for ever with the bleeding Lamb.



T H E

# General Baptist Magazine

For DECEMBER, 1800.

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## BIOGRAPHY.

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LIFE OF ARCHBISHOP CRANMER.

*Continued, from page 443.*

IN August, 1532, archbishop Warham departed this life; and the king, thinking Dr. Cranmer the most proper person to succeed him in the see of Canterbury, wrote to him to hasten home, concealing the reason: but Cranmer guessing at it, and desirous to decline the station, moved slowly on; in hopes that the see might be filled before his arrival. But all this backwardness, and the excuses which his great modesty and humility prompted him to make, when after his return the king opened his resolution to him, served only to raise the king's opinion of his merit; so that at last he found himself obliged to submit, and undertake the weighty charge. He was consecrated on March 30, 1533.

Archbishop Cranmer, from the day of his promotion to the see of Canterbury, had continually employed his thoughts on getting the scriptures translated into English: he had often solicited his majesty about it, and at length obtained a grant that they might be translated and printed. For want of good paper in England, the copy was sent to Paris; and by Bonnier's means, a licence was procured for printing it there. As soon as some of the copies came to the archbishop's hands, he sent one to the lord Cromwel, desiring him to present it in his name to the king, importuning him to intercede with his majesty, that by his authority all his subjects might have the liberty of using it without constraint; which lord Cromwel

did, and the king readily assented. Injunctions were forthwith published, requiring an English Bible of the largest size to be procured for the use of every parish church, at the expence of the minister and churchwardens; and prohibited all discouraging the people from reading or hearing the scriptures. The book was received with inexpressible joy; every one that was able purchased the same; and the poor greedily flocked to hear it read. Some persons in years learned to read on purpose that they might peruse it; and even little children crowded with eagerness to hear it.

The archbishop was not yet convinced of the falseness of the absurd doctrine of transubstantiation, but continued a stiff maintainer of the corporal presence; as appears from his being unhappily concerned in the prosecution of Lambert, who was burned, November the 20th, 1538, for denying transubstantiation.

In 1539, the archbishop and the other bishops, who favoured a reformation, fell under the king's displeasure; because they could not be persuaded, to give their assent in parliament, that the king should have all the revenues of the monasteries which were suppressed to his own sole use. They had been prevailed upon to consent, that he should have all the lands which his ancestors gave to any of them; but the residue they would have bestowed on hospitals, schools, and other pious and charitable foundations. Gardiner, bishop of Winchester, and the rest of the popish faction, took this opportunity to insinuate themselves, by their hypocrisy and flattery, into the king's favour, and to incense him against the archbishop. This is thought to have been the cause of the king's zeal, in pressing the bill containing the six bloody articles; by which none were allowed to speak against transubstantiation, on pain of being burnt as hereticks, and forfeiting their goods and chattles, as in case of treason: it was also thereby made felony, and forfeiture of lands and goods, to defend the communion in both kinds, or marriage of the clergy, or those who had vowed celibacy, or to speak against private masses and auricular confession.

The archbishop argued boldly in the house against the six articles, three days together; and that so strenuously, that though the king was so obstinate in passing the act, yet he desired a copy of his reasons against it; and shewed no resentment towards him for his opposition to it. The king would have persuaded him to withdraw out of the house, since he could not vote for the bill; but after a decent excuse, he told his majesty, that he thought himself obliged in conscience, to stay

stay and shew his dissent. When the bill passed, he entered his protest against it; and soon after he sent his wife away privately to her friends in Germany. The king, who loved him for his probity and courage, sent the dukes of Norfolk and Suffolk, and the lord Cromwel, to acquaint him with the esteem he had for him, and to assure him of his favour, notwithstanding the passing of the act.

In 1540, the king issued out a commission to the archbishop, and a select number of bishops, to inspect into matters of religion, and explain some of the chief doctrines of it. The bishops drew up a set of articles, favouring the old popish superstitions; and meeting at Lambeth, vehemently urged the archbishop, that they might be established, it being the king's will and pleasure. But neither by fear nor flattery could they prevail upon him to consent to it; no, though his friend the lord Cromwel lay then in the Tower, and himself was supposed to lose ground more and more in the king's affections. He went himself to the king, and expostulated with him, and so wrought upon him, that he joined with the archbishop against the rest of the commissioners; and the book of articles was drawn up and passed according to Cranmer's judgment.

In this year the largest volume of the English Bible was published, with an excellent preface of the archbishop's prefixed to it; and Bonner, then newly consecrated bishop of London, set up six of them in the most convenient places of his cathedral of St. Paul's, for the people to resort unto and read. So different were his sentiments then, from what he afterwards appeared in Queen Mary's days.

After the fall of the lord Cromwel, archbishop Cranmer, observing the restless spirit of his adversaries, and how they lay upon the watch for an opportunity to bring him into trouble; thought it prudent to retire for a season, and to live in as great privacy as the duties of his station would permit him. Notwithstanding which, his implacable enemy, bishop Gardiner, was daily contriving his ruin; and he having procured one Sir John Gostwicke to accuse the archbishop in parliament, of encouraging novel opinions, and making his family a nursery of heresy and sedition; divers lords of the privy council moved the king to commit the archbishop to the Tower, till enquiry should be made into the truth of this charge.

The king, who perceived that there was more malice than truth in these clamours against Cranmer; one evening, under pretence of diverting himself on the water, ordered his barge

to be rowed to Lambeth-side. The archbishop's servants acquainting their lord of his majesty's being so near, his lordship came to the water-side, to pay his respects to the king, and to invite him into his palace. The king commanded the archbishop to come into the barge, and made him sit down close by him; having so done, the king began to complain to him, of the nation's being over-run with heresy and new notions of divinity, which he had reason to fear might be of dangerous consequence, and that the faction might in time break out into a civil war, and be the cause of much blood-shed, and the total ruin of many of his honest and peaceable subjects. To prevent which, his majesty told him, he was resolved to seek after the grand incendiary, and to take him off by some exemplary punishment. And then proceeded to ask the archbishop what his opinion was of such a resolution. Tho' Cranmer soon smelt the meaning of that question, yet he freely, and without the least appearance of concern, replied; that his majesty's resolution was greatly to be commended; and that not only the prime incendiary, but also the rest of the factious hereticks ought to be made publick examples, to the terror of others: but then he cautioned the king, not to charge those with heresy, who made the divinely-inspired scriptures the rule of their faith, and could prove their doctrine by clear testimonies from the word of God. Upon this, the king came closer, and plainly told him, he had been informed by many, that he was the grand heresiarch, who encouraged all this heterodoxy; and that his authority had occasioned the six articles to be contested so publickly in his province. The archbishop modestly replied, that he could not acknowledge himself to be of the same opinion, in respect of those articles, as he had declared himself of, when the bill was passing; but that notwithstanding he was not conscious to himself, of having offended against the act. Then the king, putting on an air of pleasantry, asked him, whether his bed-chamber would stand the test of those articles; the archbishop gravely and ingenuously confessed, that he was married in Germany during his embassy at the emperor's court, before his promotion to the see of Canterbury; but, at the same time, assured the king, that on the passing that act, he had parted with his wife, and sent her abroad to her friends. His answering thus, without evasion or reserve, so pleased the king, that he now pulled off the mask, and assured him of his favour; and then freely told him of the information preferred against him, and who they were that pretended to make good. The archbishop said, that he was not afraid of the strictest

strictest scrutiny; and therefore was willing to submit himself to a legal trial. The king assured him, he would put the cause into his own hands, and trust him entirely with the management of it. This the archbishop remonstrated, would be censured as partiality, and the king's justice called in question: but his majesty had so strong an opinion of Cranmer's integrity, that he was resolved to leave it to his conduct; and having farther assured him of the entire confidence he reposed in him, he dismissed him.

