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THE
BAPTIST MAGAZINE

FOR

1811.



The Profits

ARISING FROM THE SALE OF THIS WORK

ARE GIVEN TO

THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

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VOL. III.

Speaking the Truth in Love.

EPH. iv, 15.

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P R E F A C E.

THE completion of another Volume affords us an opportunity, which we gladly embrace, of returning cordial thanks to our numerous Correspondents, by whose friendly contributions our little work has not only stood its ground against all the efforts of its adversaries, but has obtained such a circulation amongst our Brethren as affords the best evidence of its possessing, very generally, their decided approbation. We therefore earnestly request a continuance of those exertions which have hitherto rendered our Repository acceptable, and, we have the best reasons to believe, *useful* to the people whom we love above all others.

The Signs of the times plainly shew that our Lord is about to fulfil his ancient promises; and happy shall that people be who are most active in preparing his way; in this view the progress of our Missionaries in the Eastern Continent affords a very pleasing subject of contemplation; and when we reflect that their Success has been in a great degree commensurate with their Exertions, and that their Exertions have been limited only by the means put into their hands; we are anxious to see such a Union prevail in our Denomination as shall most effectually combine all our efforts in the cause of Truth and Righteousness at home, and give ten-fold vigour to our exertions on behalf of the heathen abroad. We hail the disposition to *unite* which has shewn itself in various communications from our Brethren, and we hope

the day is not far distant when their wishes will be realized; assured as we are that a cordial Union would greatly promote their happiness and extend their usefulness. If a portion of our pages may tend to facilitate this Object, we shall feel that our Labour of love has not been in vain.

When we thus express our wishes, and urge our Brethren to unite their exertions and *draw together*, in a cause in which they are mutually interested, we feel that we are not justly chargeable with Bigotry, or any Spirit hostile to the most liberal and extended Influence of Christian Benevolence and candour. If there are persons who manifest a cool indifference to the cause of Truth, in connection with the Society to which they profess to belong, we are sure it can never be expected that *they* will put forth any exertions on more general Principles. The man who is indifferent to the prevalence of any one form of Christian Profession rather than another, is nearly careless respecting Christianity being professed at all. It should also be recollected, that the Union we plead for will direct its energies only against Ignorance and Vice, the common Enemies, whose extermination all true Believers are anxious to effect.

We cannot conclude without congratulating our Brethren on the issue of various attempts to abridge our Religious Privileges, which we have recorded in the present volume; and we especially regard the result of the whole as favourable to the cause of Religious Liberty.

Thus encouraged, we prepare to go forward, uniting earnest prayer with strenuous endeavours; persuaded, as we declared in our first pages, that the success we desire is the gift of God, and not to be commanded by human effort.

THE
BAPTIST MAGAZINE.

JANUARY, 1811.

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

DR. JOHNSON.

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

Brief Memoirs of the English Baptists.

SECTION V.

From the Restoration of Charles the second, to the Revolution under William the III. Part II.

MANY more instances might be produced of the severities used against our brethren in London, in the time above mentioned, but those we have already recited in a former volume,* are sufficient to shew our readers that the days of the years of their oppression were filled with affliction and misery, worm-wood and gall. Let us now glance at the sufferings of our brethren in the country.

Lord’s day, May, 29, 1670, a congregation of baptists, to the amount of five hundred, met for divine worship near Lewes, in Sussex. Two of their enemies observed them go to their meeting-house, and informed against them, upon which Sir Thomas Nutt, a violent persecutor, and three other justices, convicted the Minister and above 40 of the hearers. The minister was fined 20*l*, and his fine laid upon 5 of the hearers, and the rest of the company were fined 5 shillings each. Warrants were issued, under the hands of the justices, for the recovery of the fines by distress and sale

* See Page 365, vol. 2.

of goods, and directed to the constables of the hundred, and the church-wardens and overseers of the parish. In the month of June the distresses were made. From Richard White, fined 3*l.* 15*s.* they took value 10*l.* 13*s.* From John Tabret, fined 2*l.* 14*s.* they took a cow. From Walter Brett, a grocer, fined 6*l.* 5*s.* they took two casks of sugar which cost him 15*l.* From Thomas and Richard Barnard, fined 11*l.* 10*s.* they took 6 cows, upon which the dairy-maid told them she believed they would *have a store of Syllabubs*, having taken so much sugar from Mr. Brett! From Thomas Tourle, fined 5 shillings, they took a horse, and another from Richard Mantle for a like fine. From others for similar fines they took bacon, cheese, kitchen furniture, wearing apparel, and other goods, to about treble the amount of their fines. The cattle and other property taken from the said several sufferers, were publicly sold for about half their value.

On the aforesaid 29th of May, a meeting of baptists was held in Brighthelmstone at the house of Mr. William Beard, who was fined 20*l.* for which fine the constable of the place and two assistants took *sixty-five bushels of Malt, and sold it for twelve shillings per quarter!*

At Chillington, 3 Miles from Lewes, Mr. Nicholas Martin was convicted of having a meeting at his house, and fined 20*l.* for which fine the officer of injustice took from him 6 cows, 2 young bullocks, and a horse, being all the stock he had, all of which he recovered again, but not till he had taken a great deal of trouble, and been at more than 23*l.* expense.

The magistrates at Dover began early to shew their unrighteous zeal against the baptists. Many of them were violently taken from their meeting houses, committed to prison, and detained in confinement, to the ruin of their circumstances, and great distress of their families. These hardships urged them to petition the King and Duke of York for redress, but no relief was given them. At Aylesbury in Buckinghamshire, the justices endeavoured to revive the old practice of punishing heretics with death. By virtue of a dormant statute made in the reign of queen Elizabeth, Mr. Stephen Dagnal, pastor of a baptist congregation that met at Aylesbury, and eleven of his people, being taken at a meeting, were sentenced to be hanged, and as soon as sentence was passed against them; officers were sent to their several houses to seize their goods, and whatever effects of theirs could be found; which order was executed immediately, and great havock was made of what possessions they had; but powerful intercession being made for them at Court, the king

granted them a pardon, and some time afterwards they were all set at liberty again. *

Great were the sufferings of the baptists in Gloucestershire, particularly in the neighbourhood of Fairford, Bourton on the water, Stow, and some other places. The most eminent cavaliers, embittered persecutors, rode about armed with swords and pistols, ransacked their houses and abused their families in a most violent manner.

June 3, 1660, B. Collett and B. Collings, gifted brethren from Bourton on the water, and many other baptists from thence and from Stow and elsewhere, met at Brockington in the said county. The Clerk's daughter whose mother had been a violent persecutor attended the meeting with her mother. When they came, B. Collet was preaching from *Jude 14, 15, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, &c.* While he was in his sermon, the clerk's daughter gave a sudden shriek, and fell down dead before them all. As some were carrying her corpse out, an officer of the country troop, with a party of his men, came in, charged B. Collet and B. Collings, with the death of the young woman, and was about to take them away prisoners, saying, they had killed her. But B. Collings replied, "Nay, we have not killed her, but the Most High hath done it, in whose hand is both your breath and ours." After he had pulled the speakers towards the door, and spoke more to them, he and the soldiers left them. The clerk afterwards spoke well of the baptists, saying, "these are the people of God." †

In the country of Wilts, and Diocese of Salisbury, our brethren were persecuted with great severity. Bishop Ward often disturbed their meetings in person, and encouraged his clergy to follow his example. Informers were every where at work, and having crept into religious assemblies in disguise, levied great sums of money upon ministers and people. Soldiers broke into honest farmer's houses, under pretence of searching for conventicles, and where ready money was wanting, plundered their goods, drove away their Cattle, and sold them a great deal under value. Many of these sordid creatures spent their profits in ill houses, upon lewd women, and then went about again to hunt for more prey.

The baptist church at Calne suffered much; having been often disturbed when they assembled in their meeting house, in order to avoid fresh troubles they sometimes met at a Mill called

* Crosby, Vol. ii, p. 181.

† Ibid, 31

Moss's Mill, a little distance from the Town, and at other times under a large white-thorn bush upon the brow of a hill, in a field called sheepfield, about two miles from the Town. The bush has ever since been called *Gospel Bush*, but only some very small branches of it remain.

The baptists in Lincolnshire were persecuted with savage rage. Not less than one hundred of them were imprisoned, some for hearing, and others for preaching the word of God. They endured not less than three hundred levies for fines. Some for two-pence a week, others for 10, 20, 40, and 60*l.* whereby many were reduced to great poverty, and others driven from home. Presentments and excommunications, they had several hundreds, and indictments at the assizes and sessions upon the statute for two-pence per week, and twenty pounds a month, not less than a thousand.

Mr. Robert Shalder, of Croft, in the said county, was long confined in prison, and dying soon after his release from it, was interred in the common burying ground amongst his ancestors. The same day he was buried, certain of the inhabitants of Croft, opened his grave, took up his corpse, and dragged it upon a sledge to his own gates, and there left it unburied!*

In short, there was not a protestant dissenting congregation in the kingdom but were grievously harassed, not a zealous baptist but had a double mess of persecution. After a variety of other incongruous proceedings, the king in 1681, in a very hasty manner dissolved his fifth and last parliament, and after this, ruled according to his own sovereign will, or rather the more sovereign pleasure of his mistresses and their clerical and political abettors. After a wicked reign of 25 years, a stroke of the palsy shook the diadem from his head, and obliged him to give up his guilty ghost, April 6, 1685, aged 54.

He was succeeded by his addle-pated brother, James II. James was a papist, and went publicly to mass, three days after his accession. The parliament met May 12th, and the king assured them he was determined to maintain Church and state according to law, but secretly did all in his power to subvert both, and bring in popery and slavery. To cover his dark designs, he destroyed the imprudent duke of Monmouth with implacable revenge; and sent judge Jefferies and general Kirk against his ill-advised followers, who like two tygers, "tore them limb from limb to death, with blood and groans and tears."

Loyal protestant dissenters were also persecuted with fero-

* Crosby, vol. ii, p. 239.

cious cruelty, but finding that by oppressing peaceable non-conformists, he could not forward his wishes in favour of popery, he presently in an illegal manner, suspended the penal laws and published liberty of conscience to all persons of all persuasions! Popish books were spread through the realm, papists promoted to places of trust and confidence, and it was imagined, that in order to the full establishment of popery in the land, he intended to impose upon his people a spurious heir to his throne!

These proceedings alarmed the nation, and occasioned a correspondence between the Prince of Orange and some of the principal men in the country. His highness was solicited to come to England and settle the troubles of the nation. He came, landed at Torbay, November 4, 1688, and was joyfully received. The king hector'd a little at first, but presently lost his courage, fluttered to and fro, like a bird of night in the sun, and in short time, leaving three kingdoms behind him, made flight across the channel, took refuge among the old buildings at St. Germain's, and lived and died a pauper in France.

On January 22, 1689, the parliament assembled at Westminster and resolved that their most dreadful sovereign, and terrible defender of their faith, king James, having left them as sheep without a shepherd, had thereby abdicated both his sceptre and mitre, and therefore on February 13th, they promoted William Prince of Orange, and Mary his princess to the vacant throne.

May 24, 1689. The royal assent was given to the Toleration Act, and the protestant dissenters after long and painful wrestling against spiritual wickedness in high places, sat down under their vines and fig trees with sacred pleasure. From the restoration to the revolution, a space of 29 years, more than sixty thousand people suffered for religion, were plundered of two millions of money, and 8 or 10 thousand of them died in Goal. Very many of the sufferers were baptists, but they cheerfully endured the cross, despising the shame, stood fast in the Lord, and served God acceptably with reverence and godly fear.

Calne.

I. T.



Delight in God's Ordinances.

How amiable are thy tabernacles, O Lord of hosts. **PSA. LXV, 1.**

The rich variety of divine subjects, and the fervent piety which distinguish the book of Psalms have rendered it an unfailing source of instruction and joy to the people of God. Here are the undissembled breathings of a devotional mind under all the varied circumstances of the believer's life. By these we behold, as in a mirror, the movements of the Psalmist's mind in seasons of sorrow and joy, hope and fear, security and danger. The genuine and habitual tendencies of the heart are a true criterion of character. Men vainly imagine that what dwells in their thoughts, or merely occupies their minds has in a manner no existence—that it goes not at all to constitute their real character. But we are in fact that before God, which we are in the habit of our hearts. The book of Psalms with infallible precision most clearly discloses the latent motions, temper and tendencies of the human mind, both of the righteous and the wicked, and both under greater variety of circumstances, than perhaps any other distinct and separate book of Scripture. By it alone we may not only ascertain the state of our souls before God, but by the same unerring standard of truth and piety, may the Christian discover his excellencies and defects; his declensions or his attainments in the divine life.

The Psalms of David are likewise inimitable models of devotion, and of believing experience. But that which more immediately claims our notice is the high estimation in which the Psalmist held the public ordinances of divine worship; the affection he discovers to, and the supreme delight he experienced in them. *How amiable are thy tabernacles, O Lord of hosts!*

Let us briefly enquire on what accounts did David make this divine declaration? First, and doubtless, from a believing view of the *origin*, the *nature*, and the *design* of the public institutions of divine worship. Their *origin* is from heaven. God himself is the author of those religious ordinances, in which men as social and dependent beings, should express their public homage and gratitude to their Creator. When Moses was about to build the tabernacle, he was admonished of God to see that all things might be done according to the pattern that was shewed him in the mount. *Ileb. vi, 1—5.* There was not to be the slightest deviation from that pattern,

and it was all done as the Lord commanded. *Exod. xxxix, 43.* The public institutions of religion being of divine appointment, will, to every good man be a sufficient reason for a strict observance of them; indeed, if this consideration does not determine the mind to a conscientious obedience, nothing else will. The nature of those sacred institutions is wholly spiritual: being appointed of God they could be no other than holy. The tabernacle and temple, with every utensil therein, were set apart and consecrated to God; holiness unto the Lord was virtually inscribed on the whole. The Priests and the people were sanctified unto the Lord. The design of Social worship is, that we may publicly avow our faith in, dependance on, and obligations to God our creator, redeemer and benefactor; be fully instructed in the knowledge of his will; contemplate the divine glory in the manifestations of his mercy and truth; be transformed into the divine image, and thereby finally fitted for a state of perfect purity and blessedness in the world of spirits.

II. This devout exclamation arose from a spiritual perception of the intrinsic beauty and loveliness of divine ordinances, and genuine affection of heart to them. It is a possible thing to have pleasing and exalted views of religion and of the means of grace, while nevertheless the heart is alienated from God. The most profligate characters may be constrained to acknowledge, if they honestly disclose their sentiments, that a virtuous life, all things considered, is far preferable to a vicious one, but this does not prove that those persons have a just perception of the intrinsic excellence and beauty of holiness, or of the instituted means of religion. Their disposition and practice discover no affection of heart to divine things. But the christian takes complacency and supreme delight in the ordinances and worship of God's house, because they are spiritual in their nature, have a tendency to render him more susceptible of holy impressions, and to assimilate his mind to the spirits of the just made perfect. Affection of heart to any thing may be seen by the unabating ardour and persevering attention which is shewn to it; by our surmounting opposition and difficulties in attaining the object of desire, and by relinquishing all other pursuits and engagements which would impede its possession and enjoyment. In all these respects is the Christian's genuine love to the house of God exemplified. His heart-felt affection to divine ordinances enables him to rise superior to all the temptations of

Satan, and the allurements of the world, which are ever enticing him to neglect them.

Amidst all the endearing ties of social life and consanguinity, of which he has the true enjoyment; he still feels a superior attachment to the assemblies of the Saints, and with unknown delight exclaims, *how amiable are thy tabernacles, O Lord of hosts.*

III. This may unquestionably be said on account of the innumerable benefits and pleasures which are enjoyed in social and public worship. And how great and valuable are these in their nature and duration! The blessings which are received in the house of God are spiritual and eternal. How glorious and invaluable in their effects and consequences, personal and relative, present and future, in life and in death! How suitable and frequent, free and full are the sacred enjoyments of the believer in the house and ordinances of God. Here he is not only reclaimed from a course of vanity, sin and danger, and his feet directed into the path of life, purity and peace; but here he feels himself upheld, strengthened, encouraged, and animated in his way through the wilderness to the heavenly Canaan. 'Tis here he is illumined in darkness and distress, revived and invigorated when weak and weary, directed and relieved in doubt and difficulty. 'Tis here, blest with the influence from above, that the believer grows in all the graces of the Spirit, and is built up in faith, holiness and comfort. In a word, 'tis here he is fitted for the duties and trials of life, for the solemnities of death and the grave, and has the prospects, promise and foretaste of heaven and glory.

If such are the reasons and such the advantages of a devout regard to public divine worship, how criminal is the course of those who treat the house of God and its sacred institutes with habitual neglect and contempt. Great indeed must be their guilt, who, turning their backs on all the divine ordinances, think their own thoughts and choose their own ways of vanity and vice, on the Lord's day. What is this but saying in the most pointed possible manner, We will not be governed by the authority of heaven: "who is the Lord that we should obey him?" Such persons may for a while pursue the vain and carnal purposes of their unsubdued hearts in an open violation of the divine commands, but not, as they would wish others to understand, with unmingled pleasure; for they cannot entirely suppress the voice of conscience whose pungent reproofs embitter all their joys.

Nor let the formalist satisfy himself with the most punctilious observance of all the external rites and ceremonies of religious service. Let no one estimate his religion by the multiplication of social and public divine duties. Bodily exercise profiteth nothing, but will greatly increase our guilt if the heart remain cold and destitute of the life and power of vital piety. There is hardly any evil which professors of religion in the present day need to dread and deprecate more than a dull, listless and unprofitable attendance on the means of grace. We may be found in a stated and regular regard to all the forms of godliness, while at the same time the heart may remain unmoved and dead to all divine enjoyment. But let the lively christian hail with joy and thankfulness the sacred seasons of public worship, which mercifully return to him in constant and quick succession. These he values and improves to his spiritual and best interests. In these ordinances of holy worship he retreats from earth and time, that he may for a while hold intercourse with heaven and eternity. He gladly withdraws from the vanities and trifles, the business and the cares of this world, that he may realize his interests and raise his hopes to a better. These are acceptable seasons for him to turn aside from the creature that he may have fellowship with his God and Father in Christ Jesus, by the influence of the Holy Spirit. Let those who conscientiously attend the means of religion, carefully mark the progress of truth and holiness in their hearts, so as to be going on from one degree of knowledge, purity, and bliss to another, till we all come in the unity of the faith and knowledge of the Son of God, unto a perfect man, to the fulness of the measure of the stature of Christ.

G. B.

Original Letters from the Church at Bedford, at the time when the celebrated John Bunyan was one of its Elders.

LETTER I.

The following letter was sent to Mr. Anthony Harrington, one of the 12 persons by whom the church was first founded in the year 1650. In the latter part of the year 1669, he was driven from his family, to avoid being taken by a writ de excom. capiend: on which occasion this was written by the Elders in the name of the church. He however returned again to his family as his name is signed to some records in the church book in 1681.

Dearly beloved brother,

Grace, Mercy, and Peace be with you always by Jesus Christ our Lord, to the praise of God the Father, and your everlasting consolation and increase of hope in our Lord Jesus Christ; to whom be glory for ever and ever, Amen.

Blessed be God and the Father of our Lord Jesus Christ, who by him hath called us unto his kingdom and glory; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, even the forgiveness of our sins, according to the riches of his grace.

With length of days is understanding; your long progress in the ways of God and our Father, hath given you rich experience of that grace that is not only laid up for us in Christ, but to be brought unto us when he shall be revealed from heaven with all his saints. Wherefore, brother, make it manifest that you are one of those scribes we read of that is not only instructed *into* but *unto* the kingdom of God. Let it be seen by all your ways that the secrets of God are with you, and that you have in store things new and old in your heart, as in God's treasure house. Gravity becometh the ancients in the house of God. Fathers should be examples unto children. We are comforted in the remembrance of thee, brother, while we consider that notwithstanding thy natural infirmity, yet thou prizest good conscience above thine own enjoyments. And since thou couldest not with quiet enjoy it at home; thou hast left thy concerns in this world (though in much hazard and danger) that thou mayest keep it abroad. But remember the good word of God; "No man shall desire thy land, when thou shalt go to appear before the Lord thy God, thrice in the year."* Wherefore let neither the remembrance of what thou hast left, nor thought of its being subject to casualty, either distract thee in thy communion with God, or prevail with thee to do aught against good conscience, or unworthy thy grey hairs; which are then the glory of old men, when found in the way of righteousness. †

John saith, I have no greater joy than to hear that my children walk in truth. ‡ Having always a good conscience towards God, and towards men: this is armour of righteousness both on the right hand, and on the left.

You, brother Harrington, have lived to see the slippery

* Exod. xxxiv, 24. ●

† Prov. xvi, 31.

‡ John iii, 4.

and unstable nature that is in earthly things; wherefore we beseech you to expect no more therefrom than the word of God hath promised: which is as much in little as in much thereof, if not more in many respects. He that gathered much, had nothing over, and he that gathered little had no lack. While Israel sat by the flesh-pots in Egypt, they had no manna, they drank not the water out of the rock, these things were reserved for their wilderness condition; to support them in the waste howling wilderness. We speak this to encourage you, knowing you are subject to temptation with us. For we hope it is because God loveth you, that he hath driven you from your incumbrances, that you may have occasion before you die, therein to solace yourself with your God, and the Lord Jesus Christ; we mean that you may do it with more leisure and less distraction, than when the lowing of the oxen had continual sound in your ears. Man's life consisteth not in the abundance of the things he possesseth: wherefore being denied a fulness here is no token of God's displeasure against our spiritual welfare, but rather, yea always the contrary. Let not these dispensations then discourage and distress your mind: bless God for the hope that is laid up for you in heaven, whereof you have heard before in the word of the truth of the gospel.

God is wise and doth all things for the best, for them that love him. You know not yet but you may know afterward, what sins and temptations God hath prevented, by driving you thus from your habitation; and how hereby he hath made way for the exercise of some graces, that could not so well discover themselves in their virtues, when you was here. How subject we are to dote upon and to be entangled with the snares that lay couched and hid in this present world, you have great experience with us. The which because God disliketh, it being uncomely for the men of another world, therefore often God plucketh down and pulleth up what we build and plant. It was customary with our Fathers to dwell in tents, and houses made with boughs, for they sought a city that hath foundations whose maker and builder is God. When we are desolate, then we trust in God, and make prayers and supplications to him night and day.* God help you therefore, that you spend your vacant hours not as they that wept for Tammuz, † but as they who plainly confess to all they are strangers and pilgrims in the earth.

* *Thn.* v, 5.† *Ezek.* viii, 14.

Brother, we write not but by way of exhortation, beseeching you that you call to remembrance your vows and tears, when you have been in distress; and that you would arm yourself with that mind you read of *Heb. xii, 2, 3, 9.* that you may have your garments always white, and that your head may lack no ointment; you cannot be there where no eyes are upon you: you are a spectacle to God, angels, and men; and being exalted to the profession of Christianity, and also to the communion of God and saints; you can neither stand nor fall by yourself; but the name and cause and people of God, shall in some sense stand and fall with you, Yea, let us have joy in thee, brother, refresh our spirits in the Lord. We have confidence in thee, that thou wilt be circumspect to the adorning of the doctrine of God our Saviour. Keep close to the words of faith and sound doctrine, wherein thou hast been instructed; and shun profane and vain babbling, not having to do with men of corrupt minds, that thy profession be not canker-eaten. Hear the word of God with diligence, and pray much for the spirit of wisdom and revelation in the knowledge of Jesus Christ. And remember that God hath said, Though there were any of you cast out to the uttermost part of heaven, yet will I gather them from thence, and will bring them into the place, that I have chosen to set my name there. †

Finally brother, Farewell, Grace be with thee, Amen.

Written by the appointment of the congregation to which you stand related in the faith of the Gospel, and subscribed with their consent by the hands of your brethren,

John Whiteman. Samuel Fenne.

John Bunyan. John Fenne. &c.



Original Letters of the Rev. W. Pardoe.

EPISTLE. V.

In this is contained an excellent motive to gratitude from the consideration of the goodness of God to us, and other directions proper to a growth in goodness and to prevent the mischiefs of sloth and stupidity.

L. Spooner.

My dear brother,

I had some thoughts I might have seen you at D, but I suppose the rain might hinder you, and am

* *Neh. i, 9.*

now glad to hear of you and the rest of friends, and that the Lord doth not leave both you and me destitute of the most tender mercies: though I doubt our unfruitfulness under them is very great. And experience of unexpected goodness ought to be of an attracting nature, and to draw our minds into a desire to bear the image of goodness in God, even so it is pleasing to Him to see the same likeness and similitude in us. And if that be wholly aimed at in our most sincere desires, Christ hath promised such shall be filled: It is time for us now to leave our childish crying after the father, and to lie at the breasts and to be dandled on the knees; and to be greatly concerned in the business of the kingdom, house, and vineyard, and as grown children to take our shade and repose at proper seasons. And to take heed lest we grow cold and drowsy through sloth and idleness. And then if the dispensation procure these things, it will more engage vigorous souls in actions tending to the removing of the distemper, and we know that health is quickly sensible of its necessities, and therefore we cannot choose but be hungry and to thirst and desire: and the scripture saith the Lord will fulfil the desire of them that fear him and satisfy the longing soul with goodness. But, my dear brother, all my hope for you is in the Lord, and for the rest of friends, unto whom I see myself to be so exceeding useless, that thereby I am brought very low. I have been in weak estate of body since I last saw you, but now I am pretty well, and hope shortly to see you, though I fear almost to come, lest I should be as useless unto you.

WILLIAM PARDOE.



The Demoniac.

When a person of estimable character, and one from whom we have received many and great favours leaves our world forever, his actions are traced with refined pleasure, through all their progress, from their commencement to their consummation. Death surrounds them with a melancholy charm that pleases, and a gravity and dignity favourable to that moral impression which good example should make. The very path he has often printed with his feet is a favourite walk to the living, because the glorified saint had there often conversed with God and immortality. The books he was accustomed to read, the opinions often expressed in his conversation, as his own, and in

short, all the amiable passages of his life are valuable; because, like a good picture, they remind you of him you admire and love—they illustrate his valuable character, and for the loss of his real presence, they are the best substitutes.

The life of the Redeemer is therefore of great value to every Christian. It is a moral picture of him on whom our best affections abide, from whom favours, infinitely great, and to endure forever, have been received, and who in all he ever felt, ever uttered, ever performed, may safely be imitated by us, as to the spirit in which it was done, the rule that regulated the whole, and the end to which it was all directed.

The miracles of Christ merit particular attention. We will select for our present consideration the deliverance of the Demoniac. An account of the miracle now alluded to, is to be found in Luke's gospel, ch. viii, 27—35. In this passage it is plainly asserted, that a legion of devils had entered into the man, yet the reality of these possessions has been questioned. Not to enter upon a refutation of those arguments, which are urged in support of such an opinion, it may be of use to observe, in defence of my own sentiment, the several proofs of real possession afforded by this passage. The scriptures assert that this poor man was possessed. This is plain narrative; there are no evidences in the account, that favour any other interpretation. The address of the demons is unaccountable, and in no way to be reconciled with truth, but by supposing a real possession. *30th & 31st verse.* Christ addresses a real spirit, and is answered by a legion of devils, who intreat him not to command them to go out into the deep. Their entering the swine is a circumstance clearly establishing the reality of the possession. And here we see the scripture fulfilled; *The devils believe and tremble.* These believed Christ's great power, and trembled lest it should be displayed to their misery. Thus we see an infidel commits a sin, which devils have not wickedness enough to do, and persons who pray to God from mere selfishness, without any love to him, have just as much, and no more, religion than devils possess.

An objector might still ask, why demoniacs abounded in the time of Christ, and his apostles, when they do not so abound now? Several answers to this have been given; but there are two, which alone satisfy my mind. Their existence was permitted (for we may suppose them always sufficiently willing to afflict mankind in every possible way) to prepare the way of Christ and to afford him triumphs. It is a bright character of divine providence and grace that satanic agency, while it at-

tempts the production of evil alone, is made subservient to the glory of God and the happiness of angels and of men. Sin and death came by Satan, grace and heaven by Jesus Christ. The first made the last necessary; and the last has not only to millions, made the first harmless, but even a blessing. So, in the case we are considering, these real possessions seemed to prove the existence and the malevolence of fallen spirits, and by so doing, they alarmed mankind for their own safety and happiness; and made Christ the Saviour the more welcome. The triumphs they afforded Christ is another reason for their permission. By casting them out he displayed his power, and as will be seen below, proved his divine mission. For reasons like these it was, evidently, as proper for Jehovah to permit the existence of demoniacs, in the primitive times, as at the beginning, the existence of sin.

The miracle now under consideration is of much importance, as a proof of the truth of Christ's mission, and the benevolence of his character. The first of these points we will now attempt to establish. That the demons were ejected is positively asserted in the 35th verse. Now I affirm that if Christ had not been the Son of God, the true Messiah, this miracle had never been done by him. Nicodemus spoke as a christian and a man of sound sense, when he said, *We know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him.* John iii, 2. We reason thus: The power of God alone could eject these evil spirits. Who can doubt this? Spirits cannot be seen, nor felt, nor coerced by any power of body, and as to the influence of our minds over them, no desires of ours, nor any eloquence we can employ, will infallibly govern the spirits of a fellow man; and surely an angel of evil, so powerfully set on wickedness, would not submit to us. It is plain that divine power alone could effect the deliverance we are considering. The objector might say, what the Jews did, *This fellow doth not cast out devils, but by Beelzebub the prince of the devils.* And Jesus knew their thoughts, and said unto them, *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.* Matt. xii, 24—28. How sensible this re-

ply of Christ! How stupid this evasion of His enemies! Who could say, but the desperate Pharisees, for even they did not believe it, that Satan would possess men to torment them, and deliver them from such possession, to make them happy? Can the same sun be the source of light and darkness? Can the bliss of heaven grow in the same soil and climate with the agonies of hell? Would a politic commander despatch one division of his army to take an important city, and as soon as it was done, another to storm the place, destroy its defenders, and eject them. Christ could not cast out devils but by divine power. This power I believe was his own essential power as God, but if it be said it was imparted by his Father, as he again gave it to his disciples, still my argument is good. For would God give such a power to an impostor, that he might the more certainly deceive and destroy? Christ stiled himself the true Son of God and the Messiah, and solemnly assured the Jews that unless they believed it, their destruction was certain; and if this was not true, he was an impostor; and if Jehovah had given him such a power, he would have been an accomplice! To say which any one must be a greater fool than if he had denied the existence of God. All those, therefore, who admit the truth of scripture, must believe that Christ is the Son of God, even from this single miracle. And if any one should be so desperate in unbelief as to reject all the accounts of revelation, yet we have to say, that Julian, and Celsus, and Porphyry, who lived so near the time, and who had so much inclination to deny the existence of Christ's miracles, admit they were done; but say, it was by magic. The testimony of these infidels, that the miracles were done, is sufficient, the way of accounting for them is absurd and impossible, as we have seen.

Thus the following points are established: 1. That Christ cast out devils. 2. That he could not do it without divine power. 3. That God would not give divine power to an impostor. 4. That Christ must be the Son of God, and the true Messiah, because he claimed these characters, and would have been a deceiver had they not been justly claimed. Let the believer rejoice, his chief teacher is the Prophet of God, his great Master is the Lord from heaven. The followers of Mahomet may expect a future paradise, they will awake in eternity and find it a dream. But the disciple of Jesus believes and is sure, that he shall possess immortal glory and honor; that his soul will enjoy an endless life of purity and happiness. The divine Teacher of truth has thus described his destiny, and he who possesses the thrones of heaven, and will forever live to fulfil his word,

has said of his children, *I give unto them eternal life, and they shall never perish.*

The benevolence of the Redeemer's character is by this miracle strikingly displayed. Grace and truth, it is written, came by Jesus Christ; and our miracle shows that grace and truth were the ornaments of his life. Compassion and grace shine in the action before us. The condition of this afflicted man was deplorable indeed. Read the account in *Mark* ̄, 1—5. *And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs: and no man could bind him, no not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones.* Who does not pity this miserable outcast from human society? As if to say his felicity was dead, his dwelling place is among sepulchres. See how he cuts himself with stones, hear his terrific cry, and observe, he is like the troubled sea that cannot rest. Now he has been with Jesus, behold him sitting at his feet, quiet, gratefully adoring his Lord, clothed, and in his right mind! The fierce inhabitant of the tombs no longer shuns the living; he who was injurious is now kind, he who was the servant of satan, is now the servant of God! Such were the Redeemer's miracles. They proclaimed the power of his mighty arm, and the benevolence of his gracious heart. The blind cry, and he rejoices them with the light. The lame intreat his mercy, and leap as the hart. The dumb appear before him, and sing his praises. The widow of Nain is following her only Son, they who carry him, bear also, all her comfort, and when he is buried, all her earthly joy will be entombed. Christ looks at her tears, and effectually to wipe them away, bids death resign his prisoner, and the young man sits up in his coffin. She left her dwelling without a single blessing she could enjoy; she returned to it without a desire for one more than she possessed. The thousands that followed him were not fed with five barley loaves and two small fishes out of ostentation, but he knew they had been long without food, and on them he had compassion. He could have taken his arguments, to prove the divinity of his mission, from miracles of a different complexion. Thus, instead of giving sight to the blind, he could have deprived those of it,

who could see. Thus, instead of raising a widow's son, he could, in an instant, have taken one away with his stroke. And instead of feeding thousands by a miracle, he could have bid the earth open, and devour as many of his enemies. In a moment, and with a word, he could have filled the guilty city of Jerusalem with death, or sent to the grave the whole Roman Empire. Such deeds would as well have proclaimed his power, but his benevolence, his mercy and grace, would have been wanting.

This lovely character of Jesus is vastly important. Like our Lord, let us who believe in his name, distinguish ourselves by good actions. The distinctions that mark very many characters, need no alteration to be worn by Beelzebub. But like Christ, oh let us aim to be great in all that is good. In all that fulfils the divine word, promotes the divine glory, and benefits man. Leave it to the world to seek honour one of another, do you, christians, seek that which cometh from God, by an exact resemblance to him, whose glory it was to do all his Father's will.

And since we have such a Redeemer, let us patiently bear all his allotments in the dispensations of providence. Surely he who always pitied when on earth, does so while in heaven; for he is the same yesterday, to-day, and forever. He does not willingly afflict the children of men. He who could raise the dead, who could feed so many with such means as he did, can give his children any good thing; and he who could perform such miracles of love will deny no blessing to christians. We have what is best, we should be resigned.

Above all things let this character of the Son of God exalt your conceptions of the eternal destiny that awaits you. He is gone to prepare a place for you! And what a place will such power and love prepare? His gracious character assures us that his eternal power, all his wisdom, and all his riches will be employed to make the heaven of his children: But here I despair; on this subject all eloquence is mute, the whole book of God has not been able to give a full idea of it; and angels and arch-angels might attempt, in vain, to set it forth. Like our Father's essence it is unsearchable, and past finding out. Oh let the prospect kindle delight in every christian's soul, and produce a song in the house of our pilgrimage, to him who hath loved us, and purchased the sublime and holy possession with his blood. The affectionate man on whose heart love is engraved, with labour climbs the last mountain in his way, and before the sun has left him, in the calm summer evening, though

impatient to reach his dwelling, pauses for a time, to view the beloved spot, far on his way. The habitation, the trees that surround it, the smoke that leaves it to seek the skies, are each seen with rapture; nor are the eyes of his mind less charmed, as they view his family, in whose bosom he soon expects to find rest and joy. Christians, you are approaching, every moment, your Father's house, in which are many mansions, a place your affectionate Saviour is gone to prepare for you. It may often require toil to ascend the hill of faith, yet the view of canaan from its summit, will reward your labour, and while it comforts your soul, will quicken your step, as you journey home. Look not, then, at things which are seen, for they are temporal, but at things which are not seen for they are eternal.

Falmouth.

T. G

Watchfulness.

It is not sufficient that you pray, but you must also watch: both these united will not be found more than sufficient to guard you against the snares of the world, the assaults of the devil, and the lusts of the flesh: these are powerful enemies, and to withstand them will require all your vigilance. Remember, also, others are watching you, the wicked are watching for your halting, this should make you the more watchful of yourselves. 'The devil,' also, 'your grand adversary, as a roaring lion, walketh about, seeking whom he may devour; therefore, be sober, be vigilant.' The eyes of other professors are also upon you: and above all remember, the eye of a holy God is always upon you, beholding all your conduct; let these considerations excite you to watchfulness. And be careful to watch the first motions of sin in your hearts, that you may quench the spark of sin, before it be kindled into a flame. 'Watch and pray,' then, 'that ye enter not into temptation.' Let me add, it is your duty also to watch over one another; not with a view to pick up something in order to reproach each other, but let it be in love, and with a view to prevent any disgrace that might be brought upon the cause of Christ, thro' the misconduct of a fellow-member. I'll conclude this article with the words of Christ; 'What I say unto one, I say unto all, WATCH.'

Trivet's Christian Duties;

*A Father's Advice to his Children,
Particularly occasioned by the Death of their Mother.*

My dear Children,

Now your honoured mother is dead, I am left as your only earthly parent, to give you advice and counsel : I therefore feel myself bound in duty to be faithful to you ; and this is not a new thing with me, for I have felt the weight of my duty in this respect, more or less, ever since you had an existence : but now it seems a double duty lies on me. I contemplated to have addressed myself to you, when you were all convened at my house, (except one) at the time of the burial of your deceased mother ; but being overwhelmed with grief, I could not speak, to give you the counsel and advice with which my mind was filled ; therefore concluded to write the substance of it, to be communicated to each of you before my death, which may be so sudden, or so circumstanced, that I may not have an opportunity to speak to each of you then.

I must tell you, that I have had a continual concern for each of your soul's happiness, in the enjoyment of God, in the world to come. My unceasing secret prayers have ascended towards heaven for you ; often calling upon God in the name and for the sake of Christ, to give each of you a new heart, and a right spirit, and sanctify you wholly, bringing every thought into obedience to Christ.

You may each of you now be reminded, that you have been instructed, from your youth, both by precept and example, in the knowledge of the right way of salvation, which is by Christ and his righteousness alone. You have been shewn that you were not born holy, but in a corrupt and sinful state, even with a principle of unholiness, and alienation from God and his law ; so that whatever you have done, or can do, while in that state, has a curse with it. You being under the law, are necessarily under the curse ; "for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." And although you knew that you were not safe one moment, remaining in that condition, yet I have reason to fear that you all have rested too long in that state; yea, liked it too well, were too well pleased with it, if you could only soothe and ease your consciences, from time to time, under it. But, O my children, as heretofore, so I must now assure you, that this will not do ; it is not a safe state to rest in ; for the law is always cursing them that are under it. You must know also, that it is impossible for any mere man, in his own strength,

to do or keep the law perfectly ; and that you do break it continually, while you remain under it ; and therefore must be cursed eternally, if you are not delivered from its condemnation.

I once more give you my advice, which may be the last ; and that is, for all of you to consider your ways, and search and try your own hearts, and know whether you have fled from the law to Christ for shelter, by believing in him. Try yourselves by the scriptures, whether you have been "born again," and do really love Christ ; whether your eyes have been opened, to see what you are by nature, and to see the spirituality and strictness of God's law, and that you never fulfilled any part of it while under it ; and also whether your sins have ever appeared very great to you, so that you have judged and condemned yourselves as being exposed to the wrath of God ; and that you had no rest, until Christ with his healing balm was manifested to your souls, as a willing and all-sufficient Saviour. Did you then find that your souls were filled with the light of God's countenance ; with love, joy, and peace in believing ; whereby you were led to search after wisdom, even the hidden wisdom of God ? Have you been enabled to fly to Christ, as the ark of safety, and city of refuge ; the covenant of grace, to cover you with his righteousness ? This is a safe state indeed ; yea, eternally safe and happy : a prepared state to join with your parents in praising God, if they are accounted worthy, through grace, to be partakers of the glory that shall be revealed ; and sing with saints and angels hallelujahs to God and the Lamb forever and ever, for electing and redeeming love. I greatly long for this salvation to become yours ; and hope that the God of all grace will give it to you, as a free gift in Christ. Salvation, from the foundation to the top-stone, is wholly the gift of God. But it is my duty to exhort and to stir you up to look towards Christ, like as the children of Israel were directed to look to the brazen serpent, that was set up upon a pole, for them to look to and be healed. Christ can cure all your maladies, therefore look to him in all your distresses and wants ; for in him is everlasting strength.

When I am gone the way of all flesh, I hope you will be faithful to each other ; to reprove, rebuke, exhort, and stir up each other to attend to religion, which is the one thing needful. Be at peace among yourselves, and love one another ; and hearken to each other's good counsel and advice, especially the younger to the elder and more experienced.

When the messenger of death shall call me away, you can

have no more helps from me; no more warnings, counsels, nor reproofs; no more advice nor instruction, in the things concerning the kingdom of heaven. Then you will be left in the wilderness of this world, liable to many temptations from Satan and worldly snares; having no earthly parent to go to, under outward difficulties, nor to give advice under spiritual distresses and troubles. But I hope you will have a Father in heaven to go to; if so, you will be far better provided for, than to have only an earthly father. God is a father to the fatherless, and a guide to the youth, to such as put their trust in him. Endeavour to live a humble, holy life. Few in the world live thus: only "here and there a traveller."

The greatest part of mankind appear to be going on in the broad road, contenting themselves with the fashionable religion of the gay and worldly minded; who love legal preaching, and a little outward dry morality, just to ease their consciences and soothe themselves in a sinful state. Such heap to themselves teachers of Arminian doctrines, calling them teachers of piety and morality; having itching ears for such, to build them up in their natural state; thereby pleasing their carnal taste and fleshly desires, but starving their souls, by losing the privilege of hearing the free, sovereign grace of God, revealed in the gospel of Christ.

Now I commit you all into the hands of God, praying that he will send down his Holy Spirit into each of your hearts, to convince you of sin, and lead each one to holiness; that you may share in the first resurrection: for "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." *Rev.* xx, 6. And again, xxii, 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

If you have believed in God, be careful to maintain good works; thereby manifesting that you are believers in him. Christ says, "Blessed are the merciful: for they shall obtain mercy." Hereby try yourselves, whether you are the children of God; and not only by this, but by all that is written in the fifth chapter of Matthew, from the third to the thirteenth verse.

Do not neglect Christian duties. Attend upon reading and hearing the scriptures, and upon prayer, morning and evening, with the family; for family worship is agreeable to the mind and will of God. See *Jer.* x, 25. Attend upon secret prayer, and self-examination. Contemplate daily upon the

heavenly state. Quench not the Spirit. Make conscience, as in the presence of God, to teach your children, and those under your care, in the way of the Lord, and bring them up in his nurture and admonition. Acquaint them with the word of God, with their misery by nature, and the absolute necessity of an interest in Christ. Let your example instruct them also. Be so faithful, as that you can say, in a measure, 'I am clear from the blood of my family.' Will the reading of a chapter, and praying morning and evening, much hinder or hurt your daily employments, or their prosperity? did you ever find it so? Let not bashfulness excuse your neglect of family duties; for I know that God will never excuse you on that account. Use the little ability you have; God requires no more but to have the heart right, and its exercises in a faithful manner.

I now take my leave of you in the words of the beloved John, "I have no greater joy than to hear that my children walk in truth."

Papers from the Port Folio of a Minister.

The Universalist's hope not universal!

An old *Friend*, happening one Lord's day morning to meet a *Universalist* in front of a meeting-house in the town of Providence, fell into conversation with him upon the doctrine of universal salvation. The latter endeavoured to support his system with considerable warmth. The Quaker professed to doubt the correctness of the doctrine, which served to increase the zeal of his opponent. At length, finding it in vain to reason, he made the following remark,—"Well, friend, I think thee must be very happy when walking round the market, and viewing men, women, and children of every description, to think they are all safely bound to heaven." To which the *Universalist* replied, "I don't know. . . . I think we shall do very well, if we can make out faith enough for ourselves."

General Lee.

General Lee, who was employed in the American war, is said to have entertained such an antipathy to religion, that he left a direction in his will, that he might not be interred within two miles of any Presbyterian or Baptist meeting-house!

Wicked men need not fear to be troubled with the company of the saints after death. If they will read the parable of the rich man and Lazarus, they will find, that between saints and sinners a great gulf is fixed, which is impassable.

Perseverance.

A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said, "Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he; "it is the perseverance of sinners that I oppose." "But that is not a satisfactory answer, Sir. Do you think that a child of God cannot fall very low, and yet be restored?" He replied, "I think it will be very dangerous to make the experiment."

Enmity vanquished.

Overcome evil with Good.

Arcadius, an Argive, was incessantly railing at Philip of Macedon. Venturing once into the dominions of Philip, the courtiers reminded their Prince, that he had now "an opportunity to punish Arcadius for his past insolences, and to put it out of his power to repeat them." The king took their advice: but in a very different way. Instead of seizing the hostile stranger, and putting him to death; he dismissed him, loaded with courtesies and kindnesses.

Some time after Arcadius's departure from Macedon, word was brought, that the king's old enemy was become one of his warmest friends, and did nothing but diffuse his praises wheresoever he went. On hearing which, Philip turned to his courtiers, and asked, with a smile, *Am not I a better physician than you?*

Obituary.

MRS. MOODY.

Extracts from the Experience of Mrs. Moody of Seymour's-Court-Farm, Beckington, Somersetshire, written by herself in the year 1807.

This is I trust written with a single eye to the Glory of God, and for the encouragement of poor Pilgrims who may be ready to halt through the difficulties of the way; also to record the Lord's gracious dealings with my Soul. When only ten years old I felt the secret drawings of the Lord. I was early impressed with the solemn thought—"what will become of my precious soul after

death?" At every opportunity I read good books and it was a mean of grace much blessed to me; I frequently wept, but though conscious of my guilt, and feeling the burthen of sin, I knew not how I was to be pardoned. It was noticed by my mother, who would say to me, "Anna what makes you so low? why do you sigh?" I thought, Ah! mother, you little think the cause, what a weight I feel on my conscience. At the age of twenty-one I was married and lived many years very happy. No angry word would ever have risen had it not been on account of Religion; but as my desires for that increased,

my husband's enmity began to appear. He also frequently remarked I was unhappy; my reply was "I want peace of mind, had I an assurance of my soul's happiness after death, I should be truly comfortable, but without it I never can, possess what I may. My husband's relations, as well as my own attending the established church, we were both attached to it. The burden of sin remaining on my conscience, I opened my mind to a female friend, observing I was not easy respecting my state. She advised me to partake of the sacrament. At length, I determined to take her advice, I thought now I must be happy—many of those that partook with me of that holy ordinance assured me they had no doubt but they were safe: but I bless God for distinguishing grace, that though others were satisfied, I was more than ever distressed. Constrained by my restless fears never to neglect any of the externals of Religion, I was so full of blind zeal that I condemned every one that did not walk with as much formality as myself. I was very cautious not to speak a sinful word, but in an unguarded moment I uttered an expression that on reflection made me shudder. I began to see the insufficiency of my own righteousness, and to exclaim with Job, *cleanse thou me, for if I make myself ever so clean, my own clothes abhor me.*

Finding the preaching at the Baptist Chapel the most suited to my experience I there attended; and though not able at first to see the way of Salvation clear, yet I was enabled to believe it would be revealed to me. I now truly hungered and thirsted after righteousness. A friend (a member of the Baptist Church) spent a few days with me; our conver-

sation was not on the vanities of this lower world, but on divine realities, on eternal things. I told her my desires, hopes and fears, and was greatly encouraged by her remarks. I had also the additional happiness to discover that my husband (whom I was often bearing on my heart at a throne of grace) did not express such dislike to divine things as formerly.

Mr. Sibree of Frome was made a very useful minister to me by preaching from Isaiah lxi, 10. He treated of the happiness of the righteous, of their being compleat in Christ, and of that glory that no mortal eye hath seen. I felt my soul lifted above the world; the dear Redeemer appeared by the eye of faith as my all-sufficient Saviour, manifesting himself unto me as he does not unto the world. The 51st hymn of Rippon's selection exactly expressed my experience. It has been observed that a tempest generally succeeds a calm. I found it so, but having cast anchor within the veil, was immoveable. I was preparing one evening to go to prayer-meeting, when my husband insisted I should not. He left me in tears and spent the evening at a friend's house. The next morning at breakfast he told me if I persevered in my present course we must part! I answered, rather than part with Religion, I would give up every thing this world could afford; repeating, "I know his Courts, I'll enter in, whatever may oppose." I was very much supported and enabled to converse with him,

The Association of Ministers was this Year held at Beckington. A time that will long be remembered by many, for the Lord greatly blessed it. As my husband had never been to Meet-

ing, I intreated him to accompany me and hear the Gospel's joyful sound: his reply was "What shall such a poor sinner as myself do there?" I was delighted to hear he had such a sense of his unworthiness. The first evening he went as far as the meeting door; he attended the next day, and the word preached was the power of God to his salvation. Mr. Winterbotham preached from 1 Cor. xv, 58. He was led to see his state, and to be affected with his danger. In the course of a few days he heard a second time at Frome on the *Almost Christian*, and here the Lord met him again, and blessed his soul. Mr. W. very soon after this preached at Beckington and his discourse had such an effect on me, I determined to see him, hoping to receive satisfaction. I rose early next morning and walked to a friend's house where he slept. This friend was one of the happy number unto whom the association was blessed by awakening him out of the sleep of sin. Mr. W. on seeing me said "What's the matter?" I replied, "I am greatly distressed about my soul, and am afraid I shall mistake my way to Heaven. I have for years been enquiring the way, at times I have hoped the Lord would bring me safe thither, and have frequently rejoiced in him as my Saviour; but I now doubt I do not possess that faith you last evening described; I fear I cannot pray spiritually, and have not that supreme love to Christ which his people possess." To the last complaint he replied, "Suppose you give him up?" I answered "No, I cannot do that, at any rate." "Well then," he said, "you may take encouragement, for if you did not love him you would not seek after him." He

read many comfortable passages of scripture, and I left him much edified and comforted by his conversation. I hurried home as fast as possible but was met by my husband (in the fields) his first words were "Don't attempt to go farther, for you shall never enter my doors again!"—he suffered me, however, to enter, but in a few minutes took the Child (an infant three months old) from me, and insisted again on my leaving him. I rose from the chair, fell on my knees, imploring the Lord's gracious interference in this time of extreme need. I now experienced (tho' before I doubted it) that I was not destitute of the spirit of prayer. I had been fearful I did not love Christ, but oh! how very precious did he now appear; and gladly I should have left the body that moment had it been consistent with his will. Whilst I was supplicating, the Lord heard and answered by inclining my dear husband to silence. He suffered very much in his own mind during his anger. This was the enemy's last time of power (from this quarter) from this period my husband endeavoured to promote my best interest by every possible means. "Oh the boundless love of God!" He sanctifies and blesses to his children their deepest trials and greatest persecutions, and in them manifests the brightest tokens of his approbation and love! I enjoyed that sweet peace that the world could neither give or take away. The Lord carried on the work of grace on his heart with power, he felt constrained to give himself up to the Lord; and then to his people according to his will; I had for sometime been anxious to enjoy the happy privilege of obeying the commands of Christ. We were both baptized the same

day, with the friend at whose house I met Mr. Winterbotham, and several others.

I still feel as much dependent on the great Jehovah for grace to uphold me, as I was the first moment I believed. None but God knows what christians have to encounter; but the omnipotence of Jehovah, with whom all things are possible, can make them conquerors.

Soon after Mrs. Moody had written her experience, her health began to decline, and the most painful anxiety was felt by her husband and friends. At length the bursting of a blood-vessel brought her to all appearance near the eternal world. With that christian fortitude for which she was eminent, she intreated Mr. Moody not to be alarmed, repeating, with a holy triumph, "I know that my Redeemer liveth; O death where is thy sting?" Two friends calling next day to see her, found her quite resigned to her heavenly father's will. She conversed freely on the happy state of her mind. On their intreating her to be more still, she replied, "Whilst I can speak, my tongue must be employed in the praises of my God." After a few days another copious discharge of blood brought her so extremely low her life was again despaired of, and in the near view of Eternity she was calm and cheerful, smiling on a friend, she observed "I can still smile, tho' too weak to say much, I am very happy."

Her friends were agreeably surprised by her so far recovering as to join in public worship again, which she was able to do several times. The sabbath morning preceding her dissolution she was remarkably impressed by the singing of the 542d. hymn, Rip-

pon's selection, particularly the 5th verse.

Dear Father we consent,
To discipline divine;
And bless the pain that makes our souls
Still more compleatly thine

She was taken in the evening very ill, and desired a Friend to read that hymn, observing "I am happy to say it is expressive of the state of my mind." This last attack so compleatly shook her weak frame that it brought on a violent palpitation of the heart; but amidst the shocks of expiring nature she was perfectly calm, and her faith in her Redeemer unshaken.