The archbishop immediately sent down his vicar-general, and principal registry to Canterbury, to make a thorough enquiry into the affair, and trace the progress of this plot against him. In the mean time his adversaries importunately pressed the king to send him to prison, and oblige him to answer to the charge of heresy. At length his majesty resigned so far to their solicitations, as to consent, that if the archbishop could fairly be proved guilty of any one crime against either church or state, he should be sent to prison: in this the king acted the politician, intending, by thus seemingly giving countenance to the prosecution, to discover who were Cranmer's adversaries, and what was the length of their design against him. At midnight he sent a gentleman of his privy chamber to Lambeth, to fetch the archbishop; and when he was come, told him, how he had been daily importuned to commit him to prison, as a fauter of heresy; and how far he had complied. The archbishop thanked his majesty for this timely notice, and declared himself willing to go to prison, and stand a trial; for being conscious that he was not guilty of any offence, he thought that the best way to clear his innocence, and remove all unreasonable and groundless suspicions.

The king admiring his simplicity, told him, he was in the wrong to rely so much on his innocence; for if he were once under a cloud, and hurried to prison, there would be villains enough to swear any thing against him; but while he was at liberty, and his character intire, it would not be so easy to suborn witnesses against him. "And therefore, (continued he,) since your unguarded simplicity makes you less cautious than you ought to be, I will suggest to you the means of your preservation. To-morrow you will be sent for to the privy council, and ordered to prison; upon this you are to request, that since you have the honour to be one of the board, you may be admitted unto the council, and the informers against you brought face to face; and then if you cannot clear yourself, you are willing to go to prison: if this  
reasonable

reasonable request is denied you, appeal to me, and give them this sign, that you have my authority for so doing." Then the king took a ring of a great value off his finger, gave it to the archbishop, and dismissed him.

The next morning the archbishop was summoned to the privy council; and when he came there, was denied admittance into the council chamber. When Dr. Butts, one of the king's physicians, heard of this, he came to the archbishop, who was waiting in the lobby amongst the footmen, to shew his respect, and to protect him from insults. The king soon after sending for the doctor, he acquainted his majesty with the shameful indignity put upon the archbishop. The king, incensed, that the Primate of all England should be used in so contumelious a manner, immediately sent to command them to admit the archbishop into the council chamber. At his entrance he was saluted with an heavy accusation, of having infected the whole realm with heresy; and commanded to the Tower, till the whole of this charge was thoroughly examined. The archbishop desired to see the informers against him, and to have the liberty of defending himself before the council, and not to be sent to prison on bare suspicion. But when this was absolutely denied him, and finding that neither arguments or intreaties would prevail, he appealed to the king; and producing the ring he had given him, put a stop to their proceedings. When they came before the king, he severely reprimanded them, expatiated on his obligations to Cranmer for his fidelity and integrity; and charged them, if they had any affection for him, to express it, by their love and kindness to the archbishop. Cranmer having escaped the snare, never shewed the least resentment for the injuries done him; and from this time forwards had so great a share in the king's favour, that nothing was attempted against him.

These troubles of the good archbishop are somewhat differently related by Dr. Burnet and Mr. Strype; but I rather chuse to follow archbishop Parker's account, who living, in those times, must be allowed a much better authority, in things of this nature, than any who live at so great a distance.

The archbishop's vicar-general and register, being found negligent and dilatory, the king sent Dr. Lee privately to Canterbury, to examine into this conspiracy against the archbishop, and make his report of what he could discover. On a strict enquiry, he found letters from bishop Gardiner's secretary, by which it appeared, that the prelate had been the principal

principal promoter of this prosecution against Cranmer. When the bishop of Winchester perceived, that his designs against the archbishop were detected, fearing the consequence, he wrote him a very humble penitent letter, in which he acknowledged himself to have been guilty of great folly in giving credit to those slanderous reports, which were raised against the archbishop, as if he had been a favourer of heresy and false doctrines; declaring, that he was now entirely satisfied, that these accusations were wholly false and groundless; asking pardon in most submissive and affectionate terms for his great rashness and undutifulness, and promising all future obedience and fidelity to the archbishop, whom he styled his good and gentle father. On the reception of this letter, the archbishop, laying aside all resentment against him, resolved to forget what was past; and said, since Gardiner called him father, he would prove a father to him indeed: and when the king would have laid the bishop of Winchester's letter before the House of Lords, Cranmer prevailed with him, not to give the bishop any trouble about it, but let the matter drop.

The same lenity he showed towards Doctor Thornton, the suffragan of Dover, and Doctor Barbar; who though entertained in his family, and entrusted with his secrets, and indebted to him for many favours, had ungratefully conspired with Gardiner, to take away his life. When he first discovered their treachery, he took them aside into his study, and telling them that he had been basely and falsely abused by some, in whom he had always reposed the greatest confidence, desired them to advise him, how he should behave himself towards them. They not suspecting to be concerned in the question, replied, that such vile abandoned villains ought to be prosecuted with the utmost rigour; nay, deserved to die without mercy. At this the archbishop lifting up his hands to heaven, cried out, "merciful God, whom may a man trust!" and then pulling out of his bosom the letters, by which he had discovered their treachery, asked them if they knew those papers. When they saw their own letters produced against them, they were in the utmost confusion, and falling down on their knees, humbly sued for forgiveness. The archbishop told them, that he forgave them, and would pray for them; but that they must not expect him ever to trust them for the future.

And now I am upon this subject of the archbishop's readiness to forgive and forget injuries, I cannot but take notice of a pleasant story which happened some time before  
this;

this: the archbishop's first wife, whom he married at Cambridge, lived at the Dolphin inn; and he often resorted thither on that account; the Popish party had raised a story, that he was an ostler of that inn, and never had the benefit of a learned education. This idle story a Yorkshire priest had with great confidence asserted in an ale-house, which he used to frequent; railing at the archbishop, and saying that he had no more learning than a goose. Some of the parish, who had a respect for Cranmer's character, informed the lord Cromwell of this, who immediately sent for the priest, and committed him to the Fleet prison. When he had been there nine or ten weeks, he sent a relation of his to the archbishop, to beg his pardon, and humbly sue to him for a discharge. The archbishop instantly sent for him, and after gentle reproof, asked the priest, whether he knew him? to which he answered no; the archbishop expostulated with him, why he should then make so free with his character. The priest excused himself by his being in drink: but this, Cranmer told him, was a double fault; and then let him know, that if he had a mind to try what a scholar he was, he should have liberty to oppose him, in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother-tongue. "No doubt then, said Cranmer, you are well versed in the English bible, and can answer any question out of that: pray tell me who was David's father?" The priest stood still a-while, to consider; but at last told the archbishop, he could not recollect his name. "Tell me then, says Cranmer, who was Solomon's father?" The poor priest replied, that he had no skill in genealogies, and could not tell. Then the archbishop advised him to frequent ale-houses less, and his study more; and admonished him, not to accuse others for want of learning, till he was master of some himself, discharged him out of custody, and sent him home to his cure.

Thus much may suffice concerning the clemency and charitable forgiving temper of the archbishop. He was much blamed by many for his too great lenity; which, it was thought, encouraged the Popish faction to make fresh attempts against him. The king, observing their implacable hatred towards him, and the perils to which he was exposed, on account of the zeal, for the reformation of those abuses, under which the church groaned, changed his coat of arms, from three Cranes, to three Pelicans; thereby intimating to him, that he must, like the Pelican, shed his blood for his  
spiritual

spiritual children's benefit, if it should please God to call him thereto. On Jan. 28th, 1546, the king died, and was succeeded by his only son Edward, who reigned till July 1583. On the death of Edward, Mary came to the throne, in whose reign, the archbishop, for his testimony and faithful endeavours to maintain the truth, against the abominations of popery, suffered martyrdom.

## SERMONS AND ESSAYS.

THE INSTRUCTION OF THE RISING GENERATION IN  
THE PRINCIPLES OF THE CHRISTIAN RELIGION  
RECOMMENDED.

*(Concluded from page 427.)*

**B**UT while the utility of catechisms is insisted on, as furnishing the memory with an invaluable treasure of divine knowledge, and presenting a rich repast of the noblest ideas from year to year, as the mind is enlarged to receive and comprehend them; to rest in the mere learning of the words of a catechism, however excellent, is a very defective mode of instruction. The catechism should be explained; every question and answer should be broken into small pieces; and the truths presented in different words, and in a different form.