On Thursday April 11th, after a severe conflict, she expressed a wish to see a particular friend, to take a last farewell, to whom she said, "I feel I am fast declining, I do not at present enjoy those sensible manifestations which in my state would be desirable; but am happy to assure you I can trust my Saviour when I cannot trace him; and feel not the least reluctance to put off this my earthly tabernacle, being confident he is faithful who has promised." The following day her much esteemed friend and pastor called on her. His visit was very seasonable, her experience at that time being rather uncomfortable; she lamented to him the depravity of her heart, and short comings in every respect. Mr. Hinton mentioned several promises from the Scriptures which he thought suitable and remarked on the abounding of grace over all the abounding of sin. His conversation and prayer was much blessed as a mean of supporting her and removing her doubts. On Saturday she was not only resigned but expressed a strong desire to depart and be with Christ, and her hope was full of immortality. Sabbath day she appeared much

better, and after eating her dinner, rose and took tea with her family and a friend who called, with whom she conversed in a very animated strain, on eternal things. She enquired into the state of the sick poor, and sent relief to those that were most in distress. About 11 o'clock she requested her husband to leave her, saying "I do not think I shall go to night, if I am worse you shall be called, but I expect yet greater conflicts with the last enemy; I feel but little pain." In less than an hour an alteration was observed, Mr. Moody was called, and very soon, without a struggle, she fell asleep in Jesus.

Her loss has been severely felt, not only by her own family, but by all who had the happiness of her acquaintance. Zeal for the glory of God and the good of immortal souls, were lively traits in her character. She earnestly intreated sinners to fly from the wrath to come, and had a happy manner of addressing them, sparing no pains to be serviceable to her fellow creatures; she was very liberal to the poor; and tho' on very proper occasions, she contended for the faith once delivered to the Saints, yet she was no bigot, but esteemed all who loved Christ.

Her Letters have been very much blessed, especially to her Mother: also to a family who were relations.

May her dear children never forget her pious admonitions, but follow her who now through faith and patience is inheriting the promises. May her dear labours of love (especially her letters) be not in vain to her numerous relations, that the bread thus cast on the waters, may be found again, she being dead, yet thus speaketh to them. And may the

church, with which she was united, and by whom her loss is so deeply regretted, be blessed by the Lord's raising up many in her stead to supply her place, and his name shall have all the praise.

MRS. ROBERTS.

Eatington, Warwickshire.

About Midsummer Mrs. Roberts was seized with an inflammation on her lungs, which herself and all around her thought would have removed her hence; and she was favoured with much peace and tranquility of mind, willing and desirous if it pleased the Lord, to depart and be with Christ; but a blessing was given to means made use of for the removal of the complaint, and she soon got better, yet still continued poorly, and at times her mind was rather distressed respecting futurity, fearing lest she should at last be found among hypocrites and self-deceivers; she was much cast down on account of her ingratitude to the best of Beings, but was much comforted by the powerful application of that passage of scripture recorded in the 8th verse of the 11th chapter of *Hosea*, *How shall I give thee up, Ephraim?* In former gloomy seasons, she said these words comforted her, and she wished to have them to be the subject for her funeral discourse. The beginning of August she again grew worse, but her mind was very calm, her disorder continued and increased; a dear friend was sent for, to whom she freely communicated her feelings. It pleased the Lord to remove all her doubts, and in the midst of very excruciating pain, attended with constant sickness, to enable her to rejoice in God, and in the hope of eternally enjoying his

blissful presence in Heaven. She said the sting of death was removed, and that she longed, with submission, to be released from her sufferings; but added, that the Lord's time was the best. A murmuring word was never heard to drop from her lips, she often expressed an unshaken confidence in God; was heard to say softly to herself "My God, my portion, my Rock," adding,

A guilty, weak and helpless worm,
 On thy kind arms I fall; [ness,
 Be thou, my strength and righteous-
 My Jesus, and my all."

and while her strength would permit her to converse, she went on in the same strain, saying, "O how I long to go, I shall see my Saviour without a veil between, and be for ever in his presence!" She appeared to have very exalted views of the saviour, and very humbling views of herself, "none but Christ, none but Christ," was very frequently her language, said she could not express how much she loved him: but went on by saying that at the early age of 12 years old she was very much impressed with the love of Christ to poor sinners, in dying for them, and that at about the age of 23 she was led to see herself so vile and sinful as almost tempted her to despair of mercy, for many months, till her doubts were removed on reading a verse of a Hymn (which she could not then recollect) and that for a considerable time she enjoyed great pleasure in the ways and things of God, until she formed an acquaintance with some young professors, who only bore the name of Christians, without the power of Religion to influence their conduct. An intimacy with them was a means, she said, of her losing that delight in divine things she before

had, and also the comfortable evidences she before enjoyed of her interest in the love of God, and caused her to go on rather uncomfortably and mournfully in his ways, until the commencement of her late illness, and she wished her friend, to whom she communicated this, to tell it to others, hoping it might prove a caution to young people who set out in the ways of God, and make them careful with whom they form connections and acquaintance.

At another time, after having had a very restless night, she was asked how she found herself? She answered, "my confidence in God is unshaken, death has no sting; Jesus is very precious;" with much more in the same strain, and repeated the whole of that Hymn of Dr. Watts's
 O for an overcoming faith, &c.
 and the last verse with uncommon fervor.

Her extreme pain and sickness caused her to be so very weak as to forbid her minister having the conversation with her that he otherwise would have had; but when she could bear it, she was happy in his conversation and prayer with her. Surely never was witnessed a greater pattern of patience and submission to the will of God. She would often say, "I fear, I fear I shall be impatient; O that it would please him to release me, but his will be done, his time is the best, what are my sufferings to what my saviour bore for me?"

At another time she was heard repeating to herself with great earnestness, and as tho' she felt great comfort from its being applied to herself, "I have graven thee upon the palms of my hands." Two days before her death, she on a sudden said to her friend, "I

am tempted to unbelief; the enemy of souls, I believe, wishes to distress me." But on being reminded that the blood of Jesus Christ cleanseth from all sin; she appeared comforted, and rejoiced that the enemy could go no farther than he was permitted, adding, 'I know I love Jesus Christ.' and on the evening of the same day she was asked if she enjoyed her usual peace of mind? She said, "yes, yes, no doubt, no doubt."

The day before her death, her sufferings were very great, so much so, that she said, they unfitted her for almost any thought or recollection; but she was heard softly to say, "blessed Jesus, shall it please thee to come quickly," and immediately added, "thy will be done." She then presently uttered the following expressions, and which were nearly the last she spoke, so as to be understood, "I am almost lost in wonder and joy that such a sinful worm as I should have a good hope of being shortly admitted into the presence of my Saviour and all the redeemed, never, never more to go out;" adding, to those about her, "When do you think I shall go home?" On the morning of the following day, she appeared to be dying, but perfectly sensible, on being once more asked the state of her mind, she said, "Calm within, very calm," but soon became unable to speak to be much understood; but with eyes and hands lifted up to heaven, could be many times heard imperfectly to say, "Blessed Jesus," and about four in the afternoon, the happy spirit took its flight where it longed to be, without a sigh or groan.

Extract from the Waterford Mirror of 31st of Oct. 1810.

"Death of the Rev. Benjamin Dickenson, minister of the Congregation of Baptists, in this City. This respectable and excellent man died on Sunday last, while employed with his accustomed energy and devotion, in the discharge of the sacred functions of his Office. *We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Such were the solemn and awfully prophetic words which Mr. Dickenson had announced to his hearers as the ground of his exhortations, and which have been indelibly impressed on their minds by the unexpected and afflicting event which speedily followed their delivery. Mr. D. had advanced but a short way in their discussion, when he fell down in the pulpit, and instantaneously expired. Medical aid, tho' promptly procured, was totally unavailing; and the preacher was himself summoned, by the irresistible decree of providence, to that final judgment, for whose omniscient scrutiny, he was labouring with holy fervour and indefatigable zeal, to prepare the people committed to his ministerial direction.

The moment of his departure was propitious to his hopes of a blessed immortality. From the temple of God upon earth, and the service of his benevolent Master, he was called to that temple which is eternal in the heavens, there to receive the happy rewards of his mortal toils. The life of Mr. D. was distinguished by the exercise of every domestic virtue, by a conscientious and unremitting discharge of the pe-

cular duties of his profession, and by a faithful fulfilment of all the social obligations. His pecuniary circumstances were extremely limited: but he bore the privations of poverty without murmuring, and uniformly testified a placid resignation under all the difficulties of his condition. His manners were mild and affable, his heart without guile, his conversation pleasing and instructive. In humble retirement, the study of the sacred records elevated all his feelings, and enabled him to say with joy and truth, "There is another and a better World."

Mr. D. has left to the protection of heaven, and the benevolence of man as the instrument of its bounty, a Widow and five children, who are now cast naked on the world. They have, neither here, nor in their own country a single relative, to whom they can look for even the slightest means of support. At the moment in which we write, they are not only unable to pay with decency the last sad rites to the object of their love; they are also utterly destitute of the power to purchase the common necessaries of life; while some pecuniary obligations contracted thro' indigence, add heavily to their misfortunes. These calamities are severe; and they feel themselves compelled by an imperious necessity, to rest their hopes of relief on the public charity of a city, which on every occasion of sorrow, stretches forth a saving hand, and where the gift is generally conferred before it has been solicited. Whether we consider, in the present case, the pressure of the affliction, or the merit of the sufferers, we feel ourselves justified in saying, that the generosity of our fellow citizens

was hardly ever appealed to on grounds more deeply interesting. The family of Mr. D. are in total want. They are the unhappy survivors of a man, who held a reputable rank in the community: some of them are young, and now exposed to all the temptations under which they may fall, unless upheld by the fostering hand of social kindness. They are strangers in the land; and to the sorrows of strangers the bosoms of Irishmen have never yet been cold. But we are pleading a cause which has already found much abler advocates. No sooner were Mr. D's death, and the circumstances of his family known, than many voices were raised in their behalf, and a subscription was almost instantaneously set on foot; the design of which extends beyond their present relief, and contemplates the prospect of placing them in some situation, in which by industry and economy they may provide hereafter for themselves, without continuing a burden on that compassion which has so promptly and so zealously undertaken to console and relieve them. Specific arrangements are not yet made. These will depend on the amount of the donations; in the collection of which a number of the most respectable gentlemen of the city have cheerfully offered their assistance. Whatever the sum may be, the public may rest assured, that it will be applied with that prudent management which will draw from it the utmost possible advantages. In the mean time, and for the convenience of those who may be willing to come forward without delay, donations will be received at the Mirror-Office, and carefully handed over to those who may hereafter undertake the arrangement of the funds."

*To the Editor of the Baptist
Magazine.*

Dear Sir,

On the morning of last Lord's day, I took this paper with me to meeting, and after service read it to the congregation. Mr. D. was well known to several of my friends; and had frequently filled our pulpit with acceptance. A very deep impression was made by the recital, on the congregation, and called the energy of christian charity into exercise. A collection was made, publicly, for the widow and family, at the close of the afternoon service; and every evidence afforded of sorrow for the afflicted survivors, and of respect to the worthy man who had been so suddenly and so awfully removed from his honourable labours.

I take the liberty to mention what our congregation has done, on this occasion, that other churches may be stimulated to adopt such, or similar, plans for the relief of the unhappy family. Above 30 pounds has been collected for them here.

I cannot conclude this sheet without entreating my brethren in the ministry to regard in this dispensation the operation of God's hand. The past year of our labours is gone "with the years beyond the flood." Another revolution of the seasons is commenced: and the Judge is at the door. He now walks in the midst of the golden candlesticks; to trim their lumps, renew their oil, and secure their position, or

to remove them from their places. Holding the stars in his right hand, he either shines on them with his heavenly beams, that they may reflect his lustre below, or removes them to a higher and more serene firmament, where they shine for ever and ever.

Blessed Saviour, shed thy love abroad in our hearts by thy holy Spirit: fill our frail vessels with thy heavenly treasure: animate us in thy paths: shew us thy glory, that we may be determined to publish nothing among men but Thee and Thee crucified. Keep us near to thyself, and communicate such views of thy wonderful Person, glorious Work, and abounding Grace, that we may labour incessantly to preach thine unsearchable Riches among our fellow worms, and to commend thy Love which passes knowledge to the attention and affection of perishing sinners. May we feel that we stand on the confines of the spiritual world; and looking stedfastly at Death and Judgment and Eternity, may we labour to present every man complete in Christ at thy coming and kingdom. Humbly beseeching the Head of the Church to bless this dispensation of providence to *all* who are in the ministry, and hoping that the conduct of our church and congregation, will encourage others in the labours of love.

I am,

Dear Sir,

Yours respectfully,
JAMES LISTER.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Lectures delivered occasionally during the Winter Months of 1809-10, at *Saffron Walden, Es-*

sex. By J. Wilkinson. Baynes, Button, &c. 3s 6d.

These discourses are ushered

into notice with a dedication rather novel among Protestant dissenting Ministers, "To the Worshipful the Mayor, Corporation, and Inhabitants of the Town of Saffron Walden, and also, to the congregation before which they were delivered." Perhaps, we should have passed over such a Dedication as a little piece of juvenility, which riper years would not repeat; but in the Preface we meet with the following passage, "While it is my own endeavour, in connection with many of my venerable brethren in the Establishment, and also among some of the more enlightened Protestant Dissenters, to scatter around the seeds of genuine religion." We hope this phraseology is not indicative of the writer's disposition to connect himself with worshipful Mayors and Corporations, or even with certain venerable brethren, at the expense of a conscientious separation from the world, as a holy man of God, or even at the price of those Principles of Religious Dissent in which he has been educated. We are always grieved when we witness the esprit de corps estranging the affections of such as are *really* brethren; but we equally deprecate all attempts to force a connection where Unity of Spirit is wanting, as well as every unnecessary approach to a fellowship with the men of this world. These remarks are intended for our readers in general, and we have no doubt but the Author of these valuable Lectures will accept them as a token of our love and respect.

The Subjects of Discussion in

this volume are 1. The Resolution of St. Paul to magnify Christ. 2. The Evidences of Religion in the Heart. 3. Advantages of true Godliness. 4. The End of all Things. 5. The Conclusion of Life. 6. The Second Coming of Christ. 7. The Misery of the Wicked in a future State. 8. The Happiness of Heaven.

These are very suitable topics for popular edification: and the manner of their discussion does equal credit to the talents of the author as a writer, and to his fidelity as a minister of Jesus Christ. We select as a specimen the peroration to the 5th lecture. The text is, *Man giucth up the Ghost, and where is he?*

Is the question proposed concerning a wicked man; concerning one, who had yielded himself to the slavery of his passions; concerning one, who had lived in hostility to Jesus Christ, and the way of his commandments? Look for him in his old haunts. Perhaps the spirit is hovering round the ball-room. It used to be there. When united to the body, scenes like these were its chief delight.* Is it not there now? No. Then where is he? Perhaps he has returned to the theatre? How frequently did he try to entertain himself with the trifling amusements of the stage! Scarcely any performance was announced, but he replied,--I'll be there. Has he not returned thither? No. Again I inquire, where is he? Search the Tavern. He was often to be met with among his companions in dissipation and vice. Scarcely an evening passed, but he was lewdly singing the drunkard's song, or following the ghost of sensuality, to the pale haunts of vice and debauchery! Is he not come back to his old retreats? No. Then, where is he? Perhaps he has revisited the the card table? This was no uncommon method by which he killed time. Is he not there now? No. Where is he? Alas! alas! what do I hear! Me

* This is not intended to condemn, as everlastingly lost, all who are found in such places, or in such employments; though they are by no means to be defended. But only to point out the common engagements of the uncourted,

thinks a messenger from the invisible world whispers in my ear,-- 'You have searched the ball-room, but he's not there; and the theatre, but he's not there; and the tavern, but he's not there; and the card table, but he's not there. No: he had despised the God of all his mercies, while on earth. He would have nothing to do with Jesus Christ. The law and the gospel were equally the subjects of his sport and contempt. And,--as the close of all--I just saw him in hell, lifting up his eyes in torments!' O God! if such be the end of the workers of iniquity, come with all the power of thy Spirit and grace into this congregation to night, and if there be a sinner here, now meet with him in a way of love and mercy.

But probably the same question may be asked concerning a good man. He has given up the ghost, and where is he? Perhaps he has returned to the house of God? It used to be his delight to meet there with the Lord's people. He would frequently say,--"How amiable are thy tabernacles; O Lord of Hosts. As the hart panteth after the water brooks, so doth my soul pant after God. I was glad when they said unto me, let us go into the house of the Lord." Is he not there now? No. Search then at the throne of grace. O how it once filled his heart with joy to draw near to the Father of his mercies. How enraptured he would sometimes feel, when pouring out his desires before the Divine footstool. It was his heaven while below, and how frequently did God manifest his favour to him, while engaged in that delightful duty! Has he not returned there? No. Surely I see him in Abraham's bosom. Yes, 'tis he! He has left the trials of life forever. He is now ranging in the fields of intellectual pleasure. He has taken an eternal farewell of every earthly good. He is at the fountain head of the purest and most sublime enjoyments. May we all have grace so to live, and so to die, as eventually to be sharers with him of this felicity.

The Consolations of the Gospel, under afflictive and bereaving Providences: *A Sermon, on occasion of the much-lamented death of Mr. William Clapham. Delivered in White Chapel, Leeds, Oct. 14, 1810, and published at*

the Request of several of the hearers. By William Eccles. Burditt, &c. 1s.

We stumbled at the threshold of this discourse on meeting with "the doors of the shadow of death;" but proceeding onward, we felt much interested and we hope edified by the piety, affection, and pathos of the preacher. The whole is well calculated for usefulness, and we hope its circulation will not be confined to those who requested its publication. Some interesting particulars relative to the deceased, we intend to extract for our Obituary next month.

The Maniac, with other Poems. By John Lawson. Burditt. 3s.

The principal poem in this little volume suffers considerably by the manner reminding us of Montgomery's Wanderer of Switzerland, with which it will by no means bear a comparison in any respect.

The strain of melancholy which runs through the whole cannot fail of being attractive to some readers; but, notwithstanding some evidences of sensibility and imagination, we do not expect the volume will much interest the public in general, or the religious public in particular.

Religious Books lately published.

1. A Vindication of the British and Foreign Bible Society, in a Letter addressed to the Rev. Dr. Wordsworth, chiefly in reply to his Letter to the Right Hon. Lord Teignmouth. By William Dealtry, M. A. 8vo. 7s. 6d.

2. Sermons and Extracts consolatory on the Loss of Friends, selected from the following eminent Divines; viz. Bishop Bull,

Bp. Horne, Abp. Tillotson, Archdeacon Paley, Thomas Gisborne, William Jones, Dr. John Drysdale, Dr. Doddridge, Dr. George Hill; Dr. Blair, Dr. Harwood, Archdeacon Shepherd, John Brewster, Dr. John Edwards, Charles Drelincourt, Dr. Maclaine; including a Dissertation, by Dr. Richard Price, on the Reasons for supposing that Virtuous Men shall meet hereafter in a State of Happiness, 8vo. 8s.

3. Sermons. By the Rev. R. Polwhele, Vicar of Mannaccon and of St. Anthony, in Cornwall, and Author of the Histories of Devon and Cornwall, Poems, &c. &c. 8vo. 10s. 6d.

4. Letters on the Prophecies, selected from eminent writers. By J. Smith, Gentleman. 8vo. 9s.

5. A Funeral Discourse, occasioned by the death of the Rev. Dr. Barnes, preached at Cross-street Meeting-house, in Manchester, on Sunday, the 15th of July, 1810. By John Yates. 2s.

6. A Series of Discourses, containing a system of doctrinal, experimental, and practical religion, particularly calculated for the use of families, preached in the parish church of Dewsbury, Yorkshire. By the Rev. J. Buckworth, M. A. Vicar. Post 8vo. 5s. and in good 12mo. 4s.

7. Universalism confounds and destroys itself; or Letters to a Friend on Dr. Huntingdon, Dr. Chauncy, Mr. Winchester, Pettipierre, Dr. Young, and Mr. Reilly's Schemes, which are shewn to be made up of contradictions. Interspersed with direct arguments in proof of the endless misery of the damned; and answers to the popular objections of the present day, against the Doctrines of Grace, &c. By Josiah Spaulding, A. M. Northampton, Massachusetts. 8vo. 7s.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under this article.

We understand that the Village Preacher will not in future be published in Numbers; but it is intended to complete a volume for publication in the course of the year.

In the press: The Second Exodus, or Reflections on the Last Times, in 2 Vols. By the Rev. William Ettrick, M. A. late Fellow of University College, Oxford.

The Bishop of London is printing a work on the subject of Calvinism, which will comprehend his last three Charges, with considerable additions and numerous quotations from the works of Calvin and of the Ancient Fathers.

Mr. John Bellamy proposes to publish by subscription, in two octavo volumes, the Fall of Deism, wherein the objections of the Deists against the Old and New Testaments, during the last sixteen hundred years, are answered, by a strict adherence to the literal sense of the Hebrew language.

The Rev. G. B. Mitchell has nearly ready for publication, Family Sermons for every Sunday in the year, selected from the works of Archbishop Secker.

A new and corrected edition of The Pilgrim's Progress; in 8vo. price 12s. in which the language of that admirable work is somewhat improved, several of its obscurities elucidated, and many of its redundancies done away. By the Rev. Joshua Gilpin, Vicar of Wrockwardine, Salop. A few copies will be printed on royal paper, and hot-pressed, price 18s.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

We learn that Letters have lately arrived from the Baptist Missionaries in Bengal, containing encouraging accounts. One (dated March 26, 1810,) speaks of Mr. *John Peter* as having entered on his work in *Orissa* with a spirit that appeared truly pleasing, and of the door opening before him more freely and extensively than was expected. It also represents *Carapit* the *Jessore* Missionary as very diligent and successful. The church in that district of which he has been ordained the pastor, consists of four branches, about thirty miles distant from each other; to each of which, he pays a monthly visit, preaching the word, and administering the Lord's Supper, where also, at his request, 4 Hindoo brethren are sent to reside. If his success continue, it is hoped these four branches may become so many distinct churches. Between January 1st, and March 26th, twenty five had been added to the different churches, ten of whom were at Berhampore, and twelve in Jessore.

In another Letter, (dated May 23d and 25th 1810) mention is made of the Baptism of the mother of *Deep Chund*, who by her tears and intreaties had formerly drawn him aside into idolatry; but who was afterwards induced by his intreaties to attend on the preaching of the word, which was blessed to her conversion. The church and congregation at Calcutta were on the increase. Four had been added in the last month, and six more stood as candidates. Religion was much the topic of

conversation in the city. The galleries of the chapel required to be finished. The charity school amounted to fifty boys. Twelve or thirteen soldiers from Fort William attended the chapel, and appeared to be seriously enquiring after salvation. The same was true of many of different nations in Calcutta. Mr. J. Peter and those who were with him in Orissa, among whom was one newly baptized, had formed themselves into a church.

The above is the substance of the intelligence. A more particular statement will be given in No. XXI. of the *Periodical Accounts*.

A SAILOR'S LETTER,

containing a one pound note for the Baptist Mission.

H. M. Ship, St George.

Dear Sir,

As we are going to sea to-morrow, I write to tell you how much we are indebted to you for your concern for us, since we heard of you; the Letters received have greatly strengthened us. May the Lord Jesus, whose servant you are, bless you, and make his cause to prosper in your hand, that many may be given who shall prove a crown of rejoicing in the day of Christ, and a proof that labour was not in vain, nor strength spent for nought.

Thanks be to the Lord who enables us in some measure to persevere in our duty in this place; but O what reason have I to mourn for my dullness and lukewarmness in his cause! The Lord Jesus is always manifesting his precious love to me, but, ah,

what unkind returns do I make,
 "When darkness long has veil'd my
 mind,
 And smiling peace once more appears ;
 Then, my Redeemer, then I find,
 The folly of my doubts and fears.

Dear Sir, the Lord is very gracious to us in raising up another person, (a seaman) who I trust is a loving disciple of our blessed Jesus ; we are a great means of edifying one another, and I hope that before long our number will be increased, when we shall carry on a prayer meeting. * I have sent you £1 for the support of the Missionaries; I wish that I could give more. I rejoice to have it in my power to throw in my mite towards the spread of the Gospel among the poor heathen. May those that sit in darkness hear of salvation through a Saviour's precious blood. We are now going to sea, and it is probable our ship will be brought to action before we return; but I trust the Lord will preserve us in the day of danger, as I have often been protected in the hour of battle; so I go on singing,

Tho' rocks and quicksands deep,
 Thro' all my passage lie
 Yet Christ will safely keep,
 And guide me with his eye.
 How can I sink with such a prop
 As bears the world and all things up?

Surrounded with licentiousness and blasphemy in an abandoned Man of War, these words have often been greatly impressed upon my mind,

Tell me no more of earthly toys,
 Of sinful mirth and carnal joys,
 The things I lov'd before;
 Let me but see my Saviour's face,
 And feel his animating grace
 And I desire no more.

Write as soon as you can and pray for us. Farewell—yours
 in Christ Jesus,

Rev. G. C. S. Penzance.

* They are since

REPORT OF THE BRITISH AND
 FOREIGN BIBLE SOCIETY. 1810.

In consequence of the remittances made for an edition of the Scriptures in the Polish language, by the British and Foreign Bible Society, the first sheet of the Old Testament issued from the press in April of the last year. Copies were sent to all the principal Protestant congregations in Poland.

It appears, that the proposed Edition, comprising 3,000 Copies of the whole Bible, and 4,000 extra Copies of the New Testament, had been advanced in March, to the beginning of the Prophecy of Daniel, and there was every reason to expect that the work would be prosecuted to its conclusion with all possible expedition.

Copies of the Bible in Lithuania, from their great scarcity, bear a most exorbitant price: the people of that country are in a still more impoverished state than even the inhabitants of Poland, and of course more incompetent to provide a new edition of the Scriptures, which was much wanted.

The Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor.

Four thousand copies of the New Testament, in French, have been purchased, and sent to different depots, in Montbeliard, Nismes, and other places in France. From several parts in the south-eastern provinces of that country, authentic accounts had been received, that many Roman Catholics requested copies of the New Testament, and had perused them with great eagerness and gratitude. The Romanese Testament, undertaken by a Society of active Christians

increased to seven.

at Basle, for the benefit of the Mountaineers in the Grisons, has been completed, and received with extraordinary joy by that poor people.

There are two distinct dialects in use among the inhabitants of the Grisons, and for the accommodation of all, it was desirable that the New Testament should be printed in both dialects.

The Evangelical Society at Stockholm, encouraged by a remittance of 300*l*, is about to undertake a 2d edition of 4,000 copies.

That Society had made exertions to procure the necessary funds for this purpose, by a public solicitation of pecuniary contributions: It was, however, apparent, that on account of the impoverishment occasioned by the war, the solicited assistance would not prove equal to the expenses of the undertaking.

The Evangelical Society at Stockholm, is printing at the expense of the British and Foreign Bible Society, a New Testament in a dialect of Lapland, for the benefit of the inhabitants of that country.

In the north of Sweden and Swedish Lapland, there are about 10,000 Laplanders, unacquainted with any language but that of their own country.

At Ceylon, the number of natives, subject to the British Government, is computed at a million and a half; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Colombo, at the charge of the Government, for the purpose of supplying the natives professing Christianity, who are said to be very numerous.

Your Committee report their Resolution to print a Version of the New Testament in the Irish language.

They have printed a Version of the Gospel of St. John in the Esquimaux language, and have further agreed to print the Gospel of St. Luke. These works have been placed under the superintendance of the Rev. Mr. Kohlmeister, a Missionary lately returned from Labrador, and, by a residence there of eighteen years, well acquainted with the Esquimaux language.

Besides the Auxiliary Societies at Glasgow, Birmingham, Grenock, Reading, and Nottingham, noticed in former Reports, there have been 10 others formed in England, 3 in Scotland, and 2 in Ireland, under very respectable patronage.

Copies of the Scriptures, either in whole or in part, and in various languages, have been sent—Abroad—to Southern Africa, for the benefit of the converted Hottentots.—To Paramaribo in Surinam.—To the West-Indies, for the use of the Christian Negroes.—To the Islands of Sark; Jersey, Madeira, Sicily, Domingo, Bermuda, Jamaica, Gaudalope, Martinique, Trinidad, Antigua, St. Thomas, and Prince Edward's:—To St. Domingo.—To the Cape of Good Hope.—To Quebec.—To Demerara; and to different stations in India.—The 500 copies of the Italian New Testament, sent to a respectable correspondent at Malta, have been received and put in distribution. Roman Catholic priests, upon obtaining copies, expressed their joy, that they now had the Scriptures in a language which they understood.—Of 500 Testaments sent to Martinique for sale or gratuitous distribution, among the

negroes and other poor people, 450 were eagerly and rapidly purchased.—The Danish prisoners, to whom 791 New Testaments were presented, were daily employed in reading them; and large companies in different parts of the ship were seen thus engaged. A very considerable addition has been made to the collection of books belonging to the British and foreign Bible Society by the generosity of individuals.

The amount of Receipts, in the year ending 31st March, 1810, was £27,114:9:1½ and of Disbursements, £26,876:9:7; including somewhat more than 8300*l.* and which has been expended in the purchase of exchequer bills other Government Securities.

Sunday School Society.

By the last Half-yearly Report of this very useful institution, we learn, that since their Meeting in April, 1810, *fifty five*, Schools have been added to the Society's List.

Since the commencement of the Institution, 292,832 spelling-books, 63,565 New Testaments, and 7764 Bibles have been distributed among schools, containing upwards of 270,000 scholars.—Persons disposed to aid their benevolent exertions, may apply to the Secretary, Mr. T. Smith, 19, Little Moorfields.

Hibernian Sunday School Society.

—A respectable Society has been formed in Ireland, to promote the establishment, and facilitate the conducting of Sunday-Schools in that part of the United Kingdom. They design to procure and disseminate the most approved plans of conducting these seminaries, —to supply them with spelling-

books and copies of the sacred Scriptures at reduced prices,—and by contributing to defray the expenses of such schools, where necessary, without interfering with their internal regulations; and as to religious instruction, confining themselves solely to the sacred Scriptures.

At the head of this laudable institution, we see the names of the Bishop of Kildare, several noble Ladies as Guardians, and a respectable Committee of Ministers and Gentlemen.—Subscriptions are received by the Right Hon. David La Touche and Co. Dublin.

We rejoice at the commencement of an Institution so essentially necessary to the welfare of Ireland; and hope it will meet with the most effectual support.

Schools in the Highlands and Islands of Scotland.

The exertions of the Society in Scotland, for propagating Christian Knowledge, during the past century, it is well known have been attended with the most beneficial effects in the Highlands and Islands. Many thousands of our countrymen have been taught to read the Scriptures, and prepared for occupying important stations in the various departments of society, who, without the education received at Society Schools, must have been entirely excluded from these advantages. By the last Report which has been published, it appears, that the number of children of both sexes annually attending these schools, amounts to nearly 16,000. The revenue of the Society is completely exhausted by the annual expenditure; yet there are many extensive districts where schools are greatly wanted, to which the

Society has it not in their power to extend their aid. With a view to remedy this evil, and to diffuse more widely the benefits of education to the rising generation in the Highlands, the Directors of the Society have it in contemplation to bring forward a plan, by which they may be enabled to accomplish this object, without infringing on the funds appropriated to the support of the ordinary establishment. The funds to be raised by a voluntary subscription, and placed under the management of the Society; not to be accumulated, but completely expended every year; and Accounts of Receipts and Disbursements to be regularly published. It is proposed that the teachers shall devote their attention exclusively to teaching children to read; that unmarried persons only shall be employed in this service; which will preclude the necessity of those accommodations which the Society are accustomed to demand for their ordinary teachers. These are a few of the outlines of the Plan, which is not yet sufficiently matured to be laid before the public; but, it is hoped, it will be prepared in time to be submitted to the General Meeting of the Society.

ARABIA.—The Wechabites, to the number of 120,000 men, advanced during the month of June last to Bussora, on the Persian Gulf. The Pacha of Bagdad, at the head of 40,000 men, is said to have repulsed them, and driven them back to Arabia. Nevertheless, they still retain possession of the holy cities of Mecca and Medina, which they have pillaged. When the Turks shall be relieved from the pressure of the war against Russia, the most vigorous

measures are intended to be taken against these enemies of the Mahometan faith.

During the last five years, the caravans of pilgrims to the holy cities have entirely ceased.

It must be gratifying to the friends of Truth to perceive that the eastern antichrist is thus declining in power and influence, while that of the western is reduced next to nothing.

AMERICA.

REVIVAL IN FREEPORT.

Extract of a Letter from a Gentleman in the District of Maine, to his Friend in Boston.

Dear Brother,

In the course of the last spring, two or three young persons appeared to be under serious impressions, which continued, until they were brought to rejoice in the truth. Not long after, they joined the Congregational church in this town. And since that time a number have joined the same church.

About midsummer, a Mrs. Dunham appeared to be under serious concern for her soul. These impressions continued until the first of October, when she was brought to rejoice in a crucified Saviour. On the 8th, she, with another young woman, who also gave evidence of a change of heart, was baptized by Elder Green, of North-Yarmouth. This was the first instance of baptism being administered in the apostolic mode in this town.

On the 11th of October, a number of persons who united as a Baptist society, set up a separate meeting; and had preaching that day by brother Lewis, of Portland. A few weeks pre-

ceding this, Mr. Thomas Paul, of Boston, preached an evening lecture in this place, at which time a number of persons were awakened; four of whom have since been brought to rejoice in the truth, and have been baptized.

On the 3d of November, Elder Titcomb preached a sermon, and baptized two persons; and again on the 10th he preached, and administered the ordinance to seven more. The persons above mentioned, with some others, were on the 20th embodied into a church state. The 24th was observed by this infant church as a day of fasting and prayer, to seek direction in the choice of officers, and for other needed blessings.

November 29, Elder Stearns (lately ordained) who now resides among us, baptized four persons; and during the month of December, several more followed their Lord into his watery grave. In one instance, the ice, which was frozen to a considerable thickness, was cut, and two females were buried in imitation of their baptized Lord.

From a review of this work, I am led to conclude, it can be nothing short of the power of God, which has begun and carried it on thus far. It has not been attended with those extravagancies, which too frequently attend reformations. The subjects of it have had their minds deeply and solemnly impressed with a sense of their guilt and danger; and when brought to rejoice in the truth, they appear to have clear and consistent views of divine things; hence their peace seems likely to be durable.

Truly we may say, "the Lord hath done great things for us, whereof we are glad;" for three

months ago, we knew of but four or five persons in this place, who appeared to be concerned for the salvation of their souls; but now I believe we could count more than forty, who have been, or are at present, the subjects of these religious impressions. A considerable proportion of the above number give evidence of a change of heart, while others still remain anxious. I have reason to believe that the work is still going on as rapidly as ever. We have several lectures every week, which are generally very full, and the people appear exceedingly solemn and attentive. May the Lord increase this work abundantly, and grant that what we have seen here, may be as a few drops before a plentiful shower.

I remain, dear sir, your's, &c.
N. W.

PUBLIC MEETINGS.

A new Baptist place of worship is in a very advanced state in the town of Warminster, Wilts. It originated in the bequest of a plot of ground for the object, which has been cheerfully adopted by many friends of the denomination in the town and neighbourhood. The house is built, plain and substantial; it is a case approved and recommended by the Brethren at large, and as some persons may speedily visit the christian friends in various parts, to request their pecuniary aid, it is hoped they will receive encouragement.

The Baptist Churches which constitute the Hants and Wilts assistant mission society, held their last meeting for 1810 at Southampton, on Sept 19th. Brother Russel, of Broughton preached the preceding evening, from

Proverbs x, 28. In the morning at half past six o'clock there was a meeting for prayer, when several brethren were engaged. Brother Clare began the public service by reading the scriptures and prayer; brother Miall preached from 1 *Corinth.* vi 11, brother Shoveller concluded. In the afternoon brother Yarnold read and prayed, brother Bulgin preached from *Heb.* i, 8, and concluded. In the evening, brother Giles prayed, brother Saffery preached from *Galatians* iii, 1, and concluded. During the intervals of worship several sums were voted in aid of village preaching, for which a collection was made in the evening. Also received the collections for our Mission, which amounted to £118 : 8 : 8½.

Agreed to have the next Association at Lockerly, the Wednesday in the Easter week, 1811, brethren Mursell, Saffery, and Miall to preach.

NEW WELSH ASSOCIATION.

It was agreed at the last South West association, held at Swansea, that a new association should be formed, and held the following October, the same to be continued annually.

The New Association was held on Tuesday and Wednesday, the 16th and 17th, of October, at Graig, in the town of Newcastle-Emlyn, in the County of Carmarthen, and was conducted in the following manner.

Tuesday met at 3 o'clock in the afternoon; brother D. Evans, of *Brecon* prayed, brother John James of *Fishguard* preached from *Isa.* xi, 9; and brother Francis Hiley of *Abergavenny* followed from *Eph.* ii, 16, and concluded by prayer.

Wednesday, met at 8 for pri-

vate conference, and at half past ten for public worship (the congregation was very numerous notwithstanding the inclemency of the weather) when brother James Perrot of *Peterton*, Glamorganshire, prayed, brother S. Breeze of *Aberystwith* preached from *Rev.* ii, 11; brother Thomas Jones of *Rhydwlwym* followed; from *Isa.* liii, 10; he likewise concluded by prayer.

Met at 2. Brother Zech. Thomas prayed, and brother J. Watkins of *Carmarthen* preached from *John* xvii, 2, and brother John Reynolds from *Psalms* li, 17, and closed by prayer.

Met again at 6: when brother David Rees prayed, and brother Titus Lewis preached from *Zech.* xiii, 1, and brother Timothy Thomas followed from *Luke* xvi, 31, and he closed the Association by prayer and praise. Praises were sung at intervals: and many could say, It was good for us to be here. All the services were conducted in the Welsh language.

On Thursday Nov 8, was reopened after an enlargement, the Baptist Meeting at Oakingham, Berks.

Morning, Mr. Perry of *Newbery* began with reading and prayed. Mr. Lovegrove of *Wallingford* preached from *Psalms* lxxxiv, 11, and concluded in prayer.

Afternoon. Mr. Pinnell of *Mortimer* engaged in the devotional exercise, Mr. Styles of *Brighton* preached from *Psalms* lxxii, 15, and terminated the service with prayer.

Evening, Mr. Walters of *Twyford* read a portion of the scriptures and prayed, Mr. Holloway of *Reading* preached from *Exodus* xx, 24, Mr. Davis gave out appropriate hymns, and ended the

interesting services of the day by prayer, The day was wet, but the presence of the Lord was enjoyed so that many could say it was good for them to be there.

NEW CHURCH FORMED, AND
ORDINATION.

It may afford pleasure to some of our readers who call to mind the opening of a new place of worship at Haddenham, near Thame, Oxon, as related in our Number for January, 1810, that on Tuesday Nov. 13th, a Calvinistic Baptist Church was formed and witnessed in that place, when Mr. Peter Tyler was called to be their Pastor, and ordained the following day.

The Rev. J. Howlett, *Crendon*, Bucks, began with reading and prayer; Rev. Mr. Evans, *Abingdon*, Berks, delivered a short, full, and very appropriate introductory address, on the nature of a new testament Church, and the blessings of religious liberty; asked the usual questions, and received the confession of faith. Rev. J. Clement, *Tring*, Herts, prayed the ordination prayer with great feeling and earnestness, accompanied with the laying on of hands. Rev. J. Sutcliff, *Olney*, delivered a most prudent, encouraging, and affectionate charge from 2 *Tim.* ii, 3, *Endure hard-*

ness, as a good soldier of Jesus Christ. Rev. J. Hinton, *Oxford*, addressed the Church from *Zech.* iv, 10. *For who hath despised the day of small things?* With great perspicuity, sweet counsel, and genuine love. Rev. Mr. West of *Wantage* preached a solid, instructive discourse in the evening from *Col.* v, 6. Messrs. Evans and Hinton engaged in prayer, and Rev. J. Paul, *Chinor*, gave out the Hymns. The whole was very instructive, affecting, and encouraging. May the little one become a thousand!

Nov. 21, a new Meeting house in the particular Baptist connection was opened, called *Glanrhyd*, in *Pembrokeshire*, about four miles from the town of *Narberth*, on the borders of the Welsh and English. Met at 10 o'clock in the morning, when brother William Thomas of *Narberth* read the 84th Psalm in English, and the 4th chapter of St. John's gospel in Welsh; he prayed likewise in English and Welsh; then brother Titus Lewis preached in Welsh from *Matt.* xvi, 18; brother John Reynolds followed in English, from *Acts* x, 33; brother Joshua Watkins followed again in Welsh from *Psa.* xxvii, 4. Brother Reynolds concluded the meeting in English, by prayer.

A Funeral Thought.

The generations, how they fade!
Still blows the ruthless wind;
That wafte'd to the deepest shade,
The fathers of mankind.

Yet still our lofty hopes inquire,
Among the hallow'd dead,
When saints from Israel's hosts retire,
To nature's lonely bed,

While these resign their vital breath,
Our eyes again survey,
The dread magnificence of death;
With Jesus for its prey.

'Tis then the splendor of his power,
Breaks lovely through the gloom,
And his great resurrection hour,
Sheds morning o'er the tomb.

Reflections on the opening Year.

'Mongst the pastures of sin, to the wilds of despair,
 My feet, O how oft they have stray'd.
 But the flowers of the sun that shone glittering there,
 Like hemlock they droop'd in the shade !

They rapture the sight and the heart they seduce
 To a pleasure that's pregnant with woe ;
 And it sparkles and spreads into griefs more profuse
 Than the joys that one languish'd to know !

How faithful that Hand, and the Might how sublime,
 From the sweetly-evenenoming road,
 That forc'd me to speed with the strong wings of time
 My way to the bosom of God !

Nor shall trifles impede ; if Himself has engag'd,
 The journey to shelter me through,
 What tempest can gather—what conflict be wag'd,
 My hopes and my heart to subdue ?

As the fierce billows rush on the adamant shore
 Whose rocks spurn their fury away ;
 Defeated by HIM, shall each danger be o'er,
 Till the dawn of the heavenly day !

Let the long lapse suffice of those dark frowning years,
 That sin has absorb'd all my soul ;
 And the gloomy memorial I'll moisten with tears,
 While years more auspicious may roll !

For if prospects should sadden and new fears arise,
 With suspense that all comfort destroys ;
 It can but enhance the delight of the skies,
 The birth-day of blood-purchas'd joys !

In horror's long night, when the watery tomb
 Has yawn'd for the pale shrieking prey,
 How brilliant appears, as it darts thro' the gloom,
 The morning's encouraging ray !

But ineffably richer and purer those beams,
 Thro' the darkest of troubles that shine ;
 Dispel the dull chaos of desolate dreams,
 And lead to a haven divine !

But for whom is this rest so exhil'rate prepar'd ?
 My God, so encircle my ways,
 That in wisdom's sweet paths I may reap her reward.
 And Thine be the harvest of praise !

TND

THE
BAPTIST MAGAZINE.

FEBRUARY, 1811.

Memoir of the late Rev. Isaac Taylor.

ISAAC TAYLOR was born at Fairford, in Gloucestershire, June 16th, 1755; where his father, Stephen Taylor, and his Grand-father, Thomas Taylor, (who came originally from Ashton Underwood in Worcestershire,) were both farmers, and members of the Baptist Church. His mother was Jane, Daughter of Samuel Hook, of Didmarton, a member of the Baptist Church, at Hilsley, in Gloucestershire; whose father farmed a little estate of his own near Fairford, and suffered much on the account of Religion in the reign of King Charles the second. His Mother, both his grandmothers, and his great-grandmother Hook were persons of eminent piety. With all these advantages, Mr. T. lamented, when he looked back on his childhood and youth, the evidences of native depravity. More influenced by the jeering scoffs of his Father's servants, and the idle tales they told against the ministers of the gospel, than by the instructions of his pious parents, he resolved, when very young, that he would leave the meeting and religion when he grew up, and go to church and do as others did. He took up a ludicrous speech, slanderously charged upon Mr. Davis, the Baptist Minister of Fairford, and diverted his foolish companions by preaching from it as a text; but blessed be God, that his ways are not as our ways, nor his thoughts as our thoughts; and so it evidently appeared in the future life of my honoured and dear Father. For about the 15th year of his age, the Lord began to work upon his mind by the advice of a young Minister named Ellis, and the ministry of the late excellent Mr. Beddome of Bourton on the Water, in Gloucestershire. After which, he began to be very fond of reading, especially in the Scriptures; and having but little time in the day, he often spent great part of the night in that exercise. Before he was 18 years of age he was baptized by the aforementioned Mr. Davis of Fair-

ford, and admitted a member of the Church under his care; after which he felt a sad declension of his affections towards divine things; but in the 19th year of his age his soul was revived and he became strongly inclined to the work of the Ministry, and was called out by the Church, after trial of his gifts, and sent to the Academy at Bristol; where he continued till June 1st, 1776, when he removed to supply the Church at Calne, who in the November following, gave him a call to become their pastor, which providence directed him to accept, and he was ordained July 2nd, 1777. Dr. Evans received his confession of faith, and gave the charge, Mr. Tommas of Bristol prayed the ordination prayer and preached to the people. Since that time the number of his members was increased four-fold, many of whom were converted under his ministry. One remarkable instance is recorded, viz. "June 30, 1777, I baptized Mary Hadril, whose husband was so enraged on that account as to declare that he would drown her, murder himself, and lay the death of both to me, and appear against me as a swift witness at the day of Judgment. But, lo! this man was baptized himself the 2nd of October following! What is man! and what an happy alteration in him does the grace of God make!"

In 1796 Mr. T. received a call from the Church at Plymouth to assist their aged Pastor, the Rev. Philip Gibbs, and succeed him (in case of survival) in the pastoral office; which call he thought it his duty to accept, and accordingly removed from Calne to Plymouth, in October, 1796. But after serving the Baptist Church at Plymouth 7 months, finding things not answer his expectations, he resigned his office, and afterwards for 7 months divided his labours between the People at the Old Tabernacle in Plymouth and the Baptist Church at Salt-ash, in Cornwall.

The health of his yoke-fellow being greatly impaired, and the situation in many other respects not being agreeable, they proposed to remove again from Plymouth to Calne, and then follow the call of Providence, and either settle there, or elsewhere; but his dear partner's increasing illness prevented her removal, so that she died at Plymouth Jan. 30, 1798. She was an excellent and affectionate wife; mother and christian. He having made preparations for removing from Plymouth, left that place with his family on Tuesday, Feb. 27, 1798 for Calne. On the first sabbath after his arrival, he preached at Chippenham. On the same day two Messengers from the Church at Calne came to him at Chippenham, on behalf of the

Church, to request that he would not engage himself elsewhere, but be with them on the following Lord's day, as the Church had something to say to him. Accordingly the next Sabbath he attended with the people, as requested; when the baptized members gave him a call to resettle with them as their Pastor, which call he accepted. Since which time the Church has enjoyed the greatest harmony, love, and peace. Here he continued to publish the glad tidings of Salvation with zeal and faithfulness, till very near the end of his course.

Mr. T. seemed to possess a very healthy constitution, and I have often heard him say that he never was confined by illness to his bed or chamber one day, until a fortnight within his decease. Yet it is supposed that his death was owing to a cause which had long been forming, though he felt no inconvenience from it till since the April of 1810. From that time he suffered very acute pains, though he continued his public labours without intermission till the beginning of June; after which he preached but three times. The last sermon he preached was on Lord's day, June 24th, from 2 *Chron.* ii, 5. *For great is our God above all Gods.* When he delivered himself with remarkable seriousness and energy.

Very many and complicated had been his trials through almost the whole of his pilgrimage, but he was calm and resigned under them all; the Lord God of hosts was his support. His patience and resignation under his last affliction were very remarkable. Though his excruciating tortures constrained him to groan and sometimes to cry aloud, yet he manifested great submission to the divine will. "I know not," said he, "what the Lord is about to do with me, but he has always supported me, and I doubt not but that he will do so still." When obliged to quit his bed and walk about the room, in agony of body, he has been overheard to pray most fervently, "Lord if it be thy will give me a little ease, but not as I will but as thou wilt." Though confined to his chamber for the last fortnight, yet he got up every day except the last.

During most of his time he was not aware his dissolution was so near; but when I came to see him, he said, "I am not without hope of life here, and have a sure hope of a better, if the Lord sees fit to remove me hence. He had often been heard to say that he was willing to live as long as it pleased his heavenly father to continue him here, and was not afraid to die when the Lord should see fit to take him; and he exemplified the same disposition in the actual approach of death. In his last affliction he abundantly testified his entire dependance on Christ for

salvation. He told a ministering brother that he had nothing of which he could boast but the blood of Christ. "What," said, he, "though I have been a preacher so many years, and others have been converted by my ministry, yet I am nothing; it is all nothing; in my Salvation the blood of Christ is all. There is my hope, there is my comfort; I neither expect nor desire any new revelation, the blood of Christ alone is sufficient for me." "Oh," said he (when his friend was about to leave him) "if we never meet again on earth, I hope we shall in glory, where we shall cast our crowns before him that sitteth upon the throne, and sing worthy is the Lamb that was slain. There we shall see face to face. Oh, my dear Jesus, to depart and be with thee! how much better than this miserable world. What will all the world be to me when this body is in the grave? Oh glory, glory, glory in the blood of Christ; for it cleanses from all sin. What is all that I have done? It is nothing but dung and dross. To Christ I must look, who alone is able to save my soul. I am glad to see you, my dear friend, we shall meet one day never to part, and then all pain shall be done away; there shall be no more gloomy days nor wearisome nights; nothing to disturb or alloy our peace for ever." When he took leave of the writer of these lines and his brother, which was but the Tuesday before he died, the last words he said to them were, "The God of Israel be with you, the God of Israel be with you, and in blessing bless you, and make you a thousand times more useful than I have been." When visited by one of his deacons, he said "I am cast down but not destroyed, My poor body is brought very low, but my soul relies on Christ the Rock of eternal ages; he is my hope and my everlasting portion." At another time he said to the same person, "I have had the pastoral care of the Church of Christ in this place for more than 32 years, and blessed by my God I can declare before him, that I have discharged my duty towards them as the Lord has given me ability, and when I am summoned to his awful tribunal to give an account of my stewardship, I shall not fear on that account.

Once when several friends were in the room, and supposed him to be in a dose, he suddenly exclaimed with grateful admiration of grace, "A Sinner saved! A Sinner saved!" On the same week that he died, a friend belonging to the church, who had removed to London, came purposely to see him, and when he enquired after the state of his mind, he answered "Christ is my all, he is my all in wisdom, my all in justification, my all in sanctification." At another time, in answer to

a similar question, by the same person, he said, "I am safe, I am upon the Rock of ages; this is my resting place." This was but the day before his departure. Through the whole of his illness he seemed to have more hope of his recovery than those about him, till within a few hours before he expired, when the last mentioned friend perceiving his dissolution fast approaching, said to him, "My dear friend, you will soon be in glory." He answered, "I shall, when I leave this world." Then his friend perceiving that he did not understand his direct meaning, said still more plainly, "But my dear friend, you are a dying man." At this he made a short pause, and looking stedfastly at him, said, "Are you in earnest?" "Yes," answered the friend; "I am, I do not flatter you, for the Lord Jesus is now coming to receive you to himself." He seemed very glad at this answer, and exclaimed, "Come Lord Jesus, come quickly, but not my will but thine be done, O Lord."

In a few minutes he called his dear wife, children, and friends, around him, and took a solemn farewell of them all separately. To his dear afflicted partner, he said, "My dear, you will soon have no husband, but do not weep on my account; the Lord will be your portion." He then took leave of those of his children that were present; and exhorted them to live in the fear of the Lord, and in peace with each other. He then enquired who it was that said he was dying, and being told it was the surgeon, he exclaimed, "I am glad! I am glad! thy will be done O God; come, Lord Jesus, come quickly! If the Lord should restore me again, I must have the same conflict to undergo. I would not return back again to the world on any account, but had rather go to my Saviour if it is his will." He then lay for a few minutes and stretching out his arm and waving it, said, "Farewell vain world, welcome glory, welcome glory, I am going to the Lord. The Lord bless you and yours and be your everlasting portion." When he found all things were settled to his satisfaction, he lifted up his soul to God, and said, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and so in a few minutes he quietly fell asleep in Jesus, on Saturday night September 8th, 1810. Aged 55 years.

His remains were interred on the Friday following; beneath the table pew, in his meeting house; when Mr. Page of Bristol gave a solemn and suitable address; and on Lord's day, Sept. 23rd this mournful event was further improved by an excellent funeral sermon by Dr. Ryland, from *Acts vii, 59, Lord Jesus*

receive my spirit; which words Mr. T. chose for that occasion. I shall conclude this memoir with the close of Dr. Ryland's sermon, "And now what think you of this dying testimony? Have you a better hope, a better prospect? Did Hume act a wiser part and die a happier death, playing at chess and cracking jokes about Charon's Boat? Or Hobbs of Malmsbury when he said, "I am going to take a leap in the dark?" Or would you risque dying like a certain prelate, who after distinguishing himself by opposing and slandering the Methodists, exclaimed on his death bed, "The Battle is fought! and the victory is lost forever?"

Bristol Academy.

S. T.

— . . . —
Mission to Abyssinia.

To the Editor of the Baptist Magazine.

SIR,

Some few months ago I sent to you an address to the Christian World, on the desirableness of a Mission to Abyssinia. I feel even to agony for the state of Religion in that vast Empire; and as no person has yet publicly noticed the business, I presume that the difficulties connected with such an attempt discourage any effort; but if the state of the object be calmly considered, I apprehend that the difficulties are not so great as some that we have attempted and overcome.

Unhappily, most men think superficially on subjects of great extent, or singular difficulty: but those who see a little below the surface of things, judge otherwise. And there are some important minutiae, which if perceived and taken into the account, will operate like a secret spring, which in mechanics performs prodigies: though that minutiae is sometimes nearly imperceptible in our early enquiries, like some of the insects that people the regions of the air, eluding our grosser perceptions. If the difficulties attending an undertaking appear very great, there are always those who will exclaim, the whole is little better than a dream, a beautiful phantom of the imagination. - These gorgeous palaces of happiness and immortality, these solemn temples of truth and virtue will dissolve, "like the baseless fabrick of a vision," when we contemplate the true and genuine situation of man on earth. But, Sir, I speak of nothing but what has been realized many a time; I know that a theory which will not admit of application cannot possibly be just. What difficulties have not travellers overcome to explore new regions? What hardships have not warriors sus-

tained to command a few acres of earth? What perseverance have not merchants employed, especially in new discovered parts, in the system of barter and exchange, which has often been a vile and iniquitous traffic? And shall the disciples of the risen and immortal Saviour, whose power in heaven and earth is at their service in his cause, hesitate till the season of action be past? Still it will be pleaded, that *our information is so incomplete*, let us then make every possible inquiry, and hail every ray of light with gratitude; the great head of the Church will not leave us to grope in darkness. The present state of the world exhibits the most awful phenomena, yet mixed with strong intimations that God is about to scatter the clouds of darkness which have involved the moral state of the world for ages past.

There are certainly latent energies in the religious World, a thousandth part of which have not yet been called into action. Let truth be applied, let the state of facts be exhibited, and the sluggish benevolence of many will yet come forth. It is a well known truth, as a certain author beautifully observes, that some of the noblest exertions of the human mind have been set in motion by the necessity of satisfying the wants of the body. "Want has not unfrequently given wings to the imagination of the poet; pointed the flowing periods of the historian; and added acuteness to the researches of the philosopher;" And I add, shall not the moral wants of mankind excite nobler energies, and produce more lasting benefits to society? Certainly, a mind possessed of the noblest and most exalted qualities, awakened and vivified by the purest moral sympathies, which daily holds a commerce with the skies, and anticipates the day of judgment and everlasting life, must be proper soil to nourish and vegetate the seeds of benevolence.

It may be proper here to observe, that some from whom better things might have been expected, may look cold upon the business, but let no partial failures or impeding difficulties repress religious exertions, and cramp the soaring wings of active zeal. He who does not bring all his energies and christian principles into the business, will, after a few immature efforts, fall down before some obstructions, and his mind will sink into indolence, which will operate like the touch of the torpedo on all his intellectual exertions, and there, if he were to be dealt with as he deserves, he might be left to lie like a pillar of salt; an awful warning to unproductive professors of religion, that others may not fall after the same example of indolence and timidity.

Man as a rational creature, is only to be moved to rational

actions by the application of certain motives, or exciting causes, and these laws of nature are treated in divine revelation accordingly. Thus motives are pressed on our judgments and feelings and consciences, to excite to moral actions. Let then the christians of the west, and of England in particular, know, that while Greece was all polite, while Tyre was the mart of nations, while every art was cultivated at Rome, in what deep recesses of obscurity did these western parts of the Globe lie, particularly Britain: where letters were unknown, her towns were huts, like the transient abode of vagrants; her fields impenetrable woods; without ships, without manufactures, without science, and without God! But now, behold the contrast, those parts of the world which shine so conspicuously in history, lie like a neglected and uncultivated field, tyranny, superstition, and ignorance spread far and wide; their fruitful soils are overrun with beasts, owls rest in quiet, and satyrs dance on those very spots where stood the palaces of Princes, and the celebrated schools of Philosophers.

Let a british christian imagine himself in Abyssinia, overhearing in some neighbouring shade, the dying plaint and groans of a wretched son of Africa; calling upon Jesus Christ, but with such erroneous and superstitious notions of that divine Redeemer, as scarcely raise him above his pagan Neighbours. Behold him; does not his heart palpitate with fear, does he not lift up his cries while his eyes are overflowing with tears of sorrow, for some counsellor, or interpreter, one amongst a thousand, to point out his way, to speak a comfortable word to him, and to take him by the hand, and lead him into a plain path? O thou Father of lights! O for some heavenly ray! Were it but as the light of a taper, in the window of a cottage, to a poor benighted traveller when he knows not where he is.

Honourable Men, Sons of God, who seek to evangelize the heathen; your names will be enrolled amongst the worthies in the records of heaven, when a general conflagration shall dissolve the monuments of conquerors, and the airy castles of visionaries. What a contrast will you form to the Cæsars and Pompies of Rome; the Ptolemies of Egypt, and the Antiochuses of Babylon! Where shall we find them now? Many of the greatest that ever conquered in the field, and that shine with the greatest splendour in history, have been afterwards treated with derision, and their descendants swept from the face of the earth; they who made the world to tremble, their ashes have been trampled upon with contempt and impunity! But the memory of the just shall be blessed, and their labours yield fruit

unto life eternal. Yes, God will honor his servants who have wrought for him in this world, with more honour than other men; Angels will shout their congratulations in strains more grateful and joyful than mortality can utter or conceive. *How long, O Lord, holy and good,* thy church cries, ere this event take place, ere thou assert thine own cause, ere thou shalt be remarkably glorified on those spots of our guilty Globe, where for time immemorial thou hast been unknown, forgotten, denied, and thy cause and honour trampled under foot?"

Think, you, that profess the name of Jesus Christ, and live at your ease in affluence, and allow yourselves those idle gratifications of custom that are equally needless and expensive; what might not a certain portion of your property effect, if judiciously applied to the object before us; but if you reply, that your connections and the habits of society require you to do as you do; then I add, fly from the tents of those men, come not into their secret, be not of their party, detest their principles and unfruitfulness in a land of religious light, dread and deprecate their final account. Wretched soil, which having often drank in the rain that falleth upon it, produceth nothing better than briars and thorns, is nigh to cursing, and so to inevitable destruction. But you, christians, go on, seeking the salvation of the heathen, like a deep flowing river, with a full channel and steady course, which tends towards the ocean of blessedness, boundless and everlasting.

ELIJAH.

On Obituaries.

To the Editor of the Baptist Magazine.

Dear Brother,

I am in some hesitation respecting Obituaries. I love to read the accounts of the death of the righteous, and am ready to say, *let my last end be like his.* But there is a something I do not like. There is an old man, or an old woman, which you please, who makes a profession of religion; but on account of pride, covetousness, intemperance, and what not, is despised by all; it is considered as doubtful, whether such have any piety, at least there are such horrid blots in the character as make decent christians blush. Well, these die, say some good things on their death beds, and some poor scribbler who wishes to earn dirty bread by washing Ethiops white, sits down, and after collecting a few good things which the

hero did in early life, and an account of some good and comfortable sayings in his last moments; places him high in glory! If all this be true, it is all very good. But mark the consequence; his companions, and those who *knew* the person, who are as bad as himself, and perhaps worse, are highly pleased that their departed brother is happy; and they infer from all this, that *they* are safe. They lay it down for a certainty, that they have as much religion as he had, and if their friend is happy, they need not fear, they may go on in the old way; and all the Minister can say will not alarm them. Facts are stubborn things; and if their friend got safe to glory, they shall not miss of that happy end.

I have seen this evil among my own people, and my own connexions. We have lately lost a young friend, Miss——, she was an amiable pious girl; but yet not of any *distinguished piety*; she was calm and happy in her dying moments; I should have been glad to have been roused up to greater diligence, and to have seen the like in my flock. I endeavoured to promote this end by a funeral sermon; at the conclusion of which I expressed a confidence in her safety. The young people seemed to say, “—— is happy, she was one of us when she was alive, and we hope we shall be with her when we die;” and after a few tears shed for the loss of a friend, they returned to the same tempers and the same ways as before. If any of your sagacious correspondents can point out a method of writing Obituaries and preaching funeral sermons in such cases, so as to avoid these evils, I will make my bow to them, and return them thanks.

STIPES-E.



Original Letters from the Church at Bedford, at the time when the celebrated John Bunyan was one of its Elders.

LETTER II.

To our beloved Sister Katherine Rustwhat.

Our dearly beloved Sister,

The God and Father of our Lord Jesus Christ, the Father of Glory, and the God of all comfort, bless thee with abundance of grace and peace through the knowledge of God and our Lord Jesus Christ, to whom be glory evermore. Amen.

It is a comfort to us thy brothers and sisters (with whom

grace hath made thee a member of the Lord Jesus) when we remember thy first faith and hope in the Lord Jesus Christ ; being persuaded that those beginnings shall not end but in that kingdom and glory which God hath prepared for those that love him. In which persuasion we are the more confirmed, since we hear (to our increase of joy) how our God supporteth thee in all thy temptations and spiritual desertions thou meetest with in the world. The poor and afflicted people God will save ; to be distressed and tempted while here is a manifestation of our predestination to the ease and peace of another world. Predestinated to be conformable, or (as in the old translation,) predestinated that we should be like fashioned even to the shape of his Son. * A great part of which lyeth, in our being distressed, tempted, afflicted as he. And therefore it was when he was departing hence to the Father, that he as it were looked back, as over his shoulder, to such, saying, "You are they that has continued with me in my temptations, unto you I appoint a Kingdom, as my Father hath appointed unto me."

Sister, thy keeping low and being emptied from vessel to vessel, is that thou mightest be kept sweet and more clean in thy soul than thou wouldst, or couldst otherwise be. The first ways of David were his best ; and yet those ways were most accompanied with affliction.

They that are naked and lodge without clothing, that have no covering in the cold, and that are wet with the showers of the mountains ; these embrace the rock for want of a shelter. † As outward distresses make us prize outward blessings ; so temptations and afflictions of soul make us prize Jesus Christ. He suffereth us to hunger, and to wander in a bewildered condition, ‡ that we may taste and relish the words of God, and not live by bread alone. Temptations always provoke to spiritual appetite ; and are therefore very necessary for us, yea as needful as work and labour to the body, without which it would be overrun with diseases, and unfit for any employment. Therefore our beloved Sister, stir up the grace of God that is in thee, and lay hold by faith on eternal life, to the which thou art also called ; and count when thou art tempted much, yet the end of that temptation will come ; the end, and then effect. And remember that even our dearest Lord could not break off the temptation in the middle ; but "when Satan had ended **ALL** the temptation, then he departed from him for a season." §

The gospel which thou hast received is no cunningly devi-

* Rom. 8. † Job. xxiv, 7, 8. ‡ Dent. 9. § Luke iv, 13.

sed fable, but the very truth and verity of God, and will undoubtedly bring to those that believe, grace and glory, honour and immortality; eternal life, and a world to come. This is the true grace of God wherein we stand, and rejoice in hope of the glory of God. Wherefore be not shaken in mind, or troubled with unbelief or atheism; look to the promise, look to Jesus, look to his blood, and what worth it hath with the justice of God for sinners. The Lord direct thy heart into the love of God, and the patient waiting for Jesus Christ, who at his coming will gather the saints together unto him, even those who have made a covenant with him by sacrifice. *

Lastly, Sister, farewell, watch and be sober; have patience to the coming of the Lord; and in the mean while look to thy lamp. The Lord pour of his golden oil into it, and also into the vessel of thy soul; keep thy work before thee, and be renewed in the spirit of thy mind. Blessed are those servants whom the Lord when he cometh, shall find so doing. We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance, among them that are sanctified by faith which is in Jesus Christ, to whom, with the Father, and the Holy Ghost, one God, be glory and dominion now and for ever.

Written by the appointment of this congregation, and subscribed by their consent, by your dear brethren, who pray for you, and intreat your prayers for this despised handful of the Lord's heritage.

John Whiteman, John Bunyan, Wm. Mann, &c.



Letter from a Professor on his becoming a Baptist.

To the Editor of the Baptist Magazine.

Rev. Sir,

As a peculiar view may be attendant upon a change of sentiment, I am induced to state to you that which has guided my determination as to the nature and end of christian baptism. Suffice it that heretofore the practice of the Independent churches appeared to me most suitable to the partial notion I had entertained of the ordinance, as an external visible sign of designation to christianity; as somewhat similarly incumbent on the christian church to the command of circumcision to the Jews. It had been urged that a due attention to

* Psalm 50.

the Abrahamic Covenant would most correctly set forth the obligation of Christians respecting Baptism.

To the covenant relationship between God and his People, the Believer acknowledges himself indebted for effectual calling and gracious preservation; and the christian is now enjoying the fulfilment of that promise to Abraham, *In thee shall all the families of the earth be blessed.* The promise was given to Abraham as the father of the faithful, from whom Messiah was to descend by natural relation. Annexed to this general promise, is that of the land of Canaan and other temporal blessings to the immediate seed of Abraham, who were to be a peculiar people to God. To this latter covenant it is that the sign of circumcision belongs; and therefore, as it constituted merely a *relative* obligation, by which the Jews were separated, and distinguished from other surrounding nations, it cannot point out, by analogy, the subjects of an ordinance under a purely spiritual dispensation, wherein every thing incumbent must be *personal*. Baptism did not succeed the rite of circumcision, but was introduced prior to that period, when the middle wall of partition between jew and gentile being broken down, all nations were invited to see the salvation of God.

Baptism, then, as connected with that religion of which the characteristic is repentance towards God and faith in the Lord Jesus, must have some especial separate end.

As first introduced to our notice by John Baptist, the simple view set forth by the Evangelists, points to it as a medium appointed by Divine revelation, to testify an individual acknowledgment of sin, and the consequent necessity of a moral purification, typically represented by the washing of water. Connected with the earliest administration of the ordinance, we find from John's gospel, the Baptist's testimony to the divinity, humanity, and offices of Christ; and it is said that *These things were done in Bethabara beyond Jordan, where John was baptizing.* Hence, they who under his ministry were convinced of sin, in submitting to this appointed mean, would be obedient to the Divine testimony; and acting under an exercise of faith, virtually, though not so explicitly, directed to the same object as that of the Believer under the christian dispensation.

John's ministry, and its attendant ordinance was introductory to the public appearance of Messiah. Jesus speaking of John says, *This is he of whom it is written, Behold I send my Messenger.* During the ministry of our Saviour, his disciples appear to have directed their hearers to the same ordinance;

and he repeatedly refers to it, in his conversations with the Jews. It appears to have been a distinguishing mark at that time between the believer and the unbeliever; for it is written, that *all the people that heard Jesus, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and Lawyers, rejected the counsel of God against themselves, being not baptized of him.*

Our Saviour in his last official communication to his disciples, in the commission immediately preceding his ascension, is pleased to continue the same ordinance. Hence the simple rational conclusion *must* be, that *now*, as heretofore in its commencement and detail, it is properly incumbent on those *only*, who are equally convinced of their individual character in the sight of God, and believing the testimony he gives by his Servants of *their* natural condition, and *his* covenant relation, *desire* to be baptized in the name of the Father, the Son, and the holy Ghost.

From this period the account of the practice of the first Christians, as recorded in the Acts of the Apostles, is decidedly corroborative, indeed there is not any ground for any suspicion of deviation. In an account of Lydia, the Jailor, and Cornelius, the term *household* is connected, but from the context to each, it is evident that the respective subjects were capable of belief. Lydia was found of Paul, by the river-side, where prayer was wont to be made, in company with certain devout women which resorted thither—her heart the Lord opened, and when she was baptized, with her house-hold, she intreated him to come to her house, and abide there. Now it is not customary for infants to be taken to a meeting for prayer; and as they went home afterwards, it is possible that her children, if she had any, were not seen of Paul until then.

Throughout the Epistles, every allusion to the ordinance, either simply, or figuratively, evidently sets forth its reference to that spiritual œconomy, which especially consists of the great work wrought out by the Captain of Salvation, personal union to him by faith, newness of heart, and devotedness of life.

It may appear extraordinary that innovation should so soon have taken place, and so extensively continued. This consideration, doubtless, has much weight with the many, who are usually satisfied with the opinions of others; but every christian should be cautious how he passes the *ne plus ultra* of authorised communication in matters of faith and practice; and hence, nothing but the Bible should be resorted to for directive fact, or doctrine.

The interesting and blessed propriety of adult baptism, is earnestly recommended from experience, whether it be regarded as a personal surrender to the cause of Christ; an act of christian belief in His sufferings, death, burial, and resurrection, whence all hopes for time and eternity spring; or, in obedience to the example of the Saviour, whose submission to the appointment of his Father was received and approved with *This is my beloved Son, in whom I am well pleased*; and in the same submission many a believer can say, *What shall separate us from the love of God, which is in Christ Jesus our Lord?*

I am Rev. Sir,

Yours respectfully,

Worcester, 21 Sept, 1810.

JOHN BLACKWELL.



Who would trifle with sin?

An Extract.

The object at which sin aims, whether in believers or unbelievers, is *death, eternal death*; and to this it hath a natural and direct tendency. The Apostle James in a very affecting manner describes its process. *Let no man say when he is tempted with evil, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. James. i, 13,—15.* If it does not in all cases come to this issue, it is not because of its being different as to its nature or tendency in some persons to what it is in others, but because a timely stop is put to its operations. Only let it go on without repentance till it has *finished* its work, and eternal death will be the issue.

Whatever we are, so long as sin lies unlamented upon the conscience, we can have no scriptural foundation to conclude that we are christians. No real christian, it is true, will prove an apostate; yet while we are under the influence of sin, we are moving in the direction which leads to apostacy. If we be contented with a relapsed state of mind, what grounds can we have to conclude that it is not our element? or that we have ever been the subjects of true religion? If the waters continue to be naught, it is a sign that the spring has never been healed. There is no reason to think that Judas himself laid his accounts

with such an issue as things actually came to. During the ministry of our Lord, while he kept the bag, and sometimes made free with its contents, it is probable he nevertheless reckoned himself a good man. He saw many failings in his fellow disciples, and in all other good men; and he might think this to be his. When he had covenanted with the chief priests, it does not appear that he expected his master would be eventually crucified. When they were about to lay hands on him, he had passed through the midst of them, and went his way; and he might suppose that it would be so again. *When therefore he saw that he was condemned*, he was thrown into a state of terrible amazement, and in the issue went and *hanged himself*. Such was the progress of an apostate; and such his end. Surely it beloves us to take heed how we trifle with those things, the end of which is death!

H—k N—n.

IOTA.

On the Support of Ministers.

To the Editor of the Baptist Magazine.

Mr. Editor,

The Christian public has often been addressed, through the medium of your miscellany, on the behalf of the ministers of the Sanctuary; and the object of those addresses has been their temporal support. How far these efforts have succeeded, I will not venture to determine. I fear, however, that the cure is by no means perfected—in fact that the case is not to be considered even convalescent. The truly humane and benevolent christian cannot but weep in secret places, both for those who culpably withhold more than is meet, as also for those dignified sufferers who are the objects of their passive oppression.

But I am here checked in my lucubrations, by an argument which is deemed unanswerable, namely, that there are popular and important schemes and institutions which require my aid, both of a local and general nature, and I cannot possibly contribute so much for pastoral attention as I otherwise should consider it my duty to do. Now I will take the liberty of reminding such that as members of a particular society of Christians they are *apostolically*, yea, I will say, *divinely* enjoined to *know those who labour among them and are over them in the Lord, and to esteem them very highly in love for their works' sake; remembering that they watch for their souls; and that they do*

not forget Paul's quotation, that the Ox must not be muzzled who treadeth out the corn. Doth God take care for Oxen? (subjoineth the Apostle) or saith he it altogether for our sakes? for our sakes, no doubt; this is written. I would, however, refer such objectors to the silencing admonition of our Lord, *Matt. xviii, 25. This thou oughtest to have done, and not to have left the other undone.*

I begin by this time to imagine that I am condemned as an interested individual—but surely, were I interested, pity would be much more suitable than condemnation; and here I cannot but remark, by the bye, that this is one easy way in which some who are, to say the best, inconsiderate persons, ward off the gentle reproofs which are intended for them; but in order to silence such an insinuation, be it known that the writer of this is in no wise interested, and that he has nothing in view but a desire that justice alone should be shewn and maintained towards many of his suffering brethren.

Now I am on this subject, I would further suggest that care should be taken that we do nothing towards needlessly increasing their expenses.—Ministers of the gospel are such public characters, that if no person in the secular walks of life be known in a city, a town, a village, or even hamlet, the *Minister* is recognized as an old acquaintance, or an acquaintance of my friend, or as the man of Ross, the friend of every one; therefore he is waited upon on every occasion, and at seasons frequently when his humanity is made to weep, or he feels obliged to blush for those whose credit is deeply involved in the display of his scanty board. At other times, the Postman brings him letters, “unmarked with red, the gratuitous insignia,” and these instead of inclosing a note payable at sight, contain enquiries to be forthwith attended to, and answered without delay; and which indeed the good man feels impelled to do, lest he be speedily visited for his neglect with another expensive sheet, to enquire whether the first came safe to hand. It is sincerely to be hoped that those friends who are in the habit of favouring Christian Ministers with their commissions, will never forget at least to pay the postage of their letters, as from small incomes such occurrences of expenditure are serious matters.

The new mode of collecting for Cases by sending printed circular Letters to different Churches, is often very reprehensible in this respect, when the Letters are addressed to the Ministers. The writer of this is acquainted with a Minister, whose income is under *forty pounds* a year, who has received *five* of these printed sheets in a few weeks; two of them from one

place, and all of them nugatory. If it appear unadvisable that the parties sending Cases should pay the postage; surely common Equity requires that such Letters should bear the Insignia *CASE* on the outside, that the good man to whom they are addressed might know what he was going to pay for; and when sure that the application would be useless, reserve his shilling to buy bread for his little ones.

Some of your readers may probably feel disgusted at the nature of this address, supposing that it savours too much of the loaves and fishes; but let such remember that the disciples of Christ, in common with the multitude, found the loaves and fishes alluded to a very seasonable supply, and our heavenly father knows that his servants, who have the invaluable treasure of the Gospel in earthen vessels, have *need of these things*.

JOHANNES.



The Importance of owning Christ before Men.

That religion has an essential influence on the manners and morals of society, will be readily admitted. But in order to its answering the important end for which it was designed, it must be real in its nature, and practical in its effects. The secret impressions of truth on the mind, may indeed benefit the possessor; but they are no farther useful to mankind than they are acted out. The talkative hollow-hearted hypocrite, continually stands between the trembling timid believer and his duty. The latter detests hypocrisy, and the very fear of incurring the odious imputation, keeps him from honouring his Lord and Saviour.

Some persons of the above description, undoubtedly exemplify in their daily conduct and deportment, many of the precepts of the gospel; yet where they are either afraid or ashamed openly to profess themselves the friends of the Redeemer, the world are liable to mistake their motives, and to impute whatever appears amiable in them, to some selfish ambitious principle, rather than to the grace of God in the heart. In this case the religion of Jesus is robbed of its honour, and society defrauded of the benefit of its influence.

It is readily acknowledged, and most sincerely lamented, that many who profess religion, declare by their conduct that they are utterly unworthy of the name. In whatever community they are found, they are a constant grief and reproach to all the truly pious. Such characters are *spots* in our solemn

feasts, whenever they presume to intrude themselves among real Christians. But were we never to profess religion, until the church of Christ shall be wholly purged from irregular and hypocritical professors, we should probably withhold our influence as long as we lived.

To persons acting upon the above principle, we earnestly recommend a serious attention to the following important sayings of our blessed Master. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Again—attend to the consolatory declaration of Jesus to his faithful persevering disciples. "Then Peter said, Lo, we have left all, and followed thee. And Jesus said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children; for the kingdom of God's sake; who shall not receive manifold more in this present time, and in the world to come life everlasting."

Say, O thou timid believer, who standest trifling all the day long, do thy vain excuses fully satisfy thine own conscience even at the present moment? if not, canst thou expect that they will satisfy thy final Judge? Be so candid with thyself as just to re-examine the best of them. Why say you, "Many who make a profession of religion, are a scandal to the Christian name." Granted; but is that any reason why you should not profess religion and live it also? But you will reply, "I should be ashamed to keep company with such scandalous professors." Very well; and are there none of the party with which you are now classed, (I mean the world,) with whom you would blush to be associated? You know there are. Why then continue your connexion with them? Would you not act more consistently, to join with a people whom you secretly love and respect, and exert your influence in promoting gospel discipline among them? No church can prevent its members from walking disorderly; but they certainly ought to discipline them, whenever their conduct comes to their knowledge. To withhold reproof from a sinning brother, and connive at his faults, has a direct tendency to confirm and harden him in his guilt.

This is not all; a church by thus neglecting its duty, becomes a "partaker of other men's sins." (1 *Tim.* v, 22.) Whilst, on the other hand, "if any professed brother do err from the truth, and one convert him,—he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

But, say you, "These are not my reasons for neglecting to make an open profession; but I have objections of a more serious nature: I have many *doubts* and *fears* with regard to my own spiritual state." It will be acknowledged, that there is more plausibility in this, than in either of the foregoing; but it is doubted whether even this, with a sincere believer, (for it is such only that I am reasoning with) can be a sufficient excuse. If every Christian were to delay his profession until he had arrived at a state of assurance, few, it is believed would ever make a profession. Does such a line of conduct correspond with primitive example? Did the early adherents to the Christian doctrine thus procrastinate? It is plain they did not. On the memorable day of pentecost, "they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." The jailor arose "the same hour of the night," and was baptized, he and all his straightway. Lydia did not leave the water-side where the Lord first opened her heart to receive the word, before she publicly professed her faith in Christ. The eunuch embraced the first opportunity that presented a sufficient quantity of water and a legal administrator, after he believed. "And now, why tarriest thou? (said Ananias to Saul) arise, and be baptized."—In all these instances, not one feature of the excuse we are now considering, is to be found. No slothful delay; no hesitating procrastination. A ready and cheerful obedience to the precepts of the gospel, gave a decided character to these young converts. The world were no longer in doubt with regard to the master they were determined to serve.

We will state and attempt to answer one objection more, which is too frequently urged by such as we hope are real Christians. It is the following: "O (say they) we are afraid, if we should make a profession, we should be left to fall away, and bring a reproach upon the precious cause of Christ." This objection demands a serious and candid answer, particularly because it appears to arise from a tender regard to the honour of the Redeemer's cause. But what is the real amount of it? Is it not this,—I will not do my duty to-day, for fear I shall hereafter neglect it? I will consent to sin in neglecting my Saviour's com-

mand to own him publicly, (for all neglect is sinful) for fear I may at some future period walk unworthy my profession. Dost thou indeed entertain a hope in the divine mercy, that thy soul shall be saved in the day of the Lord? and art thou afraid to trust the Lord to keep thee, in the present world? O shameful inconsistency! If thou art either ashamed or afraid to own thy Lord before men, hast thou not reason to suspect thy hope? for the genuine gospel "hope maketh not ashamed." Those of us who are professors, can assure you from our own happy experience, that Christ's yoke is easy, and his burden light; his ways are ways of pleasantness, and all his paths are peace. O then make haste and delay not to keep his commands; for in keeping them there is a great reward.



Remarks on W. T.'s Letter to a Friend.

To the Editor of the Baptist Magazine.

Sir,

In your Number for December is inserted a Letter from W. T. addressed to a friend of his, who appears to have joined the Quakers, and to have embraced the doctrine of Universal Restoration. Assuming a tone of authoritative decision, W. T. charges the Quakers with *not believing*, "the inspiration of the Scriptures, at least, not all of them:" whether the writer, by the qualifying clause, means that they do not all of them believe the inspiration of the Scriptures, or that they do not believe all the Scriptures to be inspired, is not clear.

Mrs. Hannah Adams, in her View of Religion, had she been consulted by W. T. would have informed him that, "they (the Quakers) believe the Scriptures to be of divine authority, given by the inspiration of God through holy men." That every individual amongst the Quakers should so believe, is indeed questionable, and it is equally so, if applied to any other class of Sectaries: or that they believe every sentence from the first verse in Genesis to the last in the Revelations, to be divinely inspired, may be fairly doubted: and the doubt may be extended to every other denomination of christians, from Luther down to this day. Whatever therefore be W. T.'s attachment to Truth, he has abandoned it in this instance, and apparently too, for the purpose of stigmatizing a highly respectable body of People.

W. T. next charges the Quakers with speaking lightly of several doctrines which he specifies; had he however made himself acquainted with their opinions, he might have found that their strict adherence to scriptural expressions, with a rejection of human explanations; and their belief in the mystical or spiritual sense of some parts of Scripture, would have justified more modesty and less censure.

After stating pretty confidently that his Friend, in adopting the sentiments of the Quakers, could not be guided by the spirit of truth; after insinuating that he had given heed to seducing spirits, and doctrines of devils, W. T. expresses his fear, that his friend, "hath been thus carried away by the subtle delusions of the grand father of lies."

When we advert to the exemplary conduct of the people called Quakers, their uniform testimony against *War, Slavery, and worldly conformity*; the purity of their morals; their superior mode of education, and their active benevolence; and apply to them the criterion which our Lord has given us, "by their fruits ye shall know them;" what can we think of W. T. who attributes to them the doctrines of devils, and places them under the tuition of the father of lies!

I do not myself believe in the notion of Universal Restoration, but I know several worthy people who do; and I consider their belief as arising from and indicating genuine, though possibly mistaken, benevolence. The heart overflowing with christian kindness, may naturally, and I hope innocently, long for the final salvation of the whole human race; what we ardently wish may have some unconscious influence upon our reasoning; and we may advance to a conclusion the more readily, when impelled by inclination to solicit conviction. Now I cannot perceive in this process, any satanic delusion, any doctrines of devils; all I do perceive is, to say the worst of it, the amiable weakness of a benevolent Soul.

We see people of very different religious opinions, as far as we are competent, or are allowed, to judge, equally holy in their lives, equally pious towards God, and equally zealous in their efforts to do good. From which it seems to follow that religious doctrines and religious principles are distinguishable, and that the latter may consist with a considerable diversity in the former.

I am, Sir, Your Friend and Servant,
Bath, Dec. 6 1810. T. P.

Papers from the Port-folio of a Minister.

A Greenlander's Inference of the Being and Perfections of God.

The following very pertinent observations, made by a native Greenlander, to a Missionary who was sent among the dreary inhabitants of those frozen regions, powerfully illustrates the apostolic observation, *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* Rom. i, 20.

"It is true, (said he) we were ignorant heathens, and knew nothing of God, or a Saviour; and indeed who should tell us of him until you came. But you must not imagine that no Greenlander thinks about these things. I myself have often thought that a *kajah*, (a boat) with all its tackle and implements, does not grow into existence of itself; but must be made by the ingenuity of man. Now the meanest bird has far more skill displayed in its structure than the best *kajah*, and no man can make a bird. But there is still far greater art shewn in the formation of man, than of any other creature. Who was it that made him? I bethought me he proceeded from his parents, and they from their parents: but some must have been the first parents—Whence did they come? Common report informs me, they grew out of the earth; but if so, why does it not still happen that men grow out of the earth? And from whence did this same earth itself, the sea, the sun, the moon, and stars, arise into existence? Certainly there must be some Being who made all these things—a Being that always was, and can never cease to be. He must be inexpressibly more mighty, knowing, and wise, than the wisest man. He must be very good, too; because that every thing which he has made is good, useful, and necessary for us. Ah! did I but know him, how would I love and honour him! But who has seen him? None of us poor men. Yet there may be men, too, that know something of him. O that I could speak with such!—Therefore, (said he) as soon as I heard you speak of this Being, I believed it directly with all my heart, because I had so long desired to hear it."

CRANTZ'S *Hist. of Greenland.*

Tendency of Socinianism.

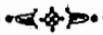
The celebrated Dr. Taylor, of Norwich, who was a zealous Socinian, and a learned Tutor at Warrington, expressed his surprise, "how it happened that most of his Pupils turned Deists." The fact, it seems, he admitted; but he never thought of accounting for it from the sceptical tendency of Socinian principles.

Wilson's Dissenting Churches.

Anecdote of Dr. Watts.

Dr. Watts being once in a Coffee-room with some friends, he overheard a Gentleman asking, rather contemptuously, "What! is that the great Dr. Watts?" When turning round suddenly, and in good humour, he repeated a Stanza from his Lyric Poems, which produced silent admiration.

Were I so tall to reach the Pole,
Or mete the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.



Obituary.



ELIZA DAVIS,

Eliza Davis, daughter of Mr. Richard Davis, Baptist Minister of Liverpool, * died March 27, 1810, aged nearly 15 years. In the latter part of her short life, and in her death, this truly amiable and promising child was a remarkable instance of the infinite riches and efficacy of divine grace. From her early childhood she was convinced of the reality and importance of personal religion, but she discovered no satisfactory evidence of a change of heart till within a few weeks of her death. In the beginning of the year 1809, she was seized with alarming symptoms of that sore scourge of humanity, a consumption. By change of air and the use of other suitable means, the progress of the complaint was so far arrested, and appearances of her recovery were so flattering, that the most pleasing hopes were entertained of her perfect restoration. These hopes, however, were soon disappointed; for in the latter end of the year, all the threatening symp-

toms of her disease returned with such violence that its termination in death was little less than absolutely certain.

Hitherto she had discovered no particular concern about the state of her soul, but had conversed in very general terms when any thing was said to her on the subject. About ten months before her death, however, she told her mother that she was greatly distressed in her mind; when asked the cause of it, she replied, "I am fully convinced that I am a great sinner in the sight of God, and yet I feel as though something told me that I am good enough, and do not need a Saviour, which is directly contrary to the dictates of my judgment and conscience, and greatly adds to my trouble." She then asked if that suggestion came from Satan, to which her mother answered that without doubt it did, in connection with the natural pride of the human heart; but that her convictions came from God. She then took occasion to direct her views immediately to Christ, as revealed in the Scriptures, under

* Mr. Davis has since removed to the Baptist Church at Trowbridge, Wilts, as successor to the late venerable Mr. Rawlinson.

the character of the all-sufficient and willing Saviour of perishing sinners. But her distress of soul continued for some time after this, insomuch that she could obtain scarcely any sleep for several nights, when her bodily pain was so far abated, as to have admitted of it. At length, however, it pleased the gracious Saviour to grant her deliverance by directing her mind to that condescending and compassionate language, *Come unto me all ye that labour and are heavy laden, and I will give you rest.* *Matt. xi, 8.* That well known hymn, also, beginning

Come ye sinners, poor and wretched,
115th Dr. Rippin's Selection, was the means of affording her great relief. To a truly kind and pious female friend who was almost constantly with her, the few last weeks of her life, she said, "That hymn exactly describes and suits my case, and it has given me much instruction and encouragement."

Soon after this she was much perplexed about knowing her interest in Christ, and being assured of her salvation. This perplexity appeared to arise in a great measure from remaining indistinct and obscure notions about the nature of faith in Christ. When this was mentioned to her father, he reminded her of the declarations and promises of the gospel, such as *John iii, 16, vi, 37, 1 Tim. i, 15, Heb. vii, 25, &c. &c.* He then informed her that true faith, which is of the operation of God, consisted in believing these testimonies and promises, from the heart, and that the partakers of it, viewing themselves as guilty, helpless and perishing sinners, placed all their dependance for salvation on Christ, and on him alone. On his farther remarking, that if she was conscious that

this was her case, she might rest assured upon the word of God, that she would certainly be saved, she replied, "I am certain this is my case." This fully satisfied her mind, and in this way she found true and lasting peace of soul.

Her subsequent conversation uniformly corresponded with this declaration of her faith and experience. She frequently mentioned those two remarkably expressive hymns, "How sad our state by nature is," 90th *Hym. 2nd Bk. Dr. Watts,* and "Father at thy call I come," 270th *Dr. R. S.* as truly descriptive of her views and feelings. She was likewise favoured with divine teachings as to the great plan of salvation, in a very remarkable manner, so that her views of it became very clear and scriptural. Her father once remarked to her, "What an unspeakable mercy is it, that in the painful prospect of parting, we do not sorrow as those without hope of a joyful meeting hereafter;" at the same time observing, "We are indebted for this to sovereign, electing and efficacious grace; for there are many parents and children in similar circumstances with us, who have no such good hope." He spoke this with a view to ascertain what were her thoughts on this subject. To his unspeakable satisfaction, she immediately replied, "That is the only source from whence I look for salvation." In the course of her illness she often expressed great pleasure in reading the 8th chapter to the Romans.

Thus led into the truth as it is in Jesus, she enjoyed, during the last four weeks of her life, an almost uninterrupted tranquility of mind, and hope of heaven. Herein divine mercy was wonderfully displayed, for she had a

great weight of bodily pain to endure. Notwithstanding this, while she was enjoying in her soul, and discovering to those about her, the most satisfactory evidences of her own salvation, she was tenderly concerned for that of others. Her two eldest brothers leaving home for school, a short time before her death, she called them to her bedside, and took a most affecting leave of them, saying, "I am going to die, and shall never see you again in this world; remember that young as you both are, you are sinners, and need salvation, and the only way of obtaining it is to come as Sinners to Jesus Christ. Be sure to read your bibles, and you will find that what I say is true, and if you truly observe what is written therein, I shall at last meet you again in heaven." She then made them some small presents, and said, "Whenever you see these, think of the advice I have given you with my dying lips." When any of her young friends visited her, she exhorted them, in the most affectionate and solemn manner, to read the scriptures, and to pay an immediate attention to the concerns of their souls: at the same time acknowledging, with deep regret, that she had lived almost to the last, in the neglect of them, while she thankfully expressed her obligations to divine grace, that she had not been cut off in her sin, and before she was brought to the knowledge of Jesus Christ. She particularly pressed these things on their minds from the considerations of the uncertainty of life, as exemplified in her own case, and from the infinite importance of real religion while they were yet young, to fit them either for life or death.

From her earliest childhood she had habitually discovered in

the main a truly filial spirit toward her parents, but she now felt herself united to them by stronger ties, and while her affections were set upon her Father's house in heaven, she was tenderly concerned that they should enjoy divine support and consolation. One day she said to them, "That passage has very forcibly occurred to my mind, *Our light affliction*, &c. 2 Cor. iv, 17, and I wish it to be my funeral text. She evidently mentioned this to console the afflicted minds of her parents, as well as to express her own hopes and prospects.

At another time she said "My parents are dearer to me than ever, but I can cheerfully leave them now, in a full assurance that hereafter I shall meet them in heaven." Just before her death, observing them to weep, she remarked "You should not grieve, but think that ere long we shall meet to part no more for ever." As her afflictions abounded, her consolations did more abound. In a time of great pain she once said with reference to 2 Cor. iv. 17. "My afflictions are light indeed, for I can say that as death approaches the prospect of heaven is brighter and brighter." She also remarked, "What a consolation it is in my sufferings to think of the sufferings of him who came from heaven to earth to die for sinners;" and with a peculiar emphasis she added, "And I trust he died for me." Her mind was greatly supported likewise by those words *Whom the Lord loveth, &c. Heb. xii, 6.* At times her sufferings were so very great on the one hand, and on the other her desires to depart were so habitually and inexpressibly strong, that she sometimes feared they partook of impatience, and that she only wished to get free from

pain; she therefore frequently prayed, "O that I may but be enabled to say from the heart, here I am, Lord, do with me whatsoever seemeth good unto thee;" "O that patience may have its perfect work." On one of these occasions, she said, "I cannot tell you how much I wish to be gone, and can scarcely keep from saying, why are his chariot wheels so long in coming? I long for it, that I may be free from sin, and be with Jesus. She then added,

Sin my worst enemy before,
Shall vex mine eyes and ears no more,
My inward foes shall all be slain,
Nor Satan break my peace again.

Mr. Stewart, a worthy pædobaptist minister in the town, frequently visited her during her illness. On one of those visits, she expressed her fears to him lest she should be left to fretfulness and impatience. To guard her against it, he observed that the children of God were frequently called to glorify him by *suffering* his will, when they are unable to *do* it, by actually serving him. As he engaged in prayer before he left her, she was asked what he should pray for in her behalf, to which she replied in these words, "Pray that I may have good evidence of my interest in Christ, that I may glorify God in my death, that I may leave behind me a testimony that I am gone to him, and that my parents may be supported under and resigned to the stroke."

Soon after this it appeared as though the time of her departure was at hand, and she desired two hymns might be read to her, the 7th of the 1st book,

"O for an overcoming faith,
To cheer my dying hours, &c.

and the 31st of the 2nd book,

"Why should we start and fear to die?
What tumorous worms we mortals are

She continued, however, several days after this. On one of those days she selected, with the utmost composure, the following hymn to be sung at her funeral; 270th Dr. Rippon's selection, 88th and 3rd 2nd book, Dr. Watts's. In reading the second of these hymns, "Salvation, O the joyful sound," &c. she remarked in the most emphatic manner, "It is a *joyful sound* indeed."

On Lord's day morning, March 25th, such an alteration took place that her immediate dissolution was expected by herself and all about her. She expressed herself as perfectly happy in the prospect. As she revived again, she intimated that it was a disappointment to her, for she said in the evening, "I hoped that before now I should have been singing the praises of God and the Lamb, around the throne of glory." After a painful sleepless and wearisome night, which however she was enabled through grace to pass with great patience, she again changed apparently for death. When her parents repeated the inquiry if she was still happy in the prospect of dying? she answered, "Yes, for I can say, *When my heart and my flesh fail, God is the strength of my heart and my portion for ever.*" Her cough continuing very violent, her father remarked he had hoped that it would have ceased before she came so near her end. On which she opened her dying eyes and said,

"Twill cease before long,
And then O how pleasant
The conqueror's song.

Soon after she enquired if her pulse was nearly gone, and whether she appeared to be immediately going home; adding "If I revive, I hope I shall not fret, but I shall be sorry." It pleased

the Lord, however, to continue her life till the next day, March 27th when her difficulty of breathing and weakness were so great that she could but just say, "Lord Jesus." A kind friend, on whom she was leaning her head, added, "you meant to say, receive my spirit;" she replied, "Yes—that is what I want—but he stops—he tarries." This was nearly the last sentence she uttered about the concerns of her soul; for tho' she continued some hours after this, and perfectly sensible to the last: her bodily sufferings were so acute as to prevent all further conversation with her. At length her gracious God and Saviour was pleased to put a period to them all, by giving her a dismissal from mortality to life, about two o'clock in the afternoon.

Such was this truly amiable and promising child in her life, and such was this monument of divine mercy in her death. As long as her afflicted parents are continued in this vale of tears, and an indulgent providence spares to them the powers of recollection, they hope to cherish her memory, with the mingled feelings of parental sorrow and christian resignation and gratitude. They know, and they trust, that in some measure they feel, that in this and in all their other trials, their heavenly father has not only done all things *right*, but he has likewise done all things *well*.

Impressed with this truth her father preached on the sabbath day morning after her decease, on *Ps. cxix, 75*, and Mr. Pulmer of Shrewsbury being then in Liverpool, preached her funeral sermon in the evening, from the words she had chosen, *2 Cor. iv, 17*.

Let those who are in childhood and youth learn from the experience and death of this young person, the great truth she so frequently inculcated, the infinite importance of personal and vital godliness in early life, and let them not be content with any thing short of this, however amiable they may be in their natural dispositions, or however regular in their general conduct. Let believing parents be satisfied with nothing but this in their beloved children, while from such instances they are encouraged to pray for it in their behalf. At the same time let them cherish a tender concern to be prepared to receive an answer to their prayers, in whatever way it may be granted by a wise, a righteous, and a gracious sovereign. Sometimes he answers by terrible things in righteousness, but in them all he is still the God of salvation. *Ps. xlv, 5*.

Trowbridge. R. D.

MARY ELLYETT.

To the annals of christian life, we often languish with puerile ambition, to attach the wise, the mighty, the illustrious; and now and then, we find on these nobler records, those to whose station and talent the world has been tributary. Now and then we behold the pure emanations of the life divine, where the splendours of human fame have combined their lustre: but to the obscurity of retirement, the valley of afflictions, the lowly dwelling of poverty, we have generally to look for the heroes of the faith; and from our Cottages we select the objects of spiritual renown. Thus undistinguished by the honors of this world, thus remote from the advantages of wealth, the influ-

ence of cultivation, and the celebrity of talent, was Mary Ellyett, the good old woman whose memorial is introduced, as a testimony to *that* truth in the zealous belief of which she lived, and in the triumphs of which she died.

Nearly 55 years, she had been a member of the Baptist Church at Salisbury; and closed her long and venerable life, in that relation, Oct. 14, 1810. Her characteristic excellence gave her the rank of a Priscilla in religious society. Many sat at her feet, and *learned the way of God more perfectly*; and many a trembling or disconsolate inquirer fled to this nursing mother for counsel and support. Her usefulness in this work was so eminent, that candidates for church fellowship had usually some instance of her spiritual friendship to refer to. The name of Mrs. E. in the recital of an experience, united with some lesson of instruction or good word of comfort, never surprised, but frequently delighted the ear. Those who were seeking Jesus Christ resorted to her little dwelling, as if secure of finding the master beneath the roof of this disciple. She had drank largely of the cup of affliction from her early youth; but most of her days were passed with the antidote of sorrow; even "Jesus the hope of glory, in the heart." Relative distress, great bodily infirmity, and deep poverty, failed to engross her in selfish anxieties or to repress the ardour of her zeal for the salvation of sinners.

Neither the languors of sickness, the oppressions of want, nor even the chill damp of death itself, enfeebled the operation of this holy charity. During the mortal conflict her dying bed was attended as a sort of a privileged

station. As she was passing the dark valley, one asked what she thought of religion there? she replied, "the same I have long thought, that it is the one thing needful." Another questioned her respecting the temptations of satan; she answered, "he has nothing to do with me, my Saviour is stronger than he; he has overcome the devil." When told that death sometimes assumed a formidable aspect; She said, "not to me, I am not afraid to die, for I can say, Thanks be to God, who giveth me the victory; but it is all through Christ." They inquired if she would rather live, or die? She replied, "Which God pleases, He doth all things well." And again, If she firmly believed she should go to heaven." "I shall not go to hell, Jesus my all to heaven is gone. O that all the world did but love Jesus Christ, then they would be happy as I am" and as expressive of her fervent desire for their salvation, added, "she would gladly stay here a little longer, if she could convert sinners to God." To a friend who on taking leave prayed for her easy dismissal; she said,

"He ever lives to intercede,
Before his father's face;
Give him my soul thy cause to plead,
Nor doubt the father's grace.

Such were the latest expressions of her living hope and dying consolation; which, treasured in the remembrance of her friends, add to the long diffusive fragrance of her good name. Her funeral sermon was preached before a crowded auditory of all denominations, who with the preacher, bore testimony to her worth, from the words of Deborah,, "*A Mother in Israel.*"

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Grace Displayed in the Conversion, Experience, and Death of DANIEL CUXON, Who died October 21, 1810, Aged 9 years and 8 months. By Joseph Ivimey. Price 6d. Button and Burditt, London.

If it be of any importance that Children remember their Creator in the days of their youth, and if it be indeed true, that example is better than precept, this little work has high claims to general esteem and extensive Circulation. We consider it as one of those valuable tracts, which so far from fluctuating in their interest, with the taste of the moment, or the fashion of the day, will furnish important documents and data for arguments, so long as children shall have souls, and souls shall need Salvation.

The subject of this memoir, we are informed, (after some introductory remarks) was born in London, February 16, 1801. An Address delivered at his father's interment, when he was about five years old, made some impression on his mind, but that impression was soon dissipated in the natural levity of Childhood. Not long after he was attacked with a violent disease, which rendered him a cripple; falling down stairs at a subsequent period, he broke one arm, and again falling some time afterwards, he hurt the other worse than if broken. This completed the catalogue of his misfortunes, accumulated ills marked him for the grave; nor do we much wonder to hear, "he was at this period so exceedingly impatient, that he once earnestly entreated his mother to kill him, and put him out of his pains."

His first serious impressions, which from their duration might be deemed of any importance, were occasioned by a terrific dream; here he manifested, "by his earnest desire that his mother would read to him the Scriptures, Dr. Watts's Psalms and Hymns, and Songs in the night, by Susannah Harrison;" and at length by engaging in religious conversation, to which he had before the most inveterate aversion. These conversations, noted down by his mother, the Author, and others who visited him, form the most conspicuous and most interesting part of this narrative, and will, we doubt not, edify and delight many of even venerable standing in the church of Christ; while the clearness of idea, the depth of experience, and soberness of manner, will compel the most indifferent observer to acknowledge that *out of the Mouths of babes and sucklings, thou hast ordained Strength.*

Among numerous passages, which would justify these assertions, we select two; In page 21 he says "I did not *always* love Jesus, I was once a wicked sinner a wild sinner, it is only a few months ago, that I first loved him, I had a very shocking dream, which terrified me a great deal, that was it which first led me to see that I was a sinner, a poor sinner; I heard that Jesus came to save poor sinners, that he would receive all that came to him, and would pardon them, and would wash them in his blood, he said *Suffer little children to come unto me*; so I went unto him, and he received me, he loved poor sinners, and I was a poor sinner, he

came to save poor sinners, so I went to him as a poor sinner, and he saved me, and he will support me."

His conversations with his brothers and sisters, were very extraordinary, and proved the ardent desires he felt for the salvation of their souls. About a month before his death, he called them all to his bedside, and when some of them manifested a reluctance in coming, he said to his little brother, about six years of age, come here Benny, and to his sister, about eight, come here Mary, I want to talk with you, I shall not be here long, and then I cannot talk with you; sit down Mary, the first thing you should do, is to love the Lord, and the next, love your mother, and do what she bids you; for she will never tell you to do any thing that will hurt you, but you must go to the Lord, as a poor sinner, and do not say forms of prayer that that are in the book, that is not prayer; go the Lord, and say Lord, look down upon me a poor sinner. Pointing to a place in the room, he said, go and kneel down there Mary, and if you want to know the way to heaven, I will tell you, go to Jesus, for he is the way to heaven, for he has the keys of hell and of death in his hand, and for them that love him he will open the gates of heaven, and let them in."

After spending about two months in earnest, but patient expectation of the "Welcome Messenger" that should dismiss him to his father's house, that messenger at length arrived. We extract the closing scene.

"About 11 o'clock, he was very cold, and the death sweats were on him; a friend, said, 'he will soon be gone,' he replied with great pleasure, 'the sooner

the better,' but checking himself, he added 'the Lord's time is the best, and I will wait.' After this he was not able to speak for some time, but his mother perceiving his lips to move, listened and heard him say, "he will never, never, forsake me." About 12, he looked up towards heaven, and exclaimed, "Jesus and his Angels." About an hour and a half before he died, he said, "Hallelujah, Hallelujah," and half an hour after, he again said, very loud, looking at the persons who stood round his bed, "Hallelujah, Hallelujah, praise ye the Lord." — Just before he expired, which was on the Lord's day, October 21st, at 5 in the evening, he said to his Sister, who had adjusted his pillow, "thank you," and soon after fell asleep."

Such is the outline of the narrative before us; in point of authenticity, the name and situation of the Compiler would have been a sufficient assurance; letters however from the Rev. G. Williams, Gate Street, and an apparently respectable, though anonymous correspondent, are subjoined to it; if more were needed, much more might doubtless be had, even we can refer to those, who while memory lasts, will cherish a grateful recollection, of the Death-bed of DANIEL CUXON.

Works of this nature seldom aspire to literary distinction; or court the attention of criticism. On a second perusal perhaps some one may question the propriety of sections in so short a piece, or at least wonder why the 6th has no general title; common readers may find a difficulty in connecting, "*His last Words*," with the rest of the Paragraph, (Page 34) or ac-

counting for Daniel's "Calling his Mother's Religious friends *Methodists*, and their conversation *methodist cant*," "After he became religious;" (Page 10.) while the lover of accuracy, *will certainly* regret, that texts are altered, and poetic quotations parodied, without even the acknowledgement of Italics.

But these, like the typographical errors, are minor imperfections, while the general tendency of the whole is unexceptionable, and will, we hope, be an instrument, in the hand of Omnipotence, in bringing Infant sinners to see the error of their ways; and making them try the truth, and beauty of that promise, so dear to this child's heart, *I love them that love me, and those that seek me early shall find me.*

Discourses on Personal Religion. By Samuel Stennett, D. D. 8vo. 6s. boards. Button.

If any apology were necessary for noticing this volume, published so long ago, by a man whose praise is in all the churches, it would be found in the importance of the Subject on which it treats, and in the consideration that to the greater part of our readers its contents are wholly unknown.

When it was suggested, in a mixed company of literary and pious men, as a very desirable, but a very difficult object to attain, that the Theological department of a certain Review should manifest more intimate acquaintance with the Spirit of Christianity; one of the company very shrewdly observed, that there was but *one* difficulty to surmount, and all the rest would be easy; "Let the writers of that department be men whose own minds are strongly imbued

with the Spirit of the New Testament." This remark is equally applicable to a variety of other particulars. If we would be delighted with the lovely harmony and order of well-regulated families; if we desire the beauty and glory of well-disciplined churches, wherein *all* the directions of the New Testament shall be constantly regarded, without guile and without partiality; it will be easy to perceive the difficulties attendant on bringing our wishes into realities: but a little consideration will resolve them all into *one*: only let there be an eminent degree of Personal Religion in the heads of families, and in the various branches which compose our christian Societies, and the objects of our wishes will presently appear. We wish it were well understood and remembered, that there cannot be a more decisive evidence of a very great *deficiency* in the head of a household, than a disorderly ill-regulated family; therefore the Apostle directed that it should be essential to the office of a Bishop or Deacon, that the man *ruled well his own house*. It is equally true of contentious and divided churches, that the thing *principally* wanted for the healing of their breaches, is more of the Spirit of Christ, or in other words, more Personal Religion in the various Members.