Nor is this all: the scriptures should be brought into view: they should be read; they should be expounded; select passages should be got by heart; and the scholars should be taught to venerate the word of God as the fountain of knowledge, to love it as the best of books, and to meditate on it all the days of their life. Never can teachers too earnestly urge it on their scholars, "This book is to be your instructor, your counsellor, your physician, and your comforter: it will guide you to eternal glory."

At the same time they should be warned against the too common sins of lying, swearing, dishonesty, disobedience to parents, &c. and enjoined to sanctify the Lord's day, to attend on public worship, to learn hymns, and sing the praises of God, to speak the truth, to be upright in their conduct, and to attend to every good work, that they may adorn the doctrine of God their Saviour in all things. And if the duties of the different relations in which they are or may be placed, and the various social virtues raised on the foundation

of christian principles, be frequently held up to view, and recommended to their observance, the most beneficial consequences will be found to result from it.

But where shall teachers be found for these schools? There lies the difficulty, will many say. That such may be found, will certainly be allowed: it is indeed of the last moment that they be qualified for the arduous service:

Those who are ignorant of christianity, how much soever they may know of other things, are necessarily excluded. To employ them in such an office is to defeat the end proposed. Nor are persons destitute of the spirit of religion, though they may know it in theory, fit to be engaged as teachers. They may teach for hire, but not with affection; and how much depends on that! Destitute of the christian temper themselves, how can they speak with wisdom and with feeling on what they never experienced, and on what they despise!

The grand radical qualification required is, that they be the disciples of Christ. Among them doubtless will be found abundance of teachers. The ministers of Christ, will they not feel the obligations to perform a service so important to their Master's cause? Are there not in most congregations private christians of judgment and experience in the things God, well qualified for the work? Can there not be found a considerable number of pious women who have leisure from domestic employments to promote the ends of such an institution? How many young persons of both sexes who have been trained up themselves in the ways of religion, would rejoice to unite in the cause! May there not be added to the list, not a few rich disciples of Jesus, and such as hold eminent stations in the world, who will cheerfully come forward to the help of the friends of the rising generation? In every religious society, although the members may be much engaged in business, might not five or six persons unite in this good design? Besides, societies might be formed to promote the religious instruction of children; to patronise the extensive carrying on of the work; to furnish books and whatever is necessary in places where the people have not friends to procure them for themselves, and to defray the necessary expences of the school. A central society might be instituted in London to co-operate with those in the country; and thus be a bond of union in the glorious work.

To lay down rules for the management of schools appears unnecessary. There will be a variety in the mode, arising from circumstances. Where a school is formed, and a considerable

siderable number of children attend at the same time and place, a moderate share of understanding will suffice to point out a proper method of proceeding. To hear them repeat the catechism and passages of scripture, and what they remember of the sermons of the day; to explain and to confirm the truths in a simple manner, and to endeavour to impress them on the heart! to direct them to find out at home texts of Scripture to prove important doctrines, to unite in singing hymns of praise, and to join together in prayer to God for his blessing, is all that can be desired. But the setting up of regular schools is not the only way of furthering the design. Some good men will call the children of the neighbourhood into their houses, and instruct them at their hours of leisure. The father of a family will render great service by catechising the little ones of ignorant neighbours along with his own. A master may see the propriety of teaching the children of his servants. A good woman may appoint an hour or two in the week for giving information to ten or twelve neglected boys and girls. Another may pay attention to an orphan child. A pious young lady may be prevailed on to take charge of two or three little girls, or even encrease the number. In short, what is proposed in this essay is to enlarge as much as possible the sphere of action, and to set every friend of religion to work.

To what extent the plan may be carried depends on the exertions of the disciples of Jesus. With but a moderate display of Christian zeal, it may, without exaggeration, be computed that 200,000 children, who are now growing up in Pagan darkness will receive the knowledge of the principles of the Gospel. If the great would lead the way, double the number may be trained up in the fear of God.

Enough has been said to demonstrate the importance, necessity, reasonableness, facility, and mode of instructing the rising generation in the principles of religion. Let the disciples of Jesus lay the subject seriously to heart.

What subject more imperiously claims it? A saying of Pericles, when the youth of Athens were slain in battle, has been much admired for it's justness: "that it was the loss of the spring in nature." If there be no buds and blossoms then, there will be no fruit in autumn. Ignorant youth is like a bad spring when blight has killed the blossoms and the caterpillar has devoured every green leaf: the year ends in barrenness. Such as the young people of a country are, will the active part of society, and the aged usually be. A pious

youth is likely to be succeeded by a wise and virtuous manhood, and by a pious and venerable old age. Follow the person into eternity; and how astonishingly is the magnitude of the object increased.

To view the neglect, the dreadful neglect of the rising generation in times past, is a heart rending task. The disciples of Jesus were surrounded with multitudes of little creatures growing up in total ignorance. They knew the country was filled with them in every quarter; they were convinced that such must perish for lack of knowledge; yet nothing was done to procure a general change. Good people taught their own children, and left others to perish. Lamentable indeed it is indeed it is, that this should ever be the case! Where was Christian piety? Where was the zeal of the followers of the lamb? It has been so for generations past: but has it not been so too long? Should it continue so for another year? and, ought any neglected child to be able to lift up it's voice in the language of unavailing complaint; "No man careth for my soul." Should not the view of past negligence, while it makes us blush for our negligence, stimulate us to exert ourselves with all diligence, for the time to come?

There is, however, occasion to rejoice, that of late God has put into the hearts of his people, to attempt in this way to promote the interests of the Redeemer's kingdom. Much, very much has been done in Scotland? and the Sabbath schools there, are so widely extending themselves, as to promise a considerable degree of national benefit and public reformation. In England a very pleasing beginning has been made in many places, and success beyond what could have been expected, has attended the pious labours; but still it is only a beginning; it is the way sheaf presented to Jehovah: the full harvest is yet to be gathered in. Let every one gird himself, take up his sickle, and begin to reap.

Ministers of Christ, ye, to whom Jesus has said, "Feed my lambs," let your zeal appear. In every good work you should go before the flock. Go before them here. Do what you can yourselves in teaching and set a pattern for others to follow. Let them see you surrounded by the younger part of your congregation, and any that will attend. When you do thus, you can, with a good grace, call upon others to step forward to your assistance, and to pity those who have none to instruct them.

Christians of eminence for knowledge: judgment, zeal, and standing in the church, to whom God has given the tongue of the learned, here is an object for your zeal; here

is a theatre for your spiritual wisdom. There are hundreds around you of poor helpless orphans, at least in this respect, that they have neither father nor mother who can teach them the knowledge of God. They cry to you for pity. Shall they cry in vain? Shut not up your bowels of compassion from them.

Pious young men, who have been well taught both by God and man, and have known early the sacred Scriptures, here is a suitable employment for you. Does it seem too great for you to undertake? Let three or four unite and begin a school; or, if you prefer it, associate one or two of riper years, that you may blend the judgment and steadiness of age with the ardour and affection of youth.

Devout women, ye too are called on to the work of the Lord; ye are intreated meekly to dispense the milk of divine truth to babes. Nature has taught you to pity poor helpless children, whom you see destitute of maternal care; and does not grace teach you, O mothers in Israel! to feel for the destitute condition of those who never had a parent to display tender emotions of spiritual affection? Could not some of you teach a school of girls? Could not others pay attention to the children of their servants or a few neighbours? Could not those who have much to do, yet be the instructors of one helpless child? for one is an important object—it has an immortal soul.

Young females, who have been early taught of God, here is employment for you too. Your affectionate tenderness gives you a peculiar fitness for the work. Many of you have influence: undertake the pleasing, though arduous task. Account it an honour to be employed in his service; look up to him for aid; he will help you, and crown your endeavours with success.

Rich disciples of Jesus, you are called on to aid this good work. Your wealth gives you influence and opportunities of being useful. Employ it for God. Let the rising generation have your active labours. Assist with your opulence, and relieve the wants of the needy. A decent garment will prevail on the poor scholar to attend with pleasure, and will convince him you regard his present comfort, before he is sensible you are seeking his felicity. In a variety of ways you have it in your power to secure the children's good-will, and to engage them to listen to your counsel.