We have made these remarks for the sake of earnestly recommending to our readers in general, and to the Members of our Churches in particular, a very serious and attentive perusal of these Sermons. The volume is the only one of the kind, we believe, in the language; and sold at about half the price of modern sermons.

We subjoin a list of the subjects of these Discourses, as a further incitement to their perusal. 1. The nature of Religion. 2. The Reality of Religion. 3. The Importance of Religion. 4. The Sameness of Religion. 5. The Difficulties attending Religion. 6. The Difficulties of Religion surmounted. 7. The Pleasantness of Religion. 8. The Fruits of Religion. 9. The Divine Origin of Religion. 10. Christ the grand Medium of Religion. 12. Improvement in Religion a Fruit of a Divine Influence. 13. The Use of Religion in a Time of Affliction. 14. Perseverance in Religion the Christian's Duty. 15. Religion an abiding Principle. 16. The Use of Religion in Death. 17. The final Consummation of Religion in Heaven.

A Door Opening into Everlasting Life; or an *Essay tending to advance Gospel Holiness, and to establish the Hearts of true Believers against their many Doubts and Fears.* By the Rev. And. Gray, 12mo. 4s.

The encouragement which has been given to the republication of many valuable productions of our old divines, is one of the most pleasing circumstances in the modern state of the religious world, as it seems to indicate a prevailing taste for spiritual things, even when divested of the ornaments of style and language.

Andrew Gray appears to have been a *Good Minister of Jesus Christ*, in the beginning of the last century; he wrote with the boldness and feeling, and much in the style of his day; his language is neither better nor worse than that of his cotemporaries. We doubt not but he was highly respected and beloved in the Parish of *Mottram* for his work sake;

such ministrations being rarely, if ever, without their effect in the kingdom of our Lord.

We add the general Titles of the Treatises, and a Specimen or two of the Work, from the first of the series. 1. Arguments for leaving sin, and living holily, urged. 2. Directions how to attain eternal blessedness prescribed. 3. The Character of a true Believer represented. 4. The true Believer's Doubts resolved. And 5. The true Believer's Privileges and Happiness considered.

Among the Arguments for leaving sin and living holily, we read,

Holiness will not hinder you, but bring a blessing upon you, in your private and particular callings. Say not, I shall suffer loss, by leaving my worldly concerns to mind religion. Suppose your estate suffered, and your body fared the worse by it; yet, sure I am, the cumbrings and carings of worldlings bring them more grief, than religious duties bring loss to you. Say not, My affairs and employments in the world are so great, and so many, that I cannot spare time: the more and greater thy affairs are, the more need to mind religion, lest thy heart be swallowed up of thy affairs. Are not the affairs of a kingdom more, and greater, than those of an household? And yet *David*, who had the affairs of a kingdom to look after, made religion his chief care. Say not, My children must be educated and provided for: what! will you lose salvation, and damn your souls, to gather an estate, and to provide a portion for them: provide for them a portion in God's name: but especially let God be their Portion for ever: give them pious education and an holy example; is it not more comfortable to see children, in their parents' life time, just heirs of their parents' graces; than to see them, when parents are dead, heirs of their parents' unjust gains? Oh remember, that providing for your children's bodies, will not answer the damning of your own souls.

Again,

He who hath lived wickedly, for the most part, laments ruefully when he comes to die. Alas! alas! (saith he) the end is now come, the end of all my

mirth and jollity, of all mine honours and prosperity; my wife weeps, my children wail, and all my friends are troubled for me; but alas! not one of them will go with me to the judgment seat, to plead for me. Now all my delicious hours are past and gone; all my joys and pleasures, all my mirth and pastimes, are now finished. Where are all my companions, that were wont to laugh with me, and seemed as if they would never have forsaken me? Now they are all gone, and have left me here alone to answer the reckoning for all; and none of them will do so much, as to go with me to judgment, or speak one word in my behalf. Oh! fool! that I was, not to think of this day sooner, not to change my life sooner; oh! unfortunate wretch that I am, now I must change whether I will or no, I must change earth for hell, pleasure for pain, light for darkness, and companions for devils. Now I see the difference betwixt the ends of good and evil. Now I see, it is unprofitable service to serve the devil, the world and the flesh. It is no profit to me now, that I have been beautiful, rich, prosperous upon earth: that I have glittered in gold, and borne a great sway in the world. Now I would give all my estate, all I ever had in the world, yea, mountains of gold and silver, if I had them, but for one mite of true gospel-grace and holiness: but alas! it is not to be bought: and if it were, I have now no time to buy it in.

These specimens will put our readers in possession of the general strain of the volume, and enable them to judge of the advantage to be derived from its perusal.

Hints on Toleration, in Five Essays; suggested to the Consideration of the Right Hon. Lord Viscount Sidmouth and the Dissenters. - By Philagatharches. 8vo, 12s.

The Subject discussed in this volume embraces a very large field of thought, rendered peculiarly interesting, at this moment, to Protestant Dissenters of all classes, by some recent motions in the legislature respecting them, portentous of regulations, the na-

ture and extent of which they cannot at present develope.

When Toleration implies Permission to a fellow creature to think of the Divine Being under certain relations, and to worship him in the manner a man judges most congenial to the Divine Character, as applied to our circumstances, the very term sounds harsh; it even borders on the ridiculous and the profane. But under the various modifications of mental and moral feeling existing in a highly cultivated state of Society, it may be a very interesting subject of inquiry, whether any religious sentiments, or any modes of worship, or the entire want of either, should produce any alteration in a man's relations to civil Society? This anonymous Author thinks they ought, and he accordingly excludes from some of the benefits of the social compact, Atheists, Deists, Jews, and Roman Catholics. He would not indeed actively persecute them, but he would keep them out of all places of trust and emolument. We cannot perceive the civil justice or political prudence of such a proceeding; and we are apprehensive that a great part of his reasonings and deductions, wherein he appears sometimes in the clear light of truth, and anon enveloped in impervious shades, have arisen from a confusion in his ideas of First Principles. In our opinion, the best service a Government can render to religion is to let it alone. We do not now object to its supporting the religious instruction of the community by such forms and officers as may seem decorous for the purpose; what we contend for is, that all classes of subjects who do not chuse to place themselves under those forms, shall be at liberty to withdraw from them unnoticed:

neither bless them at all, nor curse them at all, ON THAT ACCOUNT, would be our request on their behalf.

There are not wanting men, of every conceivable variety of sentiment respecting religion, who in the various departments of civil life act injuriously to Society. Whenever they *do so*, we would have them punished *on that account*, without paying any attention to their religious profession; and till they *act* injuriously, we should feel disposed to enter a protest against all civil disqualifications or punishments whatever.

These Principles appear to us so self-evidently calculated for universal adoption and advantage, that it seems loss of time to reason in their favour. Two Ideas, however, we will just drop on the subject. 1. If Atheists, Deists, Jews, and Roman Catholics may be equitably excluded from a portion of the advantages derived from a social compact among Protestant Christians, then, supposing a social compact formed by Deists, (for example) they might equitably exclude from its advantages, Athiests, Jews, Catholics and all Christians. The same may be said of all the rest. 2. There is no more security under the exclusion plan than under the one we have recommended. A man professing Protestant Episcopalian sentiments may be as arrant a villain as any under heaven; we suppose it will not be contended that such a man will not do as much injury to the commonwealth, according to his station in it, as if he had professed himself an Atheist, a Jew, or any thing else. It seems almost needless to notice the stale pretext that some Opinions relax the bonds of society by taking away the obligation of an oath. What are

the oaths of Britain? In common cases who relies upon them? But it is said, if persons swearing falsely be detected, they are punished; that is just what we contend for, there are some forms of solemn assertion which every man holds sacred, or at least professes to do so; let every man choose his own, and if he falsify, let him be punished as perjured. Our limits will not permit the pursuit of these hints into their various ramifications; the subject is immensely large, but we are persuaded that the Principles we have suggested are the basis of all true religious liberty.

It would be injustice to the intelligent author of the volume before us, not to acknowledge that he has elucidated many points of his Subject in a new manner, and in many instances developed effects which can only flow from the very Principles we contend for. His work is entitled to the patronage of the friends of religious liberty, for its favourable reception by the public at large might be hailed as one considerable step towards a state of things, in which religious opinions will cease to estrange man from his neighbour.

Religious Books lately Published.

A Concise Manual of the Principles and Duty of a Christian. Collected from the Scriptures, and arranged under proper heads; after the manner of Gastrell's Institutes. And an Appendix, consisting of select, moral, and devotional Psalms, to be committed to memory. With suitable Prayers annexed. By the Rev. John Maul, A. M. Rector of Horse Heath, in Cambridgeshire, and Chaplain of Greenwich Hospital. 12mo. 2s. 6d.

2. Twelve Addresses delivered at a School, by a Minister of the Gospel. 18mo. 3s.

3. The Cause and Cure of a Wounded Conscience. By T. Fuller, D. D. 18mo. 3s.

4. The Advantages of Early Piety unfolded; in a Series of Plain Discourses, for Young People. By T. Thornton.

THEOLOGICAL NOTICES.

Early in the ensuing spring is intended to be published, in octavo, *The Protestant Dissenters' Annual Register*, for the year 1810; designed to embody whatever facts of a Historical, Ecclesiastical, or Political nature, that are interesting to Protestant Dissenters.—Communications relative to the work may be addressed to the editor, at Messrs. Gale and Curtis, Paternoster-row, London.

Dr. W. B. Collyer has in for-

wardness a third volume of his *Scripture Lectures*; the subject of which is the *Miracles*.

A new edition of *Toplady's Historic Proof of the Doctrinal Calvinism of the Church of England*, with an account of eminent persons before and since the Reformation, in two quarto volumes, with two hundred portraits, will be published in the course of this year.

It is proposed to publish at Glasgow, a neat and accurate edition of the smaller works of the Rev. John Brown, late of Haddington, author of the *Self-Interpreting Bible*.

We understand it is intended soon to publish at Edinburgh a new edition of *Hervey's Theron and Aspasio*, with his last corrections and amendments, left at his death in the hand of a friend at London, but never inserted—and a translation of the Latin citations from foreign divines.



RELIGIOUS INTELLIGENCE.



PIOUS SEAMEN.

Extracts from Letters recently received from pious Seamen in different ships of His M. Navy.

No. 1.

H. M. S.—Portsmouth, 1810.

Dear Sir,

Your kind advice, to keep close to my dear Saviour, affected me so much, that I grasped the letter in my hands, and praised God for enlightening your mind. When I think what I am, and what God is, how I have offended him, and how he has blessed me, a poor hell-deserving wretch, I am astonished! I

was not only born in sin, but rebelling against him with an high hand and an out-stretched arm; and yet how lovingly he saves me, and pardons all I have done, and lays a foundation firm and sure for my soul! Well might Paul count all things but as dross for Christ. O none but Christ, my friend, it is my desire, if I die to be with Christ; and if I live to live to Christ; so if I lose, let me lose for Christ, and if I gain, let me gain for Christ; and whatever I do let me do all for the glory of God. O let me have the love of God rather than the love of man, for never did man die for

me but the Son of God did, that I might live to all eternity to praise him in heaven. Our situation in a Man of War is very trying indeed, but I have seen a tree grow and bring forth fruit on a high hill, and one in a valley near the brook almost dead; and I trust we shall continually pray to God for assistance and salvation; for we may overcome evil by prayer, but prayer can never be overcome, for it is the Lord's messenger, and he is the hearer and answerer of prayer, if we believe in Jesus Christ. Dear Sir, you have a weighty matter upon your hands, but I beg my dear and adorable Saviour will be with you, in study and preaching; that your heart and mind may be filled with the Holy Ghost, that my Saviour and his cross may always be drawn to your view, that you may cry out like Thomas, my Lord and my God; for Jesus still says, *Be not faithless but believing*. O that we may never offer to hide our eyes before God, for his all-seeing eye none can deceive. How soon was David confounded when Nathan said, *thou art the man*; and how did he cry, *Against thee, O Lord, have I sinned and done this evil in thy sight*. So let us weep with Peter, and mourn with David, and take Job for our pattern, to wait with patience for the blessing of God. May the God of peace be with you that you may fight the good fight of faith, so as to lay hold on eternal life, and when your race is run, may you be found sitting with the spirits of the just made perfect in heaven, through the blessed blood of Christ Jesus our Lord; and may we all rise up to praise him who is worthy to open the book and loose the seals.

O what love our Saviour had

Vol. III.

for us, never did mercy shew itself so clear as when the Almighty God hung on a cross for our sins, and to see how willing our Saviour was to die for us; and how loving he was when he was stretched on a cross; for he did not so much as mind his pain or his thirst, but looked down with compassion and love to his disciple, and said with concern unto him, *Behold thy Mother*, and to his mother, *Behold thy Son*; and at last how he prayed for us, saying, *Father forgive them, for they know not what they do*.

Dear sir, we are going to sea very soon, but thanks be to God for his grace and goodness to me, for let me go where I will, Jesus will send his loving messenger of peace with me; for he has said, *As thy day, so shall thy strength be*, what have I then to fear? have not I his word for it? and he cannot lie, who hath said, *I will never leave thee*. Your concensus shall be borne upon my heart, at the throne of grace, under the pleasing view that my Saviour, in whom I trust, will strengthen you more and more, give you liberty of speech, that sinners may be converted from far and near, and God glorified. We are yet strangers in body, but not in spirit, "Blest be that sweet uniting love, That will not let us part, Our bodies may far off remove, But we are join'd in heart." I should take it as a particular favour if you would have the goodness for to put up a prayer for me in your congregation, that so I may grow in grace, and be always found relying upon Christ, and may the Lord bless you all forever and ever, Amen.

I beg to present this Letter to the readers of the Baptist Magazine as an interesting specimen of

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the work of the Holy Ghost on the mind of a poor illiterate seaman, who has scarcely been awakened two years, (by a pious shipmate's conversation,) and who has never heard 20 sermons during that time, but lives constantly with nearly a thousand abandoned men, only four of whom are at all seriously disposed. He fills one of the lowest stations in the ship, and is almost universally despised on board. Happily for this nation, he is one among many in his Majesty's Navy who *love our Lord Jesus Christ in sincerity.*

G. C. S.

No. 2.

H. M. S. Zealous, Lisbon, 1810.

Dear Sir,

This day we received your letter, in reply to ours respecting the doctrines of divine grace; I am happy to inform you that it contains the heartfelt sentiments of all our brethren. This, sir, is the faith of God's elect, and the foundation doctrines of that faith which was once delivered unto the saints; for the purity of which all true believers should contend earnestly, as the apostle Jude exhorts. In our opinion, an attempt to overthrow this blessed foundation is nothing short of an effort to subvert the whole fabric of man's salvation. I meet with many who deny the sovereignty of divine grace, and the perseverance of believers, while they contend for free will and inherent power in man. Glory be to God, who has given me and my brethren eyes to see the truth as it is in Jesus; for whoever plants or waters, 'tis God who gives the increase. I am well aware that to talk of free grace like an angel, will avail nothing, unless that grace has made

me free, notwithstanding it is a sound and scriptural truth. We think the people of God are redeemed from the *dominion*, as well as from the *guilt* of sin, so that they who are Christ's have crucified the flesh with its affections and lusts; and this total change of heart, lip, and life, is the effect of the divine decree, as fully as our eternal redemption. No man ever had the one without the other. Thank the Lord, we are growing in grace and experience daily; my brethren are getting better acquainted with sin, in its first risings, abstinence is (under grace) a fine cure for the corruptions of the heart. All the brethren on board send christian salutation, greeting. The Lord bless you and the flock over which you are overseer.

No. 3.

H. M. S. — Cadiz Harbour.

My Dear Sir,

Your kind favour came safe to hand, I thank you for the earnest exhortation you sent me. O my dear sir, I hear you speak to me about youthful lusts,* I assure you they are what satan throws in the way of a young believer, but blessed be God, he enables me to wait in his appointed means; as the apostle exhorts us, to crucify the lusts of the flesh, so I endeavour at times to keep my body under by fasting, for God is to be served before the body. We have very little personal knowledge of each other, but I trust we are united to Christ Jesus: you know, sir, that all we can do is nothing, but we must ever be looking to the Author and Finisher of our faith, remembering that when we were enemies, we were reconciled by the blood of the cross. God has

* He is 19 years of age, and acts as Captain's Steward.

said, *As thy day, so shall thy strength be*: then "I'll rejoice in deep distress, Leaning on all-sufficient Grace," while I keep close to Christ, I will not fear tho' I am compassed about with devils. I ascribe all to rich free and sovereign grace, and hope I am under the protection of the Almighty God, who will make all things to work together for my good. Dear sir, I should wish to know what you think of a believer perishing after he is justified by the blood of Christ. Dr. Watts says, "Thy love divine which made me thine, Shall keep me thine forever." May the grace of our Lord Jesus Christ be with you, Amen.

No. 4.

H. M. S. — Cadiz.

Dear Sir,

In answer to your affectionate Letter, which ministered much consolation to us, I can say that the Lord continues to be gracious to my soul, according to his promise; we are sorely persecuted on board, but we know him who says, *My grace is sufficient for thee*. Eternal thanks to my Redeemer, I can say that *Once I was blind but now I see*, to his name be all the Glory. We were all rejoiced at the account you sent us of the converted Mahometan in the East; our prayer is that the Lord will send forth labourers into his vineyard, giving them grace and ability rightly to divide the word of truth; that the Lord may comfort all that mourn in Zion, and cause all his Churches to grow in grace until they shall reign triumphantly in Glory. The Lord bless you in your person and ministry, is the united prayer and heart's desire of your brethren. *SIGNED by 7 Persons.*

Rev. G. C. S. Penzance.

N. B. We desire an interest in the prayers of you and your brethren.

BAPTIST MISSION.

Specimen of the Labours of the Native Preachers.

Sebuk-ram's method of itinerating is this—Entering into a village, he goes to the first house he comes at, and addresses the family to this effect, "I love you, and am come to tell you of Jesus Christ." They generally, though not always, ask him to sit down. He then begins by singing a hymn. This brings a number of the neighbours together, to whom he preaches the gospel of salvation by Jesus Christ.

There are few, he says, but what will acknowledge the truth of the gospel when they hear it; and many show great kindness to him. Where the people are willing to hear, he sometimes stops two or three hours at a house; and if the village be large, goes to three or four different houses in it.

At a village, called *Roogia* near Sudaumb' there resides a rich native on whom some of the native brethren once called, but he would not hear a word about Jesus Christ. One day Sebuk-ram called upon him, and being introduced to him, expressed his desire to tell him something about Jesus Christ, and the way of salvation by him. He was then desired to sit down, and tell what he had to say. There was also a number of people present; who at Sebuk-ram's request, sat down with him. He then began as usual by singing a hymn on "salvation by the death of Christ." In this exercise he was much affected, and this affected the rich man. After this he read the fifth chapter of Matthew, adding

a few remarks as he went along. When he had done, the owner of the house acknowledged before all the people that "this was true, but he was afraid of losing his cast." After praying for the family Sebuk-ram took leave, and went to another house in the same village. Here the master of the house was much pleased with his company, and provided something for him to eat. He said he had heard a little respecting Christ before, but never so much as was now made known to him.

At another time he went to a village called *Kalpara*, where some mussulmans were burying a corpse. Intreating them to stop a few minutes, he sung his hymn as usual, and then pointed out their sinful state, and the danger of relying on Mahomet for salvation, directing them to Jesus Christ as the only Saviour. Two of the sons of the deceased were present, weeping, to whom he particularly addressed himself. After praying for them, he gave them some tracts, and left them.

When at *Gayaspoor*, another village near *Sadamah'l* he presented a man with a tract, who on reading it, wept, and said, "I have heard of Jesus Christ, and his salvation before, but never understood what I heard." He then asked the meaning of some things in the tract, which Sebuk-ram told him. Two or three months after the man came to *Sadamah'l* to see him, and there are hopes of his being truly converted.

Remarkable instance of the power of divine grace at Calcutta.

A Mr. —, who had avowed himself a deist, and ridiculed revealed religion, declaring that he hoped to die in the faith of Voltaire, and who at the same

time was immersed in the most degrading vices, was persuaded by an acquaintance to attend on Lord's day evening on the preaching of Mr. Ward, at the old room in *Cossitulla*. Here amidst his career of infidelity and licentiousness his attention was arrested. At the close of the service a serious hearer said to him with an air of surprise, "Ah Mr. —! are you here?" To which he answered, "Yes, better late than never." From hence he began to read the bible, and attended diligently on the preaching of the gospel. He has since been gradually advancing in a renunciation of his former principles and practices, and in ardent attachment to the word, the cause, and the people of God. He appears to have a deep and humbling sense of his former polluted state, so much as sometimes to be almost overwhelmed in weeping over it. He attributes his infidelity to the reading of Paine's *Age of Reason*, which was put into his hands by a relation; and being thus freed from all apprehensions of the consequences of sin, he drank it down as the thirsty ox drinketh in water.

Antinomianism in India.

Mr. Ward speaks of visiting several persons in *Calcutta*, who were anxiously inquiring after salvation. But calling upon a man who was very unwell, he witnessed in him an affecting instance of antinomian delusion. His illness had been brought on by his being in a state of intoxication four days successively; yet he insisted that "all was right God-wards, and there was no cause for him to fear." While Mr. Ward was endeavouring to shake his false confidence, the

sick man, to his great surprise, crept out of bed in order to show him the door!

and he and brother Chater, are now employed in translating the scriptures into the Barman language."

ORDINATION OF MISSIONARIES.

On Thursday October 4, 1810, two Missionaries, Messrs. Lawson and Johns, were solemnly designated to the work of God in India at Dr. Rippon's meeting in Carter-Lane, London.

Being detained a few weeks longer than was expected, a farewell prayer meeting was held at Eagle Street, of which church Mr. Lawson is a member. On this occasion Mr. Ivimey began by reading the 11th and 12th Chapters of Isaiah, and prayer. Mr. Austin of Fetter Lane, Mr. Jarvis of Newark, and Mr. Timothy Thomas of Devonshire Square assisted in the devotional services, and Mr. Fuller delivered an excellent and animated address from *Ps. cvi, 4, 5*. May the prayers offered on their account be all answered; that they may by their prudence, piety, and zeal, both promote and rejoice in the prosperity of zion.

RANGOON.

SAFETY OF THE MISSIONARIES.

Extract of a Letter from Dr. Carey to his Father.

A few months ago, the Town of Rangoon was wholly destroyed by fire, a very few houses excepted. Through divine goodness, the Mission house, which is a little way out of Town, was preserved.

The same letter mentions, that "Felix, some time ago accompanied the Viceroy of Rangoon, in an expedition to the mountains of Murtaman, and the country bordering on Siam. He was out a month, and returned in good health to Rangoon;

Hibernian Sunday School Society.

We feel great pleasure in laying before our readers the principal parts of a Prospectus for establishing Sunday Schools in Ireland. This will be doing more towards "emancipating" the lower orders of the catholics than an hundred acts of parliament.

"That national education is of the utmost importance to Ireland, and that rapid strides have been made in the advancement of this desirable object, within a few years, are facts generally admitted, and in proportion as the extent and benefit of what has been done are acknowledged, so does the view excite general enquiry, as to what yet remains to be done, or what measures may be adopted, to render the object more diffusive and permanent.

"In the enquiry, it is necessary to take into special consideration, that the persons intended to be benefitted, almost without exception, derive subsistence from continued labour, and of course must be accommodated by arrangements answering to their short periods of leisure.

"Amongst the various plans therefore hitherto suggested, none has perhaps been adopted more generally useful, under the foregoing circumstances, or more effectually tending to the end proposed, than the establishment of Sunday Schools.

"They hold out, to the children of the manufacturer and the peasant, the means of procuring instruction of the most important kind, at once tending to inculcate

the principles of religion, leading as a consequence to decency and good conduct, and affording a pleasing domestic employment to the lower orders in the improvement of their minds by reading, and the acquirement of habits which will naturally supersede occupations of the grossest and most fatally destructive tendency; they also lead to a decent and useful appropriation of the Sabbath, by rendering that period of rest from bodily labour instrumental to the acquirement of knowledge, which is at present, in too many instances, dedicated to profligacy and guilt.

"It is further to be observed, that the influence of these schools does not confine its effects merely to the Sunday, or to the children who are the more immediate objects of instruction. In the one instance, the school-books, the use of which is given to them on the week days, will be read with sedulous attention, and the children feeling the advantages afforded them, and appreciating their value, will be stimulated to extraordinary diligence, and will be found not alone to cope with, but sometimes to surpass even week-day scholars in application and successful exertion. Nor will the instruction they receive, be always confined to themselves; but what they have learned will be communicated to others; their infant brothers and sisters will, in turn, become their pupils at home, and not unfrequently the parents themselves derive the first rudiments of knowledge from their offspring; the fact of a child instructing his father in the lessons he had learned at a Sunday school, is too important to be omitted, and shows most strongly that the influence of Sunday school educa-

tion extends beyond the day on which it is administered, and without the walls of the institution.

"As the instructors generally act gratuitously, a mutual feeling of interest will naturally be excited; the teachers, on the one hand, considering it as their duty not only to attend to the education of the children on Sunday, but likewise to their morals and conduct during the week, (a superintendance which their local situation and individual knowledge will readily admit of,) they will assist them on their entrance into and progress through life, considering it as their duty to befriend them in circumstances of distress, sickness and affliction.

"The children, on the other hand, will look up to their teachers with almost filial fondness; their growing years will enable them to appreciate the motives which induced their superiors in life to give up their time, gratuitously, to the arduous task of instruction, for their advantage; and the man will contemplate with affection and reverence, the individuals or descendants of those whose kindness instructed his infancy and gave a true value to his riper years.

"Such are a few of the many advantages obviously resulting from Sunday school education; the conviction of the vital importance of this object has given rise to the *Hibernian Sunday School Society*, which has been formed for the purpose of extending and giving efficacy to the establishment and the conducting of Sunday schools in Ireland, a measure, it is trusted, the necessity of which will be sufficiently felt to gain it very extensive patronage and support.

"The object of this society is

to promote the establishment and facilitate the conducting of Sunday schools in Ireland.

"The society proposes to accomplish the object of their institution, by procuring and disseminating the most approved plans of conducting Sunday schools, by supplying them with spelling-books and copies of the sacred Scriptures, at reduced prices, and by contributing to defray the expences of such schools, where necessary, without interfering with their internal regulations; and as to religious instruction, confining themselves solely to the sacred Scriptures, or extracts therefrom.

"This society will receive subscriptions, however small, and a subscription of one guinea annually shall constitute a member, and the subscription of ten pounds at one time shall constitute a member for life.

"A committee of fifteen members, resident in Dublin, together with the treasurer and secretaries, shall be appointed to conduct the business of the society.

"An annual report of the proceedings of the society, with an account of the state of the funds, and a list of the subscribers shall be published."

The president of this institution is the Bishop of Kildare; the guardians are the Countesses of Kingston, Meath, Charleville; and Portarlington; Viscountess Powerscourt, Lady Norwood, Mrs. P. Latouche, Mr. Shaw, Earl of Meath, Count de Sais, T. Parnell, Esq. J. D. La Touche, Esq. and P. La Touche, jun. Esq. Subscriptions are received by the Rt. Hon. D. La Touche & Co. Dublin; J. D. La Touche, Esq. the secretary, at the Repository, No. 33, Anglesea Street, Dublin, and by Messrs. Puget and Co, Warwick Lane, London.

ORDINATIONS, &c.

On Wednesday, Oct. 3rd, Mr. Andrew Smith was ordained Pastor of the Baptist Church, meeting in Brewer Street, Soho, London. Mr. Ivimey began by reading 2 Tim. ii, and part of the second chapter of the Acts. Mr. Ovington of Clapham asked the questions of the church, and of the Pastor, and received Mr. Smith's confession of faith. Mr. Chin of Waltham prayed the ordination prayer. Mr. Upton gave the charge from 1 Cor. iv, 1, 2. *Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.* Mr. Timothy Thomas preached to the Church from Coloss. iii, 16. *Let the word of Christ dwell in you richly in all wisdom; and concluded in prayer.*

This church was first formed by the labours of the Rev. John Pald Bateman; who was removed by death, Oct. 1806. Mr. Smith has laboured amongst them for nearly two years, and with an encouraging prospect of success.

Oct. 4th, 1810, Mr. W. W. Simpson was ordained Pastor of the Baptist Church at Eye, in the County of Suffolk.

Morning $\frac{1}{2}$ past 10. Began with singing 48th Psa. 2nd part. Watts. Brother Simpson read 122nd Psalm and prayed. Brother Jabez Browne of *Stow-market* described a gospel church and asked the questions. Brother W. Calver (one of the Members of this Church) related the leadings of Providence, brother Simpson also specified the leadings of Providence in bringing him into the Ministry, and made a declaration of his faith. The Church were then requested to renew their call of brother Simp-

son to be their Pastor, they did so by brother Calver, and brother S. accepted it. Brother James Elsegood another of the Members gave brother Simpson the right hand of fellowship in token of the Union being agreeable to all parties.—Sung 45th Psa. 1st part, Watts. Brother Cole of *Bury St. Edmonds*, prayed the Ordination Prayer, which concluded the Morning service.

Afternoon. $\frac{1}{2}$ past 2. Began with singing 132nd Psa. Watts, after the pause.

Brother Cowell of *Ipswich* prayed, Sung 132nd Psa. L. M. Brother White of *Ipswich* gave the Charge from 2 *Tim.* iv, 2. Sung 87th Psa. L. M. Watts. Brother Smith of *Laxfield* prayed; sung 92nd Psa. L. M. Watts, and immediately after brother Manser of *Horham* preached to the people from *Phil.* i, 27, 28. Sung 132 Hy. 1st Book, Watts, and brother Caddy of *Beccles* concluded the whole with prayer.

More particulars respecting this Church in our next.

Wednesday, Oct. 10, 1810, Mr. Samuel Bligh was set apart to the pastoral office over the particular Baptist Church at Potter's Barr, the Ministers employed were all from London. Mr. Keeble began with reading and prayer; Mr. Upton received the account of the proceedings of the church from one of their deacons, and the confession of faith; Mr. Shenstone presented to ordina-

tion prayer; Mr. Martin gave the Charge from 2 *Tim.* ii, 15; Mr. Powell addressed the Church from *Phil.* i, 27; Mr. Broad concluded in prayer.

New Place opened.

On Tuesday the 1st Jan. 1811, a Place of worship, 45 ft. by 29, was opened at Winchcomb, Gloucestershire, for the use of a Baptist Society lately collected there. Though they have had public worship amongst themselves no longer than 12 months, genuine truth and piety flourishes, and the number of hearers is considerably increasing. The town is populous, containing 2000 inhabitants, and the prospect of usefulness pleasing.

Mr. Smith of *Blockley*, began the service at 11 o'clock by reading *Isa.* lx, and prayer; Mr. More of *Beaconsfield* preached from *Ps.* xlvi, 12, 13; Mr. Page of *Bristol* from *Isa.* xlii, 1; Mr. Coles of *Bourton* addressed the Congregation on the design of the erection of the Place, and concluded by prayer. Mr. Church of *Cheltenham* gave out the hymns. The attendance was numerous, and a pleasing interest in the solemnities of the day appeared in every countenance. These people have exerted themselves nobly in raising £250 amongst themselves; upwards of £600 is still wanting, and we have full confidence that they will meet with assistance from all who well understand their situation.

THE
BAPTIST MAGAZINE.

MARCH, 1811.

Brief Memoirs of the English Baptists.

SECTION VI.

*From the Revolution under William III, to the death of
Queen Ann.*

WE are apprehensive that the memorials of some of the princes of our people who suffered for religion in the days of Charles and James II, are entirely lost. The names only of others remain: a very short account of others; and the lives of those of whom we have the most copious and interesting information are already before the public in several different editions. We shall therefore for the present, omit particular biography and proceed with general memoirs.

William being promoted to the Throne, the act of toleration passed, and the face of things changed, it presently appeared how ineffectual fines, imprisonments, and other barbarous methods were to stop the growth and increase of the English Baptists. A general assembly of our brethren was held in London, from the 5th to the 11th of September, 1689; and delegates from one hundred congregations met to consult of proper ways and means to promote the glory of God and the prosperity of their churches. This assembly resolved, "That a public fund was necessary towards maintaining a regular ministry, and unanimately concluded it should be raised by the *freewill offerings of their people*, and that the churches should collect them with all convenient speed, that the ends proposed might be put into present practice. That the said fund be applied to the following uses:

Vol. III,

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To assist those churches that are not able to maintain their own ministers.

To send suitable ministers to itinerate in various parts of the country, and visit the churches, &c.

To assist young men designed for the ministry in attaining useful knowledge. The assembly also appointed a day for fasting and prayer, and published a confession of faith.

Another general assembly was held in London from the 2nd to the 8th of June, 1691; in which the same methods were used for the happy settlement, firm peace, and well being of the churches, for which they were immediately concerned.

The same year several baptist churches in Somersetshire and other parts of the west of England, published a confession of their faith in 37 Articles.

Another general assembly was held in London from the 3rd to the 24th of May, 1692; and in order to the more comfortable communion of those churches that were in union, and then consisted of 107, it was thought expedient to divide the general assembly into two, One to be held at Bristol and the other in London; desiring that all churches will send messengers to one or the other, once a year, as may be most for their conveniency. That the meeting at Bristol be kept annually at Easter, and that in London at Whitsuntide. That two messengers be sent down from London every time to that at Bristol, and also two sent up from that at Bristol to that in London, for the maintaining of general communion. That all churches make quarterly collections for the funds, in what method they think best. That those assemblies are not to be accountable to one another any more than churches are. That no churches make appeals to them, to determine matters of faith or fact, but propose or enquire for advice. That after both meetings have been held, a general narrative be printed, and sent to all the churches of such matters as may be of genuine use.

At this time there was a very warm controversy about singing in public worship, maintained in print by several members of baptist churches, and it was agreed to refer the matter to the determination of a committee of the general assembly, who decided in favour of the practice; and thereby a stop was put to the controversy, and many baptist churches adopted the practice who had not used it before. Very numerous were the baptist churches in England at this period, and though but one hundred and seven churches made up the general assembly, it is to be observed, there were many other churches of the same faith and order, that associated together, which never joined in

their assemblies, besides a great number of general baptist churches, which in like order and manner, had their general assemblies, and the same is continued amongst them, and held in London at Whitsuntide to the present times.

1695. Hitherto the baptists in Wales met to worship in private houses, and shifted as they could, but this year a very convenient meeting house was built at Llanwenarth, the first that was erected by our denomination in the principality.

1698. Some zealots desiring the restoration of James, conspired to assassinate king William, but being discovered were executed, and his majesty was congratulated by the nation on his deliverance from the plot by many addresses. The baptist ministers in and about London presented their address by Dr. Joseph Stennet, on the 9th of April, being introduced by the earl of Monmouth.

1699. A very long and warm public dispute was held this year at Portsmouth, between the baptists and pædobaptists, concerning baptism. Previous to this time many similar disputations had been held at different places, but after this period they began to be disapproved, and in a short season were very wisely discontinued. Mr. John Tombs, Dr. Russel, Mr. Jeremiah Ives, and others were famous disputants for the baptists, and Dr. Featly, Mr. Baxter, and Mr. Chandler, and others for the pædobaptists.

About this time Mr. John Pilkington, a papist of the Benedictine order of monks, in Paris, embraced the principles of the baptists, and was baptized by the Rev. John Piggot in London.

1700. Messengers from the baptist churches in Wales attended the general assembly in London four years, and at Bristol and Taunton seven years, but this year they held an association amongst themselves, at Llanwenarth, May 6th, being the first association known to be held in the principality since the year 1656.

In 1701, James II died, and the French King proclaimed the pretended prince of Wales King of England, at which proclamation the nation was much enraged, and shewed their resentment in many loyal addresses to the throne. An address from the baptists in and about London, was presented by Dr. J. Stennet, introduced by the Earl of Peterborough.

1702. King William fell from his horse, and broke his Collar-bone Feb. 21, and died March 8th, aged 51, and was succeeded by his Sister in law Ann.

Queen Ann reigned very gloriously over the British nation for some years. The bishop of St. Asaph speaking of her

reign says, "Such was the fame of her administrations at home, to such a height of military glory did her *great* General (the duke of Marlborough) and her armies carry the *British* name abroad, and such was the blessing of God upon all her councils and undertakings, that I am sure no prince of ours was ever yet so prosperous and successful, so loved and honoured by their subjects, nor near so formidable to their enemies." *

1703. About this time the inconveniences of attending general assemblies, brought the baptist churches into other methods for regulating themselves, so that instead of meeting annually in general bodies, they formed themselves into separate associations in different parts of the country.

1704. In April this year thirteen churches in and about London held an assembly at Lorimer's Hall, which continued 3 days. After preaching and praying, Letters from the churches were read, their contents considered, and suitable advice sent to each of the churches.

1705. March 25, another assembly consisting of 10 churches was held in London. After a very suitable sermon preached by Dr. J. Stennet, for which he had the thanks of the assembly returned him, with their desire to him to print the same, and after having by solemn prayer invoked the divine direction and blessing on their deliberations, Dr. Stennet being chosen Moderator, they proceeded to read the Letters from the churches, and to consult their welfare, and send them useful advice.

1706. Many addresses were presented to the Queen on occasion of the great success of her majesty's arms under the command of the Duke of Marlborough. That of the *protestant dissenters* in and about London, was drawn up by Dr. Joseph Stennet, and presented to the Queen at Windsor, June 17, by the Rev. John Spademan, introduced by the Lord Godolphin. From this time to the end of Queen Ann's reign, the baptist interest continued to increase and prosper, in various parts of the nation.

1708. About this time, some unhappy alterations took place in the management of state affairs. The Queen, misled by evil counsellors, began to act despotic, and did many things unfavorable to religion and the common wealth. The glory of the former part of her reign was eclipsed, she passed the residue of her life under a cloud, and darkness veiled the kingdom. The friends of popery and the pretender, and the enemies of civil and religious liberty, found favour at court, while the

* Crosby Vol. 4. p. 104.

advocates for the protestant cause and succession, and the rights and prerogatives of the nation, were driven from the royal presence, and dismissed from the service of their country. Many incroachments were made on the act of Toleration, the spirit of envy and persecution revived amongst the people, and the zealous against the dissenters threatened them with demolishing their places of worship, driving their teachers into corners, and banishing out of the Land all that dared dissent from the established church! But providence confounded their expectations, relieved the dissenters from fear, and the nation from embarrassment, by removing the Queen. She died of an apoplexy August 1, 1714, aged 49 Years, and was succeeded by George I, Elector of Hanover.

The Lord was on the side of his Israel, and no doubt but they could joyfully sing, *Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.*

Calne

I. T.

To be continued.



The Passage of the Israelites through the Red Sea.

My thoughts are not your thoughts, neither are your ways my ways, for, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts. This was the language of the Deity himself, and his people are constantly experiencing its veracity. The mysteries of Providence are inscrutable, nor can the weak eye of human wisdom penetrate through the shades which cover the purposes of the Almighty; who often brings to pass desired events, from the most unpromising causes, and delivers his people at the very moment when every hope had abandoned them. The final deliverance of the children of Israel from the power and revenge of the infuriated Pharaoh, is a memorable instance of the mercy of God, manifested in the extremity of danger, and of his Power of extricating from the most perilous situation. Perhaps our consideration of it may lead us to place reliance on him, and give birth to that holy confidence which is the grand shield of the Christian against the attacks of adversity.

The children of Israel are escaped from the land of their sla-

very, they have left their fetters, their scourges, and their oppressive labours behind them; they have for their leader the favourite of heaven, at whose delegated authority the haughty tyrant of Egypt has felt terror and dismay; they are surrounded with the visible presence of their God, who went before them by day in a pillar of cloud, and by night in a pillar of fire, and are animated with the sweetest hopes of future peace and freedom. But alas! mortal happiness is transient and uncertain! Trials and distresses pass in rapid succession over the stage of human existence, and sweep from it, with hasty hand, the smiling images of hope and delight. These exulting freemen had, by the command of their supreme leader, pitched their camp before Pihahiroth near the sea, and were raising the songs of praise to their deliverer, when the rattling of chariots and the shouts of warriors are heard at a distance, and they beheld their inexorable tyrant, with the mighty force of his empire bearing down upon them; with terror they turn to their right hand and to their left, and see themselves inclosed with inaccessible mountains, while before them the red sea presents an insurmountable barrier to their progress. In a moment the wonders of Egypt are forgotten, they remember no more the bloody waters, the swarms of vermine; the awful diseases of the cattle and of the Egyptians, the terrible tempest of thunder hail and rain, the devastating locusts, the more than midnight darkness, and the dying cries of the first born of Egypt; *they are sore afraid, and they cry out unto the Lord; the Lord hears their cry, and he pities their weakness, for he remembers they are but dust.*

One of the most striking particulars in this history, is the unshaken faith and courage of Moses; neither the inclosing mountains, the raging sea, the shouts of the approaching enemy, nor the despairing cries of his trembling people, intimidate him; he cannot forget the power of God, manifested so often on the behalf of his charge, and in the triumphant language of prophecy exclaims *Fear not, stand still, and see the salvation of the Lord, which he will shew to you to-day, for the Egyptians, whom ye have seen to-day, ye shall see them again no more for ever, the Lord shall fight for you, and you shall hold your peace.* But ah! his confidence does not inspire his trembling followers with courage; they listen to him with fear and distrust, and seem to enquire, "on which way shall we fly for safety?" In the midst of their distress, their Almighty leader bids them advance towards the sea, and they obey his sacred commands, for the foaming waves are less terrible to them than the furious rage of the Egyptians.

And now we behold them arrived at the borders of the flood, we hear the Chariots of Pharaoh, thundering in their rear, and appalling their hearts with terror, but the God of Armies is behind them, concealing their fears, their actions, and their deliverance, by means of the cloudy pillar. At his command the potent rod of Moses is stretched out over the Sea, and a path opened for them through the mighty deep; the waters separate on the right and left, and they pass, with astonishment and awe, dryshod across the bed of the sea! One would have thought that the cloudy pillar, which enveloped the children of Israel, and concealed them from the view of the Egyptians through the night, would have been sufficient to deter Pharaoh from proceeding; but no, he is to be made an awful example to infidels and tyrants, he is to be an eternal monument of the just vengeance of insulted Omnipotence; regardless of the prodigies which have been wrought in their behalf, and braving the Arm of their sublime Protector, now visibly extended around them, he rushes after, into the bosom of the deep. But sinner, the mercy, the long suffering of God, have their bounds, behold Pharaoh now about to experience that there is a point, beyond which impiety cannot go, without drawing down, even in this world, the awful indignation of the Almighty. *And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians.* Ah! how different are the looks of the Lord! when he turns his face upon his people, he sheds peace and joy in their hearts, the beamings of his countenance are like the rays of the vernal sun, they spread life and gladness wherever they are felt; but when from the cloud and from the fiery pillar, he looks with indignation on his enemies; they perish before his frown like the weak herbage of the field when struck with the lightning of heaven. The most hardened sinners cannot resist God's frown, the haughty imperious King of Egypt, trembles, and attempts to fly from it, but it is now too late; the band of fugitive Israelites are safe on the opposite shore, not a little one is lost, and the wonderous rod is again extended over the sea, which obedient to the will of its august Creator, closes upon Pharaoh and his affrighted host and sweeps them to destruction. Well might the children of Israel, as they stood upon the shore, and viewed the lifeless bodies of their cruel foes, successively slung by the waves at their feet, "believe and fear the Lord" well might they sing, *Who is like unto thee, O Lord, amongst the Gods; who is like thee, glorious in holiness, fearful in praises, doing wonders?*

Every part of the sacred volume, every circumstance of its history, is replete with instruction: and what a field does this memorable part of the antient record open for our improvement. From this history we learn, 1st. That God does not always use the most obvious means for the deliverance of his children; and that he sometimes appears to increase their difficulties and dangers, in order to exercise their faith and magnify his glory: he might have led the children of Israel another way, and not have inclosed them between the mountains and the sea; he might have misled, or delayed the Egyptians, till the Israelites were beyond their reach; but then the impious Pharaoh would have remained without his final punishment, and the Power and Friendship of God would not have been manifested in so sublime a manner. 2ndly. We learn, that there are no circumstances, however distressing and perilous, from which the divine Being cannot deliver his people. Christian! are you involved in distress? are you plunged in the deeps of adversity? are you enclosed with the mountains of despair? do the waters of destruction lie before you? and are the legions of sin, the world, and hell hastening behind with rapid march to overwhelm you? read this history, and resume your confidence. *Though I walk through the valley of the shadow of death, I will fear no evil, thy rod and thy staff they comfort me.* We learn 3rdly. The infinite love and faithfulness of God; though he leaves his children for a short time in distress, he does not forsake them; though he may suffer them to be involved in difficulties apparently insurmountable, yet he will appear in the moment of trial, and deliver them. He commands the waters of the red sea to separate, and leads the Israelites through the secret paths of the deep; he shades them with his protecting cloud, and illumines their path with a pillar of fire; he destroys the pride of Egypt, her chariots, her warriors, and her king, at the same moment that he delivers the fugitive family of Jacob from her tyranny. *Blessed is the nation whose God is the Lord.* 4thly. We learn from the unshaken confidence of Moses the operation and effects of divine faith; we view him calm amidst the tempest, relying on his God, and not doubting, but that he who had promised, was faithful also to perform; how does religion exalt and ennoble its possessor! Moses views with composure the approach of his implacable enemies; for he knows they are but frail creatures, and that their destinies are under the controul of that Being, who has promised to deliver and to bless him, he knows not *how*, but he is confident he *Lord will save*, and he says with all the energy

of piety, *The Lord shall fight for you.* 5thly. From the awful destruction of Pharaoh and his host, we learn the reward and the end of impiety. Unimpressed and unsubdued with the heaviest calamities, he still continues to stretch his puny arm against Omnipotence, and dares the Almighty to battle. He had long exercised his guilty power in cruelty and oppression, the cries of the afflicted had risen to heaven against him, and had drawn down on his head the awful manifestations of the divine anger: but it often happens that the judgments of God harden the sinner instead of softening him; Pharaoh was terrified, but not converted, he suffers the children of Israel to go, but as soon as the storm of divine wrath has subsided, his rebellion and his impiety return, he pursues after them, and ends in the red Sea, at once his rage and his life. *Consider this ye that forget God, lest I tear you in pieces and there be none to deliver.* H. N.



A Monument of Mercy.

Letter to a Friend.

Dear Sir,

You wish me experimentally to describe a *Monument of Mercy.* This, I assure you, is not by any means an unpleasing employ, yet I am apprized that it might be done in various ways. You are aware that every one of the children of God are not only chosen vessels, who were not appointed to wrath, but to obtain Salvation through our Lord Jesus Christ; but they are emphatically stiled vessels of mercy, *Rom. ix, 23.* *And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto Glory.* Hence when called by sovereign grace to the knowledge of Jesus Christ, by the almighty energy of the Holy Spirit upon their hearts, they consider themselves monuments of mercy. There are many such mentioned in the sacred word of God, namely, Zaccheus, the woman of Samaria, Mary Magdalen, the dying Thief, and Saul of Tarsus; these were every one such Characters. Hence Paul speaks thus, *1 Tim. i, 16.* *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering; for a pattern to them which should hereafter believe on him to Life everlasting.* I might enlarge upon his experience, or upon the heart-felt experience of every

real christian, and shew that the words of Paul are quite applicable to every case; *Titus*, iii, 6. *Not by works of righteousness which we have done, but according to his mercy he hath saved us, &c.* But I would rather confine myself to some one in particular. I have for some years been intimately acquainted with a person who was a native of your part of the country, and some of whose relations (I have been told) were members of the church at———though I was not acquainted with them myself, yet what I am about to relate of him is strictly true. I have heard him admire the free, rich, sovereign, abundant mercy and goodness of God. He is now a preacher and considers himself such an astonishing monument of mercy, and was so deeply affected with a sense of divine love that he began his ministry with Paul's words, *1 Cor.* xv, 9, 10. *For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am.* And I heard him declare lately, that he should have no objection to finish the course of his ministry with the same subject; so that after five and twenty years, he feels he has no merits of his own, but glorifies God for his mercy.

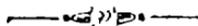
I said he was born in your Neighbourhood, he was so; his parents were not affluent, nor remarkably poor; they were very respectable in point of character, and very generally esteemed; but at that time strangers to the power of real religion in their own souls. They occasionally attended at Lady Huntingdon's chapel. The person to whom I refer was their youngest son, he left his father's house, when about thirteen years of age, to reside in the family of a magistrate, who was a very profane dissolute man. In this family the youth gave early proofs of the deep depravity of the human heart, and fell into those sinful practices which have often filled him with shame and confusion before the Lord. But God who is rich in mercy and who preserves his chosen in Christ Jesus, before they are called, and in a marvellous manner directs their steps, removed this thoughtless, ignorant, depraved youth near fifty miles from his former connections and wicked companions, to reside in a family who feared the Lord and attended the Gospel of Christ. Here a new scene commenced, this giddy youth began soon to feel the power of the word of God in his conscience, when read in the family, particularly *Gal.* v, 19, 20, 21. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, seditions, emulations, wrath, strife, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you

before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." He felt condemnation in his conscience and cried for mercy; he was much delighted in hearing the gospel, he proved by experience that as cold water to a thirsty soul, so is good news from a far country; the Lord shewed him how mercy and truth are met together, *Psalm lxxxv*, 10, and how God was glorified in saving the chief of sinners through the blood of Jesus Christ.

About two years afterwards, he was baptized at his own request and united with the church of Christ at——— Being very young, he was much beloved, and, perhaps, too kindly treated by his pastor and christian friends. However, I have heard him speak of this part of his experience with deep humiliation of soul, and with admiration of the amazing goodness of God to him. He was entangled with a sore temptation suited to his age and inclination. The archers have sorely grieved him and hated him. Though I believe he was preserved from falling. I have often heard him adore the God of grace, saying with the psalmist, *Psalm xciv*, 17, 18, *Unless the Lord had been my help, my soul had almost dwelt in silence. When I said my foot slipped, thy mercy, O Lord, held me up.*

In the year 1785, he was called by the church of which he was then a member, to preach the gospel of Christ. Though he was a tradesman and had never learned a lesson of english grammar at school, in his life. The Lord soon directed him to a few people in———where he has laboured with a considerable degree of acceptance and success; his congregation is become large, the members of his church very considerable in respect of number and spirituality; though many of them poor in this world, are rich in faith and heirs of the kingdom which God has promised to them that love him. I heard him preach some time since from those words of Paul, *2 Cor. iv*, 1. *Therefore seeing we have this ministry, as we have received mercy we faint not.* He often mentions Jude's words, *Looking for the mercy of our Lord Jesus Christ unto eternal life,* and much admires the following hymn.* Is not this a brand plucked out of the fire? Is not this a monument of mercy?

* See the end of the present Number.



*Original Letters from the Church at Bedford, at the time
when the celebrated John Bunyan was one of its Elders.*

LETTER III.

To our dear Sister Foxe.

Dearly beloved Sister,

Grace be multiplied unto you, with peace from God our Father, through our Lord Jesus Christ; who is the prince of peace and came and preached peace; may he fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost.

Beloved Sister, we your brethren and sisters in the fellowship of the gospel, cannot but rejoice and bless God on your account, when we remember the unfeigned faith and love which is in thee, giving thanks unto the Father, which hath made you meet to be partaker of the inheritance of the saints in light; who hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son; in whom you together with us have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Now no more a stranger or foreigner, but a fellow citizen with the saints, and of the household of God. Thou art called to the blessed estate of sonship: we are all the children of God by faith in Christ; if children then heirs, heirs of God, and joint heirs with Christ. Oh what manner of love is this, that we, poor vile empty creatures, should be called the sons and daughters of God. David reckoned it a great honour, and high degree, to be son-in-law to a King. And his heart was wonderfully affected with God's goodness to him and his house: and David the king came and sat before the Lord, and said "Who am I, O Lord God, and what is my house that thou hast brought me hitherto?" * O that you might glorify God, and praise him, for his mercy that endureth for ever: let the redeemed of the Lord say so, whom he hath redeemed out of the hands of their enemies. How should praise wait for God in Zion? praise is comely for the upright. Thus will I bless thee, said David, while I live; and lift up my hands unto thee. Oh forget not all God's benefits, but call to mind God's goodness to you; and stir up your soul to bless and praise God. Our bowels are refreshed when we consider God hath made you fruitful in your old age. And though your outward man decayeth, your inward man is renewed day by

* 1 Chro. xii, 20.

day; and your soul kept alive these dying times; and is fat and flourishing like a green bay tree in the house of God; because you trust in the mercy of God. The more we trust in God's mercy, the more fruitful we shall be. The Lord perfect what is lacking in your faith; that you may go from strength to strength, until you come to be perfect in glory. God hath promised, that they that wait upon him and for him, shall renew their strength: faithful is he which hath promised who also will do it. You have had, dear sister, long and large experience of the faithfulness of God; and care, and tender compassion of the Almighty. Therefore endeavour in all your straits to encourage yourself in the Lord your God; and say with the Psalmist, God shall bless us, even our own God shall bless us. God is greatly delighted in his people, even they that trust in him and hope in his word. The Lord taketh pleasure in them that fear him, in them that hope in his mercy. Therefore, dear sister, hope to the end for the grace that is to brought unto you at the resurrection by Jesus Christ. Consider your near relation to God by Jesus Christ; and walk in love, as Christ has loved you, and given himself an offering to God for you, of a sweet smelling savour. You are not your own, you are bought with a price; therefore glorify God in your body and soul which are his: growing up in all holiness in the fear of God. So that when you come to die, you may comfortably look back, and say, "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness, which God the righteous judge shall give me; and not to me only, but to all them that love his appearing and kingdom." Now we commend you to God, and the word of his grace, who is able to build you up, and give you an inheritance among all them that are sanctified. To him be glory for ever and ever. Amen.

Written by the appointment of the congregation to which you stand related in the faith of the Gospel, and subscribed with their consent by the hands of your brethren.

Samuel Fenne. William Man, &c.



On Antinomianism.

An Answer to a Letter.

Dear Friend,

Yours I received, and as you request my sentiments of that denomination of professors known by the

name of Antinomians, you have them in the subsequent remarks,

I think some of them are sincere christians, whose hearts are far better than their creed. I have heard some of them speak in the most degrading manner of the moral law of God; the precepts of which are founded on the *purity* of God and the *relation* we bear to him. It was given on mount Sinai to all Israel, to the pious as well as to the ungodly. Is it not strange that *that* very law which Christ magnified and made honourable, and said that heaven and earth should depart but not one jot or tittle of the law should fail—that law which the holy Spirit writes in the hearts of all the elect, should be treated by any professor with so much contempt?

The persons referred to tell us that a true believer in Christ is not under the law, nor any longer bound to obey its precepts. What then does regenerating grace, the pardon of all our sins, and eternal redemption, *contract* our duties and diminish our obligation to the Lord? An inspired Apostle said, *Do we make void the law through faith? God forbid.*

The sentiments of such people do not include the *whole* of revealed truth, the warnings and exhortations addressed to sinners, and exhortations to the saints, make no part of their system; and while they pretend to exalt the *grace* of God on the one hand, they destroy his authority on the other.

Notwithstanding the Antinomians are very bitter against the Arminians, yet in one favourite point they are perfectly united, viz. in the doctrine of christian perfection. For if, as they say, a believer is freed from the moral law, he must be perfect, *for where no law is there is no transgression.*

Such doctrines will perfectly suit the unsanctified hearts of men; and I very much fear that many of the above description are crying, *Peace, peace to themselves, when sudden destruction is near.* The contracted and censorious spirit of such people is very far from the temper of Jesus Christ, and the tendency of the holy Spirit's influence on the soul of man. Though in words they may extol the mind of Christ, and the agency of the Spirit, yet they are at the farthest remove from exemplifying such a temper.

IV.



Forbearance.

In exercising the duty of watchfulness over one another, probably you may discern something amiss in the conduct of a

christian brother ; but which, however, is not a *capital* offence ; in such a case, you are not to be rash and hasty, but to use forbearance ; you are not to make a man an offender for a word, but call to mind your *own* infirmities, and remember how much you need forbearance, both from God and man : is thy brother in an error ; perhaps he does not see it ; if he did, probably he would be as desirous to forsake it, as thou art that he should ; thou art not then, severely to rebuke him, but in meekness to instruct him ; for that thou thyself hast oft-times been in error, thine own heart doubtless can testify. Call to remembrance the words of the Apostle, brethren ; “Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another in love.” Cover, with the mantle of love, the common infirmities of your brethren : but if their offence be more capital, then I must recommend to you another duty ; which is,

Admonition.

There are some offences of too heinous a nature to be overlooked, and passed by in silence ; and, indeed, it would be wrong they should, for that would be to suffer sin upon our brother, which the word of God forbids : your duty, in these cases, will be to admonish and reprove ; but be careful to proceed according to the scripture rule, for admonition is a very difficult duty, and properly to give reproof, requires great wisdom and caution ; endeavour then to study the word of God respecting this matter ; and give me leave to recommend to your attentions the following rule, laid down by our Lord ; “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother : but if he will not hear thee, then take one or two more, that in the mouth of two or three witnesses every word may be established : and if he neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” Here observe, you are not to make public your brother's offence, unless necessity require it, but to endeavour to show him wherein he has done amiss ; and if he confess his fault, forgive him, and let the injury die ; let no man know it, without necessity ; and be particularly careful not to make any thing church business until you be obliged to do it ; there has been a world of mischief made by bringing every trifling thing before the church : the rule we have just adverted to, gives no counte-

nance to such a practice, but quite the contrary.—The spirit in which admonitions are to be given and received, also requires your attention, for on this their success very much depends; if in your admonitions you suffer your angry passions to be predominant, they will, most likely, render all you say, of no effect; for you will generally find that the same spirit which you manifest, will be begotten in your friend: so that admonitions given in an angry spirit, will be received in anger, and such as are given in love, will be much the most likely to be received in love: besides, how very unbecoming and imprudent it is, for a man that is subject to infirmities, and liable to admonitions himself, to go to a fallen brother in the spirit of anger, as though he his self had never been guilty of a single crime, nor ever should. How contrary is this to the apostolic rule, ‘Brethren,’ saith the Apostle, ‘if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness; considering thyself lest thou also be tempted.’ Is thy brother fallen; well; ‘*Thou standest by faith; be not high-minded, but fear.*’ Again, admonitions ought to be received in love, they are intended for the benefit of the person who receives them, and should be considered as acts of friendship and brotherly kindness: if a brother converts me from the error of my way; instrumentally, he saves my ‘soul from death, and hides a multitude of sins;’ then let us say with David, ‘Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.’ To say all in a word, Let all your admonitions be given in love; and be sure to let your brother see that your design is, not to *reproach* him, but to *restore* him; and while one brother becomes a wise and affectionate reprove, let the other lend an obedient ear,

Trivett's Christian Duties.



On the Tares of the Parable, Matt. xxv.

Mr. Editor,

Having some time since an occasion to speak to a congregation of country people from the parable of the Tares, and being concerned they should not reject the doctrine of truth, through any misrepresentation of figure in which it is conveyed, I sought to be satisfied as to the particulars in the Saviour's reference in that parable; being convinced the tares, or vetches, of England, could not be intended, because with them both

pigeons and sheep were fed and fattened, and both offered in sacrifice by divine appointment; therefore their food must be clean and wholesome; nor would an enemy as satan is, ever sow that, which clean animals might feed on with satisfaction and safety. I therefore consulted the original text, and examined the opinion and description of our most celebrated botanists. The result of which enquiry gave me more satisfaction than I expected, and if you think it merits a place in your magazine, it is at your service.

That which we read 'Tares,' *Matt. xiii, 25, et passim*, is in the original Ζιζανιον. Castalio seems so much in doubt of its true meaning as to omit the name, and introduce its nature instead, significantly calling it, *Malæ Herbæ*, weeds of the evil (one,) although the Latins by the word *Zizanium* understood Darnel, the botanic name of which is *Lolium*, from βολιον, adulterine, as it was supposed to be generated of corrupted wheat or barley; the β is changed into λ from the custom in some parts of Greece, of changing the letters used in others. The French call it drunken Wheat, as it produces speedy intoxication, when taken internally, and prevents drunkenness when externally applied. *Raii Hist.* Lightfoot and Linné, both assert its deleterious qualities, that it produces convulsion, vomiting, cholic, vertigo, and eventually death, in those who eat it and all agree that *Sheep are not fond of it.*

This noxious weed is so like wheat whilst in the blade, as to be easily mistaken for it; hence ignorance, or zeal beyond prudence, might pass over this tare, and pull up or displace a blade of wheat instead; by which means, having room to spread, it would extend a more baneful influence over surrounding corn; and hence the wise determination of leaving both, till their harvest fruits prevent the possibility of mistake.

I shall leave your readers to their own reflections, on the wisdom of the great Head, in making use of such a Parable to figure the condition of the Church of Christ in this world; and indirectly to warn his individual Churches of the mischiefs this weed will do, if willingly admitted; whilst the mere feeling its effects from without, may be of effectual service to every true and faithful servant; keeping him unsatisfied with every thing but that fruit which is the evidence of true Faith.

Chatham.

HOPE.



Extracts from Letters on Marriage.

Addressed to Young Christians.

Letter J. To Mr. A.

My dear Friend,

London, March 22, 1808.

I learn from a letter which I received a few days ago from your excellent father, that you do not intend to continue much longer in single life. The relation in which I stand to you, and the interest I have always taken in your welfare, induce me to think that the following lines, though unsolicited, will not be unacceptable.

Marriage is honourable in all ranks of persons. It was originally ordained of God, and accompanied with his benediction. It contributed much to the beauty and the bliss of Paradise. It was remarkably honoured at Cana of Galilee by our incarnate Saviour. It furnishes the favourite image of the sacred writers when they describe the union of Christ to his church. It has been sanctioned by the wisest and best men in all ages and nations; while the doctrine that forbids to marry, is severely condemned.

The importance of the subject, in its own nature and consequences, deserves your most serious attention. In many particulars, what is done wrong to-day may be easily corrected to-morrow; but it is not so in this case. That which is to be determined once for all, should be well and truly weighed. It is a transaction that will strongly tinge the current of all your future life. Never had you so much need as now of prayer, and watchfulness, and self-government. If at all times the passions should be watched, and kept under the control of sober reason, much more have you now occasion to be upon your guard. I have often witnessed with sorrow the fact, that many, who, in the ordinary concerns of life, are prudent and circumspect, appear, in reference to the most interesting aspect of this concern, thoughtless and careless.

In choosing a companion for life, you will, I hope, pay respect to suitableness of age, rank, family, and similar considerations. I am particularly desirous that you should choose a disciple of Jesus, because I am fully convinced that no other will be a true yoke-fellow, or a help-meet for you.

I recollect reading somewhere of a Polish prince who carried about with him a miniature picture of his royal father. Frequently he would take it out from his bosom, and, with strong

emotions of love and veneration; exclaim, 'Great Prince, may I never do any thing unworthy of thy name!' Consider, my dear brother, you are a christian. You are called by that "worthy name" which all the angels adore. You have been baptized into that name. You have often joined with others, or desired to join with them, in celebrating our Saviour's dying love at his own table. You profess to sit down at the feet of Jesus, to hear *his words*—believing them to be divine oracles, the true sayings of God.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus.—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—Give no offence, neither to the Jews, nor to the Gentiles, nor to the church of God.—For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's. (Matt. vi, 33. Col. iii, 17. 1 Cor. x, 31, 32. 1 Cor. vi, 20.) These general maxims should govern all your actions. How much is it then to be lamented that, in the article of marriage, so little regard should be paid to the law of Christ by those who are professedly his subjects! Many an ardent youth will say, "Shall I, in this connexion, please my own taste? Shall I gratify the wishes of my parents? Shall I receive a fund of domestic comfort? Will it enlarge my capital for the purposes of trade and commerce? Will it raise me higher in the state of society? Will it advance my respectability and influence in the town?" But a christian will more earnestly enquire—"Will this connexion glorify God? Am I likely to be a help-meet to a pious female? May I hope to be essentially benefitted in the interests of my own soul? Will it enable me to be more useful in all the departments of life? Have I seriously prayed for divine direction in my choice, remembering that "a prudent wife is from the Lord?" (Prov. xix, 14.) Have I combined watchfulness with prayer, knowing that diligence and dependence should always be found together? Could I comfortably invite Jesus himself and his apostles, were they now on earth, to the wedding?"

Report says that your attentions are already directed to a young lady of great respectability, but of whom there is no reason to believe that she fears God. I intreat you, my dear brother, to weigh consequences, and to weigh them in the balance of the sanctuary. Let us anticipate your marriage, and look at the subject of your choice in various points of light. View her as a *Companion*. However warmly attached to your per-

son, can you think she will be inclined to sympathize with you in the joys and sorrows you feel as a christian? View her as a *Mother*. You will be anxious to train up your children (if Providence shall give you children) in the nurture and admonition of the Lord. How can she enter into your views, and co-operate in realizing your plans? Alas! It must be expected that the children will speak the language of Ashdod, their mother's language, and not the Jewish language, which is their father's. (See Nehem. xiii, 24.) Many and great are the difficulties of educating children well, when husband and wife engage with united hearts and hands in that arduous task: how much greater and more numerous must the difficulties be when the case is otherwise! View her as a *Mistress* in the midst of her servants. Will she be careful to prefer pious servants? Will she be able to counsel them in their soul's affairs? Or, if they be ungodly, will she join you in labouring to effect their conversion? Will she take pains to regulate her household-affairs, so that the hours of family-worship may be sacred, and as free from interruption as possible? View her as a *Neighbour*. When your pious friends visit you, will she cordially receive them—can she enjoy their society—or is it likely that you will be happy in the company she will invite to your house?

Reflect on the changes which may take place after marriage, both in your temporal and in your spiritual condition, and think how unsuitable an irreligious wife will be. Should it please the Lord to bless you with prosperity, will she not be blind to the operations of divine goodness? Can you expect that she will say, "Come, let us honor the Lord with our substance, and with the first-fruits of our increase?" While your heart expands with some generous exertion of piety and benevolence, will she not say, "Wherefore this waste?" Or, if you are brought low by adversity, will she not be likely to exclaim, "This is what you get by your religion?" When you are low and dispirited, will she cheer you with one of the songs of Zion? When internal corruption and external temptation fight against you, shall you need any hindrance from her that lieth in your bosom—have you not many hindrances to a holy life in your bosom already? You will sometimes, I trust be favoured with high degrees of spiritual joy. How distressing will it be then for you to take up this lamentation: "My dear companion, the wife of my youth, is a stranger to all this; she intermeddles not with my joy. My heart is glad, I sing and give praise; but, alas! she is dumb. Remember, the sun is not always visible and the days of darkness may be many. When you are mourn-

ing in a time of spiritual desertion, what assistance or consolation can you expect from a woman who, however valuable in other respects, never tasted the joys of communion with God, and therefore never bewailed the loss of such joys—how will she go about to comfort you? What if you anticipate your dying hour! You have a good hope, through grace, that you shall be carried to Abraham's bosom; but oh! how piercing the thought of leaving her behind whom you love! You think of your children—"Ah, how will my little ones be educated when I am no more on earth? Can the blind lead the blind?" You see no marks of grace, no hopeful signs; the thought of parting for ever rushes into your mind, and mingles your sweetest hopes with bitterness not to be described. Or, if you recover and survive, and it fall to your lot to attend her dying bed, your distress will be, if possible, still more pungent. Not all your tenderness and charity will prevent you from feeling that piercing thought that she is in a state of condemnation. How anxiously you will desire to catch some favourable word from her lips, that may inspire you with hope! How earnestly will you desire to comfort her—and what will you say?—But I forbear. Such a scene of misery and terror will never be realized by you.

The intermarriages of the godly with the ungodly have been the fruitful source of innumerable evils. I believe it has been one of the most successful devices that Satan ever employed to mingle the church and the world together, to impede the progress of true religion, and to promote the interests of his own kingdom. No pen can describe the private sorrows or the public scandals, which have had their origin from this transgression.

Recommending these hints to your most serious consideration, I hasten to subscribe myself

Your affectionate Pastor.

W. N.



Papers from the Port-folio of a Minister.

Liberty of conscience.

"The claim of infallibility, or even of authority to prescribe magisterially to the opinions and consciences of men, whether in an individual, or in assemblies and collections of men, is never to be admitted. Admitted, said I? It is not to be heard with patience, unless it be supported by a miracle: and this very text of scripture is manifestly, of all others, the most adverse to the arrogant pretensions of the Roman pontiff."

Bp. Horsley's Sermons, Vol. ii, p. 8. on 2 Pet. 1, 20, 21.

Vol. III.

Q

Illustration of the first Promise.

“Satan,” thou art accursed beyond all the Spirits of thy impious confederacy. Short date is granted to the further workings of thy malice? and all the while thou shalt heavily drag the burden of an unblessed existence, fettered in thine energies, cramped in thine enjoyments; and thy malevolent attempts on man, though for a time they may affect, and perchance, through his own folly, endanger his condition, shall terminate in the total extinction of thine own power, and in the aggravation of thy misery and abasement; and, to gall thee more, he who shall undo thy deeds, restore the ruined world, and be thy conqueror, and avenger, shall be a son, though in no natural way, of this deluded woman.”

Idem p. 52.

The good old Argument:

Or a clear and concise Demonstration of the Divine Inspiration of the holy Scriptures.

The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the word of God, but because they have always believed it, and they were taught so from their infancy. Dr. Watts's Logic, part 2, Ch. 3, Sect. 4.

As I was born in a Christian land, and born of Christian parents, and as I am a rational, and immortal creature, it highly becomes me to give some reason why I believe the Bible to be the word of God. I have four keen and powerful Arguments which strongly induce me to believe that the Bible cannot be the invention of good men, or angels; bad men, or devils; but must be from God; viz. Miracles, Prophecies, the goodness of the doctrine, and the moral character of the Penmen. All the miracles flow from divine power, all the prophecies from divine understanding; the goodness of the doctrine from divine goodness: and the moral character of the penmen from divine holiness. Thus I see Christianity is built on four grand pillars, viz. the Power, the Understanding, the Goodness, and the Holiness of God. The Bible must be the invention either of good men or angels, of bad men or devils, or of God. 1st. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, “Thus saith the Lord,” when it was their own invention. 2. It could not be the invention of bad men or devils, for they would not make a Book which commands all duty, forbids all sin, and condemns their souls to hell for all eternity. 3. Therefore I draw this conclusion that the Bible must be given by Divine Inspiration.

The Evidence of Christianity,

Drawn from the Character and Conduct of Judas Iscariot.
Even the Character and Conduct of Judas Iscariot furnish us

with a strong Argument for the Truth of the Gospel. How came it to pass that he first betrayed his Master, and then was so stung with remorse as to put an end to his own life by hanging himself? How came he thus to own himself guilty of the vilest sin, if, in fact, he knew that he had done an act of justice to the world, by freeing it from an impostor? For if Jesus was not really what he professed to be, he deserved all, and much more than what Judas was the means of bringing upon him. Now if there had been any base plot, any bad design, or any kind of imposture in the case, Judas, who had so long lived with Christ, and had even been intrusted with the bag (which shows he was not treated with any reserve) and who was acquainted with the most private life of Christ, must certainly have known it, and if he had known of any blemish, he ought to have told it, and would have told it; duty to God, to his own Character, and to the world, obliged him to it; but his silence in this respect gives the loudest witness to Christ's innocence; his death and damnation prove Christ's divine authority.

The surest Guide to Baptism.

A serious person once professed to a Baptist Minister, that he had considerable doubts on the Subject of Baptism; not being able to find any satisfactory evidence in favour of either Infants or Sprinkling; nor yet was he prepared to reply to all the arguments of such as oppose the Immersion of Believers: he therefore wished the Minister to recommend to him any book that he thought most conducive to the settling of his mind on this point of Christian practice. The Minister, looking gravely at him, said 'My friend, if you wish to know of the Doctrine whether it be of God, pray for a teachable spirit, and for divine illumination, and then read the New Testament, with the single purpose of finding out the Mind of Christ respecting your own personal duty as to Baptism, determining by his Grace, that if it shall appear that it would displease him should you be baptized, you will on no account submit to such an ordinance; and as steadily determining, that if it shall appear that your being baptized, as a Believer in Jesus, would be pleasing in his sight, that nothing shall hinder your following the dictates of your conscience, guided by his word. To be short, God having granted you repentance unto life, Baptism is your duty, or it is *not*; pray for the guidance of his Spirit, and read the New Testament in order to find out what is your duty in this case, with a steady resolution, *to do his will*, be it what it may.' The young man immediately replied, "Ah, dear sir, I know what *that* would come to; I should have been baptized long ago, if I had studied the New Testament as you now advise."

Obituary.



MR. WILLIAM CLAPHAM.

Educated in the fear and knowledge of God, MR. WILLIAM CLAPHAM was of a serious disposition from a youth. At what particular period it pleased God to call him by his divine grace, we know not. His was one of those cases in which the Spirit works in a quiet and almost imperceptible manner; but it affords pleasure to hear of his being engaged in meetings for prayer when he was about 16 or 18 years of age. His piety as well as gifts must have been of no ordinary kind, to induce the friends of religion to encourage him to exercise amongst them at so early a period.

From this time it may be presumed, that he was amongst the people at White Chapel, literally as one born in the family. It appears from the records of the church, that he was received to fellowship in January, 1800. He would then be nearly 25 years of age. A time of life in which many are so bent on gratification, that any attention to religion is quite burdensome. Our friend it seems, however, was not satisfied with a partial attention to it; but gave himself to the Lord and to his people, according to his will. From that time, he acted so far as I have learnt, as became one, who had his brethren's welfare and the success of the cause of Christ always at heart. Happy would be our churches, had they many of his spirit and of his mind!

The immediate object of his concern was the interest at White Chapel, but his exertions were not confined to the place where he worshipped. Zealously affect-

ed toward the good cause, he was always ready to assist it. His house was open for the reception of the friends and ministers of Christ; and his property freely communicated, where he had the smallest hope of doing good. To him eminently belonged the blessing, promised to the man, who considereth the poor. With his sacrifices, in this way, we believe God has often been well pleased.

In 1801, as one that felt for sinners perishing for lack of knowledge, he came forward as a village preacher. They who knew him, are convinced, that his abilities for addressing a congregation, were far superior to those generally engaged in the same way. But as his talents were greater, so was his modesty. And he wisely preferred the humble office of a reader in village services, to the honour of preaching sermons composed by himself. Several villages in the neighbourhood have been visited by him, either regularly or occasionally. To Garforth and Fairburn, he devoted particular attention; at Oulton also he preached for some time; there is at present a considerable village congregation, which he had been a principal means of raising at Halton; and at Knottingley he has often assisted the friends; and at Garforth and Selby, besides his personal services, he has liberally advanced considerable sums for the erection of places of worship. It was the consideration of good examples, that stimulated him to these pious exertions. May his example stimulate many more to go and do likewise!

Religion then appears in its pro-

per light and accomplishes its design, when its benign influence is seen in all our engagements. Few could with more propriety, be termed men of business, than our departed friend. Few have evinced more than he did; the influence of religion amidst the hurry, vicissitudes, and anxieties of trade. This cannot be better explained to you than in his own words. To his brother, then in London, he wrote the following, in answer to a letter complaining of the dullness of business. : "Our stock of ——— is still very large, however don't be uneasy about them; act cautiously, and be as comfortable as you can: there is time enough before you, and what time you spend in London surely will not be lost. You have opportunities of seeing and hearing much, that may be greatly to our advantage in future life. But while we allow the necessity of being diligent in business, let us not forget that this ought not to be our chief concern. "One thing is needful: Seek first the kingdom of God and his righteousness." Let me then intreat you to read the scriptures daily, and to seek wisdom and strength constantly at the throne of grace, that you may be enabled to withstand the temptations with which you are surrounded. Improve your leisure moments for the best of purposes, seek not the society of the men of the world, but of those who know and fear God. Such, it is your privilege to know, and from such you will get good. Visit my friend Mr. K—, as often as convenient, his conversation will edify you. That the Lord may bless you in body and soul, is the sincere prayer of," &c.

Though diligently engaged in an extensive business, he was a man of reading, of observation,

and of reflection. Over-weening fondness for the peculiarities of a party, was never seen in him.— He heard, and judged for himself. In the most friendly intercourse during the lapse of four years, I have had many opportunities of learning his sentiments. These were of that character which are commonly termed Calvinistic. But gospel truth, peace of mind, and eternal salvation, were the objects of his supreme regard. That he was a Dissenter is well known; and he dissented from conviction, though born and brought up amongst you. As he regarded the independent form of government as most scriptural, so his desire was, that this church should maintain in all things the faith and order of the gospel.

Experience was with him, an important part of religion. He lamented that he was not more alive to the concerns of his soul. His failings were known to himself, and acknowledged to his friends; but these failings were lost in the general excellence of his character. He was, both in the church and in the world, such a one as rarely meets with an equal.

In the circumstances of his affliction and departure, there was nothing of a very extraordinary nature; but there was much that deserves to be had in everlasting remembrance. He suffered and died not like a Christian only, but like an eminent Christian. Three things claim particular notice.

The first is, his perfect acquiescence in the will of God. He felt much for his family. To a friend, the last day he was down stairs, he said—"On my own account, I have no anxiety, but I have an affectionate wife"—he could proceed no further. Re-

specting himself I believe he had no desire, but that God should do all his pleasure. This he expressed emphatically when he said, "If the lifting up of my finger would alter the divine determination, I would not do it." When I first saw him after he had taken his bed, I said, "I am sorry, my dear Sir, to see you in this state;" he replied, "I am just right, Sir,—pray for patience." And on the morning of his death, he said, "O Lord, how long!—and shortly added, "not my will, but thine be done."

The second thing is, *the sacred confidence* he possessed. He had no raptures, but the peace and equanimity which he had enjoyed in life, were his in death. As he could leave this world without regret, so he could look forward to the other without dismay. He had considered the way to Heaven: and he knew in whom he had believed, and was persuaded that he was able to keep what had been committed to him.

Thirdly, This confidence and submission *were not the effect of insensibility*. His affections were lively; and he spake of our Lord Jesus Christ as one who was realizing his inestimable worth. He said to me, "What could I now do, if I were in a cottage without air? and what could I do in a palace without Christ?" He was toward the last, unable to converse, and this made him afraid his friends should think him unhappy; in this his fears were groundless. On the day of his death, he was asked if he could still place his confidence in Jesus Christ, and if he still found him precious: His reply was, "If it was not for that, I should sink." These I believe were his last words; and shortly after his Spi-

rit was peaceably dismissed and he fell asleep. "Blessed are the dead that die in the Lord."

MR. EUSABY BROWN.

On Wednesday Nov. the 28, 1810, died Mr. Eusaby Brown, aged 63 years; member of the Baptist Church at Braunston, Northamptonshire. For many years he gave a good evidence that his soul was renewed by the grace of God, and in his conduct (allowing for the infirmities of human nature) exemplified the happy influence of the gospel of Jesus. He lived many years a stranger to true religion; but about fourteen years ago, it pleased the Lord to bring him under the preaching of the Gospel, and to bless the Ministry of the Rev. Mr. Simmons (then pastor of the above Church) to the awakening of him to a sight and sense of his lost state, and led him to see the need of another and better righteousness than his own; and being convinced of the ordinance of believer's baptism he saw it his duty to put on the Lord Jesus Christ by a public profession of his name, being drawn by love to do so, from a sense of the great things Jesus had done for his soul; and from that time to his death he was a steady and constant attendant upon the worship of God. He loved the habitation of God's house, and the place where his honor dwelleth. He was always noted for being in time and stirring up others to the same, and was never absent when health and strength permitted; he was very helpful in conducting that part of the worship of God which consists in singing his praises. He was warmly attached to the doctrines of grace, and to the people of God, and was always ready to

promote, and liberably to support the gospel of Jesus. It is true he was not favored with those transporting views that some Christians speak of, neither was he forward to boast, but was always more ready and willing to be instructed in hearing what God had done for others, than forward to publish his own experience. He had a deep sight and sense of his own depravity, and all his dependance was on Christ crucified; from which source he drew all his consolation. His heart was fixed trusting in God.

One trait in his character was humility, no man was further from pride than our brother Brown. When himself was the subject, his language expressed the deepest abasement of mind, arising from an awful conviction of his guilt and unworthiness; and while he adored, he could not help wondering at the displays of grace in his salvation, acknowledging himself less than the least of God's saints, and the chief of sinners. The writer of this short account was not favored with a long acquaintance with him, but he knew him long enough to love and esteem him, as the meek and lowly disciple of Jesus Christ. He was constant at prayer meetings, and attended them till a few weeks before his departure; and the last time he attended, being desired to lead the devotion, he with affection did so, and the manner and matter of his prayer will not soon be forgotten by his friends, when, like the patriarch of old, he leaned on his staff and poured out his soul before God; and with such simplicity and godly sincerity, as much affected many present.

About a year before his death

he had a paralytic stroke, which much alarmed his friends, and he thought his dissolution near, but the Lord was pleased to restore him to his family, and the Church, though it left him greatly debilitated, and incapable of attending to any business, but did not long confine him from the house of God, which was his delight, where he attended the sabbath but one before his removal to a better world. His mind as well as the minds of his friends, were much impressed that he would receive a second stroke at the annual return, and so it was, for on the morning of that day twelvemonth, while putting on his cloaths, and while expressing his gratitude to God, that although when he retired to rest he was very low, yet he now felt comfortable, he suddenly fell down; he was put to bed, from which he never arose.

His Pastor, on hearing it, hastened to see him, and perceiving the disorder making very rapid strides and taking fast hold of his mortal frame, was willing to know the state of his mind, and after conversing with him freely on the benefit of afflictions, and the happiness of being resigned to the will of God, he said he desired to "leave himself in the hands of God, to do all his pleasure," for, says he, "why should a living Man complain," &c. A near relative coming in and asking him how he was, he burst into a flood of tears, and said "poorly in body, but happy in soul." He said, he had "no refuge to fly to but Jesus, he now found him precious to his soul."

I visited him next day, found him very low, and able to speak but little, what he did say evidenced his soul stayed on God, and resigned to his will; after

commending him to God in prayer, I left him. I saw him Lord's day morning, when he conversed freely on the things of God, and the happiness of those who were permitted to go to the house of God, but said, "I cannot go now, but remember me." I asked if he could look up to God with confidence and if he now found Christ precious? He said "yes, I can, yes I do, I have no where else to look. I have nothing else precious but Christ. After spending some time in prayer, in which he heartily joined, and seemed refreshed, I left him. I saw him next day, and the day following, but he could not speak, and the next

morning he fell asleep in Jesus. His remains were interred the Saturday following, and the Lord's day week after, a Sermon was preached by his pastor to a numerous audience, from *Psalm xxxvii; 37. Mark the perfect man, and behold the upright, the end of that Man is peace.* In him the town have lost a useful member of society, the widow a kind husband, the children a loving father, the church an honorable member, and the minister a warm and steady friend; but their loss is his gain, his eternal gain; For, '*Verily there is a reward for the Righteous.*' S. N.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

A Scriptural Education the Glory of England: being a Defence of the Lancastrian Plan of Education, and the Bible Society, in answer to the Publications of the Rev. C. Daubeny, Archdeacon of Sarum, the Rev. Dr. Wordsworth, the Rev. Mr. Spry, &c. By Joseph Fox. Longman, &c. 1810.

Amongst the causes which have produced the most extensive and important changes in the mental and moral condition of mankind, the invention of printing stands in the very foremost rank. Its introduction into the world was enough, of itself, to shake the empire of ignorance to its foundations; but when this invention is regarded in connection with a Revelation sent from the Father of Mercies, for the *Healing of the Nations*, we perceive an instrument, the energies of which, when fully brought into activity, cannot

fail to put to the rout all the hosts of Ignorance, Superstition, Idolatry, Malevolence, and Error; an Instrument, destined in the hands of Providence, to spread the knowledge of the Lord all over the world, and to diffuse upon the earth universal peace and love among men.

It was naturally to be expected that the patrons of systems, whether civil or religious, which could not endure exposure, would watch over an instrument of such potent energies with no small jealousy and apprehension. And though they were by no means acquainted with all its latent powers, they could, in the very beginning of its work, perceive that its free exercise would tend greatly to harass and restrain their proceedings. The result of such a state of things has been that the Liberty of the Press has always borne an exact proportion

to the perfection or the defects of the civil and religious code of the country where it has existed. We thus account readily enough, for the restraints laid upon the circulation of knowledge in countries subject to civil despotism, or, under the influence of the Papal hierarchy; and we can easily conceive the grounds of that enmity against the means of information, often displayed by various classes in the civil and religious world, when we are able to connect their hostility with other known particulars of their religious or political creed. But it might be matter of curious disquisition to enquire, through what strange perversity of the head and heart it should become possible, that a dignitary of a Protestant Church, and other learned Members of her community, existing under the benign influence of a British Government, in the nineteenth century, should wage an implacable and relentless war against—teaching poor children to read the Bible, and against disseminating the sacred Pages as far as possible among all the nations of mankind! Yet it is against *these*, in reality, against these, and against nothing else, that the celebrated Archdeacon of Sarum, and his two reverend and doughty coadjutors have directed the utmost efforts of their sophistry and their spleen.

Perhaps it might tend somewhat to abate of their disposition towards engaging in similar exploits hereafter, if they could only be brought to perceive that the Cause they are opposing is divine; and however their labours may, in a very slight degree, tend to subtract from the means by which alone the exertions of the Bible Society are limited—or should

they succeed in exciting a small portion of unmerited hostility against Mr. Lancaster, or his plan of Education; still we feel confident that *the knowledge of the Lord SHALL cover the earth*; and we hope that the period is not far distant when the devout wish of our excellent Sovereign will be in a great measure realized—"IT IS MY WISH THAT EVERY POOR CHILD SHOULD BE TAUGHT TO READ THE BIBLE." This is a wish in which every loyal subject, every patriot, and every british christian, may most devoutly join. Contemplating this language of our good old King, we had imagined that *all* his people would say Amen. But we were mistaken; certain *Clergymen* have set themselves to oppose the wishes of their sovereign and the head of *their* church! Like Tobiah and Sanballat of old, they profess much loyalty, but their hostility against Israel is but ill concealed by their fair speeches.

Mr. Fox is a steady friend and an able advocate; the plan of his work is strikingly novel and entertaining, we mean to the friends of knowledge and truth; for us to the Archdeacon and his clerical assistants, we cannot promise *them* much entertainment in the perusal; we were thinking whether they might not improve by it, but we doubt whether the Archdeacon, at least, would condescend to receive improvement from any hands under those of a Bishop.

Seriously. Mr. Lancaster has deserved well of his generation. Thousands, not yet born, will repeat his name with affection and gratitude, when his opposers will be remembered only because they attempted to hinder a good work. The Bible Society—we feel inadequate to its eulogy; let us

hear one of its advocates,

"For the first time in my life, I attended last May the "Ecclesiastical General Council, holden at the Old London Tavern," and most heartily do I wish that you had been by my side. It was in truth, an animating spectacle! On looking round this assembly; and perceiving on every side the eye beaming with exultation, and the countenance lighted up with the purest expression of Christian liberality, I could not but acknowledge, that there is a point of elevation, even in this world of conflict, where the shibboleths of sects are forgotten, and prejudice and bigotry can find no place. All that is generous in sentiment, or enlarged in comprehension; all the feelings of benevolence, which eloquence could inflame or piety consecrate; all the sympathies which unite man to his brother, and which seem to raise us almost above the privileges of our common nature, were here called into action. If ever I knew any thing of that charity which is depicted in such glowing colours in the Epistle to the Corinthians, I felt it at this time. If there was in that assembly one bosom which was cold and insensible; one heart which was so enchained by the sordid fetters of sect or party, as to feel their influence on such an occasion; it is doomed for life to hardness and degradation, except it be quickened by the special energy of that Power, which nothing can withstand, the arm of an omnipotent God." See *Dealtry's Vindication*, p. 118, 119.

Mr. Fox's Pamphlet is printed at Mr. Lancaster's Royal Free School Press, and we doubt not but it will have an extensive circulation, and contribute largely to further the wishes of its benevolent Author, by introducing the Bible Society and Mr. Lan-

caster's Plan of Education to the attention of many who had not before regarded them.

"An affectionate Address to the Children of Sunday Schools. By a Friend to Youth. Williams 4d or 24s per 100.

This is a very useful little Book, well adapted to the design of impressing the minds of children with the Nature and Importance of real Piety. We cordially recommend it to the notice of the Teachers and Patrons of Sunday Schools, as a Reward Book, calculated to promote the best interests of the objects of their benevolence.

Scripture Pronunciation, by a new and familiar method, adapted to English Readers and Schools, whereby the most approved pronunciation of the difficult Proper Names in the Old and New Testaments may be easily attained. Kent. 8d.

This is the best Book we remember to have seen of the kind. No School should be without it; and many Readers of the Scripture, might correct a bad pronunciation by its assistance.

Hints to the Public and the Legislature, on the prevalence of vice and on the dangerous effects of Seduction. Wilson 1811. 2s.

"The Writer of the following sheets does not flatter himself that he has brought forward any thing new; but, as the subject has deeply impressed his mind, he has endeavoured to exhibit his ideas in as strong a light as he could; and if in some parts he may seem harsh, it was because he thought the subject demanded it.

He has also to his own thought added the opinions and legal decisions of some of the wisest and

best men of the present day; and if his Work is in any way instrumental in checking the progress of vice, he will think himself amply repaid for the labour he has bestowed on the attempt." *Advertisement.*

We have noticed this pamphlet from a desire to throw in our mite, in calling the attention of our countrymen to the alarming and increasing evil, which the Author depicts with proper abhorrence, and on which he reasons with the feelings of a Patriot and a Christian.

The Review reviewed; in a Letter to the Editors of the Gospel Magazine: *occasioned by their Remarks on a Pamphlet entitled, Doctrinal Antinomianism refuted, and the old law established in a new Relation: or the preceptive will of God in Christ Jesus, the only Rule of obedience to the Saints.* By John Stevens. Neely and Jones.

It seems Mr. Stevens's masterly performance, which we noticed in a former volume, provoked the resentment of certain Editors exceedingly; and finding the post he had taken invulnerable, they shift the question, and descend to pitiful evasions and unchristian-like surmisings. Mr. S. appears fully equal to the contest, and, were it not that we have had some experience of the unconquerable obstinacy with which a certain class of professors adhere to any assertions, however crude and contradictory, which they have once uttered, we should have indulged the hope that the present Letter might have produced some compunction of spirit, and an acknowledgement of a few peccadillos in the way of fair statement, argument, and such like things: but we know the

men and their communications too well to look for any such effects. The Pamphlet may yet have its use in convincing honest and upright minds that all the forces of Truth and Reason are not gone over to the enemies of God's law.

Our Readers shall have a specimen of the Author's adroitness at reply,

My definition of the term Antinomianism, you complain of as being crude and unintelligible, so much so, that even you who are "against the law as a Standard" of duty cannot make out the Superscription. Nay, it is an ambiguity of expression, that wants a great deal of disentanglement to make it out. Now to speak plain to your capacity, Sirs, I will only say, that by doctrinal antinomianism, I mean precisely the sentiment you plead for. Nothing surely need be plainer than this, as it would be daring presumption to imagine for a moment, that you do not understand your own sentiment. A man who commits sin, is doubtless against the law, but more so he who denies its authority to command his obedience. I have heard it said that, there are none so blind as they who will not see. But you inform us, that you "have been obliged to class the term antinomian among the non-descripts: for you never could find any society of men, who would assume the title to themselves." Here again we have a sample of your nervous way of reasoning. Some are called Antinomians, but no society of men that we could ever find would assume the title to themselves; therefore, the term is a non-descript. Some are called enemies of God, but no society of men have assumed the title to themselves; therefore, the term is a non-descript. Some are called hypocrites, but no society of men have assumed the title to themselves; ergo, &c. I need say no more.

A Letter to the Rev. John Grundy, containing *Strictures upon a Sermon delivered by him before an Assembly of Unitarian Ministers, at the Unitarian Chapel, in Lincoln, June 29, 1808.* Baynes &c.

It ought not to be urged against

this and similar productions, in favour of the faith once delivered to the Saints, that they contain *nothing new*: the truth is there is nothing new in the productions of our opponents; and as long as they will go on to repeat over again for the hundredth time the same assertions that have been as often refuted; it is not wholly a useless employment to recapitulate their refutation. The present pamphlet is respectable in point of ability, and the temper in which it is written does credit to the Author.

The following passage is a fair specimen of the Author's manner;

Vindictive Justice flows from the holiness of God, and is the contrariety or opposition of his nature to sin; as his justice is an external or visible display thereof. Inasmuch as he is infinitely holy, he cannot but will, and love that which is agreeable to his nature, and punitive justice contains the brightest display and representation of his image, which consists in *righteousness and true holiness. The righteous Lord loveth righteousness.* It follows from hence, that he cannot but hate, and have an infinite aversion from sin. For if his love of holiness be founded in the perfection of his nature, then his hatred of sin, which is opposite to it, must be founded therein likewise. *He is of purer eyes than to behold evil, and cannot look on iniquity. He hates all workers of iniquity.* Now God's hating sin consists in his infinite opposition to it, and so it is natural to him; or in his will to punish it, and to manifest his hatred to it, by his actual punishing it, that he may be glorified by his creatures as a holy Being. For he cannot have the glory of an attribute ascribed to him, unless there be a visible display thereof. He is obliged to demonstrate his hatred of sin, by punishing it, and this obligation arises from a necessity of nature!

Socinians suppose the goodness of God will not admit him to insist on receiving a satisfaction for sin; and that the exercise of mercy is abundantly more natural and glorious without any. But to represent God as being merciful in such a sense, that he is liable to be affected and overcome, by seeing a creature in misery, so that he cannot bear

to see impartial justice executed, is to conceive of Divine mercy as a passion, which is most unworthy and absurd, and would, if true, argue great weakness.

The *Winter Season: being an attempt to draw from the Storms of Winter, some Observations, which may warm our hearts amidst its cold, with divine Love and true Benevolence.* To which is added *An Essay on the good things of this life.* By James Fisher. Hamilton 5s 6d.

This production of a *blind man*, who 'from about two years of age, has never seen the beauties of Spring, the charms of Summer, the luxuriance of Harvest, nor the sublimities of Winter,' displays considerable ingenuity, and will excite no little surprize. The sentiments are pious, the improvements generally appropriate, but the style is the most uncouth and strange we ever saw in print. We subjoin two Extracts in point;

What ranting, roaring, in this house I hear; what stumbings, staggerings, in the streets, I see; what horrid heinous oaths are now belch'd out, by mouths that match can scarce two words of common sense, while puddings, pies well spiced, and roasted geese, fume from each house, with grateful odours forth, and tolling tinkling bells are heard afar, while shops shut up declare this Christmas day p. 115.

Now from the south, the thaw with whirlwind's speed, leads forth his force, to raise the grievous siege; and hence with boisterous winds, and heavy rains, gives battle keen to all the powers of frost, who in their turn, repel the dreadful charge; with volleys great, of desperate hail and sleet: Thus suffering Nature, rent betwixt the two, weeps mighty floods down from her mountain cheeks, which swells the imprisoned rivulet 'tween the hills, and bursts her icy bands with horrid crash; the brooks grow mad; while rivers foam with rage, dashing o'er all their banks large flakes of ice, and haste to tell their bony mother, thaw is come, who claps her hands with glad terrific roar, o'er-

whelming ships with all their shrieking crews. P. 145.

Religious Books lately published.

1. A Scriptural Education the Glory of England: being a defence of the Lancastrian plan of Education, and the Bible society, in answer to the late Publications of the Rev. C. Daubeny, Archdeacon of Sarum, the Rev. Dr. Wordsworth, the Rev. Dr. Spry, &c. &c.

2. Family Sermons, a selection of the discourses for every Sunday in the year, and for Christmas day and Good Friday, from the works of Archbishop Secker, with the life of the Archbishop, by Beilby Porteus, D. D. late Lord Bishop of London. With a fine portrait of the Author, 2 vols. 8vo. 1/. 1s.

3. The Exaltation of the Messiah, the Basis of Consolation in Death; a Sermon delivered at High Wycombe, Bucks, October 14, 1810. By the Rev. Jacob Snelgar. Price 1s.

4. The Devotional Family Bible, containing the Old and New Testaments, with copious notes and illustrations, partly original and partly selected from the most approved expositors, ancient, and modern; with a devotional exercise, or aspiration, at the close of every chapter, by way of improvement. By John Fawcett, A. M. of Hebden Bridge, near Halifax,

No. 1. royal 4to.—The work will be comprised in two volumes. It will be published in 12 monthly parts at 7s.; and 84 numbers at 1

5. Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil. Translated from the Greek. By Hugh Stuart Boyd. Royal 8vo. 12s.

THEOLOGICAL NOTICES.

The Rev. Johnson Grant will shortly publish the first volume of a Summary of the History of the English Church, and of the Sects which have separated from it, from the earliest periods to the reign of James the First.

To be published in a few days in 8vo. price 12s. in boards, a Dissertation on the Prophecy contained in Daniel, chap. ix. verse 14 to 27, usually denominated the Prophecy of the Seventy Weeks. By G. S. Faber, B. D. Rector of Redmarshall, Durham.

A Gentleman having it in contemplation to publish an History of Sunday Schools from their Institution to the present year, will be obliged to any person who will favour him with interesting communications relative to their Origin, beneficial effects, &c. &c.

Letters may be addressed to A. B. Mr. Hall's No. 1, London Bridge.

RELIGIOUS INTELLIGENCE.

MR. KENT.

Fined twenty Pounds, for PRAYING without a License.

To the Editor.

Dear Sir, The following Extract

from the Reading Mercury, contains a brief account of a new and most extraordinary trial at the Quarter Sessions for the County of Berks, holden at

Reading, Jan. 15, and 16, Lord Radnor in the chair. The village of Childrey referred to in the Extract, is situate two miles west of Wantage in Berks. The people who have been informed against, are Wesleyan Methodists. They were peaceably assembled (in a house which had been fitted up and duly registered in the Bishop's Court for the worship of God) to hold their usual Lord's day evening prayer meeting. They did nothing but engage in prayer and sing hymns, having no preacher with them. The servant of the clergyman of the place and some others in company with her, were present during the greater part of the service, and heard Mr. Kent and one or two more, engage in extempore prayer. Upon her evidence and that of a young man her acquaintance, the clergyman laid the information; and Mr. Kent, the person selected as the ring-leader, and as having property sufficient to answer the purpose, was convicted by the Bench of Justices at Wantage in the penalty of 20*l.* for teaching and praying without a license, and his horse taken and sold to pay the fine. Upon the trial at the Quarter Sessions, the counsel for the plaintiff (as well as his Lordship) endeavoured to construe praying into preaching, and gave it as his opinion, *That all those who pray in public, where more than five persons are present, otherwise than according to the Liturgy of the Church of England, are subject to the penalty of 20*l.** The friends of Religion in these parts feel much alarmed for their privileges, and wait with a degree of impatience for the decision of the Court of King's Bench upon the question. When they hope, should the con-

viction be confirmed, that all those who espouse the cause of civil and religious liberty through the kingdom, will unite in petitioning the House of Commons for a repeal of the persecuting Acts: or to adopt some peaceable but effectual method, for the defence of our dearest rights and privileges. By the insertion of this, and the annexed Extract in your valuable Miscellany, you will much oblige yours, *J. H.*
The Extract.

At these Sessions Mr. W. Kent, who had been convicted by W. H. Price, Esq. Justice of the Peace for this County, in the penalty of 20*l.* for teaching, and praying, appealed against such conviction, and had his trial by jury. It appeared that the defendant and several other persons on Sunday evening, Oct. 21, met at a house of the defendant's at Childrey, when he and two or three other persons engaged in extempore prayer upon their knees and sung hymns, and though the Act gives this penalty only against preachers and *teachers*, (who now by the Toleration Act are exempt by taking the oaths,) yet the chairman (Lord Radoor) after stating this was a new and difficult case, expressed it as his opinion that extempore prayer includes teaching, and the jury accordingly found the defendant guilty.—As we understand the trial will shortly be printed, we forbear attempting to detail the arguments used by counsel in the trial, being unable within a short compass, to do justice to the speeches, especially to the very eloquent and able defence made by the defendant's counsel, Mr. Glead, fraught with that true patriotic zeal which adorns the orator and English advocate.—The proceedings, we learn, will be removed by certiorari into his Ma-

jesty's Court of King's Bench.

We have given the foregoing account a place in our pages, as displaying in lively colours the character of the Laws repealed only in part by the Toleration Act; but we do not feel any considerable alarm on this occasion; for two reasons. First. We do not apprehend this execrable Information, lodged in this case by a *Clergyman*, to be part of any general system for lessening our religious privileges, but we rather regard it as the effervescence of the narrow spirit of an individual, whose conduct, on this occasion, instead of being seconded by his brethren of the Establishment; or supported by the highest legal authority, will be contemplated with disgust by the former, and fully suppressed by the latter. Secondly. The thousands who pray in Britain are under the protection of a Divine Sovereign; and, however unadvised men who are sometimes in power might be, in putting to silence those who daily pray for the welfare of the State; and our preservation from a foreign Enemy; we cannot as yet see any indication, in the present Signs of the Times; that induce us to believe the Lord will impose silence on his praying people.

BAPTIST MISSION.

Account of Mr. John Peter, drawn up by himself at the Request of Mr. Ward.

My parents were of the Arminian persuasion, and resided in Calcutta. According to the custom of the Armenian church, I was baptized by immersion in my infancy. My parents were ignorant of every thing that relates to the true way of salvation. They were in low circumstances,

but used all their endeavours to give me a little education in English. At ten or eleven years of age I was put to a school to learn English; I was then exceedingly wicked. As I grew up I felt a sort of regard for the Armenian church, and used often to read in the New Testament. Those parts of it which relate to our Lord's sufferings used most to affect my mind. At one time under an affliction; I read a great deal in the bible, and repeated some English prayers to God; and now and then I used to feel sorry on account of my sins, confessed them before God, and prayed to him as I thought, from my heart. After I had acquired a little knowledge of religion by reading some English catechisms, and a few pamphlets; I was struck with the many errors of the Armenian clergy: but I still respected them on account of the great outward show they made in their religion. I thought at this time that if I repented at the time of my death, that would save me. I also thought that receiving the sacrament, and some other good works, would be the means of bringing me to heaven. I was quite ignorant of the meaning of the scriptures where they say, "Except a man be born again, he cannot see the kingdom of God." I often went to the mission church in Calcutta, and approved of the worship before that of the Armenians, though the fine outward appearance of the latter continued to recommend it. Upon the whole my mind was much perplexed:

In 1802 I married; but still followed my former life of dissipation. After this many troubles befel me, in passing through which I often read and adopted the language of the psalms of David. These trials brought me

to think on the concerns of my soul. While my mind was in this state I met with one of your Bengalee brethren in Calcutta, who told me of the brethren at Serampore. From hence I was desirous of seeing them, and soon after I met with you, when preaching in Bengalee at the Lolbazar, in Calcutta. The word which I then heard much affected me; and I blessed God for having sent you into this dark country. I then sought a nearer acquaintance with you, in which I have found great satisfaction.

“From the first of my serious impressions I felt much concern respecting the heathen, and made it an object of my prayers. It was my great desire that God might be exalted amongst men. These desires often constrained me to talk to the natives on the salvation of their souls.

“When it was first proposed to me to go into *Orissa* to preach the gospel, I felt pleased with the idea, but was reluctant to leave my friends, and my native place. I prayed earnestly every day on this subject, and God in mercy delivered me from those unpleasant feelings. I read and prayed over the word of God, and found great encouragement from the promise that God hath made to those who give themselves up to his service. Those words of our Lord affected me, “If any man come to me and hate not his father &c.” I also felt much concern as to what might befall me in *Orissa*, if the people of that country should persecute me for preaching the gospel; but the following passage relieved me from all my distress on this head—“Fear not them that kill the body &c;”—“He that loseth his life for my sake &c.” My unfitness for so great a work has been another thing which has

at times discouraged me. But the Lord has also removed this from my mind, and given me to rejoice in his strength. I have been much encouraged from a sermon which you lately preached from these words,—“For it pleased the Father that in him should all fulness dwell.” I now feel a pleasure in the prospect of going to *Orissa*. I have much joy in it. Pray for me my brother: I need much divine support. Pray fervently and continually for the poor heathen in that country. The expenses of the mission thither will be considerable: I wish it were in my own power to bear them.

“I was once a very wicked man; but trust that the Lord has changed my heart through his unbounded mercy. I now wish to have my heart wholly engaged in his blessed work. For about two years past I have felt a pleasure in preaching the gospel to the poor heathen, at Chitpore road, and other places in Calcutta. In Chitpore road, I have sometimes had a congregation of four or five hundred. In general they have been attentive, and some of them seemed to feel the power of the word. At these times many Armenians have come to hear, some of whom have approved of what they heard, and have told the natives that this was the only true way of salvation. At one time many of the natives abused me: but notwithstanding this I felt happy in exalting the name of God, and seeking their salvation.

On the Thursday preceding *good-friday*, I called at the Roman Catholic church. When I saw their ignorance I was much affected, and felt a desire to do them good, but was discouraged from the thought that they would not attend to any thing I could

day. I went home to my house, and prayed earnestly to God for them, as also that he would enable me to do something for the good of their souls. The next day, being good-friday, I took a few English pamphlets, called *A message from God unto Thee*, and went to this church again, and put several of them into the hands of some of the leading members of the Society, intreating them to peruse them well. They received them with thanks, not knowing their contents. The next day one of them, having read the tract, was much enraged against me, and determined to injure me; but communicating his designs to a gentleman, he softened him by saying he supposed I had no bad design in giving him the tract.

Extract of a Letter from Cutwa.

Brother Mardon and I arrived at *Berhampore* on Tuesday evening. He preached at the hospital, and at the soldier's room. Next morning I went to seek the poor out-casts, of whom I had been informed. They soon collected together a goodly number of both men and women. The latter were very attentive. They asked me to visit them again at three in the afternoon, which I did. A considerable number of people were present. I read the fourth chapter of John in Hindoost'hanee, and explained it as well as I could in the same language; to which I added an address in the Bengalee. In the evening I preached to the soldiers, and the house was full. The next day I was engaged according to appointment at a Mrs. L——'s. She gave notice to the native wives of the soldiers, and the widows; a good number therefore attend-

ed, and seemed to hear the word with gladness. Next morning I went to get a boat, but was presently surrounded by the people, so that I was detained till it was too late to think of going that day. I therefore preached to my female congregation at five in the afternoon, which I found enlarged and very attentive; and after this to the soldiers.

BIBLE SOCIETY.