Above all, Parents, this subject claims your most serious consideration. In giving you children, God has given you a charge of infinite importance, to which is annexed the  
most

most awful responsibility. The reflection that immortal souls are entrusted to your care, and that you must give an account of your stewardship at the judgment day, may well rouse the most careless from his slumbers. Hear the voice of Jehovah himself speaking to you both in the Old Testament and in the New. By his servant Moses, he thus addresses parents under the ancient dispensation, Deut. vi. 6, 7. "These words which I command thee—thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—The spirit of Jesus under the New, delivers the same injunction by the apostle Paul. Eph. vi. 4. "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." King Solomon writing by the same authority, enforces the command by a powerful motive. Prov. xxii. 6. "Train up a child in the way he should go; and when he is old, he will not depart from it." Set the command of God, and the worth of your children's souls before you; they unite in representing the magnitude of the duty to which you are called. The work of instruction should commence as soon as the infant mind is capable of receiving it; and continue from year to year, united with, and enforced by, example, precept, restraint, and prayer. All is to be done under the influence of this consideration, that you are training up immortal souls for an eternal state. Have ye, O parents, discharged your duty thus; and are you still thus discharging it? If conscience bears testimony that you are, bless God who has enabled you to be faithful; and persevere with renewed vigour and affection, and with dependence on him for his blessing. Have any parents become lukewarm, though they continue their instruction; Should immortal souls be treated so? Dull formality here, how incongruous and shocking! Cry to God for mercy. Some may be satisfied with their children learning a catechism by rote, and consider all is done. But is this a rational instruction in the principles of Christianity? It is but the shadow of instruction. But many parents must stand convicted by their own consciences, that they have neglected the religious instruction of their children; and that their anxiety for their eternal salvation is not to be compared to what they feel for their temporal welfare. How will they answer to God for their neglect? How thankful for the help which is proffered, should such persons be! let them embrace it, and second it with all their authority, and all their influence.

They

They may have reason to rejoice in these advantages, they and their children to all eternity.

Listen to the word of exhortation, all ye disciples of Jesus, whom he hath animated with love to precious souls; and let it produce the peaceable fruits of righteousness. Ye say, "we are not our own, but his." Remember then that you are bound to glorify him in your body, and in your spirit, which are his.

Has he bestowed on you gifts to be useful to your fellow-creatures? For what purpose were they bestowed? to please yourselves? to make you appear superior to others? to gratify pride? No, but that you may glorify God, and promote the happiness of your neighbour. Why does God intrust a man with five talents? Is it that he may squander them away, or hide them in a napkin? Is it not, that he may gain five talents more? Is Abraham blessed of Jehovah? it is that he may be made a blessing to others. Is Paul endued with a rich variety of gifts and graces? he felt himself on this account a debtor to Jew and Gentile, to Greek and Barbarian, to bond and free. Does Jesus himself appear as the only begotten of the Father, full of grace and truth! It is that in him all the families of the earth may be blessed. Let the same mind be in you which was in these ancient believers, and in Christ himself. Remember that whoever has the power to do good, has a call to do good, from him who gave the power; obey his voice, and let him not observe you slothful servants. The cause admits not of delay.

Besides the motives arising from the worth of souls, which are common to every age, should not the warnings which God, in the awful dispensations of his Providence, has spoken in thunder to every man who has ears to hear, and a heart to perceive, be listened to with reverence.

Whence came that confusion and distress of nations which have occasioned such perplexity in the world, and made men's hearts to fail them for fear? Whence the multiplied miseries which have spread themselves far and wide on the face of the earth? Those who look at inferior causes only, will ascribe it, some to one thing, others to another. But trace the evil to it's source, and it will be found to originate in ignorance and wickedness. Whence these wars and fightings? Came they not, says God, the maker and judge of man, even from your lusts which war in your members, and from those evil passions which ignorance and wickedness have engendered and nourished. And in whatever proportion these prevail in any country, they threaten strife, confusion, misery, and every

every evil work. The justness of this reasoning is confirmed by mournful facts. Here the Bishop of Killaloe, in a sermon he preached before the Lord Lieutenant of Ireland, on the 29th of November, 1798. After describing the miseries of that devoted country, he adds, "I will no longer dwell upon those painful reflections, but draw from them the following conclusion, that all the evils which we have suffered; we have drawn upon ourselves by neglecting, as we have done, the morals and religion of the people; and that if we do not actively and immediately turn from that way, we but postpone the hour of destruction." He then recommends the discussion of knowledge and instruction as the remedy for the disease, of which ignorance was the first cause. Follow his counsel; and where can you better begin the work than with the rising generation?

These motives receive peculiar force from the shortness and uncertainty of your continuance in a present world. There may remain but a small portion of life for you to glorify God and to do good to precious souls. Consider how little has been done in time past, and what poor blushing reflections the review of your life will furnish through eternity. And should not this stimulate to every exertion you can possibly make for teaching the statutes of Jehovah, and the grace of Christ to the rising generation?

Let every heart then be lifted up in prayer for success: let every hand take hold of the plough to break up the fallow ground; and the sower follow with the precious seed of evangelical truth. The harvest may indeed not be just at hand; nor the effects of your labour immediately seen. But, though slow, they are sure and permanent, and delightful beyond expression. You may therefore go forth with joy, for the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands.

To conclude. If the plan be adopted by all good men, and pursued to the extent to which it may easily be carried, there is little reason to doubt but that, in the space of twenty years, its beneficial effects will be seen and felt in a manner so abundant as we can now scarcely conceive. Our country will have a larger portion of truly intelligent, good, and virtuous inhabitants, than it ever yet could boast of; society, more industrious, benevolent, prosperous, and happy members; the church of the Redeemer a far greater number of judicious and exemplary Christians than England ever saw; and knowledge, virtue, and piety, extend to a degree which they never yet attained. "Happy is the people, that is in such a case: yea, happy is that people whose God is the Lord."

## QUESTIONS PROPER FOR STUDENTS IN DIVINITY, &c.

*Earnestly recommended to young Ministers, and Candidates for  
the Ministry of every Denomination.*

### I. *Questions of serious Importance, for Students in Divinity, frequently to put to their own Consciences.*

WHAT was my great design, in devoting myself to study for the ministry, and what is my daily view and purpose in pursuing it?

Have I entirely given up myself to our Lord Jesus Christ, as a christian, that I may be fitter to become a faithful minister?

Do I every day seek direction and blessing from God, in all my studies for this end?

In labouring after knowledge in humane sciences, do I always make the service of Christ, in the ministry, my supreme design, either that I may be better fitted for it, or better accepted in it?

Do I pursue my studies daily, as one that must give an account of my time, and of all my advantages?

Note, These two questions, put close to the heart, will guard students against idleness, or against wasting too much of their time, in any favourite human study.

How many hours have I spent this day in study, or for the pursuit of knowledge, allowing that great maxim, "Bene orâsse est bene studuisse." To pray well is to study well.

Do I pursue practical divinity, as well as the knowledge of doctrines and controversies?

Am I solicitous that my soul may grow in grace, by every increasing degree of christian knowledge, that so I may preach to others, what my own soul has known by experience?

Do I chuse my company by their seriousness, as well as by their ingenuity and learning?

Do I take constant care to avoid all company, which may be dangerous to my morals, or to my studies?

Have I been in any company this week, or this day, whereby I have gotten any good myself, or done any good to others?

Have I indulged myself in any thing this week, or this day, whereby my soul has been put out of frame for evening worship?

Have I suffered nothing to carry away my heart from God, so as to make me neglect devotion, or perform it in a slight or careless manner?

Do I watch against all evil appetites and passions, and endeavour to subdue them early, that I may be fitter to teach others to do it?

Do I ever take any proper occasion, in my discourse, to make some essay towards the conversion or edification of souls, as preparatories for my future ministry?

II. *Questions in the Doctrines of Divinity, proper to be proposed to Students, in their Examination, in order to preach.*

WHAT arguments have you to prove the existence of God? and the creation of the world by him?

How are his various perfections to be demonstrated, viz. his eternity, his unity, his immutability, his power, wisdom, goodness, truth, &c?