Extracts from the last Report.

The committee state, that the measures adopted by them for promoting an edition of the Scriptures in the Polish language, through the agency of the Bible Society at Berlin, have proved successful. By the latest intelligence from the Bible Society at Berlin, respecting the progress of this work, it appears, that the proposed edition, comprising 8,000 copies of the whole Bible, and 4,000 extracopies of the New Testament, had then been advanced to the beginning of the Prophecy of Daniel.

In another letter from Berlin, dated the 27th of February last, it is stated, that the Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor; and that one of the principal clergymen has caused it to be published from all the pulpits belonging to Prussian Lithuania, that a new edition of the Lithuanian Bible was about to be printed.

The committee report also the receipt of two letters from the German Bible Society at Basle. The first confirms the probability of a second edition of the German Bible, by stating that it had been actually completed, and a third begun.

Four thousand copies of the New Testament, in French, had been purchased and sent to different depots in Moulheliard, Nismes, and other places in France. From several parts in the south-eastern provinces of that country, authentic accounts had been received, that many Roman Catholics requested copies of the New Testament, and had perused them with great eagerness and gratitude.

The committee, anxious to encourage these important undertakings, both with respect to France and the Grisons, resolved to assist the Society at Basle with a grant of 300*l.* for the first object, and of 200*l.* for the second.

The committee next advert to their correspondence with the Evangelical Society at Stockholm. In their last report, they stated, that the sum of 300*l.* had been remitted to that Society for the purpose of enabling it to undertake an edition of the Swedish New Testament on standing types. Encouraged by this remittance, the society proceeded immediately to the execution of the work.

It appeared that in the diocese of Tornea, which comprises the north of Sweden and Swedish Lapland, there were about 10,000 Laplanders unacquainted with any language but that of their own country.

The safe arrival, and due distribution, of the Bibles sent by your committee for the use of the German colonists on the banks of the Wolga, have been acknowledged.

The committee have learnt that the edition of the Arabic Bible, printing under the patronage of the bishop of Durham, is considerably advanced.

The number of natives of Ceylon subject to the British govern-

ment, is computed at a million and a half; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Columbo, at the charge of government.

The domestic occurrences, with a view to a clearer elucidation of them, may be conveniently arranged under the following heads:

First, New editions of the Scriptures printed in England.

Second, Auxiliary Bible Societies instituted since the last general meeting.

Third, Distribution of Bibles and Testaments: and,

Fourth, Donations to the funds of the Society.

The committee report, that the edition of the New Testament, in ancient and modern Greek, in parallel columns, commenced in the last year, is nearly completed; and that the Dutch and Danish Testaments, announced in the former report as being in the press, are now in circulation.

The committee also report their resolution to print a version of the New Testament in the Irish language.

A mission has been for these forty years past established on the coast of Labrador, for the purpose of instructing the Esquimaux in the Christian religion. To facilitate these labours, the committee have printed a version of the gospel of St. John in the Esquimaux language, and have further agreed to print the gospel of St. Luke.

Under the general head of distribution of the Scriptures, on which the committee report, they include not only donations but supplies of the Scriptures furnished by the British and Foreign

Bible Society to other Associations, and individuals, at the cost, or reduced prices.

The total of such donations and supplies has been very considerable during the last year, both at home and abroad. Copies of the Scriptures, either in whole or in part, and in various languages, have been sent abroad to Southern Africa, for the benefit of the converted Hottentots; to Paramaribo in Surinam; to the West Indies, for the use of the Christian negroes; to the islands of Sark, Jersey, Madeira, Sicily, Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, Trinidad, Antigua, St. Thomas, and Prince Edward's; to St. Domingo; to the Cape of Good Hope; to Quebec; to Demerara; and to different stations in India.

The 500 copies of the Italian New Testament, sent to a respectable correspondent at Malta, have been received and put into distribution.

Of 500 Testaments sent to Martinique, for sale or gratuitous distribution, among the negroes and other poor people, 450 were eagerly and rapidly purchased; and the remainder reserved for donations.

Further Particulars of the Church at Eye, in the County of Suffolk, given by one of the members at the ordination of their Pastor, October 4, 1810.

Being called upon this important occasion, to give an account of the leadings of Divine Providence in the introduction, continuance, and progress of the Gospel in this place to the present time, the building of this House, and the occasion of our meeting in it this day, I proceed

as follows (viz.) I have repeatedly heard brother W. W. Simpson observe that when he passed through this Town full twenty years since, in his way to Debenham for the purpose of partaking of the Ordinance of the Lord's Supper with an eminent servant of the Lord, who is the Vicar of that Parish, and with others of the Lord's dear people there (Brother S. not having then left the Establishment) he felt much concern for the inhabitants of this, then awfully dark place, the gospel not being preached there and they living without hope, and without God in the world.

In a few years from the above period, he had the pleasure of seeing the gospel so spread that Eye was surrounded by it, which so operated upon him that he earnestly desired, and fervently prayed that he might be an instrument in the Lord's hand to introduce it into this place, accordingly he turned his thoughts towards it, and made some enquiry after a room, or house to hire, or purchase; being determined to secure one as soon as Providence might enable him; this attempt was made by him at least two years before his having had any idea of his being designated of God for the work of the ministry; during which period no house or room could be procured in Eye, and just about the expiration of it, brother Simpson was called by the particular Baptist Church at Diss in Norfolk, being the place of his residence, to exercise his gifts for the ministry before the said Church, of which he had then been a Member from Nov. 1797, about 4 years. Solomon says, "To every thing there is a season, and a time to every purpose under Heaven." And now the Lord's time for fa-

rouring this guilty place appeared to be come, for brother Simpson hearing that the premises, on part of which this house is built, were to be disposed of, he applied for them as directed, and on the 20th July, 1802, he purchased them, which being made secure, he immediately made known publicly his designs in buying the said premises, and as soon as he became possessed of them, which was on the 11th of Oct. following, registered the largest rooms in the Bishop of Norwich's Office, and on the 4th of Nov. following, at 3 o'clock in the afternoon, (public notice having been previously given) the room was opened by brother W. W. Simpson, who preached from 1 *Tim.* i, 15. This is a faithful saying &c. It pleased the Lord (notwithstanding the opposition made to it by the wicked, by filing a saw at a window, which opens into the yard belonging to Mr. S. and also by making various other noyses close to the room which was licensed for religious worship) to give his sanction to this first attempt here to promote the Redeemer's cause, the good of souls, and the glory of our covenant God, by calling a poor man under this sermon from darkness to light, and from the power of Satan unto God, who was baptized and admitted a member of the Diss Church on June the 17th 1804, where he has stood, an honourable member to this present time of his being dismissed to the Church formed here. The Lord has also continued to make his power known, as many, we trust, have been called with an holy calling, and the word which has been preached here, chiefly by brother Simpson, has been made "The power of God unto salvation;" some of whom have

been baptized and added unto different Churches in this neighbourhood, others have been waiting for the arrival of the present period.

The Room in which the gospel has been preached eight years though by no means a small one, has not been sufficient for the comfortable accommodation of the people who have attended, and many more we have reason to believe, would have attended, had there been room; this has been the case in a general way on afternoons and evenings of Lord's days, for more than three years past; in consequence of which we have from time to time spread our case before the Lord in prayer, entreating him to direct and influence us to whatever would conduce most to his glory, and the good of souls. From the encouragement, we trust, the Lord gave us, we built the house in which we are now met, On the last Lord's day Morning brother Simpson baptized three of us; we, with ten others dismissed that day from the Diss Church, formed ourselves into a Church of Christ according to the order of the Apostolic Churches, having first given ourselves unto the Lord, and unto each other by the will of God. This was witnessed by several brethren of the Church at Diss, who unanimously testified their approbation, and gave us the right hand of fellowship in token of their acknowledging us a distinct church of Christ in gospel order. We are thirteen in number, and have given brother Simpson a call to take charge over us as our Pastor, and we are now assembled in this House in the presence of the Triune Jehovah, The Holy Angels, of you Fathers and Brethren in Christ, and of this nu-

merous assembly, to renew our call to brother Simpson, and to solicit the Fathers and Brethren in Christ present to witness to this our order, and to sanction this our call by promoting and assisting in the ordaining brother Simpson to the Pastoral office unto us.

ORDINATIONS, &c.

May 30. 1810. Mr. A. Pinnell, was ordained over the people at the Chapel, Mortimore Common, Berks. Mr. Dryland of *Newbury*, began the service, with reading and prayer; Douglas of *Reading*, delivered the introductory discourse, &c; Mr. Waters of *Twysford*, offered up the ordination prayer; Mr. Kingsbury, late of *Southampton*, gave the charge, from *e. Tim* iv. 1, 2, and 5; and Mr. Brown of *Tadley*, finished the morning exercises with prayer. In the afternoon, Mr. Churchill of *Henly*, prayed; Mr. Holloway of *Reading*, preached to the people, from *Num.* xxiii, 23; and Mr. Jefferson of *Basingstoke*, concluded. Suitable Hymns were given out by Mr. Neeves of *Basingstoke* and Mr. Walker of *Pep-pard*.

A BRIEF account of the rise and progress of this flourishing interest of Christ, may not be unacceptable to our readers. Some years ago, it pleased the Lord to convert a poor man of the name of Whitburn, who resided upon Mortimore Common, near the spot where the Chapel now stands. Blessed with good natural abilities, and favoured with a large measure of grace, he soon became established in the doctrines of the gospel. After sometime had elapsed, he began to talk to his poor wicked neighbours upon the Common, who were notorious for

ignorance and profaneness; and also, to the people in the adjacent villages, several of whom accompanied him in going to hear the gospel at Reading, Swallowfield, &c. Encouraged by his friends, he occasionally prayed and expounded the scriptures in his own Cottage upon the Common, to all who felt disposed to hear him; and was rendered useful to many. He continued to speak in his own house, and frequently in other places, for some years; and thus was instrumental in laying the foundation of the cause now established.

About 12 years since, two of the people who were members of the Baptist Church at Reading, invited Mr. H. their Pastor, to go over and preach at their friend Whitburn's Cottage. He went and delivered his first sermon to a large congregation of poor people assembled under a haystack in the close adjoining; there being many more than could get into the house. This was repeated several times during the summer. Neighbouring ministers also united with him in the work, some of whom likewise preached out of doors. At the approach of winter they were necessitated to meet in the Cottage, which was extremely low, and much too confined to admit the numbers that attended. However, as they had no other place, they were obliged to assemble in it, through the winter months. Before spring arrived, a gentleman who resides in the neighbourhood, called on Mr. Whitburn and, "I understand you have large congregations here, and that the ministry is much blessed; how should you like a Chapel to be erected?" or words to that effect. He answered, "We should much like it Sir, but it is what we cannot afford." The

Gentleman replied, "Get a case drawn up, and try what you can collect among yourselves and friends, and I will make you a present of 50*l.* towards a building." He thanked him, and engaged to do it as soon as possible; which was accordingly done and laid before the gentleman, who immediately set the builders to work, and erected a meeting house large enough to contain 200 people, and with the few pounds raised by the friends of religion in the vicinity, discharged all the bills. Afterwards he built a stable for the accommodation of the horses; and when the congregation became so numerous that they could not crowd into the place, he had it enlarged to nearly twice its former dimensions. Since which he has erected a comfortable house for the minister to dwell in adjoining the Chapel, and allows 20*l.* per ann. towards his support. How much good might many of the rich members of dissenting churches do, were they to, *Go and do likewise?*

When the meeting was built, the congregation was taken under the care of the Reading Evangelical Society for Village Preaching, and supplied by their Itinerants; though Mr. Whitburn occasionally exercised in it till he died.

It is now upwards of 7 years since Mr. Pinnell, one of Mr. Bogue's students was recommended to the Reading Society, and being approved by the Committee and the congregations in the villages, was stationed at Mortimore Common. During which time God has greatly succeeded his labours, particularly at this place; his stated congregation is about 300; his call to settle amongst them was signed by more than 100 names; and they now have established a Sunday's

School containing upwards of 100 children. The Chapel stands upon an extensive barren heath, the people who attend come from 10 or 12 different villages, situate upon, and round its skirts. Those people living upon the Common, were wicked to a proverb: it was even dangerous for a person to cross it after it was dark. But now it may be said with the greatest propriety, in reference to the inhabitants of Mortimore Common, "The wilderness and the solitary place have been glad for them;" (for the Ministers of the gospel) and the desert has rejoiced and blossomed as the rose. It has blossomed abundantly, and rejoiced even with joy and singing: the glory of Lebanon has been given unto it, the excellency of Carmel and Sharon, they have seen the glory of the LORD, and the excellency of our GOD.

On Thursday, Dec. 6th, 1810, a particular Baptist Chapel, lately erected at Luxfield, in the County of Suffolk, was opened for public worship. In the morning, brother Manser of *Horham* preached from *Luke xiv, 8.* And there they preached the Gospel; brother Ward of *Diss*, in the afternoon, from *Cant. viii, 14.* *Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it;* in the evening brother Cowell of *Ipswich* from *1 Pet. i, 5.* *Who are kept by the power of God through faith unto salvation.* Brethren Simpson, White (of Ipswich) Fisher, Wearing and Cooper assisted in the services of the day; the house was quite full, and the opportunity was both pleasing and profitable to many. The loadings of divine Providence relative to the reintroduction of the Gospel and

the success thereof, are such as excite much gratitude in the minds of those who are acquainted with them; and as their Cause will soon come before the Religious Public, respectably sanctioned and duly recommended, we hope the friends of Christ will cheerfully assist in carrying on his cause at Laxfield.

On Wednesday January the 2, 1811, was opened at a place called Hedge-end (about 4 miles from Southampton) a small plain place of worship in the Baptist denomination. The services of the day commenced about 11 o'clock, when Mr. Green, began by reading and prayer; Mr. Thomas (Independent) of Bruton, Somersetshire, preached from *Jam. i, 27*; in the afternoon we meet again at half past 2, when Mr. Rimer, (who stately preaches to them; and whose labours have been very much blessed,) read and prayed; and Mr. Owers of Southampton preached from *Psalm xxvi, 8. I have loved the habitation of thy house, and the place where thine honour dwelleth.* The scene was truly delightful! On both parts of the day, before the service began, the house was well filled; in the time of worship the attention of the people was remarkably fixed, the countenance of every one seemed to say, we are all here before God, to hear what God the Lord will say concerning us. The presence of God was felt. We thought of good old Jacob, and like him said, *Surely this is none other than the house of God, this is the gate of heaven;* and were ready to say with David, *A day in thy courts is better than a thousand;* and we had rather be door-keepers in the

house of our God, than dwell in the tents of wickedness. Since the opening of this place of worship, it has been well attended; the people express an eagerness to be taught, the house is filled beyond our most sanguine expectation, and some, we hope, are the subjects of serious impressions.

There have been but few instances where circumstances have more imperiously demanded a house for God than the present. The people are extremely poor, literally wanting the bread that perisheth. But they have the gospel preached to them! They are at a distance from any place of worship, and like sinners in general, would bear no pains to attend. There are but few houses into which you can enter, where any of the inhabitants can read, consequently their ignorance must be extreme, and instruction highly necessary. Anxious for the welfare of the rising generation, we have it in contemplation to establish a Sunday School among them, and measures have been adopted for that purpose. A sermon has been preached by Mr. Owers, from *Deut. vi, 67*, on the duties which parents owe to their children which was well attended, and more than 30 children have been collected, as candidates for instruction. * Upon the whole, appearances are very promising. The place which is literally a barren heath, begins to bud; and we hope ere long will blossom as the rose, and send forth its smell as Lebanon. Great things have issued from small beginnings. The promises assure us of success in our Master's work. His word shall not return unto him void. Christ's cause is destined to outlive the

* Any donations of books for the Sunday school, or towards defraying the expense of the chapel, will be thankfully received by Mr. Owers, of Southampton.

malice of its enemies, and to the salvation of God. For as
 prosper though sinners oppose. truly as I live, saith the Lord,
 Many shall run to and fro, and the whole earth shall be filled
 knowledge shall be increased. with my Glory.
 All the ends of the earth shall see

The Ministers and Gentlemen of the Wellington District will hold their next half-yearly Meeting at Lyme, on Wednesday the 24th day of April next, where the attendance of the Brethren in their connection is particularly requested.

Safety in God, or divine protection. Psalm iv, 8.

How sweet to feel thy presence Lord,
 To taste thy grace, to trust thy word;
 'Tis the young dawn of endless day,
 A drop of heaven's unbounded sea.
 While terrors yield to sacred peace,
 And words and accusations cease,
 I seek repose on Jesus' breast,
 Sweet seat of undisturbed rest.
 Thou art my shield, my safe abode,
 My Friend, my Father, and my God;
 Closed in thine arms, no foe destroys
 My life, my peace, my hope, my joys.
 Thy saving power around my soul
 Stands like an everlasting wall;
 Thus safely dwelling, I adore
 Thy name while envious devils roar.
 O blessed souls whose faith can claim,
 An interest in thy saving name;
 There may they joy, there may they rest,
 Divinely safe, divinely blest.

London.

J. Middleton.

THE LAST DAY.

What means that loud tremendous crash
 Loud roaring in the Gale,
 Like Ocean's dread tumultuous dash,
 When rattling storms assail?
 And see the vivid lightning stream,
 Wild horror marks its way;
 The humble cot and stately dome
 In blazing ruin lay.
 In vain the wretched mother tries
 To screen her darling child;
 The general havoc strides along,
 And drowns her accent wild.
 But hark! from yonder breaking cloud,
 Celestial notes descend; [earth,
 And now a blast shakes heav'n and
 And rocks and mountains rend.
 Ascending myriads throng the Air,
 To judgment bend their way;
 While heaving seas and yawning tombs
 Deliver up their prey.
 And now the whole assembled world
 Appear before their God,
 With anxious hopes and raging fears
 Await the Eternal's nod.
 Sinner! attend the Almighty's call,
 No longer now delay,
 Prostrate before his banner fall,
 And own his rightful sway.
 This instant claim his proffer'd grace,
 Now -- while there yet is room;
 Lest the next Moment hurl you hence,
 And seal your awful doom. J. M.

THE
BAPTIST MAGAZINE.

APRIL, 1811.

Memoir of the Rev. James Miller.

The memory of the Just is blessed.

IN passing an encomium upon the Characters of departed Saints, we cannot do it to more advantage than by saying, "They lived and died in the Faith;" By this, we exalt the gracious Redeemer, while we attribute to him whatever was excellent in them. Frequently indeed, we hear those extolled as the virtuous and pious, who have been most subtle enemies to Religion; while silence seems to close upon many others, whose lives were exemplary, and whose deaths were triumphant. Deluding as these things have been, to the ignorant and profane, yet, the day is not far distant, when we shall discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

To develop the character of some men, is a task painful in the extreme, for their excellencies have been so few, and so beclouded with immoralities, that Society would be injured, were we to propose them as examples.

In attending to the Character of the Rev. James Miller, we feel different sensations; by the grace of God his character was formed and continued, and to that Grace his real worth was owing. He was born at Blackburn, Lancashire, in the year 1728. His Parents brought him up to attend at the established Church, and bestowed on him a liberal education. About the age of twenty he was induced to hear the Rev. Mr. Holden, (a Baptist Minister, who then preached at his own house, at Fanishcliff; which is contiguous to Blackburn,) and under his ministry he received his first serious impressions. From that time he left the establishment, and from a conviction of its being his duty to be baptized, he became at once a Dissenter and a Baptist. Ha-

ving joined the little Church, then formed at Fanishcliff, he continued to cast a lustre on the profession he had made, by a godly deportment.

After the death of Mr. Holden it was discovered that he was possessed of ministerial gifts, on which account he was requested to exercise them before the Church. Being approved as a Minister, he was shortly after ordained at Blackburn; there having been a place of worship then built for the Baptists' use. He was the first Dissenting Minister, who stately laboured in Blackburn. Though at the present there are 3 churches, and other places of worship for dissenters; yet at that time, the old Church and the Baptist Chapel were the only two in the Town.

Mr. Miller continued to preach the Gospel at Blackburn, for upwards of 40 years, during which time he was the instrument of turning many to righteousness, and of edifying the Church under his pastoral care. While a young man, he had several invitations to other places, but, steady in the attachment he had already formed, he refused them, saying, "He could but labour for Christ, and the cause at Blackburn was too dear to his heart, to suffer him to desert it." The People were able at that time to raise but a very small Salary; on that account, his own hands ministered to his necessities. Though poor, he was content, and, when any friend assisted him, he was led to speak of his own unworthiness. Frequently he had to bear the sneer of many who were inimical to the doctrines of Grace; but being of a meek and quiet temper, he reviled not again. In his moral conduct and personal piety, he was eminent.—An example to all believers, in conversation, in charity, in faith, and in purity. His pastoral visits were such as to refresh the souls of his people. Wherever he went he carried with him a Saviour of the blessed Redeemer, and no one could be long in his company, without witnessing the spirituality of his mind. In one respect he may be thought singular, and probably few would see any necessity of adopting his method in this particular; he generally retired to rest about 7 in the evening, and rose about 12 at night, choosing to spend the remaining hours till breakfast, in reading the word of God and Prayer.

The fervour of his devotion was often displayed in his Ministerial Functions, and at the last Church-meeting before he died, it appeared in a most conspicuous manner. He seemed to wrestle with God, while supplicating him, in behalf of the Church, and their present Minister, that they might be sanctified wholly, himself panting after the image of the blessed God.

Having resigned his pastoral Office, on account of bodily in-

firmities and mental defects, his spirit waited till God should bid it fly.

His departure from this world was sudden, and in some respects painful, but his introduction to the next, long anticipated, and no doubt pleasing. In family prayer he was observed to speak much of the near approach of death, for some days before he departed: so that, however sudden his departure might appear to others, he had viewed the time of it as near at hand.

On Tuesday night, Oct. 30th, 1810, getting up, as was supposed, to his private devotion, he was taken speechless. Medical aid was called in, but to no purpose. He continued in much pain, and apparently insensible to all around him, till about 7 on Wednesday evening following, when the conflict ceased, and he breathed no more.

Thus ended the life of this good man, which was protracted to the age of 72 years. He was interred, the ensuing Sabbath after his death; and his funeral sermon preached the Sabbath following, by his Successor, from *Psa. xxxvii, 37, Mark the perfect man, and behold the upright; for the end of that man is peace.* The Chapel was uncommonly crowded, every part of it being occupied, and the congregation much affected: a proof, that as a good man, he held a high place in the estimation of those who knew him.

“O may we know the Saviour’s Grace,
And then in heaven behold his face,
On wings angelic borne!
For this let men our hope condemn,
Well pleas’d we’ll smile and pity them,
And rise beyond their scorn.

Blackburn.

W. D.

Thoughts on Psa. cxix, 130.

The entrance of thy word giveth light, it giveth understanding to the simple.

These words of the royal Psalmist present us with the natural state of God’s people, and with the way in which their minds are illuminated.

1. These words set before us the natural state of God’s people. It is a state of ignorance, denoted by the term *simple*. (1.) This ignorance has been the source of all the error that has abounded in the world. *The simple believeth every word.* The most monstrous positions have been admitted by professor and profane, especially in matters of religion, in which men

have blundered more than in any other; and for an obvious reason, because the natural Man receiveth not the things of the spirit of God, *Neither can he know them.* Such is the deplorable simplicity of men in a particular and scriptural sense of that term, that they are easily overcome by plausible pretences. Paul speaks of some who *by good words and fair speeches deceive the hearts of the simple.* Rom. xvi, 18. (2.) From this ignorance, *Idolatry* has proceeded. When the great apostle of the gentiles stood on Mars' Hill he ascribed the idolatry of the Athenians to their profound ignorance. *For as I passed by, and beheld your detotions, I found an altar with this inscription, TO THE UNKNOWN GOD, whom therefore ye ignorantly worship, him declare I unto you.* Acts xvii, 23. Observe, whom ye *ignorantly* worship. These Athenians, notwithstanding all their wisdom and learning, were simple, and while they stupidly pretended to worship, needed to learn from the apostle the first principles relative to the being and perfections, will and works of God.

Isaiah also ascribes Idolatry to ignorance. Thus he speaks, "They have no knowledge that set up the wood of their graven image, and pray to a God that cannot save." Isa. xlv, 20. (3.) To this ignorance is ascribed *opposition* to Christ and his Gospel. Why did the Jews imbrue their hands in the blood of the Son of God? why with unrelenting fury persecute him whom God had wounded? Why labour to increase the misery of him whose bodily sufferings were excruciating, and the sufferings of whose soul were the "soul of his sufferings?" He answers these queries himself, and that in the midst of his distress, *they know not what they do.* They were ignorant, but not innocent. They were simple, but they *loved simplicity.* They were willingly, determinately, and diabolically ignorant. Paul lifted his hand against the progress of the Gospel, but he was mercifully led to discover that which his ignorance had concealed from him; namely that he was *kicking against the pricks,* and engaged in *hard work,* Acts ix, 5. His ignorance however, did not stand alone, it was the intimate companion of unbelief and blasphemy; and this by his own humble and penitential acknowledgement. 1 Tim. i, 13. It might be added, that the ignorance of which we speak, is closely connected with all the pride, enmity, profanity, and sensuality of ungodly men in all ages. But we proceed to observe,

II. The way in which their minds are illuminated. It is by the entrance of the divine word. How does it enter? (I.) It enters the *conscience.* The scriptures speak of a good and

an evil conscience. The one is the conscience of an unregenerate man, and the other of the man in whom the word has entered. We see the effect of that word strikingly exhibited by the Apostle in one who is supposed to have entered a place of divine worship in a carnal state; but who is arrested by divine grace, and through the influence of the Holy Spirit, rendered susceptible of spiritual impressions. *If there come in one that believe not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest, and so falling down upon his face, he will worship God, and report that God is in you of a truth.* I Cor. xiv, 24, 25. The same inspired Apostle writing to the Corinthians, says *we are made manifest in your consciences.* (2.) The word of God enters the heart. *For this is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my laws into their mind, and write them in their hearts.* The word of God does not merely enter the conscience, but it takes possession of the more noble powers and faculties of the soul, it penetrates to the very heart. The understanding submissively bows to its authority, infallibility, and importance. The will deliberately chuses the blessings it reveals. The affections embrace and cordially receive the attractive objects there exhibited, especially HIM who is the chiefest of ten thousand and altogether lovely. Thus the truth of God becomes that immortal *seed which liveth and abideth forever*, when it is once implanted. But in what respects does its entrance give *light*? Light is a well known emblem for knowledge, purity, and happiness. (1.) Where the word of God enters it gives the light of *knowledge*. Not speculative merely, but real and experimental. Paul asserted that he might possess *all* knowledge in a speculative way, accompanied with the faith of miracles, and yet be *nothing* in a religious view. The principle of *true* knowledge is implanted in regeneration. And the difference between that and theoretical is as great as that between *hearing* God, and *seeing* him; *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.* True knowledge has for its object God in all his persons. The Father in his electing love, the Son in his glorious person and work, and the holy Spirit in all his operations in regeneration, sanctification, conversion, preservation and perseverance to eternal felicity.

(2.) From the word of God is derived the light of *purity*. *Blessed are the pure*, not in pretence or in profession, or in appearance, or in any exterior sense, but *in heart*.

Make the tree good, said our Lord; this is the only way to obtain good fruit. The word of God is the mean of producing purity, while God is the author of it. *Sanctify them through thy truth, thy word is the truth. Jno. xvii, 17. Seeing ye have purified your souls in obeying the truth, &c. 1 Pet. i, 22.* But this purity, be it observed, is not merely internal, it is of necessity external also. External purity is rendered necessary, not only by the purpose of God, but in the very nature of things. The streams *must* partake of the nature of the fountain. It is natural, easy, and delightful to the believer to live according to the dictates of divine grace, when that grace is left to its free exercise. In other words, when God by restraining temptations and corruptions, makes the Spirit powerfully to lust against the flesh. What are the dictates of divine grace in reference to practical holiness? Let the word of God speak for itself, and let the antinomian get rid of it if he can. *For the grace of God,—teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. Titus ii, 11, 12.* The light of happiness is bestowed through the word. The metaphor of light is evidently applied to felicity by David, *Psalms xcvi, 11. Light is sown for the righteous, and gladness for the upright in heart. Yes, it is instrumental in producing happiness the most exalted and refined, both spiritual and eternal; the written word of God, in the hands of the saints and engraven on their hearts, is their delight in this world, and the essential word who is now beheld through the glass of ordinances darkly, will by his immediate presence afford a fulness of joy, in the world to come. Then—our Knowledge will be clear and extensive; our Purity without its filthy associate the flesh; our Happiness without diminution or cessation. “With what joy shall we recount the deeds (says a justly celebrated writer) and behold the glory of our day’s-man! that miracle of wonders! that compend of all things! that eclipser of the glory of creation! that marrow of our life! life of our joys! that brightness of the Father’s glory! that everlasting excellency and joy of all generations.”*

ΓΑΡΜΑ.

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Extracts from Letters on Marriage.

Addressed to Young Christians.

Letter II. To Miss A.

My dear Friend,

London, March 29, 1808.

You have seen a letter which I have written

to your brother. The perfect confidence I have in your candour and kindness, has led me to submit to your reflections a few hints on the same subject, which I now hasten to do with the greatest freedom. Remember, you are a christian—an avowed disciple of Jesus Christ. You did several years ago by a solemn public profession ‘put on Christ.’ You have hitherto walked honourably, and this has been a great comfort to me. I have no greater joy than to see my children ‘walking in the truth.’ But my heart is full of anxiety for you; and my daily prayer is, that it may please God to guard you in the hour of temptation. It would pain me exceedingly to see you violating the christian rule of marriage. The gentleman who accompanied you lately to my house, is, perhaps, much better known to me than he is to you. ‘Be watchful.’ Can you endure the thought of solemnly pledging yourself to ‘love, honour, and obey,’ a man who neither loves, nor honours, nor obeys your Lord and Saviour?

Sophia was a young lady who had just passed her twentieth year. Her person was prepossessing, her family connexions respectable, and her fortune considerable. The highest excellence of her character was this: she was a disciple of the meek and lowly Jesus. The gentleman who paid his addresses to her, had been a stranger to religion, and despised it in his heart. However it was become expedient now to assume, at least the form of godliness. He bought a bible, he reformed his life, and attended regularly the object of his admiration to the ordinances of divine worship. *Sophia* began to entertain a hope of his conversion; and this filled her with a joy which no other circumstance could have inspired. He continued his addresses with great assiduity, and having gained the heart of *Sophia*, he soon persuaded her to give him her hand. When a few months had elapsed, they were united in marriage. Not long however, after the nuptial ceremony had been solemnized, the deceiver threw away the mask. It now appeared that he had been acting the part of a wolf in sheep’s clothing. He insulted the person of his fair bride, and dissipated her fortune. Gay and licentious young men engaged his evenings in their company, and *Sophia* was left to weep alone. Frequently she retired to her closet, to pour out her soul before the throne of grace, to bewail bitterly the credulity of her fond heart, to pray for strength and support under the heavy cross she had to bear, and to beseech the Lord that pardoning mercy and renewing grace might be extended to her faithless husband.

Martha was a servant in a large family, and much valued in

her situation for her diligence, cheerfulness, and fidelity. She was also a disciple of Jesus, and 'knew the grace of God in truth.' In the house where she lived, there was a young man, sober and steady in his general character, but a stranger to the bible, and indeed to every other book. His person and his attentions were not disagreeable to Martha, and, often having leisure together in the evening, she with great simplicity and benevolence engaged to teach him to read. As they lived in the same house, their hearts were united, and they were preparing to join hands before their mutual acquaintance was known to any one of Martha's religious friends. At length, however, one of them, receiving information, sent for her, and gently intimated his apprehension that she had perhaps committed herself too far unawares with a young man, who, she confessed, was a stranger to true religion. She was reminded of the christian rule, and warned to reflect on the consequences of violating the law of Christ, which would be very serious to herself, and to other persons following her conduct as their pattern. Martha was much agitated, and began to weep bitterly. Her friend exhorted her to lay open this case of conscience fairly and frankly to the young man, and to ask his consent to the dissolution of their mutual engagement, fully stating the true reason for such a proposal. Martha listened to this advice, and went back immediately to perform the painful task of proposing a separation. But it was too late. Apartments were hired, the furniture was bought, and the heart of the youth was fixed. When he had heard her proposal, he immediately told her that if she insisted upon a separation, he would leave the neighbourhood and go to sea, and be heard of no more. Martha could not endure this—she knew not how to part with him—and therefore, after some hesitation, with many tears, she consented to fulfil her engagement. Her mind was originally misled in this important concern by two things. In the first place, though, as she afterwards confessed, it did sometimes occur that she was doing wrong, in *encouraging* the addresses of a young man, destitute of piety, yet *she thought she might be useful to him.* In this way, many young men and many young women have been deluded. It is true, Paul says, 'What knowest thou, O wife, whether thou shalt save thy husband?' And Peter speaks of husbands who 'obey not the word, who may without the word be won by the conversation of the wives.' But let it be carefully remarked, that the persons here addressed were persons *already married.* With respect to those who are yet unmarried, they should take the word of God for their guide. Se-

condly, Martha thought sometimes that *'if the Lord were not for it, it would not be suffered to come to pass.'* Herein also she was doubly misled. She ought not to have expected that Providence would have gone out of its usual course to work a miracle to prevent her doing wrong. Neither ought she to have taken the rule of her conduct from what she misinterpreted into the intimations of Providence, but from the precepts of the word of God only. Providence often seems to smile upon the wicked, and to frown upon the righteous. But let us not judge by appearances; let us judge righteous judgment. The Lord loveth the righteous; and, whatever may be suggested to the contrary, God is angry with the wicked every day. What most we wish, we easily believe. Persons, who have set their hearts upon the attainment of a forbidden object, will eagerly catch at those appearances of outward circumstances, which seem to favour their intentions. So Jonah might think it was very *providential* that there was a ship ready to receive him when he wanted it; but there was also a storm which threatened to overwhelm that ship; this he could not foresee. So an unwary traveller in the East begins to smell the fragrance of the flowers, and to pluck the luscious fruits, before he perceives the scorpion that crawls underneath them. Martha being asked, since her marriage, whether she would recommend it to other young friends to do as she had done, firmly replied in the negative. She is now clearly convinced of her own error, and deeply concerned to seek the salvation of her husband. Here I would recommend to your notice an extract from the obituary of *Mrs. Ireson* in the *Evangelical Magazine* for January 1808. 'Being introduced into a pious family, and solicited to marry, she unbosomed herself to her mistress; who removed her scruples by saying, 'You may be the means of his salvation.' The advice was pleasing; but alas! she found it to be pernicious; remarking, in her illness, to a friend, 'Oh! let not the children of God think to escape if they forsake his way; for he is as faithful to his threatenings as he is to his promises.'

Priscilla was a young lady of eminent piety. Her cheerfulness and vivacity, her amiable temper and deportment, attracted many admirers. Her suitors were for a time importunate and troublesome. Not many years ago she was accosted by a gentleman with whom she had been acquainted from her childhood, and in whom she saw every thing she could desire, except the grace of God—this was the one thing needful. She had often read with approbation the account which Binyan gives, in his *Pilgrim*, of *Mercy*, and her refusal of *Mr. Brisk*,

because she would not have a clog to her soul. She had received from the public ministry she attended, a strong impression of the sinfulness of antichristian marriages. This impression was strengthened by particular admonitions from her minister and other friends. There was also a christian lady of her acquaintance, in whose case she saw the disadvantage of being united to a man to whom (though he was a very affectionate husband) she could never open her spiritual sorrows. These things worked painfully upon the mind of Priscilla. Her difficulties were much increased by perceiving that her relations, generally, wished her to encourage the addresses she had received. And she herself was more than a little inclined to favour her admirer; but the perplexing question was, 'Is he a christian?' Some of her friends said, 'You cannot prove that he is not; why make yourself so uneasy?' This however did not satisfy her. Her reply would be, "My uneasiness will be removed, if you can prove that he is." Others would say, 'You may be useful to him.' But of this Priscilla doubted. The smile of pleasantry, or of ridicule, from a relative that knew not God, she could bear without impatience or surprise; but when she saw how lightly christian principle was estimated in this matter among some of her friends who had been in the church of Christ many years, it astonished and grieved her exceedingly. Priscilla was often seen by the omniscient eye kneeling at the footstool of the throne of grace. She felt the difficulty of her situation, and, being aware of the influence of her example, she prayed fervently to be assisted by her heavenly Father. The conflict of clashing sentiments and feelings in her breast was severe. Sometimes she was nearly overcome by the temptation, but, after conversing with a faithful friend, she was strengthened. At length, (the Lord being merciful to her) Priscilla magnanimously resolved she would never give her hand to a man who had not avowedly given his heart to Christ!

Many similar instances might be related, (and these I assure you, are not pictures of fancy,) but I forbear, I shall only add my hearty prayers that whenever you enter into married life, you may 'find rest in the house of your husband.' (*Ruth* i, 9:)

I remain, very cordially,

Your affectionate Minister.

W. N.



Paul preaching before Felix.

The histories of the bible possess excellencies which we look for in vain in other histories ; they convey infallible instruction at the same time that they relate the actions and speeches of the various characters made known to us in them ; they mark with impartiality and unerring fidelity, the virtues and vices of those characters, and point out our duty in like circumstances. Every thing here is presented in the simple lines and colours of truth ; instead of the fading flowers of declamation, we have the plain but impressive narrative of facts, and while human historians write to gain the poor perishable immortality which men can bestow, the sacred history was written to point out to despairing mortals an immortality which can never die ; but which shall remain undecayed and secure, when the world and its passions will be lost and forgotten in the bosom of Eternity. The history of Paul preaching before Felix is told with all that conciseness and simplicity, which form the leading characteristics of the scripture narratives, but it seems impossible to read it with indifference, or without improvement.

It presents us in the first place, with the noble imposing picture of a faithful christian minister. Paul is a prisoner, accused of rebellion and impiety ; not by an obscure individual, but by the high priest and elders of Judea ; yet we see him in the former part of the chapter in which this history is recorded, undismayed by their authority, and successfully combating the attack of their Orator, Tertullus. Felix, the governor of Judea, probably instigated by his Wife's curiosity, (who was a Jewess,) sends for him, to hear him concerning the faith in Christ ; perhaps pleased with the idea of hearing his ignorant declamation, or witnessing his trembling confusion ; little did he think that this despised friendless Prisoner had the thunders of heaven in his grasp, and was about to make him tremble on his throne. Paul's noble courage and independance, here force themselves upon our consideration ; he knew that on the will of the Governor depended his life or his death, that by pleasing him, he might again be restored to his friends, his liberty, and his beloved work ; or on the contrary, that by offending him with unpleasant truths, he should be in danger of perpetual imprisonment, or what was more probable, his life would be the forfeit of his boldness. And do we see him meanly cringe, and try to secure favor with complaisance and flattery ? No : Paul acts up to the dignity of his calling, he does not regard Felix the Governor of Judea, as the arbiter of his destiny, but

looks above the powers and dignities of this world, up to the King of kings, whose minister he is, and whose arm he feels around, to protect, and beneath, to support him : he is standing indeed in the presence of an earthly judge, but he thinks on that higher tribunal, at which both Felix and himself will shortly appear, before a greater judge, who pays no respect to persons. With sentiments like these, the heroic Apostle declares the grand but awful truths of his religion ; he preaches the pure doctrines of the gospel ; he tells him indeed of the faith in Christ, but at the same time reasons with him that this faith must be accompanied with suitable evidences of its operative reality ; that righteousness and temperance are its inseparable attendants.

Here again the unbending integrity of Paul stands displayed. Christian Ministers should avoid personality, the Pulpit is defiled by being made the vehicle of personal abuse, it is cowardly, it is base, to take shelter in the sanctuary of the Temple, and shoot the arrows of slander from behind the Altar of the God of love ; and though Sin ought to be attacked every where, we should recollect it is the sin, not the individual, that is the object of our censure. Doubtless Paul had heard of the acts of cruel oppression and injustice, which Tacitus informs us were committed by Felix in the execution of his office ; and he reasons with him on the necessity of righteousness ; not only the imputed righteousness of Christ, but an obedience also to his moral precepts, which command us to *do unto others as we would they should do unto us* ; and tells him, that God is justice itself, and beholds with stern indignation, every act of oppression and cruelty. He had doubtless heard of the iniquitous manner in which Felix procured his wife, he knew they were now living in open adultery, (her first husband Azizus being still alive,) and he reasons before the guilty pair, on temperance, and chastity, he displayed in their view, the immaculate holiness of his religion, which required not only purity of actions, but even of the thoughts, not a dead inactive faith, but such a belief in Christ, as would influence them to labour to subdue the raging passions of the soul, and the unlawful desires of the heart. And then to warn them of the consequences attending their aggravated iniquity, he brings before their view the judgment to come ; he tells them of the awful scenes of futurity, of an assembled world, an infinitely just, wise, and holy Judge, of a burning wrath, and a hell of misery. Paul did not wish to amuse his hearers fancies, he endeavoured to alarm their consciences ; he did not desire to gratify their idle curiosity, he

strove to convert their hearts; he did not preach himself, nor wish to draw off the attention of Felix and Drusilla, from the truths he was uttering, to fix it on his flowery discourse. Righteousness, Temperance and Judgment to come, are subjects which do not need polished periods or shining words, to set them off; and how much does that minister degrade the dignity of his office, and destroy the effects of his ministry, who seeks to clothe the sublime truths of Religion, with that tinsel garb of human finery: he departs from his post of duty, when with meretricious ornaments he endeavours to gain the applause of men.

Secondly, From this history we view the effects of faithful preaching on the guilty conscience. Conscience, thou warning voice within me, thou stern judge of my secret thoughts as well as of my public actions! I cannot believe that thy existence is merely in the fancy, and that thou art only the effect of education; I would rather think thee a principle placed in my soul, by the Author of my existence, to warn me of the approach of evil, and to stimulate me to perform what is good. Alas! Sin has weakened thy power, and stupified thine energies, but still thou art not destroyed; at times, thou awakes from thy fatal slumbers, and resumest thine awful thunders. It was thine appalling voice which struck dismay and terror into the guilty bosom of Belshazzar, which made his knees smite one against the other, when he saw the visionary hand tracing in mystic characters, his final dooin, against the wall of his palace; and in the history before us, we again view thy power, in making the unjust and intemperate Governor of Judea, tremble before his despised prisoner, while he hears him reason of Righteousness, Temperance, and Judgment to come. Possibly before this time Felix had not heard of a judgment to come, but had thought the Roman Emperor the only Person to whom he was answerable: his conscience might have goaded him with poignant reflections, on his avarice, his injustice, and his lust; but it had never threatened him with punishment in another world.—Now, at the close of every terrifying declaration, it says in a voice of thunder, “and thou, guilty Felix, wilt be constrained to appear at this tremendous tribunal.”

On reading this short account we cannot help regretting that Paul's sermon is not recorded, as well as his famous defence before Agrippa; we want to hear those descriptions of the equity and purity of religion, which went to the heart of the unjust and adulterous Felix; we want to hear those terrific denuncia-

tions of future woe, which could make a heathen Governor tremble ; but they are forbidden us, we know only the subjects of his discourse, they were the truths of the Gospel, and these truths are the same, though no Paul remain to declare them ; notwithstanding all the obduracy of impiety and infidelity, the faithful ministers of Jesus, in wielding these sacred weapons, make the avaricious, the unjust, and the intemperate tremble ; but alas ! they only tremble : and we see, as the history teaches us,

Thirdly, The melancholy futility of all human exertions, when unassisted by divine grace. Though Paul reasoned on Righteousness, Temperance, and Judgment to come, Drusilla remained unmoved ; nor could all the energy of the Apostle rouse her from that state of fatal indifference into which she was plunged ; and if Felix appears more susceptible, how do his impressions end ? He trembles and feels the importance of the truths which he hears, but it is the voice of man alone that strikes his ear, the voice of the Deity is wanting, to drive him from sin, to induce him to embrace the religion which has been described to him, and to ensure his safety in the judgment to come. He feels uneasy under the conviction of sin, and the upbraidings of conscience, and wishes at any rate to get rid of them ; accordingly he sends away the faithful preacher, telling him, he will hear him again on those matters at a more convenient time. That time never came, and Paul was left to languish two years in prison, while the avaricious Governor pursued his guilty course. Melancholy depravity of human heart ; how obstinate and deadly is thy nature ! Neither the beauties nor the terrors of religion can overcome thee ; thou yieldest to nothing but the omnipotent energy of divine grace ! *Paul may plant, and Apollos may water, but it is God alone who can give the increase.* We hear but little more of Felix, and are unacquainted with the manner of his death ; but imagination hovers round his dying couch, and views this sermon of the Apostle then haunting his troubled mind ; she sees him convinced there, that for his unrighteousness and impurity, an awful judgment is approaching ; and beholds his guilty spirit tremble with horror and despair as she enters the shades of the invisible world.

H. N.

On the Misrepresentation of the Evangelical Magazine.

To the Editor of the Baptist Magazine.

Mr. Editor,

I should not feel disposed to occupy your pages with any observations upon the contents of another periodical work, did I not consider the misrepresentation which I am about to notice as a very flagrant breach of christian candour; and I am further induced to offer you my Remarks on this occasion, because I regard your "Repository for the Baptists' use" as a very proper and desirable medium by which *this* as well as other matters relative to our denomination may be recorded and communicated to the religious Public.

The Passage of which I complain is contained in the 506th page of the Supplement of the Evangelical Magazine for 1810, and reads as follows; "The Particular Baptists have greatly enlarged their numbers, not perhaps so much from the world, by awakenings of conscience in new converts, as from the different congregations of Dissenters and Methodists." It was certainly the wish of the writer of this paragraph to represent the Baptists as a set of people of very little use in the kingdom of Christ. If additions be made to their numbers, such accessions are not, according to him, "so much" from the world, by the conversion of sinners, as from those who were already awakened and perhaps united to other churches, and real subjects of divine grace. Is this fact? Can that writer produce *six* Baptist Churches (out of six hundred) in the united kingdom, wherein a majority of the members were first awakened by or united to those of other denominations of evangelical Christians? Can he produce *one* such Baptist Church? I believe he cannot. The writer of this article has baptized about an hundred men and women; every one of them awakened under a Baptist Ministry, and not one of them previously a member of any reputed evangelical church. He is acquainted with a religious circle, in which about *two thousand* have been baptized in the last *ten* years; of these not *fifty* (it might perhaps be said not *twenty*, but he would speak with certainty) were ever united to any evangelical society before their Baptism. From a very extensive acquaintance with the Baptist Churches, he is inclined to think that the number they have received from their sister churches does not bear the proportion of *one* in *ten* to their additions from the world.

To what then can we attribute the representation which the aforesaid writer is pleased to make of them? It certainly is

not my business to account for his conduct, my present intention is rather to reprove it. It is readily admitted that where other evangelical societies exist in the neighbourhood of a Baptist church, the subject of believers' Baptism will most likely come within their hearing and consideration; and it cannot surely appear strange, if some of the most serious and most conscientious of their members should occasionally imbibe our views and adopt our practice respecting that ordinance. The secession of *one* such person from his former connexions, in order to join the Baptists is more noticed than their acquisition of many converts from the world. This may form a sort of apology for persons, who without much thought on the subject, might hazard an opinion similar to that I am controverting; but when a writer professes gravely to give an enlarged and liberal view of the state of evangelical Religion in various Countries, and sends his production to a publication which assumes to be the Oracle of the Evangelical World, to be dispersed in twenty thousand directions amongst people, most of whom are not within reach of better information.—Such a writer ought to acquaint himself very correctly with his subject, and be quite certain of the truth of his assertions before he circulates twenty thousand libels upon his brethren. I would not judge harshly of any man's motives, but when I reflect on the probable influence of such an assertion, as it respects our Cases, our Public Seminaries, our Mission, and various other particulars, I can make no apology for the man who would rob us of the countenance, the prayers, and the support of our Brethren of other denominations; let him come forward and apologize for himself.

VINDICATOR.



To the Editor of the Baptist Magazine.

Thy Correspondent T. P. has, in the number for the second month (February) last, exposed the want of candour and christian charity in some accusations preferred by W. T. in his Letter to a friend, * against the Society of Friends, usually called Quakers; but as T. P. has but slightly touched upon the doctrines adverted to in W. T.'s charge against the Friends; I hope that thou wilt permit me, as a Member of that Society, to say a few words on their behalf, in reply to W. T.

I will not detain the reader by any observations on the in-

* See the number for the twelfth month (December) last, page 609.

consistency of W. T.'s introductory acknowledgment that it is 'a million to one whether he be right in many things wherein he believes he is so,' with the "tone of authoritative decision" he afterwards assumes; but proceed to consider the object of his paper: which appears to be to prove that the Doctrine of Universal Restoration adopted by his friend is opposite to the whole tenor of Scripture. As this is a doctrine not embraced by me, I shall leave his arguments against it to stand or fall according to their merit; but so far as the Friends are implicated as believing it, I say, and I say it with confidence, that whatever W. T.'s friend has learned of George Fox, he has never learned of him the Doctrine of Universal Restoration; a doctrine which I challenge W. T. to discover in any authorized publication of the Quakers. Neither has his friend learned of them that the Holy Scriptures are not inspired, and that "we cannot have in them any criterion of truth." This, and some of the charges of W. T. which immediately follow it, are of so serious a nature, that the only effectual way of answering to them is to let the Quakers speak for themselves, by which the candid reader may judge whether the uniform benevolence they manifest towards their fellow men, and their nonconformity to the world, are (as stated by T. P.) the fruits of their christian principles: or whether (according to W. T.) they are only to be viewed as "the apparent sanctity of pretended prophets," adopted as "the means of deceiving many." My extracts shall be taken from the English edition of Hannah Adams's *View of Religions*, edited by Andrew Fuller, the work referred to by T. P.

ON THE SCRIPTURES. They believe the Scriptures to be of divine authority, given by the inspiration of God through holy men:—and that they contain the mind and will of God, and are his commands to us; in that respect they are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, reproof, &c.—and for our parts, we are very willing that all our doctrines and practices be tried by them,—for we look upon them as the only fit outward judge of controversies among christians; and that whatever doctrine is contrary to their testimony, may therefore justly be rejected as false."

ON CHRIST. They believe that Christ is both God and man in wonderful union, not a God by creation, or office, as some hold;—but God uncreated—*The true God—The great God—*And Man conceived by the Holy Ghost, and born of the Virgin Mary. Who suffered for our salvation, and was raised

again for our justification, and ever liveth to make intercession for us."—Again,

"We believe that Jesus Christ was our holy Sacrifice, Atonement, and Propitiation—that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall—that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us.— That through the eternal Spirit he hath for ever perfected them (in all ages) who were sanctified, who walked not after the flesh, but after the Spirit."

"ON THE RESURRECTION. They most stedfastly believe, that as our Lord Jesus Christ was raised from the dead by the power of the Father, and was the first fruits of the resurrection, so every man in his own order shall arise; they that have done well to the resurrection of eternal life, but they that have done evil to everlasting condemnation."

Such are the opinions of the Quakers upon the points adverted to by W. T. and if he wish us to consider that it is a proof of superior "light and wisdom" to view those who hold them as "giving heed to seducing spirits and doctrines of devils;" and as being "carried away by the subtle delusions of the grand father of lies;" I do not envy W. T. the possession of such wisdom, deeming myself more happy in that state of darkness and ignorance allotted by him to the poor despised Quakers.

There remains one point to which, though I object to the manner in which it is stated by W. T, I have not adverted, because my design is not to make the B. M. a vehicle of unprofitable controversy, but merely to clear the Friends of the aspersions cast upon them by W. T. I allude to the doctrine of the divine decrees. I trust my object will be answered without discussing this intricate point, respecting which I believe many who are sincere real christians, differ, and will probably continue to differ, till the arrival of that day when the knowledge of the Lord will cover the earth as the waters cover the sea: at the approach of which all, of whatever name, who love the Lord Jesus Christ in sincerity will, no doubt, rejoice with

Their friend and well-wisher,

J. B.

It is never our wish to misrepresent any one; therefore, if any person considers his Sentiments unfairly stated, in our pages, we deem it no more than common justice to permit him to state them himself. We think it will be admitted, on all hands, that in the Denomination of Friends there exists a great vari-

ety of Sentiment upon most of the topics touched on in the foregoing Letter. We feel glad, however, that Hannah Adams's account of their belief on these Important Subjects receives additional confirmation from our respectable Correspondent's appeal to it as a correct exposition of their "Christian Principles."

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Original Letters of the Rev. W. Pardoe,

EPISTLE. VI.

In this is contained an account of a remarkable mercy; and after, there are profitable directions about family piety.

L. Spooner.

My Dear Brother,

Although I am like to add nothing to you by my writing, yet for your encouragement to set your faith and hope in God, and to engage you to serve and thankfully adore his most glorious Majesty, I would let you know of an undeserved and even unexpected mercy, vouchsafed to our poor and feeble Society. Our brother W. is now well recovered, both as to his senses and health, and was with us last First-day in breaking of bread. The Lord was the only Physician, and the means is acknowledged to our unmeriting prayers, or some other whom the Lord hath heard. I desire that as the Lord hath had mercy on him, and not only on him, but also very many more, so we may be greatly concerned to return all possible praise to him, who in this and also in many other things, hath appeared to be a Father of Mercies.