How is the light of nature proved insufficient to give solid hope to sinful creatures, and the light of grace or divine revelation necessary?

How are the scriptures evidenced to be the word of God, both the old Testament and the new?

How can you prove the faithful conveyance of them to our age?

Was man at first created righteous and holy, and what are the proofs of it?

What was the covenant of works, under which man was created at first?

How is the fall of Adam, the first man, proved to reach his posterity? Or what are the evidences of original sin imputed, and original sin inherent?

What is the covenant of grace? or what way of salvation has God appointed for fallen man?

Who, or what is Jesus Christ our Saviour?

How doth it appear that Christ is both God and man; or that he is true man in ineffable union with the true and eternal God?

What are the transactions assigned to God the Father in the covenant of grace?

What is the doctrine of predestination, or of election of persons to salvation? And how may it be proved?

How do you prove the Messiah is come; and that Jesus Christ is the true Messiah?

What

What are the characters and offices assigned to Christ, in the covenant of grace; or what are the ways, whereby he saves sinners?

In what sense, are Adam and Christ the general heads of death and life?

What is the covenant of redemption made with Christ, before the foundation of the world?

Who, or what is the spirit of God?

How may his deity be proved?

What offices are assigned to the holy spirit in this covenant of grace?

What are the several dispensations of the covenant of grace viz. to Adam, Noah, Abraham, Moses?

What were the chief emblems or seals under these several dispensations?

What were the chief designs of the Mosaical covenant, or God's dispensation towards the Jews?

What is prefigured by several of the chief types, viz. the high-priest, the tabernacle, the sacrifices, the washings, the incense, the promised land, &c.?

How is the divine commission of Moses to be proved?

Was the Mosaical covenant, a covenant of works, or a covenant of grace? Or was it neither? Or was it both?

What was the design of so many prophets coming after Moses, since they instituted no new religion?

What is the true account or description of the gospel, as revealed by Christ? Or what is the christian dispensation?

How is the divine commission of our Lord Jesus Christ proved? What are the internal or external evidences of christianity?

What are the several states through which Christ passed in the execution of his various offices?

Of what uses are the incarnation, life and death, the resurrection and glorification of Christ, in our religion?

What are the chief differences between the covenant of works, and the covenant of grace?

What are the chief differences between the Jewish dispensation, and the christian dispensation?

What are the blessings promised in the covenant of grace? viz. regeneration, vocation, justification, adoption, sanctification, perseverance, and glorification: and how are they described?

What are sinners to do, in order to partake of the blessings of the gospel?

How would you describe faith in Christ, repentance towards God, and sincere obedience, or universal holiness in the plainest manner?

What are our chief duties to God, to our neighbour, and ourselves? Here will come in all the single or personal virtues of temperance, patience, &c. the social virtues of love, justice, truth, faithfulness, &c. as well as the divine virtues of godliness, &c.

What are our duties to superiors, to inferiors and to equals? Here will come in the duties of a magistrate, a father, a master, &c. a subject, a child, a servant, &c. a neighbour, a friend, a brother, &c.

What are the chief motives to engage us to practise these duties, drawn from reason and from scripture?

What are the chief parts of divine worship?

What is prayer? and in whose name, and by whose aid must it be performed?

When may forms of prayer be lawful, and when hurtful?

Is there any sabbath, or a day of rest and worship, continued under the gospel? and how is it proved?

What are the christian sacraments? Are they signs or seals, or both?

What is the nature and design of christian baptism?

May infants be baptised? and why?

Is immersion of the whole body necessary?

Is the Lord's supper an expiatory sacrifice? or is it merely a memorial of Christ's death? or is it rather a sign or seal of the covenant of grace?

Is it to be administered to persons who make a mere verbal profession of Christ, without some evidences of conversion and repentance?

What is the church of Christ both invisible and visible; universal and particular?

In what manner is a visible church to be formed and governed in general? and what are the chief officers in it?

How are the members of the church to be punished, if they are refractory against the community, or against the laws of Christ?

What will be the conclusion of all these dispensations of God towards men?

How may the last judgment day be proved as a thing certain?

How is the resurrection of the body to be evidenced?

Does the soul sleep at death till the resurrection? or does it immediately enter into a state of happiness or misery?

What

What are the chief glories of heaven? or what is the final happiness of the saints?

What are the chief parts of the misery of the wicked, in the world to come?

What are the chief proofs of the eternity of future rewards and punishments?

And, indeed, on every one of these heads, it is proper to enquire what are the chief scriptures that are used to prove these doctrines.

### III. *Practical and casuistical Questions for Candidates of the Ministry, and young Preachers:*

IN what manner would you address stupid sinners, in order to awaken them to a sense of their sin and danger, by reason and by scripture?

How would you convince a sober man that he has no sufficient righteousness of his own to justify him before God, by reason and by scripture?

What directions would you give one that is awakened to a sense of sin, and begins to enquire the way of salvation?

By what motives would you excite and hasten delaying sinners to secure their eternal state?

What encouragements would you give to one who is overwhelmed with a sense of the greatness, the multitude and aggravation of his sins, in order to keep him from despair?

How would you represent Christ as answering all the wants of perishing sinners?

How would you guard young creatures, against the danger of evil company?

In what manner would you direct persons, who complain of the power and prevalence of special sins or temptations?

By what methods would you fortify youth against shame and scoffing, when they resolve upon religion in good earnest?

What sort of persuasions would you use, to lead a person to public worship, who complains he finds no benefit by it?

How would you excite negligent persons, who are in years, to take care of their souls and their eternal interest?

What would you say, to encourage those, who are diligent in the practice of religion, but complain they feel no pleasure in it?

How would you comfort serious christians under darkness, who fear God is departed from them?

How may persons be recovered, who have backslidden from the practices of piety, and are grown careless?

How would you support those, who are under long outward trials, and encourage them to persevere in patience?

What would you say to relieve the sorrows of those who are mourning under some present huge affliction?

How would you persuade those who quarrel, to be reconciled? and particularly, such as differ about principles and opinions in religion?

How may warm passionate persons be directed to subdue their passions?

What encouragement would you give to timorous christians against the fears of dying?

How would you prepare doubting christians for approaching death?

Perhaps, it might not be an improper exercise for students, in the last part of their academical studies, to write letters of christian advice to persons under all these circumstances, or at least to write down answers to all these enquiries, to be perused and corrected by their tutors.

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IV. *Questions proper for young Ministers frequently to put to themselves, chiefly borrowed from the Epistles to Timothy and Titus.*

## SECTION I.

### *Of faithfulness in the Ministry.*

DO I sincerely give myself "to the ministry of the word," Acts vi. 4. and do I design to make it the chief business of my life to serve Christ in his gospel, in order to the salvation of men?

Do I resolve through the aids of divine grace, to be "faithful to him who hath put me into the ministry," and to "take heed to the ministry which I have received in the Lord that I may fulfil it?" 1 Tim. i. 12. Col. iv. 17.

Do I honestly and faithfully endeavour by study and prayer to know "the truth as it is in Jesus?" Eph. iv. 21. and do I seek my instruction chiefly from the "holy scriptures, which are able to make me wise unto salvation, through the faith that is in Christ, that I may be thoroughly furnished unto every good word and work?" 2 Tim. iii. 14. 17.

Do "I hold fast the form of sound words," as far as I have learned them of Christ and his apostles, 2 Tim. i. 13. That I "may by sound doctrine exhort and convince gainers?" Tit. i. 9. And do I determine to "continue in the things  
which

which I have learned, knowing from [whom I have learned them?" 2 Tim. iii. 14.

Do I resolve to give the people the true meaning of Christ in his word, so far as I can understand it, and "not to handle the word of God deceitfully, but by manifestation of the truth commend myself to every man's conscience in the sight of God," 2 Cor. iv. 2.

Am I watchful to "avoid prophane and vain babblings," 1 Tim. vi. 20. and do I take care to "shun foolish questions which do gender strife, and disputing about words, which are to no profit, but the subversion of the hearers?" 2 Tim. ii. 14, 23.

Do I "study to shew myself approved unto God, rightly dividing the word of truth?" 2 Tim. ii. 15. giving to every one, viz. to saints and sinners, their proper portion.