My very dear love to your wife, and to H. and D. and my unfeigned desires are, that all your souls may most truly prosper, and do therefore intreat you all to give yourselves constantly to real practical piety, and so your souls will be blessed in your deed; and more assisting and quickning grace will still abound, as that is carefully improved which is already received. And I beseech you let your house be more and more an house of prayer; and let every one's own necessities, (which when you are truly sensible of will appear to be very great) engage every one sometimes apart in this so needful exercise. And let I pray you the son of peace (that is, a peaceable, quiet, meek, and gentle disposition) dwell among you, that the peace of God, which passeth all understanding, may still rest upon you. But your experiences are great, and my endeavours are very small.

God Almighty assist you in pursuing his glory and the salvation of your souls. Amen.

WILLIAM PARDOE.



The Moral Law a Believer's Rule of Walk and Conversation.

In a series of Letters to a Friend.

LETTER I.

Dear and much respected Friend,

You will not, I presume, take offence at my addressing you in this and following letters, as it was your own request that I should give you my sentiments in writing, on the point, about which we have had many friendly debates, and about which we still essentially differ. The question between us is, whether the Law is a rule of moral action, binding on the believer? Or whether he is under obligation to obey the Law, or Preceptive Will of God, as his Rule of walk and conversation in the world? You took the negative, I the positive side of the question; and our last debate left us as wide as when we began. It is true, we agree in most points of divinity, and it would give me peculiar pleasure to find we did so in this. But as this is not the case, permit me, in my own way, to give my reasons for differing from you.

The more I consider the subject, the more I am surprised that any should entertain such a crude and inconsistent notion! To me it appears so unaccountable, that I am at a loss to give it name. That God should give to man a Law, and he under a certain dispensation, not be bound to conform to it, is a position so strange, that I am astonished that a rational being should fall in with it. That man, when privileged with the highest character he possibly can sustain, should thereby be rendered lawless, and under no moral obligation to his Maker, is a thought repugnant to consistency and truth, and derogatory to scripture, the nature of things, and the common sense of mankind.

This will appear if we consider that, there is no creature, animate or inanimate, that is not, throughout the whole of its existence subject to, or impressed with, some law, rule, or order, which is congenial to its nature, and connatural with its being. View every class of vegetables, from the humble moss and hyssop that spring out of the wall, to the towering cedar in lebanon, you will see them all regulated by laws from which they never

swerve. Observe irrational animals, of every tribe, they have instinctive laws imprest upon them which they never fail to obey. Nor is there any art or science among men, but has fixed rules and methods, from which to deviate is productive of error and confusion. Face the heavenly bodies, those ponderous globes, vast in bulk, in number countless, but regular and constant in their revolution as day and night; and though in motion almost as swift as light, they never wander from their destined orbits, but their laws are as permanent as the everlasting hills, and irrevocable as the decrees of the Medes and Persians. If we ascend and view the angelic host that excel in strength, they do his commandments, hearkening unto the voice of his word, *Psm. cxxx, 20.* His word is their law, which they unremittently obey. Christ also, as Mediator, was subject to the divine will or law: for he says, *Lo I come, in the volume of the book it is written of me; I delight to do thy will O my God; Yea thy law is within my heart. Psm. xl, 7, 8. Heb. x, 7.* Yea I think, we may with humble confidence, affirm, that even God himself is bound by the law of his own will to fulfil all the purposes of it. His will is his rule, and he doth according to it, in the armies of heaven and among the inhabitants of the earth: for he worketh all things after the counsel of his own will.

So that with propriety, we may ask here, where is the being of any kind, in the whole universe, that is not subject to some law or other, consonant to its nature? Trees, shrubs, plants and herbs are imprest with the law of vegetation, by which they grow, thrive, and produce flowers, fruit, with seed to propagate their species. The animal tribes of every class are not only marked with these, but with the law of life, sense and voluntary motion; and with instinctive qualities, calculated to answer the distinct purposes designed by them, by infinite wisdom. The rational creation below, in addition to these, is possessed of the faculties of reason, knowledge, and judgment, by which they are capable of contemplating the being, nature and reason of things, and to conceive in measure, their propriety, use, and end. As such they are susceptible of moral obligation, which none of the irrational creation are. Now as God has given to man this susceptibility, he has also given him a Law for its exercise, and by which he is indispenibly bound, as the rule of his conduct, sanctioned by menaces threatenings and curses in case of failure. This law was to love and serve his Creator with all his powers, and to love his neighbour as himself. It comprises the whole of what God requires of his creatures:—It is a

transcript of his immaculate rectitude and purity—was written on man's heart at his creation—is perpetually binding—and the obligation to obey as immutable as the divine essence.

This law, as it is holy, just and good, renders man's obedience to it, his most reasonable service. And as it is a part of the counsel of infinite wisdom, by which he governs his intelligent creatures, it cannot be repealed as long as they exist: as it would suppose a change in the immutable Jehovah, and giving up his prerogative as their Ruler and Governor: for where there is no law there is no transgression; and man would be lawless and independent if under no obligation to obedience. Than which nothing can be more absurd and contradictory. To suppose, as you do, that the believer is under no law as the rule of his conduct, is to suppose that, the higher his privileges, the less are his obligations to obey; and the greater his capacity to conform to the will of his Maker, the less he is bound to do it. But surely, the lowest dictates of reason must convince us, that the more exalted our privileges the greater are our obligations to him, from whom we receive them. It is contrary to the plainest maxims of common sense to think otherwise. 'Tis God himself that makes the believer what he is, but does he endow him with this high and honourable character, to free him from the obligation of obeying his holy law? Doth he capacitate him, in measure, to obey, to free him from obligation to obedience? The thought is so big with absurdity, and so repugnant to truth and consistency, that the lowest degree of rationality must spurn the idea with contempt and abhorrence.

True it is that a believer is not under the law as a covenant of works, or of life and salvation. This is out of the question now. They are under another covenant, not of works, but of grace; in which salvation with all its concomitants, are ascertained unto them, without money, or without price. In this covenant provision is made for the honour of the divine law. The Surety of it fulfilled, magnified and made it honourable, He fully obeyed its precepts, and endured the whole of its curse. Consequently the law, as a covenant, is entirely removed from the believer, with all its combinations. But this freedom does not make his obligation to obey null and void. Such a thought is diabolical, and fraught with the highest ingratitude in all who make it their plea.

You say, that the believer is under no law but that of love. True love is the principle which stimulates to genuine obedience, it is the spring of every praise-worthy action, but not the action itself. They are as distinguishable as a cause from its

effect. Love is the cause, obedience is the effect. And though love is a branch of the law, yet love is distinguishable from its effects. What proceeds from love, cannot be that from which it proceeds. Both are the subject of the divine command; but the command, and what is commanded are distinct things, for obedience is not the authority commanding, but subjection to that authority. Love to God and our neighbour comprises the whole law, and all rational creatures are bound by it forever. The holy Angels, and them that fell, are ever obligated to obey it, consequently are under it. Therefore to be under the law of love is to be under the law in all its branches: for it includes all. For this reason it said that, love is the fulfilling of the law, as it thinks no evil; nor does evil to his neighbour, &c. So that this subterfuge is of no avail to those who set aside the moral law as a rule of conduct: for if they are not bound by this law of love to God and man, they are not under nor bound by any law, and then must be lawless and independent. But if the obligation, to obey the law, be real, they are under it, and without an interest in the great law-fulfilling Head of the church, must perish forever.

Hence it appears, that this evasion is as destitute of argument as of truth, and unless it can be proved that the believer is under no obligation to love his Maker, and his neighbour, the proposition must vanish as smoke in the air. But, I think, none will ever dare attempt to prove this.

Thus I have given a few reasons for my dissent from your principles. I trust you will weigh them with candour in the balance of the sanctuary. In my next I shall endeavour further to prove the invalidity of your sentiments, from arguments, which your own principles must allow. In the mean time wishing you a right understanding in all things

I rest your sincere friend,

Ch—d, Sep. 1, 1810.

W. T.



On the use of Ridicule.

To the Editor of the Baptist Magazine.

Rev. Sir,

Having been often grieved at the free use of ridicule and sarcasm, in connexion with religious discussion, or reproof, I am induced to submit to you a few remarks upon it. Where there is an aptitude to the association of whimsical

idea, creative of the various sallies of wit, it is often indulged on topics that should command more sobriety of remark; and its indulgence is directly contrary to the spirit, the influence, and the precepts of christianity. It is matter of regret that Professors give way so easily to a propensity, which, regarded in its true character, partakes of the nature of sin; for, however hard such a charge may seem, it is an exercise of mind not consistent with the word of God, to which every thought, as well as action must be submitted ere it must be allowed as a proper adorning for the Christian. It is urged that, in common with other capabilities of mind, whether imaginative or discussive, this may be subservient to the cause of truth. If so, it is not contrary to the will of God. Ridicule has been abetted as a test, but only by those whose aim it was to set aside revealed truth; and it is without due consideration that it is ever brought to its aid. It tends much to remove truth from the mind; and, dexterously managed by the designing, has been very successful in this way. Its exercise must be condemned when it is considered as arising from those natural powers, which must be sanctified, before they can be admitted to the service of the sanctuary. Imagination, or the power whereby resemblances are conceived, set forth, and employed to naturalize or embody truth from its spiritual abstractedness, must be chastened from all its native wildness and deformity; and, then, it becomes the hand-maiden to moderate the sublimity, while it does not offend the consistency of truth. Reason too, from its acquaintance with allowed natural relations, may trace the analogy, and support the doctrines of the Gospel. The power under consideration, however, has no such friendly tendency. If its object be to convince that a supposed resemblance is different from a real one, it does nothing else than present a broader *caricatura* contour, which may excite the contempt of the scoffer, but will fail to remedy the defect. If it be intended to administer reproof, its harshness seems to evidence the unkindness of the cynic, and not the tender solicitude of the friend. If it be used as the medium of mirth, it is, surely, too nearly allied to the laughter of fools, to be contributory to the becoming cheerfulness of the christian. In every point of view, if the principle and operation be contrasted with the rule and example of christian conduct, it must be seen as an easy besetting sin, and its influence will be carefully avoided.

I am, Rev. Sir, Yours

MERCATOR.

Papers from the Port-folio of a Minister.

Efficacious Grace and Freewill.

Dr. Gill was once preaching on the natural depravity, and spiritual inability of man. A Gentleman who heard the Sermon, was greatly offended; and taking an opportunity, sometime after, calling on the Doctor, told him that in his opinion, he had degraded that noble Being, Man, and laid him much too low. "Pray Sir," answered the Doctor, "how much do you think men can contribute toward their own conversion, and salvation?" Men can do such and such things, replied the gentleman; reckoning up a whole string of freewill abilities. "And have you done all this for yourself?" said the doctor. "Why no, I cannot say I have yet, but I hope I shall begin soon." "If you really have these things in your power," replied the doctor, "and have not done them for yourself you deserve to be doubly damned; and are but ill qualified to stand up for that imaginary freewill, which according to your own confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it) be kind enough to come and let me know, how you went about it: for at present I know but of one remedy for human depravation, namely, the efficacious grace of him, who worketh in men both to will and to do, of his own good pleasure."

Mrs. Romaine was once in company with a Clergyman at Tiverton, who ran out with no little zeal against what he called "irresistible grace," alledging that "such grace would be quite incompatible with free will." "Not at all so," answered Mrs. Romaine, "grace operates effectually, yet not coercively. The wills of God's people are drawn to him and divine things, just as your will would be drawn to a bishopric, if you had the offer of it."

Testimonies to the excellence of the Scriptures.

"There never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good as the Christian faith." *Lord Bacon.*

"The Scriptures of the Old and New Testament contain a system of human nature, the grandest, the most extensive and complete, that ever was divulged to mankind since the foundation of nature." *Dr. Robinson.*

"The Bible contains the laws of God's kingdom in this lower world.—Religion is so far from being inconsistent with philosophy, that it is the highest point and perfection of it." *Dr. Grot.*

"No writers, from the invention of letters to the present times,

are equal to the penmen of the books of the Old and New Testaments, in true excellence, utility, and dignity."

Dr. David Hartley.

"There is no book like the Bible, for excellent learning, wisdom and use."

Sir, Matthew Hale,

"The Bible is a matchless volume, it is impossible we can study it, too much, or esteem it, too highly."

Boyle.

"The Scriptures of God are the most sublime philosophy."

Newton.

"There are no songs comparable to the songs of Zion; no orations equal to those of the Prophets; and no politics like those which the scriptures teach."

Milton.

"There is no book upon which we can rest our souls in a dying moment but the Bible."

Selden.

"Propose to me any thing out of the Bible, and require whether I believe it, or not; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart; as knowing no demonstration can be stronger than this—*God hath said so, therefore it is true.*"

Chillingworth.

"I must confess to you, that the majesty of the scriptures astonishes me, and the holiness of the Evangelists speaks to my heart, and has such strong and striking characters of truth, and is moreover so perfectly inimitable, that if it had been the invention of man, the inventor would be greater than the greatest heroes."

Rousseau.

"Retire and read thy Bible to be gay,
There truths abound of sovereign aid to please,
Ah! do not prize them less, because inspired,
As thou, and thine, are apt and proud to do.
If not inspired, that pregnant page had stood
Time's treasure! and the wonder of the wise."

DR. YOUNG.

Anecdote of William Whiston and Lord Chancellor King.

WHISTON being one day in discourse with the Chancellor, who was brought up a *Dissenter* at Exeter, but had conformed; a debate arose about signing articles which men do not believe, for the sake of preferment. This the Chancellor openly justified, "because," said he, "we must not lose our usefulness for scruples." WHISTON, who was quite of an opposite opinion, asked his Lordship, "If in his court they allowed of such prevarication." He answered, "we do not." "Then," said Whiston, "suppose God Almighty should be so just in the next world, as my *Lord Chancellor* is in this, where are we then?"

Obituary.



WILLIAM WARE.

On Thursday October 11th, 1810, died Wm. Ware, of Temple-Coombe, a member of the Baptist Church at Horsington, at the advanced age of 84 years. This aged pilgrim was born November 8th, 1725, in the neighbourhood of Horsington, and was brought up to attend the established Church; where he was much noticed as an excellent singer. He continued pleased with the externals of devotion for nearly twenty years; when God who commanded the light to shine out of darkness, began to remove the veil of ignorance from off his mind.

About this time he was asked by a christian friend to accompany him to Horsington meeting, to which he consented; where he heard the late Rev. Mr. Walker, who declared with energetic zeal, the necessity of experiencing a change of heart and life, prior to any spiritual communion with God. The Great Head of the Church fastened these truths on his mind, with a divine power, never by him to be forgotten, while free grace is sung in heaven above. From this time to the period of his death, it was evident he was under the dictates of that Spirit who maketh us meet to be partakers of the inheritance of the saints in light, by purifying our hearts through faith in the Son of God. As to the early part of his life, he has often told me with tears of gratitude, it was made up of trials, doubts, and fears; but he was kept by the mighty power of God, unto complete

salvation; which he is now put in full possession of, to the praise of the grace of his God.

He was baptized on profession of faith, about forty years since, soon after which he was chosen us Deacon to aid in the sacred cause. About twelve years ago, the Lord who is rich in mercy, called me to the knowledge of himself, since which time I have been intimately acquainted with him and have felt an unison of spirit in those things which make for our everlasting peace.

As to his sentiments, they were Biblical, they were Christian: sentiments which not only dwelt in the head but which had a happy tendency, as to their influence on his actions. Often have I observed, while we have been talking over the free unmerited love and grace of our God, he would be sure to speak as to its effects on the heart; being well persuaded that a sight by faith of the agonies and sufferings of a crucified Redeemer, must beget an aversion from sin. He was well taught in the fundamental doctrines of the Gospel, particularly the covenant of eternal grace, which covenant he rejoiced in exceedingly; and this rendered his company to me as a pupil in the school of Christ, very precious. May his observations long dwell upon my mind. He was confined to his bed about two years, prior to his dissolution; during which time I constantly visited him, and received no small establishment, from the temper and placid resignation which he evinced during that painful period. But here it was he shone with pecu-

liar lustre, and reflected the truth of that promise "and even to your old age I am he; and even to hoary hairs will I carry you; I have made and I will bear; even I will carry, and will deliver you." How sweet and encouraging to my soul, to sit by his bedside and hear him speak of the goodness of God, in plucking him as a brand from the burning while many around were left to the hardness of an obdurate heart; then tears of gratitude would steal down his furrowed cheeks, till each of us were absorbed in wonder, love, and praise. On a friend's observing to him "Your life will bear reflecting on." He pertinently answered, "No, it will not, had I nothing to ruminat on excepting a miserable life, I should sink in despair; but I bless God for his mercy in Christ, he is my Saviour and the subject of my meditation: my life or my actions cannot stand before his fiery law one moment; then what consolation can I derive thence? none, neither do I desire it, Christ is all in all to me." In fact, his whole conversation during his lingering sickness fully established my mind as to the observation of Dr. Young.

The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of human life; quite on the verge of
heaven."

Voltaire draw back; Hume come not nigh the bed of this expiring saint; lest you be stung with envy. Here, Religion, it is that thy unparalleled sweetness can justly be estimated. When pain racks the body, when eternity opens to the mental faculties unknown objects, and our much loved friends stand weeping around us, then to enjoy peace and

tranquility of soul, argues something more than bare philosophy can furnish us with. Yet such was thy influence on the powers and faculties of my aged and much esteemed friend.

The last visit I paid him, which was a few days previous to his death, I found him cheerfully waiting his removal. I spoke to him of the preciousness of the promises and their suitability to the every want of the believing people of God. He heard me with feeling pleasure and assured me with emotions of joy, that the word of God, which had been his comfort through life, was the source of consolation to him in the prospect of death. This enabled him to sustain the bitter pangs of dissolution, with courage becoming the christian; and this removed the dark gloom from off the valley of the shadow of death. As I lived some distance from him, I took an earthly farewell, as I thought I should see him no more below. He intreated me to follow on to know the Lord; and after requesting me to remember him to my wife and other distant friends, we parted, with pleasing sensations, anticipating a period which will shortly arrive, when we shall meet, never more to be parted in company, or divided in praise. A period when no compunction will sting the soul on account of guilt; neither will the tear of pity flow at the sight of a brother's woe; no, but love and pleasure unknown to mortals, will be the element in which we shall move; while gratitude not to be fathomed, will urge the soul to sing *Unto him that loved us and washed us from our sins in his own blood, be glory and dominion forever and ever.* He was followed to his grave October 17th, by a few friends of different

denominations, among whom was the Pastor of an Independent congregation, who testified his regard for him. The passage of scripture improved as his funeral text was *John* x, 11; which he chose for that purpose many years prior to his dissolution. Thus viewing the sweet effects of divine grace in life and the consolation it administered in the hour of death, to my aged friend; I cannot forbear exclaiming *According to thy mercy remember thou me, for thy goodness sake, O Lord.*

Horsington. W. LUSH.

MR. GEORGE YOUNG.

The subject of the following Memoir, Mr. George Young, was born the 6th of September, 1747, in the City of Dublin, and early in life removed to Cork. His Father was a Presbyterian, and he with him attended at that place, where the gospel was then preached; but, it has since sadly degenerated: the people who now hold it, openly denying the proper divinity of the Lord Jesus.

Upon a clear conviction (notwithstanding great opposition from his family and minister) Mr. Young was baptized, on a profession of faith, in May 1771, and joined the baptist Church, where, by his humble deportment, Christian walk and conversation, and constant attendance on that place, for near forty years, he fully proved that he was born and taught of God.

He retired from business about three years ago, to a delightful outlet near the city, called Sunday's Well, where he employed his time in reading, meditation, and the cultivation of a small garden, after having by his own industry and attention, become one

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of the first Iron-Mongers in Cork.

He continued in that peaceful retreat, until last October, when the Lord took him to himself, after a short illness of less than six days.

Saturday the 13th, of that month, he got up as well as usual, except that he complained of a slight head-ache, he came down stairs, walked the road, came in, and had family worship as usual, sat down to breakfast; in the middle of which, he was taken violently ill, and led up stairs to bed. Medicine was immediately administered and with effect, and he continued mending until the Monday night following, and talked of going down to dinner on Tuesday, but the Lord saw fit to take him and disappoint all hopes of his recovery.

Tuesday he spoke of his death with great composure: Mrs. Y. asked him, was he afraid to die, "by no means," was his answer. She asked him, on what were his hopes fixed, he answered, "That he always led a moral life, and never indulged in the gross sins of the world, but, that when he compared his thoughts, words and actions with the purity of the divine law, he must confess himself guilty before God, and that he then knew Jesus Christ loved *him*, and gave himself for *him*, and that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature, should be able to separate him from the love of God, which was in Christ Jesus his Lord.

He continued getting worse to Thursday the 18th, the day of his death. Very early that morning, the writer of this article visited him, and among other things

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asked him, on what stay were his hopes fixed, on any thing else but Christ? He answered with great energy; "Nothing else, nothing else but Christ and his holy word." I then spoke how solemnly Christ was engaged for the salvation of his people, and said, he has promised never to forsake them;— He cried out, "No, never, no, never." I then said to him, "you are now going through the Valley of the shadow of death, what do you fear?" He answered, "nothing:—his rod and his staff comfort me." I began these lines of Dr. Watts, "Jesus can make a dying bed," and before I could get any further, he said; "he can, he can, I know it, I know it."

His disorder increased all that day. In the evening I saw him again;—he called me to him, and said very solemnly, "Remember Christ is the only refuge for sinners, I have found him so." He spoke to each of his Children present, and desired his love to be sent to one of them who was in London.

The violent pain with which he was afflicted, ceased a few hours before his death; for, in the midst of judgment there was great mercy shewn, and that enabled him to say something consoling to his afflicted family. One near him said, "thanks be to God who giveth you the victory,"—he then finished the text, and said, "through our Lord Jesus Christ." I asked him "do you see your title clear?" He answered in his usual way, "quite clear, quite clear." Some time after I asked him, "have you the least doubt?" He answered, "no doubt, no doubt," and a few minutes after, he sweetly fell asleep in Jesus.

Thus died Mr. George Young, whose amiable manners gained him the esteem and affection of all

who knew him. He reared a large family with decency, some of whom, he lived to put forward in the world. He was a firm believer in the Doctrines of Grace, and (though their enemies cry out against them, as having a licentious tendency) he fully proved by his holy life and triumphant death, that they are abundantly calculated to maintain good works.

The Church of which he was so long a member, have to deplore the loss of one of its best attendants; and the only consolation to his bereaved widow, children, and friends, is, that he has joined the throng of the chosen round the throne, shouting the riches of free, sovereign, electing love, in saying, *Not unto us O Lord, not unto us, but unto thy name, be the Praise and the Glory.* He is now released from all his pains, he knew in whom he believed, he trusted him, and he proved himself a mighty and an able Saviour, a promise-performing Jesus, that he who believeth on him, should never die; and doubtless, is now in the realms of light and glory, where faith is completely lost in sight, and where he sings,

"To some new golden harp, the almighty deeds,
The names, the honours of his Saviour God,
His Cross, his Grave, his Victory and his Crown."

WILLIAM GRAY.

A remarkable Instance of Longevity may be seen in the late Mr. William Gray, of Castle-Coomb, Wilts, and his worthy parents. His father was ninety six years of age, when he died; his mother was ninety three, when she departed out of time, and had been a member of the baptist church at Grittleton, sixty three years. Her offspring in the

whole amounted to one hundred, viz. nine children, forty four grand-children, and forty seven great-grand-children; and their eldest son, who is the subject of this memoir, was ninety five when he left this world of sin and sorrow, in prospect of a better inheritance in the kingdom of heaven: which event took place on the 3rd of January, 1811. He was justly esteemed by his neighbours and friends, as a man of a peaceable and becoming conduct. He has been a member of the baptist church at Grittleton forty seven years. * He was a person of a humble deportment, esteeming others better than himself; and though he had his share of trials, while passing through the wilderness, he submitted to those occurrences, in a manner that does credit to the cause of Religion. As he did not consider this life as his portion, he sought eternal life, with its important treasures, being persuaded that such delights would consume the sorrows of time, and chase away every cloud of darkness. For the last twelve months he was confined to his chamber, and bore the decays of nature with uncommon patience. It is but too common to see persons in affliction, murmuring at their fate, and fretting at all around them; but our aged friend was all submission. Not a word of complaint was heard, either against God, or man, as he knew the Lord had a right to do with him as he thought proper; and for the assistance of his friends, he was thankful. In the first part of his confinement, he was in the depth of sorrow, lest he should not be right, and so fall short at last, in the solemn

day of account. This perplexity arose, from a striking sense of his past transgressions, while the pardoning grace of God was concealed; but his anxiety led him afresh to the divine throne, where his children apply in a successful way, and from whence he found relief; so that in a little time the scene was changed, his sorrow was turned into joy, his darkness into light, and strong consolation was his repast. The precious promises were applied, of which he spoke to the honor of their great Author, and the satisfaction of christian friends. In a particular manner, he found great support from that soul-reviving passage in 1 *John* i, 7: *And the Blood of Jesus Christ God's Son cleanseth us from all sin.* As I often visited him in his affliction, prayed with him, and enquired into the state of his mind; he frequently answered to the following effect, "Very comfortable, and long to be gone." Nevertheless he was not without a mixture of fear, but his faith was superior to unbelief. He often spoke of his delight in the Lord, as the only Author of a full and free salvation. And when he considered the important transactions of the blessed Jesus, in the behalf of believing souls, his hope was revived, and his dependence increased. Thus with a prospect of Glory, through the merits of a precious Redeemer, he waited for his discharge from a body of sin and death. And now the aged Disciple is gone, in obedience to the will of his Lord, and we trust, has joined the spirits of just men made perfect, who are singing of free Grace, through the blood and righteousness of God's dear Son. Though

* His father, mother, two brothers, one sister, and one son, were all members of the same church with himself.

he has long been a traveller in this vale of tears, his last days were his best, and his gray hairs were a crown of glory, being found in the way of righteousness.

R. MOSELY.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

A History of the English Baptists: including an Investigation of the History of Baptism in England from the earliest period to which it can be traced to the close of the seventeenth century. To which are prefixed, Testimonies of Ancient Writers in favour of Adult Baptism: extracted from Dr. Gill's piece, entitled, "The divine Right of Infant Baptism examined and disproved." By Joseph Ivimey. Button, &c. 8vo. pp. 572. 12s.

That portion of the world denominated Christian, has been so nearly engrossed by a vast body of persons who were such only in name; but who therefore agreed to persecute, hunt out, and destroy, every branch of vital godliness from the earth; that it is a subject of no small enterprize to attempt the History of any Class of real Believers under the Christian œconomy, whose principles or practices kept them distinct from the popular establishments of their day. A Historian of the People who practised Believer's Baptism in England from the earliest ages, is particularly involved in this difficulty; and if we enquire into the qualifications necessary for the discharge of his task, we shall be convinced that to have succeeded in any tolerable degree, intitles a writer to a very liberal share of commendation.

The unwearied research neces-

sary to ascertain the truth, where the materials for History are almost intirely the productions of adversaries, ever intent upon heaping odium, of every description, upon the objects of their aversion and scorn, can only be supposed to spring from a participation of interest, a sort of union of soul, with the people, the history of whose real Principles and Practices the Author undertakes to explore. But such a feeling, by which an Author becomes, as it were, one of the very people of whom he prepares to give the world an account, almost necessarily divests him of the Impartiality requisite to a faithful historian.

It may be further observed, that under the reign of Papal Tyranny, so great and almost intire a darkness enveloped the Christian horizon, that when, at length, the Reformation begun to dawn, its rays were not at first like the clear effulgence of the morning, diffusing a gradual day on every object alike; they rather resembled the coruscations of meteors, enlightening but very imperfectly, now this, and then that part of the gloomy chaos. From hence there sprung up at that time, numerous Leaders of Sects, who pursued ardently, and often almost to the neglect of every thing else connected with Religion, some favourite point of Revelation which they had severally discovered; and their zeal on the

one hand, with their negligence on the other, led many of them into extravagancies which themselves would have blushed at as the DAY advanced, which should enable them to discern objects distinctly, in their various relations to the world at large, as well as to the christian code of doctrine and morals. We do not perceive that these observations apply, in any peculiar degree, to the Baptists in general, or to the English Baptists in particular; but we have suggested them to our readers, as a necessary clue for the right understanding of many extraordinary facts connected with the history of every sect, when emerging from the grossest ignorance and superstition.

Here therefore, is another task for the Historian, he ought to possess enlarged and liberal views, and a talent for discrimination, that he may place the different actions of his several agents to their proper account. If it be too much to require him to tell us precisely what was the offspring of a vivid but confused view of a favourite peculiarity; what the result of remaining ignorance, and at that time, impenetrable gloom; and what proceeded from a mixture of motives and principles unavoidably arising out of the then existing circumstances of the religious world; yet we do expect to learn from a competent historian, the principal gradations which led to the full developement of that class of Christians to which he directs our attention. We expect him to bring us into the midst of his people, from their emerging out of the darkness which covered the earth, to their arrival at the most perfect state in which he presents them to our view.

Hitherto the materials for the History of the English Baptists have lain in scattered fragments, not easily accessible to the majority of our denomination, and almost unheard of in the religious world. Crosby collected a mass of them into four volumes, nearly a century ago; but his work is become rather scarce, and much additional information may yet be collected respecting the Baptists in several periods antecedent to the time of his writing. The events of their history since Crosby's time are also worthy of being recorded; and many circumstances have occurred to make a full and impartial History of the English Baptists a desideratum both to themselves and to the religious world in general.

If we contemplate the gross ignorance exhibited by many professing christians respecting most of those who differ from them in some of the adventitious circumstances of Christianity; if we connect this with the flagrant misrepresentations which weak or malicious men are hereby encouraged to make respecting persons of other external forms of devotion; if we consider the unhappy result of such a state of things, as tending to fill many of those bosoms with the most rancorous aversion, with wrath, and bitterness, and all uncharitableness, upon whose common banner *LOVE* is inscribed in the most resplendent characters;—we cannot avoid the wish that christians were universally better informed respecting each other; assured, as we are, that a better acquaintance would exterminate every irascible passion, and fill their minds and hearts with a congeries of thoughts and affections towards their brethren far more congenial with the dispensation under which it is their pri-

vilege to exist, and far more conducive to their individual purity and happiness.

An impartial History of a particular class of Christians may also be studied to considerable advantage by persons of similar sentiments. The fortitude, the self-denial, the integrity exemplified among the sterner virtues of their predecessors, could hardly fail of producing a stimulus very beneficial to modern professors. And the imperfections which History must record in connexion with the best of those men, whose names we delight to repeat with reverence and affection, would tend very much to lessen our disposition to call any man Master, as well as lead every one to form an estimate of himself according to his own attainment of personal character, instead of indulging the mental habit of transferring to his own account the excellence of the men whose sentiments he professes to adopt, or one of whose names he may happen to bear.

If the History of his own country demands the first attention of a good citizen; doubtless that of his own denomination should first interest every real christian. While thinking on this subject, we have called to mind the class of books into which the younger branches of families are in the habit of taking a cursory glance; and we have indulged the supposition, that if the whole assemblage of ideas they have thus collected, could be fairly supplanted by a general outline of Christian History, with a few more particular details relative to their own more

immediate connexions;—what a host of light and frivolous things (to describe them no worse) must take their flight into the regions of Imagination, from whence they came; and we fear no contradiction in asserting that the new guests, we have supposed to occupy their places, would to the full as much promote the honor and happiness of the rising generation, both in a social and religious view.

But we are wandering from our subject, Mr. Ivimey's History of the English Baptists. Of the Plan and Merits of this valuable addition to the Baptists' Library, we hope to give some account in our next.

An Appeal to the Members of the London Missionary Society, against a Resolution of the Directors of that Society, dated March 26, 1810: with Remarks on certain proceedings relative to the O-tahitian and Jewish Missions. By Joseph Fox. Darton and Harvey. 2s 6d.

A Second Appeal to the Members of the London Missionary Society, in reply to a Publication, entitled *A Brief Statement of Facts*. By Joseph Fox. Darton and Harvey.

We do not wish to engage our Readers in the controversy between Mr. Fox and two or three persons who have obtained the direction of what is (foolishly and arrogantly * enough) styled THE Missionary Society. We have read the details in these Pamphlets with mingled emotions of astonishment and sorrow; they often recalled feelings similar to those excited by a History of the

* Foolishly, for after all, some other designation is absolutely necessary to point out THE Society intended; arrogantly, for such a Title assumes that all former and other Missions are even already lost and forgotten in the overwhelming plans and great achievements of this new Society. †

proceedings of a Spanish Inquisition. Indeed the *Spirit* of certain Directors, *who take the lead*, appears to resemble nothing so much as that of a *popish conclave*.

If these details are correct, of which we see no reason to doubt, it becomes highly expedient for the Members of the Society, to whom Mr. Fox has addressed his Appeals, to adopt new measures without delay. We forbear to enter further into the Subject, regretting, as we most sincerely do, that any occasion should have existed, which called for such Statements to be laid before the Public.

Walworth hymns. By J. Swain, late Pastor of the Baptist Church meeting there. To which is added A short Essay on Church Fellowship and Social Religion. *The fourth Edition, corrected.* *But-ton.* 2s 6d.

We are glad to see a new and very neat Edition of this excellent pocket-companion. Its contents certainly merit circulation beyond the immediate vicinity of Walworth, to which we understand it has been principally confined; though we remember reading and recommending it with great pleasure several years ago.

True Stories; or, Interesting Anecdotes of Children: designed through the Medium of Example to inculcate Principles of Virtue and Piety. By the Author of Lessons for Young Persons in humble life. Longman &c. 2s. 6d.

We have always maintained that the Region of Truth affords abundant Supplies of whatever can conduce to the moral or spiritual advantage of the rising generation. This pleasing and judicious selection of true Stories

tends to confirm our opinion on this head. The writer observes, "No narrative, nor anecdote, is inserted in this little work, of whose strict authenticity there did not seem to be very satisfactory evidence. And, no doubt, this circumstance will form a striking recommendation of the book, particularly in the apprehension of its young readers; and will add, very considerably, to the interest and edification with which they will peruse it. For, as Mr. Knox observes, "Children naturally love truth; and when they read a story, their first question usually is, whether it is true: if they find it true, they are pleased with it; if not, they value it but little, and it soon becomes insipid." p. 5. *Preface*.

This little Book deserves, and will no doubt obtain, an extensive circulation.

The Nature and Extent of the Atonement made by Jesus Christ; discussed at a public Disputation, held in Zion Chapel, Lanc-end, Staffordshire, By Mr. S—, Baptist Minister, and T. B—, To which is annexed A Brief Discourse delivered extempore, at the close of the Dispute, in Defence of Infant Baptism. By Thomas Brocas.

Such a piece of disgusting self-sufficiency and ignorance united, as this production of Thomas Brocas, we do not recollect to have met with before. We never heard of the Public Disputation to which he refers, till we saw his pamphlet; but according to his account of it, his opponent did little else than occasionally put in a word or two, just in season to give "Mr. B." an opportunity to speechnify at considerable length. Of course, on a shew of hands! the subject of dispute

was carried in "Mr. B's" favour by a great majority; after which he treated the congregation with an extempore Discourse on Infant Baptism, driving every Calvinist out of the field, routed and discomfited, for attempting to maintain Infant Baptism on Calvinistic Ground! O what a champion is "Mr. B."

He would not indeed have drawn his pen on this occasion, merely to oppose the "Particular Baptists; as theirs is rather a declining than an increasing cause,* being built on irrational unscriptural principles, and in general supported by unread hot-headed men;" but the "Preaching of the doctrines of Fate or Calvinism dares to shew its impudent face in the pulpits of some of our large parish Churches; and there" — "then I say it is the duty of every man who can handle the word of life, to come forth and oppose it." Doubtless Calvinism will soon withdraw its impudent face from large parish Churches, now "Mr. B." is come forth to handle the word against it.

The Truth of the Christian Religion. *A Sermon preached at Ebley Chapel, Gloucestershire, March 20, 1810, at the Monthly Lecture, formed by several Ministers and Churches in that Neighbourhood, and published at their Request.* By Thomas Flint, Uley. Button, 1s 6d.

From the Text, 2 Peter i, 16. *For we have not followed cunningly devised fables;* the Author takes occasion to establish the Truth of the Christian Religion; and argues, the possibility of a Revelation by the Son of God; the pro-

ability of it, from the character and circumstances of mankind, from the insufficiency of Reason on Religious subjects, and the benefit of the Jewish Church. He then notices the internal testimony of the truth of Christianity, arising from the Character of Christ, the Doctrine Christ taught, as it relates to human nature, the evil of sin and the plan of salvation, the excellency of the Christian morality, the motives to a life of Piety which Christianity presents, and the Character which Christianity produces. From hence we are led to view the external evidence of the truth of the Christian religion. Under this head the Author adduces the evidence of Prophecy, of genuine miracles, where he remarks that the miracles of Christ are better attested than all others; they were numerous and public, that of the resurrection was particularly convincing, and that with only two exceptions, they were always useful and beneficial. He then observes that the truth of Christianity is confirmed by its propagation and success in the world; and closes with an application, that modern Judaism is an awful error, Mahomedanism is a fatal delusion, Deism is a dangerous infidelity, and Scepticism and Unbelief are destructive sins.

In the discussion of these topics there are many beautiful and striking passages, which will recommend the Discourse to the attentive perusal of young christians and Students for the Ministry; but we cannot by any means commend the distribution of the several parts of the Sermon; the arguments do not come forward

* Especially in Shrewsbury, where it appears "Mr. B." resides, and in its neighbourhood; where the Particular Baptists have declined from one or two churches to five or six, within so many years; and where their numbers also have declined in a ratio from twenty to an hundred in the same period!

in an orderly series, forming a connected chain of reasoning; they rather start up; each by itself, sometimes somewhat to our surprize to find them where they are. We have reason to know what Mr. Flint can do, and therefore we the more regret his want of attention on the present occasion:

Peace with Heaven. *A Sermon preached before the Sussex Mission Society, at the Rev. J. Styles's Meeting-House, Brighton; September 6th, 1810. And published at their request.* By John Burder, M. A. Williams.

The Sussex Mission Society was established at Brighton, Jun. 17, 1809. Its sole object is the more extensive spread of the Gospel in the County of Sussex. This Society knows no party; it militates against nothing but Sin, and its powerful auxiliaries, Ignorance and Infidelity. It aims at the glory of Christ and the good of mankind, by uniting the talents, the zeal, the influence, and the labours, of the friends of the gospel of every name.

This Sermon, delivered at one of their half-yearly meetings, does great credit to the preacher; it exhibits a close style of reasoning, well suited to the Subject, and above all comparison more adapted to usefulness than the flowery harangues we have sometimes heard on such occasions. We select the following passages an example; opposing the notion that Repentance is a most rational ground of hope, the Author observes,

Repentance, in the most extensive sense of the term, consists of two parts, forsaking of sin, and sorrow on account of it. It is altogether inmat-

rial whether the former be considered a part of repentance, or a consequence of it. Every one admits that repentance is incomplete, unless accompanied by amendment of life.

Now, they who trust in the efficacy of repentance ought surely to ascertain that their repentance is complete as to its parts, and perfect in degree; there must be an entire renunciation of iniquity, and an adequate compunction of soul for sins that are past.

But who can flatter himself that he has been the subject of a repentance such as this? Who is there, capable of referring to a certain period of his life, let it be ever so near to the present day, and of asserting, that since that period he has been free from guilt? Who, besides, can presume that he has seen an adequate view of the odiousness of sin, and has felt a due measure of grief on account of it? The fact is, that the most truly virtuous of mankind are the first to confess that they are still chargeable with much guilt; and they who have been the subjects of a sorrow for sin far more poignant than is felt by those who place so much reliance on their repentance, are the most ready to allow that their sorrow has not been commensurate with their sin: such persons freely acknowledge that their reformation has been incomplete, and that their very tears of penitence are polluted.

The imperfection of our repentance is, then, a powerful consideration against its supposed efficacy. But, allowing, for the sake of argument, that our amendment of life may be complete, we should still be unable to infer, with any degree of certainty, that it would be availing. Perfect obedience to the divine will, let it be observed, is at all times our duty; and if it be, what retrospective influence can present obedience have on crimes that are past? If, in every moment of our existence, we are under a strict obligation to yield exact obedience to the commands of God, it is difficult to imagine, how, from the most accurate fulfilment of those commands, any superabundance of merit can be deriv'd. To act aright is our present duty: the guilt of past transgression remains unreinoved.

But would it not appear in the eye of reason that repentance might avail, if, to an entire renunciation of vice, there should be added a sufficient degree of remorse for our former iniquity?

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I have already hinted the difficulty of discovering that our sorrow for sin has been as deep as it ought to have been: for the present, however, I shall waive this consideration and suppose that a suitable degree of compunction has been felt. Even in this extreme case it seems more than questionable whether we could derive from it any solid hope. I conceive that this branch of repentance, as well as that already considered, ought to be regarded as constituting a part of our present duty, from the performance of which no extra merit can be derived.

Religious Books lately published.

1. A Series of Discourses on the peculiar doctrines of Revelation. By the late Rev. David Sayle, A. M. Edinburgh. Author of Dissertations on the Existence, Attributes, and Moral government of God, &c. &c. 8vo. 10s 6d.

2. A Dissertation on the Prophecy contained in Daniel, chap. ix. ver. 24 to 27, usually denominated the prophecy of the seventy weeks. By G. J. Faber, B. D. Rector of Redmarshall, Durham. 8vo. 12s.

3. The Trial of the Witnesses of the Resurrection of Jesus. By Bishop Sherlock. To which is prefixed a memoir of the life of the author, and an account of the controversy that gave rise to the Tract. 12mo. 5s.

4. Select Psalms, in verse; with critical remarks by bishop Lowth, and others, illustrative of sacred poetry. 8vo. 8s.

5. Mr. Walker, the Editor of Dr. Rippon's Tune Book, has just published a Companion to that Work, in a Volume of the same size. It consists of Sixty Measures adapted to Watts' Rippons', Huntingdons' and other Hymns, with set pieces, figured for the Organ, &c. forming an amusing and instructive

Collection for the Lovers of Sacred Music.

6. The Holy Bible, called: *The Reformer's Bible*, one vol. 4to. with plates, and notes by the Reformers, £4. 16s.

7. Parkhurst's Hebrew Lexicon, royal 8vo (6th edition) 7l 10s.

8. The Nature and Perpetuity of the Influences of the Spirit: a Sermon at the Monthly Association of Congregational Ministers, &c. By W. B. Collyer.

9. The Scripture Gazetteer, or Geography of the Bible. By the Rev. J. Crowther. In one vol. 8vo. with Maps, second edition, 9s.

THEOLOGICAL NOTICES.

In the press, and speedily will be published, the authorized Version of the Book of Psalms, corrected and improved, and accompanied with notes, critical and explanatory. By Samuel Horsley, LL. D. F. R. S. F. A. S. late Lord Bishop of St. Asaph; with a prefatory Essay on the Nature, Design, and Subject of the Book of Psalms. By the Rev. Heneage Horsley, A. M. Prebendary of St. Asaph, and late Student of Christ's Church, Oxford. This work will form one large quarto volume: to be printed on the finest royal paper, with beautiful types.—the text of the Psalms with the type called great primer, and the notes, including Greek and Hebrew quotations, with picu. Price two guineas and a half. Names for the work to be received by Mr. Hatchard.

Mr. J. Churchill has issued proposals for printing by subscription, price 3s 6d, in boards, an Essay on Unbelief; describing its nature and operations, and shewing its baneful influence, in

preventing a cordial reception of the gospel, and in distressing a-wakened and renewed souls.

The new translation of Calvin's "Institutes of the Christian Religion," already announced in this work as in forwardness, is now ready to be put to press, and the proposals for publication are intended to be issued the beginning of this month.

Mr. Burder's Missionary Anec-

dots are in the press; and will certainly be ready in April or May at farthest.

A small 'History of the Bible,' for the express Use of Children and Sunday-Schools, will shortly be published, in 12 parts, at 3d each. Part I, containing 'The History of the Age before the Flood,' will be ready in a few days.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from Mr. Chater to Mr. ——— of London.

Rangoon March 14th, 1810.

Truly, my dear brother, the harvest is great and the labourers are few, pray therefore and exhort every one of your beloved charge, whenever they assemble in—— or retire to their closets, to pray the Lord of the harvest, that he will send more labourers into this Eastern part of his Vineyard. The keys of David are given to our blessed Lord, he shutteth and no man openeth, he openeth and no man shutteth. If therefore it is his design at the present period to introduce his word and worship into the Anglo-Indian, Burman, or Chinese Empires, it will be more than all the Twinings, Scott Warings, Bengal Officers, with the inimitable Edinburgh Reviewers to bring up the rear, can do to prevent it. For he worketh and who can let, or even say to him what doest thou? "His enemies will be clothe with shame but upon himself shall his crown flourish."

Our prospects in this country at present are by no means flattering; but the things which tend most to render them unfavourable

will not, we hope, be of long continuance. The Burmans are making war with the Siamese; and their method of raising their forces is such as fills all the country with distress. On this account principally, though we begin to be able to declare to them the great salvation, excepting two or three in our own employment, we have none to hear us. I hope they will be at peace again before long, and then we expect to see the desired, prayed for time, "when many of the" *Burmans* "hearing, shall believe, and be baptized."

The number of the Europeans in this place is very small; and not one of them knows, or even wishes to know any thing about real religion. The world and sin have complete dominion over them; and so diligent are they in the service of these their *chosen* sovereigns, that they have no time to spend one hour, even once in seven days, either to think or hear about the great and important concerns of eternity. Unhappy men, they seem to be posing on to destruction with more rapid strides than even the idolatrous heathen who surround them.

and no doubt when they fall into it, will find it a thousand times more dreadful. So that you perceive we are truly "in a dry and thirsty land, where" with regard to public ordinances, "no water is"—Often do we think and speak of the privileges of our native land; the land in which we have so often "gone with the multitude that keep holy-day." Had you two years education in the school in which I have now spent more than that period of time, and were to return again and stand in the place you now stand in every Lord's day, you would be able to describe to your people the felicities and advantages of the hill of Zion, in a way of which I think at present you can form but little idea. With a peculiar emphasis you would be able to say, "How amiable are thy tabernacles, O Lord of Hosts, &c. &c." I do not mean by this to say that we are disposed to complain; or that we think it strange concerning these things, as though some strange thing had happened to us, no; it is no more than on becoming missionaries we laid our accounts of meeting with; I only mean to inform you that our experience fully confirms that truth which is so generally allowed; that nothing teaches us the value of our mercies and privileges so much as the loss of them. As the principal news concerning this station since its commencement has been sent home many times, and by many ways, no doubt you will have heard it before this reaches you. We are now endeavouring to put forward the translation. I am going with Matthew, and Brother Felix Carey has begun Mark. Besides which we have a large and small pamphlet of *Scripture Extracts* nearly ready for the press. My unfitness for the work, which I

feel most sensibly every day, is at present nearly my only discouragement. Pray for me, my dear brother, and exhort all your dear friends to remember us in their most fervent prayer, that we may persevere till many *Burmans* shall be made to know and believe that it "is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

The town of Rangoon about two months ago, with the exception of a few houses, was completely reduced to ashes. But our house being ten minutes walk from the town, mercifully escaped uninjured.

Brother H. Carey and myself are in good health.

I remain dear brother
Yours affectionately,
J. CHATER.

Dr. Carey to Mr. Fuller,
December, 1809.

"I have received several letters of late from you, for which accept my thanks. It affords me pleasure when you write, not to me only, but to our younger brethren, as I know it contributes much to their encouragement. I am happy to say that brother Chamberlain is one of the most active, and at this time successful of us all. He has this year baptized thirty-three European soldiers at Berhampore, and is labouring there and in all the country round with great diligence. A Hindoo of respectability in his neighbourhood, who had a temple full of idols, has cast them all out. Brother Chamberlain has sent them down to Serampore.

"I believe the number baptized within the last year in all the Bengul churches is sixty seven. Two or three of these have been

excluded or suspended; but a greater number of those who had been excluded or suspended formerly, have given satisfactory proofs of their repentance, and have been restored. All the churches are supplied with pastors, and have the word and ordinances regularly dispensed amongst them. Some new stations have been attempted, and old ones strengthened. Upon the whole, I cannot but rejoice in what the Lord has done, and is now doing amongst us."

HIBERNIAN SOCIETY,

Extracts from Letters, recently received.

"I wish, for the satisfaction of the Society, to state my growing conviction, that the Lord intends good for the benighted inhabitants of this country. The way, I trust, is opening fast for a harvest of souls amongst them; and I look upon the facility with which conviction has been brought to the minds of some Catholic schoolmasters, as a signal token for good."

"The situation of the generality of the Catholics, spiritually considered, calls aloud on all who know the value of souls, to exert themselves on their behalf; grosser darkness, or more consummate ignorance, cannot be found in Otaheite. Could it be supposed, that, in this country, and at this period, any should be found who could believe 'that the devil had a mother!' and yet, among other things equally absurd, this is actually believed by thousands here; nay, a few Sabbaths since, he who is the spiritual guide of that communion in this parish, actually made a discourse to his flock from the altar, about the

memorable combat between St. Patrick and the devil's mother (for whom they have a proper name in Irish) which commenced at Crook Patrick, in the extremity of the county of Mayo, and ended at the famous Lough Derry, in a remote part of Donegal.

"Mr. C— is anxious for the arrival of the Irish Testaments.— Many of his pupils are fully prepared for them; and some, who have been with him learning the classics, he has detained longer than they wished, giving them tuition without charge, on purpose to have them instructed in the Irish Testament. The young man, I formerly mentioned, who was intended for a priest, and who, from reading the Scriptures with Mr. C—, gave up the idea, was lately discarded by his father, for persisting in his refusal. This young man had a Bible (which circumstance gave much offence to his family) and they wished him to part with it. An acquaintance borrowed it for a day; and on the day of its absence, his father's house, and most of his substance, were consumed by fire, though armed against the possibility of such an event by many crosses of St. Bridget.— Their superstition then caused them to conclude, that had the Bible remained, the house would have been safe.

"While writing, I have been agreeably interrupted by the arrival of a young man from T—. Mr. M—, on his last return from this place, stopped for a night at this young man's grandfather's house. That whole country is in the utmost darkness. Protestant and Catholic equally ignorant; but with this difference,—that the activity of the priests, and their confident pretensions to the

power of absolution, generally induces the conversion of the Protestants to this false refuge of lies in their last hours. Mr. M—'s host, an old man, by profession a Protestant, was fast verging to this delusion;—however, he had a large family Bible, and, from the account the young man has given, Mr. M— spent the night, to a late hour, in expounding so successfully, that the old man, and others of his neighbours, were convinced of their ignorance and delusions, and were heartily anxious to be instructed in the truth. The old man now makes the Bible his constant study, and says, That he reads it with new eyes. The young man called on me by the recommendation of Mr. M—, and, indeed, seemed anxious for further instruction. He expressed deep regret for the ignorance of the entire country between this and C—; and seemed to think that wonderful effects might be expected if Mr. M— would frequently visit them. This I heard with pleasure, as a sure indication that himself was benefited; and though I could not promise them the labours of Mr. M—, I intimated that they might expect one capable of instructing them.

'I trust that what has already been effected here by the instrumentality of the Society, will be matter for endless gratitude and praise; and I look for greater things in future, through the divine goodness.'

RIOT AT WICKHAM MARKET.

Mr. Thompson, a dissenting Minister who had qualified according to the Toleration act, having licensed a place at Wickham Market, in the County of Suffolk, for the purpose of con-

ducting religious worship there; a large mob was convened by the public crier, who warned the inhabitants to take care of their property, as there were strange persons coming among them. Many hundreds assembled and supposing that they might lawfully make what disturbance they pleased, provided they did not enter the place, proceeded to make a violent riot.—Bread, wine and spirits were distributed to stimulate the rioters. Persons appeared in masks and grotesque habits; stinking sprats, and other offensive articles, were thrown into the place; a gallows was carried before the minister, who was pelted with rotten eggs, and told that if he persisted for seven years, he would still be used in the same manner. Many other acts of disgraceful outrage were repeated for several months; till at last Bills of Indictment were preferred against fourteen of the most conspicuous and active of the rioters. We have been informed that a Grand Jury in that neighbourhood found a bill against *two* persons only, whose acts of disturbance were perpetrated in the house; and it is presumed their cases stand over for trial; but against the majority of the persons guilty of these disgraceful proceedings, they found *no bill!* perhaps on the mistaken notion above mentioned that they were not amenable to the laws, unless they entered the place of worship.

On the 11th of February last, therefore, Mr. Garrow applied to the Court of King's Bench for Rules to shew cause why criminal Informations should not be issued against *twelve* persons concerned in the above outrage. The Court allowed Rules against *six* only of the parties complained

of, alledging that this would answer the end desired as well as including a larger number.

DISSENTERS' PRIVILEGES.

We copy the following article from the Evangelical Magazine, from our wish to give it as much publicity as possible.