Do I make it my business, to "testify to all men, whether Jews or Greeks, the necessity of repentance towards God, and faith in Christ Jesus;" and that "there is no other name under heaven given whereby we may be saved;" making this gospel of Christ the subject of my ministry? Acts xx. 21. Acts iv. 12.

Do I "constantly affirm, that those, who have believed in Christ Jesus, should maintain good works, and follow after holiness, without which no man shall see the Lord?" Tit. iii. 8. Heb. xii. 14.

Do I teach those that hear me to "observe all that Christ has commanded us, nor shun to declare to them at proper seasons, the whole counsel of God?" Matt. xxviii. 20. Acts xx. 27.

Do I preach to the people "not myself, but Christ Jesus the Lord, and myself as their servant for Christ's sake?" 2 Cor. iv. 5.

Do I in my study and my preaching "take heed to my doctrine and my exhortations, so that I may save myself and them that hear me?" 1 Tim. iv. 16.

Do I "watch over the souls of men as one that must give an account, being solicitous that I may do it with joy and not with grief?" Heb. xiii. 17.

## SECTION II.

### *Of Diligence in the Ministry.*

DO I "give attendance to reading," meditation and study? Do I read a due portion of scripture daily, especially in the

the New Testament, and that in the greek original; that I may be better acquainted with the meaning of the word of God? 1 Tim. iv. 13.

Do I apply myself to these things, "and give myself wholly to them, that my profiting may appear to all?" 1 Tim. iv. 15.

Do I live, constantly, as under the eye of the great Shepherd, who is my master and my final judge; and so spend my hours as to be able to give up a good account of them at last to him?

Do I not "neglect to stir up any of those gifts," which God has given me, for the edification of the church? 1 Tim. iv. 14 and 2 Tim. i. 6.

Do I seek, as far as possible, to know the state and the wants of my auditory, that I "may speak a word in season?" Isa. l. 4.

Is it my chief design, in chusing my subject and composing my sermon, to edify the souls of men?

Am I determined to take all proper opportunities to preach the word, in season and out of season, that is, in the parlour, or the kitchen, or the workhouse, as well as in the pulpit; and seek opportunities to speak a word for Christ, and help forward the salvation of souls? 2 Tim. iv. 2.

Do I labour to shew my love to our Lord Jesus, by "feeding the sheep, and the lambs of his flock?" John xxi. 16, 17.

Am I duly solicitous for the success of my ministry? and do I take all proper methods to enquire what effects my ministry has had on the souls of those who hear me?

Where I find or hope the work of grace is begun on the soul, am I zealous and diligent to promote it?

### SECTION III.

#### *Of constant Prayer and Dependence.*

DO I "give myself to prayer, as well as to the ministry of the word?" Acts vi. 4.

Do I make conscience of praying daily in secret, that I may hereby maintain holy converse with God, and also, that I may increase in the gift of prayer? Matt. vi. 6.

Do I make it my practice to offer "prayers, supplications and intercessions for all men," particularly for our rulers, and for my fellow-labourers in the ministry, and for the church of Christ

Christ, and especially for those to whom I preach? 1 Tim. ii. 1. Rom. i. 9, 10. Phl. i. 4.

Do I seek by prayer, for divine direction and assistance in my studies, and in all my preparations for the public? and do I plead, for the success of my ministry, with God, in whom are all our springs? Ephes. iii., 14—19. Phil. i. 8, 9.

Do I ever keep upon my spirit a deep sense of my own insufficiency for these things, that I may ever depend and wait on the power of Christ, for aid and for success? 2 Cor. ii. 16. and iii. 5. and 2 Tim. ii. 1.

## SECTION IV.

### *Of Self-denial, Humility, Mortification and Patience.*

DO I endeavour to please all men for their good, and not make it my business to please myself? Rom. xvi. 2. but to become all to all, that I may win their souls, so far as is consistent with being true and faithful to Christ? 1 Cor. x. 23. and ix. 19, 22.

Do I behave myself before men, “not as a lord over God’s heritage, but as a servant of all for Christ’s sake?” and do I treat them “not as having dominion over their faith, but as a helper of their joy?” 2 Cor. iv. 5. and i. 24.

Am I “gentle and patient towards all men, in meekness instructing those that oppose themselves?” 2 Tim. ii. 24, 25.

Do I “approve myself, in all things, as a minister of God; in much patience possessing my own soul,” and having the government of my own spirit? 2 Cor. vi. 4.

Do I, as a man of God, whose business is heavenly, flee from covetousness and the inordinate desire of gain; not seeking my own things, so much as the things of Christ? 1 Tim. vi. 10, 11. But “having food and raiment, have I learned therewith to be content?” 1 Tim. vi. 8.

Am I willing to “endure hardness as a good soldier of Jesus Christ? 2 Tim. ii. 3. and am I learning to bear whatsoever God calls me to, “for the sake of the elect, that they may obtain salvation with eternal glory?” 2 Tim. ii. 3. 10.

Am I more and more fortified against shame and suffering, for the testimony of my Lord Jesus Christ? 2 Tim. i. 8—12.

Am I willing “to spend myself, and be spent” for the good of the people, or even to be “offered up, as a sacrifice for the service of their faith? and do I count nothing dear to

me, that I may fulfil the ministry which I have received of the Lord Jesus?" Phil. ii. 17. 2 Cor. xii. 15. Acts xx. 24.

## SECTION V.

### *Of Conversation.*

IS it my constant endeavour to "hold fast the true faith, and a good conscience together, lest making shipwreck of one, I should lose the other also?" 1 Tim. i. 19.

Do I walk so as to be an example "of christians in word, in conversation, in charity, in faith, in purity?" 1 Tim. iv. 12. that in "all things I may shew myself a pattern of good works?" Tit. ii. 7.

Do I endeavour to walk uprightly amongst men, and do nothing by partiality? 1 Tim. v. 21.

Is my conversation savory and religious, so as to "minister edification to the hearers?" Ephes. iv. 29.

Do I "shun youthful lusts, and follow after righteousness, faith, charity, and peace with all them that call on the Lord, out of a pure heart?" 2 Tim. ii. 22.

Do I avoid, as much as possible, the various temptations to which I may be exposed, and watch against the times and places, and company which are dangerous?

Do I practise the christian duty of love and charity, to those who differ from me in opinion, and even "bless and pray for them that are my enemies?" Rom. xii. 14. and xiv. 1.

Do I behave myself "blameless as a steward of God, not self-willed, not soon angry, not given to wine, nor filthy lucre, no brawler, no striker; a lover of hospitality, a lover of good men, sober, just, holy, temperate?" Tit. i. 7, 8.

Do I daily endeavour "to give no offence in any thing, that the ministry be not blamed?" 2 Cor. vi. 3.

Do I watch over myself in all times, and places, and conversations, so as to do and to bear what is required of me, to "make a full proof of my ministry, and to adorn the doctrine of God my saviour?" 2 Tim. iv. 5. Tit. ii. 10.

V. *Questions by which young Persons may be taught to examine themselves, both as to their christian Knowledge, and their spiritual State.*

WHAT has been my education from my younger years? What have been my advantages, or disadvantages, as to the things of religion?

What

What good use have I made of the advantages I have enjoyed, and what have I learned by them?

How have I been inabled to overcome the disadvantages that I have laboured under?

What sense have I had of the sin of my nature, or the evil that dwells in me, as well as of actual sins?

What is the danger and the misery of a sinful state?

Can I remember how I came to this awakening sense of sin? Whether by any special providences, sickness, dangers or troubles, by readings, by preaching, or by conversation, or instruction of friends?

What sense have I of my own insufficiency, or inability to save myself?

Here will come in, the knowledge of the insufficiency of our own works, to justify us before God; and our insufficiency, of ourselves, to change our own sinful natures to holiness, and to subdue all our indwelling sins.

What way do I hope to be saved?

Who is the appointed Saviour?

Here the name of Christ will necessarily come in.

Can I remember how I first came by the knowledge of Jesus Christ?

Who is Jesus Christ the Lord?

What has he done in order to our salvation? and of what use are his sufferings?

What are the several benefits or blessings which I stand in need of, and which I hope to receive through Jesus Christ?

Here will come in pardon of sin, the justification of our persons, our adoption, our sanctification, &c.

How am I to be made partaker of these benefits of Christ? or what must I do that I may be saved?

Here the answer will be, perhaps, prayer to God, hearing or reading his word, faith in Jesus Christ, repentance of all our past sins, with a religious care to practise all the duties of holiness.

Do I constantly pray to God in secret?

How long since I have begun and continued the practice? and how has it been interrupted or neglected?

Do I humbly wait for answers of prayer? or only pronounce a prayer, before God, as a daily task?

Do I make the throne of grace my constant refuge in every difficulty, danger and trouble, in the things of this life, as well as the life to come.

Do I attend upon reading, or hearing the word of God, and good books?

Do I always think over again, and recollect what I have heard, that I may fix it in my memory, and impress it more upon my heart?

Do I make it my business to pray over the things, which I hear or read, and so to profit by sermons and by reading?

Here the next enquiry will be about repentance towards God, and faith in our Lord Jesus Christ.

What is faith, or believing in Christ?

Here the answer will be, according to the instructions that persons have had, or according to the various expressions, in the word of God. This faith in Christ includes in it, or is expressed by, "coming to Christ that we may be saved, receiving of Christ as he is offered in the gospel, or accepting of him under his various characters and offices, as prophet, priest, king, example, a head or spring of spiritual life, &c. trusting in him, resigning ourselves to him, giving up our souls into his hands, committing ourselves to him, "that we may be accepted of God through his obedience and sufferings, and sanctified by his grace, and preserved to his kingdom of glory: in all which the young christian may examine himself, whether he has received Christ by faith?"

What is repentance towards God? and am I true a penitent for my sins?

What are the signs or evidences, or the effects of true faith and sincere repentance?

Now, under these signs or effects of faith and repentance, will come in the various christian virtues or graces, viz. "Love to God, love to our Lord Jesus Christ, love to all the saints, shame and sorrow, and self-abhorrence because of sin, a hatred of all sin, a holy fear to displease God, zeal for God and for Jesus Christ in the world, a desire to please God, in all things, and to practise every duty both towards God and men, sincere delight in the ways and worship of God, desires and endeavours after universal holiness in heart and life, submission to the will of God in life and death, and a humble hope of salvation."

Have I any reasonable ground to hope that these christian virtues or graces are wrought in me? Have I found the exercise of them on proper occasions?

Or whence do I hope to attain them, or any further degrees of them?

Here will come in the doctrine of the spirit of God, and his operations.

How must I obtain the influence or aids of this spirit?

Does

Does not the scripture say, "A man must be born again, if he would enter into the kingdom of heaven?" John iii. 3, 5. What is this being born again, or regeneration?

Here perhaps, this may be described by other expressions or metaphors of scripture, such as "being converted unto God, being new created unto Christ Jesus unto good works, being raised again from the dead, or dying to sin, and living to righteousness;" all which denote a great and general change made in the soul.

What evidences have I that I am born again, or that I have had such a change wrought upon me? What difference can I find between what I once was, and what I now am? Whether my thoughts and desires, my chief hopes, wishes and delights, are the same that ever they were? Or whether I find any change in the temper of my mind from sin to holiness?

Note here, Such a change will commonly be less apparent in those, who have enjoyed a religious education from their childhood.

What are my present chief desires, and purposes, and holy resolutions? Or what is, and shall be the chief aim, end and design of my life?

Have I a settled bent and bias of soul, to hate and avoid every sin, and to follow after God and godliness, according to the rules of the gospel?

Note, This is a better evidence of true conversion, than any passionate effects or sensations, either of love, grief, or joy.

Am I able of myself to fulfil these purposes, and to persevere in them, or how shall I be made able?

What is my duty then in order to this happy end?

Here watchfulness, and prayer to God, trust and dependence on Christ, or the holy spirit, will come in.

Have I, in any instances, been enabled to suppress my sinful inclinations, my irregular passions, and to resist the temptations of sin, which I have met with in the world?

In all these religious exercises, in secret and in public, what help have I had from any particular incidents of life, from any providences of God, towards myself, or towards others?

Have any particular sermons, occasional discourses, texts of scripture, viz. commands, threatenings, promises, reproofs, examples, &c. been of any special use to me? and what are those texts of scripture, that have been made so useful to my own special occasions?

What

What have been the evident good effects, and particular influences of any of these things upon me? And have I endeavoured to preserve and improve them? Have they been vanishing or lasting?

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## CORRESPONDENCE.

### FRAGMENTS OF BIOGRAPHY.

#### FRAGMENT VII. OF JUSTIN MARTYR.

THE history of Justin may be collected partly from his own writings, and partly from the writings of other ancient authors.

He was born at Flavia Neapolis (anciently called Sichem) a city of Samaria in Palestine. His father's name was Priscus, his grandfather's Bacchius.

Justin was early a lover of truth. He was well instructed in the learning of his day, having studied philosophy under several masters; first under a Stoic, next under a Peripatetic, then under a Pythagorean, and lastly under a Platonic philosopher: whose principles and sentiments he preferred above all other, until he became acquainted with the christian religion, which he then embraced, (as he himself says) as the only certain and useful philosophy.

The exact time of his conversion, is uncertain, but it is supposed to have happened about the year 132 or 133. Concerning it he gives some account in his dialogue with Trypho. These particulars we have from himself:

The course of his life, after his conversion, is thus briefly digested by Cave. In the beginning of the reign of Antoninus the Pious, he came to Rome; and in the year 140 presented his first Apology to that emperor. Afterwards he went into Asia, where he had the celebrated conference with Trypho the Jew; and then returned again to Rome, where he wrote his second Apology, inscribed to Marcus Antoninus the philosopher, and suffered martyrdom about the year 168. He is supposed, at the time of his martyrdom, to have been about seventy-four or seventy-six years of age.

Honourable mention is made of Justin, by many ancient christian writers: Tatian calls him an admirable man!

Metho.

Methodius says, "He was a man not far removed from the apostles, either in time, or virtue." Eusebius says, "He flourished not long after the times of the apostles." Photius says, "He was well acquainted with the christian philosophy, and especially with the heathen; rich in the knowledge of history, and other parts of learning. But he took little care to set off the native beauty of philosophy, with the ornaments of rhetoric. For which reason his discourses, though weighty and learned, want those allurements which are apt to attract the vulgar." And he adds, "He shewed himself a philosopher, not only in words, but in his actions, and his habit."

Justin left behind him a great number of very useful books: as his two Apologies, mentioned above: a book written against the Greeks [or Gentiles]: another book written against the Gentiles, called *Elenchus* [or a Confutation]: another of the Monarchy of God: another, entitled *Psaltes*: of the Soul: and a Dialogue against the Jews, which he had at Ephesus with Trypho.

Besides these, there are two Epistles, the former of which was written to Zena and Serenus, and the latter to Diognetus. There is likewise a work called, *Quæstiones & Responsiones ad Orthodoxos*, and some other pieces, usually joined to Justin's works; but the arguments advanced against them by the learned, almost prove them to be the productions of different pens, and of different periods.

Justin's larger Apology is still extant entire. The beginning of the second Apology is wanting: as is, also, the conclusion of the first; and the beginning of the second part of the Dialogue with Trypho. The piece we now have of the Monarchy of God, seems to be a fragment of the genuine work of Justin with that title.

In enumerating Justin's works, I omitted one called, An Oration to the Gentiles; and another called, An Exhortation to the Gentiles; for these, by some, are supposed to be none other than those mentioned above; and especially the latter, which is generally supposed to be the *Elenchus* mentioned by Eusebius.

Justin Martyr, in his works, has numerous quotations, from almost all the books of the New Testament; and in his first Apology to Antoninus the Pious, he mentions that the Gospels of the New Testament were read and expounded in the solemn assemblies of the christians, as the books of the Old Testament were; and as they had been before in the Jewish synagogues.

I hope

I hope I shall be excused, if at the conclusion of this Fragment, I ask; from the conversion, the writings; and the period of this great man, may not arguments, replete with strength, be brought in favour of the christian religion? Was not the mind of Justin, after such an application to philosophy, filled with the refined reasoning of ancient Greece? Was he not acquainted with the futility and absurdity of the heathenish worship? Would he exchange his heathenism; futile and absurd as it was, for a religion which had no better evidence? Did he not live at a time when, and in places where, he had good opportunity to scrutinize the characters, doctrines, and miracles of the first preachers of the gospel? and of Jesus Christ himself? Would he not avail himself of these opportunities?—If then, such a person; whose time had been devoted to study, whose mental abilities were now at their strength, being (as is supposed) thirty-eight years of age, and whose mind by education, &c. had been biassed an opposite way; if, I say, such a person, deliberately chose the christian religion, is it not reasonable to suppose, that, upon examination, he found the facts to be true, which are declared unto us in the New Testament?—In short, we not only find that he embraced christianity, but he laid out his talents and his life in vindication of it: he wrote in it's defence to Antoninus the Pious; and after his decease, to his successor, Marcus Antoninus the philosopher: and at last, when a persecution was raised against the christians, he died in it's defence, sealing the truth of it with his blood.

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## FRAGMENT VIII.

### DIONYSIUS OF CORINTH.

EUSEBIUS, in his Chronicle, at the eleventh year of Marcus Antoninus, (which is the year of our Lord 171,) says, Dionysius, bishop of Corinth, a sacred man, was then in reputation. He wrote seven letters, called by Eusebius Catholic, or general, they being sent to divers churches; and another to a Christian Woman. These epistles are mentioned by Eusebius in the following order: One to the Lacedemonians: another to the Athenians: the third to the faithful of Nicomedia, which was the capital city of Bithynia: the fourth to the church at Grotyna, and the rest of the churches of Crete: the fifth to the church in Amastris, together with the churches throughout Pontus: the

the sixth to the Gnoſſians, likewise in Crete: the seventh to the Romans, inscribed to Soter, then bishop. And beside these, says Eusebius, there is extant another sent to Chryſophora, a most faithful sister.

In the epistle to the Athenians, he relates, says the author cited above, that Dionysius the Areopagite, who was converted to the faith by the apostle Paul, according to the account given in the Acts of the Apostles, was appointed the first bishop of the church of the Athenians. See Acts xvii. 34.

We are sorry to add, of these excellent epistles nothing remains, except some fragments in Eusebius.

Dionysius was a man of great eloquence and industry; and in these short fragments which are remaining, he shews a peaceable disposition, in recommending peace and unity to the Lacedemonians. He shews his goodness and candour, in his precept to the Amastrians, that all who recover from any fall, whether of vice or heretical opinion, should be kindly received; and his judgment and good sense, as well as virtue, in his admonition to Pinytus, bishop of the Gnoſſians; not to impose on the brethren the heavy yoke of continence as necessary; but to consider the infirmity of most. In a word, it is the character that Eusebius gives him, "That he was useful to all, by his divine labours, and not only to the church particularly under his care. Dionysius was an excellent man."

He has been called a martyr by some, but without any foundation in antiquity.

MINIMUS.

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## SENTENCES

*Selected from Mr. Henry's Exposition.*

CHAP. XIII. YOU may as soon find a living man without breath, as a living christian without prayer. v. 4.

Every comfort in this world has it's cross attending it. v. 6.

Bad servants often make a great deal of mischief in families. v. 7.

The quarrels of professors are the reproach of profession. v. 8.

Sensual choices are sinful choices, and seldom speed well. v. 10.

God sends preachers before he sends destroyers. v. 12.

CHAP. XIV. Pride, covetousness, and ambition, are the lusts from which wars and fightings come, to these insatiable idols the blood of thousands has been sacrificed. v. 4.

Many an honest man fares the worse for his wicked neighbours. v. 10.

When we go out of the way of our duty, we put ourselves from under God's protection. *ibid.*

The true christian is the true hero. v. 15.

Those that venture in a good cause, with a good heart, are under the special protection of a good God; and have reason to hope for a good issue. v. 16.

CHAP. XV. Where there is great faith, yet there may be many fears. v. 1.

Though we must never complain of God, yet we have leave to complain to him. v. 2.

True believers sometimes find it hard to reconcile God's promises and his providences, when they seem to disagree. v. 3.

A very watchful eye must be kept upon our spiritual sacrifice. v. 11.

Those that are blessed and beloved of God, are oftentimes solely afflicted by wicked men. v. 13.

CHAP. XVI. Foul temptations may have fair pretences. v. 2.

Those are not always in the right who are most loud and forward in appealing to God. v. 5.

It is a great mercy to be stopped in a sinful way, either by conscience or providence. v. 8.

Those that leave turbulent spirits, have commonly troublesome lives. v. 12.

CHAP. XVII. It is better to feed five drones than starve one bee. v. 3.

Decent civility is a great ornament to piety. *ibid.*

Heartly friendship will stoop to any thing but sin. v. 7.

There is nothing got by gadding. v. 9.

If our friends be kind to us, we must not be so unkind to them as to suffer sin upon them. v. 13.

It is a shame to do amiss, but a greater shame to deny it. v. 15.

The poorest servants have precious souls, that must be looked after. v. 19.

Though

Though sin is to be hated, sinners are to be pitied and prayed for. v. 23.

We cannot expect too little from man, nor too much from God. v. 33.

## REVIEW

OF

### SELECT PUBLICATIONS.

*Radical Means of counteracting the present Scarcity, and preventing Famine in future; including the Proposal of a Maximum, founded on a new Principle. To which is prefixed, An Address to the Legislature, on a Plan of meliorating the Condition of Society at large. By George Edwards, Esq. 153 pages 8vo. 3s. 6d. Johnson.*

**AS** we pretend not to decide on many parts of this performance, we content ourselves with giving our readers an account of it's contents; and with saying that the Author writes like a man of humane feelings, and of accurate and extensive observation.

I. The Author's motive. II. The engagements of society, in respect of supplying the community with provision, and the necessaries of life. III. Heads of the different causes of the present scarcity. IV. Real scarcity of the necessaries of life, arising from causes, which human precaution cannot prevent; and how it may be most effectually removed. By the advancement of pecuniary aid; by importation; by suitable agencies established throughout the kingdom; by a proper plan of economical consumption; by growth of crops for supplying food during the ensuing spring and summer; by measures, which, though compulsory, will be highly advantageous, and even necessary in certain cases of emergency. V. The increase of population, and additional numbers to be maintained by the produce of the kingdom, a cause of scarcity, and how this may be most effectually obviated. VI. Excessive burdens imposed, particularly upon agricultural industry, a cause of scarcity, and how this may be most effectually obviated. VII. The too great prevalence of speculation, in regard to the necessaries of life, a cause of

scarcity, and how this may be most effectually obviated. VIII. The defective, or inadequate state of the agriculture of the kingdom, a cause of scarcity, and how this may be most effectually obviated. By the advancement of agriculture, as a practical evidence; and removing obstacles in the way of it's progress. By exciting greater agricultural spirit throughout the kingdom. By enclosing lands held in common. By limiting the number of stock kept upon wastes. By improving the ordinary agriculture of the kingdom. By meliorating the old enclosed lands of inferior quality throughout the kingdom. By farms of proper sizes. IX. The exorbitant prices of commodities in general, a cause of scarcity, and how this may be effectually obviated. By removing taxes from the necessaries and essential comforts of life. By lessening, at the public expence, the high price of corn, to the lower orders. By meliorating the condition of the lower orders. X. The practical application of agriculture, for the benefit of the wealthy, a cause of scarcity, and how this may be effectually obviated. By preventing the interference of grazing, with the corn system. By substituting, so far as is proper, oxen for horses. XI. The combination of both real and artificial scarcity, with excess of competition among the buyers, a cause of scarcity, and how this may be effectually obviated. XII. The proposal of a maximum, upon a new principle; and all objections made to a maximum studiously collected, and fully answered. XIII. Remarks upon the measures of relief, adopted by the legislature. XIV. Apology for the Author. XV. General summary.

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## THIRD VOLUME

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