As acts of violence have lately been resorted to in various instances, to intimidate pious persons who meet for social worship under the wing of the Toleration Act, it may be useful to know whither they may look with confidence for that protection to which they are entitled, by the liberal laws of this free country. We therefore present to our readers a list of gentlemen who are appointed a Committee for this year, to protect the civil rights of their brethren:—

W. Smith, Esq. M. P. Chairman, *Park Street*; J. Gurney, Esq. Dep. Chairman, *Sergeants' Inn*; J. Gutteridge, Esq. *Trea. Camberwell*; J. Collins, Esq. *Dep. Treas. Spital Square*; J. Harcastle, Esq. *Hatchum House*; Deptford; W. Tilford, Esq. *Union Street*; *Bishopsgate*; B. B. Beddome, Esq. *Fenchurch Street*; H. Waymouth, Esq. *Wands-worth Common*; J. Towle, Esq. *Walworth*; J. Stouard, Esq. *Tower Hill*; N. W. Bromley, Esq. *Grays' Inn*; G. Hammond, Esq. *Whitechapel*; T. Stiff, Esq. *New Street*; *Cobent Garden*; W. Freme, Esq. *Catharine Court*, *Tower Hill*; J. Luck, Esq. *Clapton*; S. Jackson, Esq. *Hackney*; J. Bunniel, Esq. *Southamp. Row, Bloomsbury*; S. Favill, Esq. *Grove Hill, Camberwell*; N. Child, Esq. *Bishopsgate Within*; A. Maitland, Esq. *Peckham*; T. Wilson, Esq. *Islington*; J. T. Rutt, Esq. *Goswell Street*; J. Gibson, Esq. *Gt. St. Helens*; T.

Maitland, Esq. *Walworth*; W. Hale, Esq. *Homerton*.

CASE.

The Baptist Church at Cradley, in Worcestershire, take this opportunity of stating their necessitous Case to the public. There is now a debt of about one hundred pounds upon their place of worship, which they have no prospect of being able to discharge; the Church being composed of none but poor people.

About a Year ago, they sent many Letters, *post paid*, requesting assistance. Some of the Churches have kindly sent their Donations, for which they return them their hearty thanks. As only one or two Pounds was requested of each congregation, they earnestly intreat the other Churches, or any generous individuals to comply with their request as soon as possible. When they have received so much as will enable them to pay what they owe, they promise to acknowledge it with thanks in this public manner, that no more may be sent. Donations forwarded to Mr. T. King, Grocer, High Street, Birmingham, will be thankfully received and faithfully applied.

Cradley, March 2, 1811.

ORDINATION, &c.

On Wednesday, Feb. 6, 1811, Mr. James White, late Pastor of the Baptist Church at Ashford, Kent, was ordained Pastor of the Particular Baptist Church, meeting at Stoke Green, Ipswich, Suffolk. Mr. Ward of Diss, began the solemn service by reading a suitable portion of the divine word, and prayer. Mr. Brown of Stow-market described the nature of a Gospel Church, asked

the questions of the Church, of the Pastor, and received Mr. White's confession of faith. Mr. Thompson of *Grundisburgh* prayed the Ordination prayer. Mr. Shenson of *London* gave a most solemn charge, from *2 Cor. iii. 5, 6.* Mr. Cole, of *Bury St. Edmunds* preached to the Church, from *1 Thess. v. 12, 13.* Hymns suitable to the service, were at intervals sung, and Mr. Atkinson, Minister of the Independent Church at *Ipswich*, concluded the ordination service.

In the Evening, met at ½ before 7 o'clock. Mr. Pritchard of *Colchester* prayed, Mr. Smith of *Ilford* preached, from *1 Peter i. 11.* *The Sufferings of Christ, and the Glory that should follow.* The discourse was delivered with great solemnity, and was experienced by many to be peculiarly interesting. Our ministering brother, Mr. Cowell, concluded the

solemnities of the day, by prayer, and pronouncing the benediction. Thus as a Church, we have abundant cause for gratitude to the God of our mercies, in his not leaving us, like many of our sister Churches, long to mourn in a widow-hood state, and, in that, we were not split into factions, as many Churches are in the choice of a Pastor. A union of sentiment, and we hope of design, prevailed, and we trust there are encouraging prospects of great success.

The Annual Meeting of the Herts Union for promoting the Gospel, will be held at *St Albans* on Wednesday, April 3rd, when Dr. Collyer and Mr. F. A. Cox, are expected to preach.

The half yearly district meeting of the particular baptist denomination will be held at *Bath*, on the last Wednesday in this month (April) Messrs. Edmonson and Saunders are expected to preach.

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“In thy Favour is Life.”

How I love the plains extended,
Where the plenteous pastures grow;
Or the bower, when day is ended,
Sacred to the heart's repose.

And the waste is most endearing,
Tho' no flowers nor fruit it bear,
Even the desert—O how cheering,
If my Saviour be but there;

But; bereave me of this Treasure,—
Hills, and bowers, and plains may be
Health to others—peace, and pleasure—
Nature's all a blot to me.

THE
BAPTIST MAGAZINE.

MAY, 1811.

Brief Memoirs of the English Baptists.

SECTION VII.

From the Decease of Queen Anne to the close of the Year 1716.

SOME time previous to the death of Queen Anne, agents of France and Rome artfully introduced the Pretender into favour at Court, and otherwise did all in their power to forward, in case of her Majesty's demise, his accession to the British Throne. Had their intrigues succeeded, the liberty of the country would have been thrown down, and the property of the people taken to support wickedness in high places; but Jehovah disappointed their crafty devices, so that they could not perform their enterprize. The diadem was given to George the first, and the land saved from superstition and slavery. This favorable providence was highly acceptable to all wise-hearted Englishmen, and a pious poet endeavoured to encourage national gratitude and loyalty by writing the following lines upon the occasion.

Britons,—————

George is the name, that glorious star;

Ye saw his splendours beaming far;

Saw in the east your joys arise,

When ANNA sunk in western skies,

Streaking the heaven with crimson gloom,

Emblems of tyranny and Rome,

Portending blood and night to come. }
} } } } } }

'Twas George diffused a vital ray,

And gave the dying nations day. *IFATTS.*

The king landed at Greenwich, September 13, 1714, and was joyfully received and triumphantly conducted to the metropolis

of his Kingdom by our generous ancestors. Soon after his arrival, the committee of the three denominations of dissenters in and about London, prepared an address to be presented to him. All the Dissenting Ministers met together, and approved of the address. Dr. Williams was chosen to present it, and it was agreed that every minister should accompany him on the occasion. The whole body of Baptist Ministers most cordially united in the business. The address was presented to his Majesty September 28th, and was graciously received and kindly answered.

But the great disappointment which the friends of Popery met with, by his Majesty's succession to the crown, so enraged them, that their wrath burst out into acts of open violence. They gathered to them a company of lewd fellows of the baser sort, and went about like mad men, furiously exclaiming, "No Foreigners! No Presbyterians! The Church! King James III!" &c. These seditious tumults began at Oxford, being animated and assisted by the Scholars of the University! May 28th, 1715, they pulled down the presbyterian meeting-house in that city, and burnt the pulpit and other parts of it, in a most frantic manner, and the next day, Sunday, May 29, they destroyed the baptist meeting-house, and also the Quakers' in like manner.* And in a short time afterward, the baptist meeting-house at Wrexham, in Denbighshire, and several other places of worship belonging to Protestant Dissenters in different parts of the country, were also demolished. These outrages were the forerunners of a more formidable rebellion against the government. Many thousands in Scotland and Lancashire, took up arms for the Pretender, and were headed by several of the nobility and gentry, who proclaimed him king of these realms, by the name of James III, in several places. But these insurrections were soon quelled by his Majesty's arms, and the abettors of them put to shame.

While false-hearted conformists were vigilant in promoting mischief, protestant Dissenters were diligent in doing good. Nor were the baptists less active in works of piety and benevolence than their neighbours. Their frequent and fervent prayers, were offered up, to the Lord of Hosts, on behalf of their king and country, and their holy and loyal conduct attested their sincerity to God, and honest concern for the welfare of their sovereign and the whole nation.

To public benevolence they added private generosity. This same year a charity school for 40 boys was set on foot at Horse-

ly Down, London; in which the Baptists had so great a share that in the settlement thereof a peculiar regard was had to their opinion. About the same time, Thomas Hollis, Esq. a baptist, gave 100 guineas to be distributed amongst the poor of several baptist churches in London. In short, the Lord was as the dew unto our brethren, both ministers and people, and they grew as the lily, cast forth their roots as Lebanon, and increased in numbers, grace and good works.

In the year 1716, several French ministers, refugees in our land for their religion, made application to the Baptists in London for relief, by the ensuing Letter, delivered to the baptist ministers at their usual meeting, at the Hanover Coffee-house, Finch-Lane.

To the reverend our most honoured Brethren, the Pastors and Ministers of the baptised congregations,

“The French Ministers, banished their native country for the cause of their holy religion, humbly represent to you; that in the year 1696, the court having suspended for some time, the subsistence which used to be granted them; they were obliged to apply themselves to the charity of their most honoured brethren, the ministers of the baptized churches, who liberally assisted them in their necessities. At present, being afflicted with the same or greater necessities than ever, by having been entirely forsaken for the last two years and a half of the Queen’s reign, and a year and half of King George’s, they take the liberty again to implore your christian and brotherly assistance, humbly beseeching you, if there is any consolation in Christ, if any comfort of charity, if any communication of spirit, if any cordial affection, you would compleat our joy in assisting us, in such manner as your piety and charity shall judge proper. Our great ages and continual infirmities, warning us every day of our approaching end, giveth us just cause to believe, that this shall be the last time we shall address ourselves to you, at least in the like case. In the mean time we pray the Almighty to bless your persons, your families, and your churches, with all blessings, temporal and eternal, which is the ardent and sincere prayer of

LONDON. } ——— Bacon, 77 years old,
 30 July, 1716. } Francis Gronquet, 74 years,
 } Jno. James Solihac, 82 years,
 } Samuel Vehard, 84 years,
 } added, by another hand, Mons. Gomare.

The Ministers after due enquiry had been made concerning the

men, and their circumstances, agreed to collect something for them. Five of the churches collected for them £13.. 7s. but how much was collected in the whole is not ascertained.

A Letter was also received from the baptist churches in Pennsylvania, America, wherein they gave an account of the beginning and progress of the gospel in those parts; the number of their churches, the names and circumstances of their ministers; and requested a correspondence with the Baptist Ministers in England, particularly those at London, and that they would assist them with money and books for the preservation and further promoting the truth in their country. This Letter was communicated to the Ministers at their monthly meeting, and each of them that would, had a copy of it to lay before their congregations, and two generous gentlemen, being acquainted with the matter, viz. Thomas Hollis, Esq. before mentioned, and Mr. John Taylor, they sent twelve of Burkitt's Annotations on the New Testament, and about twenty pounds worth of other books, to be disposed of as the ministers might think proper. The elders in London sent an Epistle in return to the Letter they had received, along with the said books. The parcel went safe, letters of thanks were received, and a friendly correspondence between our London and American brethren ensued.

Towards the end of this year, a Baptistry was made at Mr. Allen's meeting-house in Barbican, London. There had been great want of a convenient place to baptize in for many years, and after many enquiries and consultations, this was fixed upon as the most eligible situation for it. The cistern was fixed just before the pulpit; the sides and bottom of it were made with good polished stone, round the top of it was put a kirb of marble about a foot wide, and round it, at about a foot or two distance, was set up an iron rail, of handsome cypher work; under the pulpit were the stairs that led down into it, and at the top of these were two folding doors, which opened into three rooms behind the meeting-house, which were large and handsomely wainscoated. Under one of these rooms was a well sunk down to a spring of water; at the top of this was a leaden pump fixed, from which a pipe went into the bason, near the top of it, by which it was filled with water; at the bottom of the bason, was a brass plug, from whence went another pipe into the said well to empty it again. The charge of making this baptistry and its appendages, amounted to more than *six hundred pounds*, and all that were to have liberty to use it, had a license granted them, by persons duly authorized, in the following manner. "We do hereby give free license to Mr. ———

to baptize in the baptistry in your meeting-place and to make use of the pulpit, and conveniences prepared for that purpose, so often as he may have occasion, at all convenient times, paying two shillings a person to be baptized. Witness our hands." This certificate was entered into a book kept for the purpose, in which there was also kept a register of all the persons names there baptized, and by whom.

To defray the cost of constructing this baptistry the churches in and about London, raised *one hundred and thirty seven pounds*, and the two aforesaid generous gentlemen, Thomas Hollis, Esq. and Mr. John Taylor, paid the rest, which was something more than *four hundred and sixty three pounds*. A noble instance of zeal for God, and the prosperity of his cause. May all our brethren of the present day, whose strength is equal thereto, follow their bright example; and as providence may give opportunity, offer willingly to the service of God part of that property which he has given them.

We rejoice to know that we have many in our churches, as able and as ready to do good, as any of their predecessors; and we trust that they will continue *steadfast, unmoveable, always abounding in the work of the Lord, for as much as they know that their labour is not in vain in the Lord*. And if any of our brethren who have it in their power to do good, have not yet begun the work of christian liberality, we beseech them by the mercies of God, to gird up the loins of their mind, and run the race that is set before them, with prudent speed, humble cheerfulness, and lively hope to the end, for the grace that is to be brought unto them at the revelation of Jesus Christ.

Calnc.

I. T.

Our lamented Brother Taylor had written, "*to be continued,*" at the bottom of this Sheet; but his Lord dispensed with his further labours on earth, by taking him to himself. See *Baptist Mag. February 1811.*



On the Trinity.

The believer, who esteems his Lord's precepts concerning all things to be right, and who hates every false way, is often surprized at the determined efforts of the enemies of divine revelation.—Did not that book they villify and oppose, teach, that every unregenerate child of Adam is ruled by the Prince of

Darkness, this atrocious wickedness would be unaccountable. Nor is it a little grievous to him, that many, stiling themselves the only real friends of scripture, by their false criticisms and laboured explanations endeavour to extirpate the doctrines of eternal truth. In every age this impious war against truth, has been carried on. The men who have engaged in it, have often been distinguished by great learning and ability, these they have employed, sometimes, though in a bad cause, with a good portion of candour and moderation, while violence, misrepresentation and abuse have disgraced others. The doctrine of the Trinity has been honoured with a large share of this abuse, and attacked with all the weapons and energy of this opposition; but we rejoice that as the violence of the waves against the solid cliff, this has been in vain, and the truth, like the church it enlightens, is found to stand on a rock, against which the gates of hell shall never prevail. This doctrine of the Trinity, it is the design of the following essay to explain and improve.

It will be admitted, generally, that there is a God above, this has been denied by none but the fool, and by him only in his heart. He has ardently desired there were none, and while he has laboured to forget God, as if he did not exist, his *mind* in defiance of all this labour, has often seen more than glimpses of the folly and wickedness of his error. And in a country professing christianity, few indeed will be found, unwilling to admit the absurdity of believing to exist more Gods than one. Wide as is the difference in other respects, between Trinitarians and their enemies, the Deists, Socinians, and Arians, in this one all agree. They all justly affirm there is one God, and but one. And this is the doctrine of the scriptures. See *Deut.* vi, 4; *2 Sam.* vii, 22; and *John* xvii, 3. On this it is not necessary to dwell, about this there is no dispute.

The doctrine of three equal persons, subsisting in the divine essence, is not so generally received as the unity of God. We believe, however, that it is as much the doctrine of the bible. If this opinion is correct, the inspired volume will afford the following points: There are three persons in the Godhead.—Each of these is equally possessed of true divinity—They are so united as not to constitute three Gods, they are but one divine nature.

1. Let us examine if the scriptures assert three persons in the divine essence.—The principal objection to this doctrine is, that it destroys the unity of God.—Let it however, be carefully observed, that we do not assert there are three Gods, but we do say there are three persons. The unity of God is one of es-

sence, but not of person. In support of this we appeal to the scriptures, and the first passages we adduce are those which speak of God, by the use of a plural noun.—Thus in the first verse of the first chapter of the first book of the bible, God is represented; *In the beginning God created, Gen. i, 1.*—The Hebrew word, rendered God, is *Elohim*. This is a plural noun, regularly declined from its singular, *Eloah*. It is often used in the five books of Moses, and it is given in other books of the Old Testament. And what makes it of so much force is, that Moses would have been the last person to have adopted it, if the doctrine of three persons had been untrue. For the great design of Moses was to keep the Hebrews from receiving the errors of surrounding heathens, who had Lords and Gods in great abundance. He, therefore, would never, without necessity have selected a term calculated to teach more than one person. Beside, this word so used, has induced thousands of good men to believe in three persons; and surely, since God is possessed of perfect foreknowledge, he would not have inspired Moses to use this plural noun, seeing, as he did, all the consequences, if there had not been a plurality of persons in the divine nature. Consistently with this, God is represented as speaking of himself in the plural number. *Gen. i, 26, and Gen. iii, 22.* To this it has been vainly objected that it is a style of speaking peculiar to Monarchs. Such a style does not appear to have been in use among the ancients, and besides this, it is not improper in Princes, they have counsellors and ministers whom they consult, and this justifies such a way of speaking. But such a reason is not applicable to Jehovah. He is said to be only wise; wise in a way and to an extent, not possessed by any other. The distance between God and his creatures must be immense. The angels, though very sublime spirits, are infinitely below him who created them all—who said let angels and arch-angels live, and, lo, these sons of God shouted for joy, while blessed with being, purity, and glorious happiness. These, brightest creatures, it can never be supposed the Deity could consult, and as he is represented consulting it must be with divine persons. All beside divine persons are infinitely below God in dignity of station, and in extent of knowledge and wisdom, and of what use could their council be?

To confirm our doctrine there is something very striking in several passages which represent the Angel of God, as Jehovah himself. Of this kind there are several in the Old Testament, one will, perhaps, be sufficient. See for example, *Exodus, iii, 2, 4, and 6.* In the 2, the person who appeared is stiled the Angel of Jehovah; and in the 4, and 6, Jehovah himself. Now

the Angel of God must be a messenger sent by him, and he must be a distinct person from him who sent him. And as this person sent was Jehovah as well as Jehovah who sent him, there must evidently be a plurality of persons in the divine nature.

This doctrine is of such vital importance in the christian scheme, and to the comfort and salvation of believers, that its destruction involves the ruin of Bible Christianity, and of the consolation and hopes of bible christians. Nothing can be more plain than the instructions of the New Testament, and they inform us that the Father, the Son, and the Spirit are engaged in our salvation. Some things are attributed to the Father, some to the Son, and some to the Spirit. These representations meet the case of every convinced sinner. Such an one is sensible of having offended Jehovah, he perceives the necessity of the atonement of Christ to obtain an eternal pardon; and the work of the Spirit whose office it is to enlighten, comfort, and sanctify, is seen to be equally needed. And does not this view of the subject make the rule of believer's baptism peculiarly excellent? The divine mandate is recorded in *Matt. xxviii, 19*. Why should they be baptized in the name of the Father, the Son, and the Spirit, if no such divine persons existed? And why should they be associated in this way, if not equally engaged in effecting every believer's salvation? The conclusion of *2 Cor. 13, 14*, rigidly conforms to this representation. Why did the affectionate, the inspired Paul thus give his apostolic benediction, if the grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit, were not necessary to purify, comfort, and save? And are not these the representations of three *Persons*; of three *equal* persons; and of three equal persons *equally engaged* in the eternal salvation of all believers? Surely nothing but the most inveterate prejudice can doubt it. The passages are numerous in which these persons are represented as employed in human redemption. See *1 Pet. i, 2*. In this text, the election of the redeemed to future glory is attributed to the Father, the redemption of them to Christ, and their sanctification to the Spirit. The Father appoints them to heaven, the Son, by suffering the sinner's punishment and fulfilling the Law of God he has violated, delivers them from hell, and entitles them to heaven, and the Spirit implants in their hearts the love of God and of purity, and thus prepares them for heaven.

In all our approaches to God, they are to be made through the mediation of Christ, and by the Spirit. *Ephes. vii, 18*. And is the doctrine of the Trinity a fiction? Impossible! un-

less the scriptures be the most unmeaning and embarrassing of all writings; to believe which is to deny their divine original. This has been the doctrine of the Church of Christ from the beginning of that Church, and its truth cannot be disproved, nor will it be rejected, but where prejudice forms a fatal bandage, that covers the eyes, and excludes the light of heaven.

2. Our enquiries are now to respect the equal and proper divinity of each of these persons. What has been written, tends greatly to decide this point, and to prove that each of them is a divine person, but it may be useful to adduce other testimonies. It will be unnecessary, even, to add any thing respecting the Deity of the Father. If there be a divine being in existence, we use the term to indicate this eternal spirit. That there is such a Being our citations already given will testify. The proper Deity of the Son and the Spirit is all we are now to establish. And who can doubt the true divinity of Jesus, when the scriptures are impartially heard? *Romans ix, 5*; and *1 John v, 20*.

Exactly the same names are given to Christ as to the Father. Jehovah is a proper name of God the supreme Creator. *Psalms lxxxiii, 18*. It is manifest, from this testimony, that none but the true God can, justly receive this name. Yet it is given to Christ, *Exodus xvii, 7*. Jehovah is the original word translated Lord. Now this Jehovah was Christ, *1 Cor. x, 9*. In *Isaiah* there is a vision of the glory of God, which was given to the prophet *Isa. vi, 1—3*. Here, Jehovah is translated Lord in the 3rd verse. Now this Jehovah whose glory *Isaiah* beheld, was the Son of God. *John xii, 39—41*. This blessedness of the Jews is mentioned in the same chapter of *Isaiah* in which the vision is recorded, (see 9th and 18th verses.) Thus if Jehovah be a name exclusively applicable to the true and only God, and if this name be given to Christ, then the Redeemer must possess a divine nature.

The Attributes of God are given to him. Such as Almighty power, *Phil. iii, 21*. He who can subdue all things to himself: who can bend all that exist in the universe to his will, must be the almighty God. No creature, no man, no angels could do this. Eternity is attributed to Christ. *Rev. i, 11 and 17*. That this was the Son of God is evident from the 12th and 13th verses. Immutability is attributed to Christ; *Hebrews i, 8—12*. Omnipresence is attributed to Christ; *Matthew xxviii, 19, 20*. What can such a text as this mean but that Christ, by a boundless knowledge and operation, would be with all his servants to the end of time? This applies to all the universe.

He created all, he supports all, and doubtless knows all. *Col.* i, 15—17. Now Almighty power, Eternity, Immutability, and Omnipresence are attributes peculiar to the true God, as scripture attributes them to none else, and reason teaches this, therefore Christ is possessed of a divine nature.

The worship paid to the true God is given to Christ. We have seen from *1 Cor.* that creation was his work, and made for him, and preserved by him, and with this hint I shall dismiss the argument the divine works afford. The proper worship of God is presented to Christ. Worship is absolutely interdicted to all but God. It is done in the most absolute and solemn manner, *Deut.* vi, 12—15. Yet to Christ this worship is given. Indeed God commands it; *Hebrews* i, 6; and *Phil.* ii, 9—11. Thomas, when convinced of Christ's resurrection, adored him as his Lord and his God: and Stephen when he was expiring amidst a shower of stones, prayed to Christ as God, and committed his soul into his hands. Oh reader, submit to the authority of scripture, and say, Christ is the true God and eternal life.

The Deity of the Spirit is equally manifest, when we search the book of God. We have already shown that the Spirit is not a mere power or attribute of God, but a person. Now we assert that he is a Divine person. In *2 Cor.* iii, 17, 18, the Spirit is stiled the Lord, which is a proper name of the true God; and in *Acts* v, 3, 4, the Spirit is stiled God. They lied to the Holy Ghost, in the 3rd verse, and this was to God, as it is said in the 4th. To the Spirit is ascribed Omniscience, *1 Cor.* ii, 10, 11; Omnipresence, *Romans* viii, 26, 27. Now if the Spirit be in all places, searching the hearts of Christians, this attribute must belong to him. Omnipotence is attributed to the Spirit, *Luke* i, 35. If it be said here, that the Holy Ghost is only the power of the Highest; we have to reply, that he is a person and not a mere power. See our first article.

The worship of God is given to the Spirit. That the Spirit is God, to be worshipped, is manifest, since the apostle stiles the bodies of believers his temple. A Temple is the residence of a God, and a place in which he is worshipped. These three persons are evidently introduced in *2 Thess.* i, 5, and the Spirit is prayed to. Baptism is a solemn act of religious worship, and it is performed in the name of the Spirit. There are other passages ascribing worship to the Spirit. From this brief glance at the scripture testimony, the Godhead of the Spirit is, I think, sufficiently evident.

3. It was proposed, when this Paper was begun, to shew

that these three divine persons are but one God, but one divine nature. That the Father, Son, and the Spirit are divine persons has been established, that they can be but one God, is clear from all those passages which affirm there are not more Gods than one. *Is. xlv, 5.* There are many such in the scriptures.

To this doctrine of the Trinity objections are made, but I do not deem it necessary, now to answer them. My design was to give a scriptural account of the Trinity. I did not write this account as a controversialist, and indeed no objections can have any force against such positive scripture testimony.

But let not the reader forget the importance of his believing this christian doctrine. 1. It must be important to believe all which God has revealed. If not, why does the bible contain it. 2. As offenders against God, we all need an atonement, that our sins may be pardoned; and the efficacy of Christ's blood is derived from his Deity as well as God's appointment. 3. No one can see the greatness of Christ's grace and love in his advent, life, and death for our salvation, who denies his divinity. His divine riches alone lead us to admire his becoming poor that we through his poverty might be made rich. 4. If the Son and the Spirit are divine persons, we must believe them to be such, and as such honor them, or we seriously disobey the word and gospel of God. The doctrine of the Trinity is therefore so important, that he cannot be stiled a true christian who denies it.

Falmouth.

T. G.

The Backslider Forgiven.

From the Massachusetts Baptist Magazine.

In nothing is the covenant faithfulness of God more clearly seen, than in renewing backsliders to repentance. If his own children forsake his law, he will visit their transgressions with a rod, and their iniquity with stripes; nevertheless, his loving-kindness he will not utterly take from them, nor suffer his faithfulness to fail. This sentiment is strikingly illustrated in the following memoir.

Mrs. J. the wife of J. J. Esq. was born in the town of Bradford, county of Essex, Commonwealth of Massachusetts. She was hopefully brought to the knowledge of the truth in early life, and while in the bloom of youth made a public profession of

religion. For many years she continued to adorn this profession by a most exemplary life and conversation. The gentleman to whom she gave her heart and hand, held a very respectable rank in society, and was also a member of the same religious community with herself. For a considerable time they walked hand in hand, as heirs together of the grace of life, enjoying not only fellowship with each other, but with the church of God with which they were happily united.

For the space of about sixteen years, Mrs. J. exhibited the most uniform and undeviating attention to the duties of our holy religion. After this fair and honourable trial, it was not to be supposed, that her sentiments, especially on the great doctrines of Christianity, could be shaken. But, alas, what are we, when left to ourselves !

About this time, a strange spirit made its appearance, in one or more of the members of the church to which this happy couple belonged. It first assumed the appearance of more rigid piety than professors generally pretend to. The church, in their view, was not sufficiently *spiritual*; as it was said they admitted into their worship some things of man's invention. Hence their psalms and hymns were denounced, as being mere *human compositions*. At length, certain parts of the Bible were declared to be *uninspired*, and, as might reasonably be expected, in a little time the whole was discovered to be nothing more than *priestcraft* and *imposture*. Thus every step taken by these pretended reformers diverged wider and wider from real Christianity. In their march towards perfection, they halted for a short time in a kind of Quakerism, (known at the time by the name of the "*Marshallite Scheme*,") but advancing a few steps further, their leaders openly avowed the doctrine of Infidelity ! A number of the most influential characters, who either led or followed in the train of this delusion, were intimately connected with the family under consideration.

It is not certainly known, that either Mr. or Mrs. J. ever openly avowed the above sentiment ; but they were so far entangled in this awful delusion, as to lose by degrees that reverence which they once felt for the truths of the blessed gospel. They hence became daily more vulnerable to the shafts of ridicule and profane wit. Having incautiously yielded some points of the Christian faith, it increased the difficulty of maintaining others. As their sentiments relaxed, they became remiss in duty : and hence their joys declined, until every thing which related to the doctrine of Christ, and their own experience, was called in question. Having lost the fellowship of their Chris-

tian friends, it is natural to suppose that the persons who had been the principal cause of this change of sentiment would now be admitted as their particular associates.

But although they had lost the enjoyment, and abandoned the duties of religion, they were unable wholly to stifle the conviction which its truths would sometimes make upon their minds. In this cheerless, comfortless state, they passed many days. I call it comfortless; for it cannot be supposed, that a soul that has known the love of Christ, can ever find happiness in worldly enjoyments. If these were incapable of giving satisfaction, when the heart knew no higher good, how insipid must they now appear! what heart-felt remorse must follow the unhalloved indulgence of sinful pleasures!

During this period, God did not leave himself without witness of his faithfulness. They were warned by afflictions, and invited by mercies, to return unto him, from whom they had so deeply revolted.

A lovely daughter, which Mr. J. had by a former marriage, was laid on a bed of languishing. The skill of the physician was urged in vain. A fixed, fatal *consumption* darkened every prospect of recovery, and destroyed the last germ of hope. In this alarming situation, it was natural to conceal from her, her real danger. Educated as she had been, in the loose principles of deism, it is to be supposed she was expecting to find relief from her pains and distresses, in the undisturbed repose of *unconscious sleep!* But it is said, a little time before she closed the scene of life, she called her father to the bed-side, and addressed him as follows: "Sir, do you know that there is no hereafter? Can you assure me that death will end my existence?" As soon as his feelings would permit him to answer, he gave a negative to these all-important inquiries. She continued; "Something tells me that my soul is immortal! that I must live forever! and that there is a heaven, and a hell!—that there is a God, and a Saviour!" The crisis was too solemn to be trifled with. It was admitted that her fears might be just, and that she could be safe only in the mercy of God. In this mercy we hope she was brought fully to confide, before she closed the scene of life.

A sister of the deceased, a young woman of amiable accomplishments, lived at this time in the circle of my ministry. Perceiving her to be much solemnized by this dispensation, it excited in my mind an unusual solicitude for her salvation; or rather, as I may say, it revived in me a solicitude which I had before experienced, although I could give no particular reasons

for it. But, blessed be God, I had the satisfaction soon to perceive, that she was not so much affected on the account of the loss of her sister, as on the account of her own lost condition. For several days she went mourning as without the light of the sun; but God was pleased at length to deliver her from the bondage of sin, and fill her soul with joy and peace in believing. I have seldom seen an instance of more pungent conviction, or of more rational and exalted joy. Not long after, she made a solemn profession, before many witnesses; and for months, yea, for years, she continued a living witness for God. As her situation is now remote from me I have known but little of her state of mind for several years past; but my prayer is, that God would preserve her to his heavenly kingdom.

These different events, which followed in near succession, were not without effect on the minds of the parents. But neither mercies nor afflictions are of themselves sufficient to reclaim a backslider. It requires the same divine power which at first raised the sinner from the depths of guilt, to restore him to his first love.

God was pleased, at length, to visit Mrs. J. in a more serious manner. She found her health gradually declining, and the most alarming symptoms of a pulmonary disorder increasing upon her; yet she was unwilling to admit the thought, that she should not recover. As she had occasionally attended on my ministry, I endeavoured at several different times to converse with her, more especially on the concerns of her soul. She appeared at first, to discover no other anxiety than to recover; but, considering her past profession, and her declension from it, I felt peculiarly anxious to know her present views. At times I almost despaired of ever seeing any alteration in her state of mind. But God, who is rich in mercy, has his own set time to work. On the Lord's day preceding her death, in the intermission, I received a request from Mr. J. to appoint and attend a meeting on the Tuesday following at his house, particularly on her account. The request was cheerfully received, and the appointment made. When the day arrived it proved extremely sultry, it being the beginning of August. At the hour proposed, I repaired to the house, and on entering the room I found Mrs. J. sitting up in an easy chair. She appeared exceedingly languid and faint, and obliged to make considerable exertion only to respire. On advancing towards her, I asked her how she did? When with a feeble hollow whisper she answered, "Poorly! poorly!" I inquired, "Is it well with your soul?" She answered with great emphasis, "O no!" And instantly

lifting her hands, she broke forth, as nearly as I can recollect, in the following language: "Lord have mercy upon me! Jesus, thou Son of David, have mercy on me! Lord, thou knowest that I have tasted of thy love in months and in days that are past; but I have backslidden from thee! Lord, lift upon me the light of thy countenance! I cannot live without thy love, I cannot die without it! O no, I cannot die without it!" She continued speaking in this manner, I should judge, about the space of two minutes, with such an audible voice as to be distinctly heard in different parts of the house. The scene was beyond description moving. Her death-like countenance, her hollow trembling voice; her deep contrition, her earnest cries for mercy, seemed to penetrate every heart. I believe I may say in truth, there was not a person present whose eyes were not surcharged with tears. Indeed, a heart must have been strangely indurated; not to have felt on an occasion like this.

The public service now commenced, and I was led to discourse from *Job xxix. 2, 3, 4.* "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." The season, I have reason to hope, was not only comforting to her, but to many others, far beyond what her strength would admit. She lamented and condemned in the most pointed language her past conduct. "O," said she, "how often have I heard the blessed Jesus reviled, and his precious gospel ridiculed! Ah, and too far joined in it myself! O, I lament it, I lament it. I cannot die without his love. O, will the blessed Jesus pardon such a backslider?"

On Thursday I visited her again, and found her calm, and to appearance resigned. It seemed that her soul, through grace, had been enabled to return unto its rest in God. She expressed, to my recollection, but one wish with respect to living; and that was, that she might enjoy one cool day (as the season was exceedingly sultry) so that she might converse with her family. This petition was granted the day following; and I have much reason to believe she improved it as in the view of eternity. Her children were called around her one by one, whom she charged and exhorted in the most solemn and affecting manner.

On Saturday, about sunset I was sent for in haste, and informed that she was thought to be dying, and wished to see me once more. I rode with all possible speed (the distance being about two miles) and when I entered her room, found her in-

deed struggling with the last enemy ; but in the entire possession of her reason, and sweetly resigned to the will of God. She gave me to understand, that her faith in the Redeemer remained unshaken, and that her fears of death were all removed. It was proposed that I should attempt to pray ; to which she directly replied, "Do be quick, or I shall be gone." We instantly united, and perhaps were engaged about five minutes, and I believe within a minute after, her spirit obtained its dismissal from its clayey tenement. "She will never speak again," (exclaimed the husband.) And turning to the children "Your dear mother is gone—she will never return." The whole family seemed instantly to pour their sorrows in one mingled flood of grief. The scene was exceedingly tender and affecting, and awakened the sympathetic feelings of all present.

The above unadorned narrative may be relied upon as substantially true. If it should be a mean of guarding any of the people of God against the seductive influence of error, or of encouraging poor desponding backsliders to return to the God of their salvation, the writer's object will be attained.

SINCERITAS.



Remarks on Nebuchadnezzar's forgotten dream.

The proud king of Babylon dreamed once and again. The first of his dreams of which we have any account, is in the second chapter of the Prophecy of Daniel. This may be called his forgotten dream, for nothing of it remained with him in the morning ; and having quite lost the recollection of it, his spirit was troubled about it. He therefore called together the magicians, astrologers, sorcerers, and chaldeans ; that they might shew to him his dream, and make known the interpretation of it.

But in this they failed. This was reserved for the honour of Daniel, the servant of the most high God. Nebuchadnezzar, however, when he found they could not tell him the dream, and the interpretation of it, declared that they should be cut in pieces, and their houses should be made a dunghill, if they did not ; but if they did tell him the dream, and make known the interpretation of it, he would reward them with gifts, and great honour.

In this dilemma, they expostulated with the king, but to no purpose ; he declared there was but one decree for them. A-

gain they expostulated with him; telling him there was not a man upon the earth, that could shew the king's matter; therefore no king, lord, nor ruler, had asked such things of any magician, or astrologer, or chaldean. But all was in vain, for the king was angry, and very furious; and commanded to destroy all the wise men of Babylon. Mark, my soul, in this despotic monarch, the fury of ungoverned passions, and be humbled before God, because thou findest so much of the like disposition in thyself.

In this mandate of the king, Daniel and his fellows, as wise men, were involved; therefore Daniel enquired of Arioch the Captain of the king's guard, why the decree was so hasty; and he went in unto the king and desired that he would give him time, and he would shew to him the dream, and also make known the interpretation of it. Time was granted, whereupon Daniel went to his house, and made the thing known to Hananiah, Michael, and Azariah his companions; and engaged their interest at the throne of grace; desiring mercies of the God of heaven concerning this secret. The God of heaven revealed both the dream, and the interpretation of it to his servant Daniel; and Daniel blessed the God of heaven in a lofty and most beautiful ode. In this we may see the value of praying friends. It is well said, that *The effectual fervent prayer of a righteous man availeth much.* Nations, families, and churches, all receive many important blessings in answer to the prayers of the righteous; for they have power with God and prevail.

Daniel reveals unto the king the particulars of his dream, and proceeds to the interpretation. In this dream, Nebuchadnezzar saw an image, which was of excellent brightness, and of terrible form; its head was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part of iron and part of clay. Four successive empires were, by this image, represented to the king; that over which he ruled was the first, therefore, Daniel, in the interpretation says unto him, *Thou art this head of gold.* The empire of the Chaldeans was very rich, and including the Assyrian, is by some said to have lasted about 240 years. The second empire, was the Medo-persian, established by Cyrus; this continued about 204 years, and was signified by the breast and arms of the image, which were of silver.

The belly and thighs, or sides, of the image, which were of brass; signified the Grecian empire, over which Alexander the great reigned about 13 years, and which was afterwards

chiefly continued in the two kingdoms, of Egypt on the south, and Syria on the north; and is said to have continued in all about 320 years. The last of these empires, which was signified by the legs of iron, and feet part of iron, and part of clay; was the Roman, which had rule over almost the whole known world, when Jesus Christ was born. Thus, these empires and these revolutions, were represented to the king by this great image.

Something, however of a more interesting nature follows; for Nebuchadnezzar saw also in his dream till a stone was cut out of the mountain without hands, which smote the image on his feet and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together; and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This Stone represents to us the kingdom of Jesus Christ; in which there is nothing of human wisdom, power, or policy. No human hand was seen, but the stone was cut out of the mountain without hands; to signify to us that the constitution of the Gospel kingdom is all of God, according to the riches of his grace and mercy. The great, the mighty God, the Lord of hosts, who is great in counsel, and mighty in work, formed this kingdom in his own eternal mind before the world began; and herein he hath abounded towards us in all wisdom and prudence. Nor is this kingdom at all supported by the power or policy of men, it disdains such supports; but the Almighty power of Jehovah alone sustains it.

In this kingdom God hath appointed his Son Jesus Christ, the alone sovereign. Though this Stone was refused by the Jewish builders, and is still set at nought by our modern Infidels, it is made the head of the corner; and this is the Lord's doing, and marvellous in our eyes. The Father hath given to the Son entire dominion, and crowned him with glory and honour; and hath put all things in subjection under his feet: he is therefore the Head of the body the church, the first-born from the dead; that in all things he might have the pre-eminence. The subjects of this kingdom are not any of them called Rabbi, for one is their Master, even Christ, and all they are brethren. They are governed by his laws, and become subject to his authority, to him they look with reverence and esteem; and to him they bow the knee, and gladly confess that he is Lord, to the glory of God the Father.

The excellencies and perfections of the Lord Jesus, attract the hearts, and draw forth the affections of his people; and having sworn allegiance to him, they would rather suffer death, as many of them have done, than be guilty of treason against him. In this world it is their greatest happiness to tell of the glory of his kingdom, and talk of his power; and though in their state of sin and ignorance other lords had dominion over them, yet now they have cast their idols to the moles and to the bats, and rejoice that God by his grace hath opened their eyes to their perishing state as sinners, and enabled them to flee for refuge, to lay hold of the hope set before them in the gospel. This gladdens their hearts, and fills them with sublime delight; and the hope of seeing the King in his beauty, and beholding the land that is now afar off, enables them to bear the fatigues of their pilgrimage with patience and submission.

It also affords great pleasure to the subjects of this kingdom, to contemplate its perpetuity. It is not like other kingdoms, to endure for a while, and then to give place to another, to be built upon its ruins; no, the kingdom of the Messiah is an everlasting kingdom, and his dominion endureth through all generations: his seed also shall endure for ever, and his throne as the days of heaven. This was signified in the vision of which Daniel speaks in the interpretation, saying, *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Yea, the saints of the most High shall possess this kingdom for ever, even, for ever and ever.*

How animating is the thought of this Eternal glory, even while we are striving against sin, and labouring under sorrow. When the kingdoms of this world shall be no more, the saints of God shall sing alleluia; for the Lord God omnipotent reigneth. Then violence shall no more be heard in our land, wasting nor destruction within our borders; but our walls shall be salvation, and our gates praise.

From this vision, we may also notice that this kingdom, even in this world, is to become a great mountain, and to fill the whole earth. Of this we have already some pleasing intimations, for the light of the glorious gospel has begun to enlighten the dark places of the earth. God has made many promises concerning the kingdom of his Son Jesus Christ, and we have no doubt but all these shall be fulfilled in their season. These promises travail with a glorious day of grace. The pro-

phesies concerning the Messiah's kingdom are very express, and *must* be fulfilled. The gloomy reign of superstition must give way to the light and liberty of the gospel.

This will not be done by the might, nor by the power of man, nevertheless the Lord will work by means, and as the subjects of this kingdom, we ought to use all those means that God hath put within our power; hoping it may please the great Head of the church to bless them for the accomplishing of his own purposes. This is not only our duty, but our privilege; in which we should strive to emulate each other; and from which, blessed be God, none of us are exempt; but in some measure even the weakest and poorest of all God's people may, by prayer and supplication, help forward this good cause. And for our encouragement let us remember, the secret of this dream was revealed to Daniel in answer to prayer.

Dereham.

GREEN.



Letter to a Surgeon on the Loss of a beloved Wife.

“I am anxious to assure my dear C. that my long silence has not arisen from any indifference to his heavy woe—on the contrary, perhaps I have been too sensible how incapable I was to the task of mitigating, much less removing sorrows derived from such a source, and so deeply fixed in the heart. There are seasons when the voice of friendship, or the more powerful language of inspiration, conveyed, “In strains as sweet as Angels use,” will avail little in assuaging the anguish of the mind rent with the agony of a mortal separation from the object of its tenderest love. I have dreaded to intrude in such moments lest I should only open more wide, wounds I could wish eternally closed. The sorrows of the Soul, arising from the separating stroke of death, are sacred; they should not be touched by rude hands. But allowing this, we must say there are other moments, too, when the subject of deep affliction becomes susceptible of friendly, of Christian consolation, and this especially when the dear departed object of his love leaves a powerful dying testimony that she sleeps in Jesus. 'Tis then the Friend and the Brother's voice is heard, while the accents of Christian sympathy flow from their lips. 'Tis then the voice of Inspiration awakens regard—it speaks of a blessed Immortality—of being absent from the Body and present with the Lord—of the immediate flight of the believer's soul to glory. It assures us of its Society there—an innumerable company of

the spirits of the Just made perfect, of those our dear companions who have taken their departure, of Angelic Spirits, and, what surpasses all, of Jesus the Mediator of the New Covenant, and God the Judge of all; to whose glorious grace unceasing praises will arise. While these reflections press on the mind, the gloom of the grave retires before the beaming glory of the Sun of Righteousness, and our doubting souls exclaim, *Blessed are the dead which die in the Lord.*

May I not hope that these reflections have already had their happy influence on the mind of my dear Friend? In your very peculiar circumstances of sorrow, you have had some alleviations which are of a nature so divine as to carry with them irresistible comfort. You have seen the effectual triumph of christian patience over bodily disease, and excruciating pain—you have read of the sting of death being taken away, and have now seen it clearly exemplified.

In the course of your professional labours, you must have witnessed the triumphs of the enemy of our Souls in the hour of nature's dissolution, over the dying sinner—you must have seen with horror, a cloud on the brow you could not remove; a wild frenzy in the eye you could not quench; a restlessness in the body you could not controul: you must have heard expressions of total despair, which nothing short of the frowns of a God or a guilty condemning conscience could produce. But what a contrast have you lately witnessed at the death-bed of the Saint whose departure we now too selfishly deplore! O! how ought we triumph (notwithstanding the scorn of the Infidel) in that Blessed Gospel which bringeth life and immortality to light; which by its blessed influence fits us for the varied duties of this mortal state, and by its transforming efficacy, for the Society of the heavenly world.

Queries.

JUNIUS requests the favour of some of the Contributors to the Baptist Magazine to furnish him, through the Medium of that Work, with their opinion on the lawfulness of a Christian's purchasing Lottery Tickets.

A very sensible and popular Preacher lately remarked that Judas had probably thrown himself from a monumental height; it is generally understood that *he went and hanged himself*, so says *Matthew xxvii, 5*; which on comparison with *Acts i, 18*, appears a contradiction. If any of your readers will reconcile the passages it will oblige

A Constant Reader.

Papers from the Port-folio of a Minister.

*Anecdote of Henry IV. of France.*

Henry, king of France, having one day attended mass, and being about to approach the altar of communion, M. de Rolequare, regarding this as a favourable moment, to obtain a pardon for one of his relations, who had offered violence to a magistrate in the discharge of his duty, threw himself at the feet of the king, and supplicated him for the love of that Being whose body he was about to receive in the sacrament; and who had promised forgiveness to the merciful, to extend grace to the culprit, who was ready to throw himself upon his clemency. Regarding him with a severe aspect, "Go," said Henry, "and leave me at peace, I am astonished that you should dare to make to me a request of this nature, when I am going to protest before God to do justice, and to implore pardon for having at any time omitted so to do."

Anecdote.

Mr. W. Davey, many years an honourable Deacon of the Baptist Church, at Chard, when young, lived near Wellington; being under serious impressions, he generally attended to hear either Mr. Deracot, or Mr. Day, father of the late Mr. Day, pastor of the Baptist Church at Wellington; Mr. Deracot was a pædobaptist, and Mr. Davey being brought up as such, was inclined to the latter, but as they both preached the Gospel, he was at a loss about their disagreement on the subject of Baptism, and as he could not account for it, he thought much on the question; but could not determine which was right. He had often heard these words, *Suffer little children to come unto me*, brought as a proof that Christ baptized them, and took for granted that it was so. But one Sabbath day morning he overtook two friends that were talking on the subject. He walked behind them, and heard one of them say, "It is plain that Christ did not baptize children, for it is said in another place, *Jesus baptized not, but his disciples*;" *John iv. 2.* Well, thought he, if Christ baptized not, he could not, then, baptize these Children; and if his disciples were accustomed to baptize Children, they could not have forbidden them from coming to Christ, nor rebuked their parents for bringing them: consequently, neither Christ nor his disciples baptized them. Thus reasoning, and finding no passage in the whole Bible that countenanced Infant Sprinkling, he concluded the Baptists had the truth, in that point, on their side, and rejoiced them accordingly.

W. T.

Passion its own Punishment.

“Died April 4, 1789, at Tottenham, John Ardesoif, Esq. a young man of large fortune, and in the splendour of his horses and carriages rivalled by few country gentlemen. His table was that of hospitality, where it may be said he sacrificed too much to conviviality. Mr. Ardesoif was very fond of Cock-fighting; and had a favourite cock, upon which he had won many profitable matches. The last bet he laid upon this cock he lost, which so enraged him, that he had the bird tied to a spit, and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere; which so enraged Mr. Ardesoif, that he seized a poker, and with the most furious vehemence declared he would kill the first man who interposed. But, in the midst of his passionate asseverations, *he fell down dead upon the spot !!!*”

BAPTISTS EXPELLED

from the Established Church by the Act of Uniformity.

It is well known that the consequence of this act was, that upwards of two thousand eminently godly, learned, and useful ministers were obliged to leave their livings, and were exposed to many hardships and difficulties. This act passed, but Bishop Burnet observes, with no very great majority, and received the royal assent May 19, and was to take place from the 24th of August following.

Amongst these pious confessors and intrepid sufferers, were some of the Baptist denomination. In Palmer's Nonconformists' Memorial we meet with the names of several Baptists, and it is not improbable but some others were of this denomination, as it is well known that Calamy has not always mentioned their sentiments on this subject.

Henry Jessey, M. A. *ejected from St. Georges, Southwark.*

William Dell, A. M. *from the living of Yelden, Bedfordshire.*

Francis Bampfild, A. M. *from the living of Sherborne, Dorsetshire.*

Thomas Jennings, *from Brimsfield, Gloucestershire.*

Paul Frewen, *from Kempsey, in the same county.*

Joshua Head, *place of ejection uncertain.*

John Tombes, B. D. *from Leominster, Herefordshire.*

Daniell Dykes, M. A. *from Hadenham, Hertfordshire.*

Richard Adams, *from Humberstone, Leicestershire.*

Jeremiah Marsden, *from Ardesly Chapel, near Wakefield, Yorkshire.*

Thomas Hurdcastle, *from Bramham, Yorkshire.*

Robert Brown, *from Whitelady Aston, Worcestershire.*

Gabriel Camelford, *from Stavely Chapel, Westmoreland.*

John Skinner, *from Weston, Herefordshire.*

— Baker, *from Folkestone, Kent.*

John Gonnold, *of the Charter-house, and Pembroke Hall, Cambridge.*

Thomas Quarrel, *from some place in Shropshire.*

Thomas Ewins, *from St. Evens Church, Bristol.*

Lawrence Wise, *from Chatham Dock, Kent.*

John Donne, *from Pertenhall Bedfordshire.*

Paul Hobson, *from the Chaplainship of the College, Buckingham.*

John Gibbs, *from Newport Pagnell.*

John Smith, *from Wanlip, Leicestershire.*

Thomas Ellis, *from Lopham, Norfolk.*

Thomas Paxford, *from Clapton, Gloucestershire.*

Ichabod Chauncey, *M. D. chaplin to Sr. Edward Harley's Reg.*

It is rather wonderful that any Baptists were found in the churches at this time, when it is considered that the first act which was passed after the restoration of the king contained an exception of all who had declared against infant-baptism from being restored to their livings. It is probable also that amongst those who had been expelled to make room for the old incumbents, some were of this denomination. The Act of Uniformity completed the business, and after this we do not find that any person who rejected the baptism of infants continued in the establishment.

Growth of Infant Baptism in Catholic Countries accounted for.

The difficulty of providing for the children of the priests, was another article that forwarded the baptism of infants.—They provided sinecures, and even cures for them in their childhood. Pope Gregory reprov'd the bishop of Liege, for marrying some of his illegitimate children into noble families, and portioning them by assignments of church estates; for procuring benefices for others who were minors; for conferring both cures and sinecures on them himself; for giving a prebend in his church to the brother of a nun; and for portioning two daughters by the same nun with ecclesiastical money.—Rutherius wrote to Martin, Bishop of Ferrara on the same subject, and reprov'd him for selling orders to children, of which he had made a perpetual practice.—There are letters of Atto to his clergy, wherein he describes the manner of ordaining little boys, and uses precisely the same arguments against the practice, as the baptists do against the baptizing of them. It seems, the infants as he calls them, were trained by the rod to give answers to questions in public, which they could hardly utter, and not a word of which they understood.—No step could be taken towards pensioing these little ones before they had been baptized,—They were therefore taught very early to make the responses. A presbyter of twelve years of age, or as they called them little infant presbyters were very common.* Pope John the tenth, created a child of not more than five years of age bishop of Reims: and Pope John the thirteenth, (who was wont to drink healths to the devil) created a boy but ten years old, bishop of Tuderinat. † This abuse was not local, it prevailed over the whole catholic world.

* Hist. of Bap. p. 309. † Hist of Popery, vol 1, p. 317, 319.

Obituary.



*Mrs. B— of C—, in the
County of G—.*

About the middle of November, 1809, I was requested to visit Mrs. B. who, I was informed, was very ill and desirous of seeing me. At this I was very much surprized, as I had no knowledge of her, or Mr. B. and had scarcely ever seen them at our place of worship; but I readily complied, hoping it might be a call in providence to advance the great purpose of my ministry.

When I entered her room I found her apparently very weak and in the last stages of a decline; after the first expressions and enquiries of civility, I enquired the object of her sending for me? she seemed agitated, and burst into tears; I believe Mr. B. informed me that his wife had been long ill, but that she had not felt that concern about her soul as she should have done; that she was now very much distressed on account of it, and that it was all her concern night and day. She said, "I fear it is too late, that there is no mercy for me, and what will become of my soul?" These thoughts, she assured me, so harassed and distressed her that she could not sleep by night nor rest by day, and that it seemed as if she must sink under the weight of her distress. I enquired how long she had felt thus and what had occasioned those feelings? She told me she had been thoughtless and unconcerned during the whole of her illness, 'till a few days previous to her sending for me; that she had felt no inclination to read the Bible, or attend to any thing good, indeed quite the reverse; but that a few days

before, a sudden change took place in her disorder, which for the first time gave her any serious idea of her danger; upon this, the thought struck her, "It is all over! and I have neglected my poor soul!" I said that a very unpleasant part of my work was done, viz. to *convince of danger*; that Ministers were frequently sent for in cases like hers and expected to administer comfort at all events; that most people in her situation wished to be flattered, but I thought to do so was the worst of cruelty; I had nothing soothing therefore to say upon the distressing views she had taken of herself, that I took it for granted it was as she had said, but admitting it to its full extent, *there was hope*. I told her of the Saviour, the purpose for which he appeared in our flesh, his qualifications, his willingness, and exhorted her to go to and cast herself upon him. She said that it was a pleasing subject; but that she had been so wicked she could not feel that it applied to her case, she requested me to pray with her, which I did, and left her, promising, at her request, to visit her the next day; I went, and the subjects upon which we discoursed were similar with those of the preceding day; she requested me to lend her some books that were suitable to her case, I referred her to the Bible, and next time took with me a tract; and the Life of Mr. Pearce. One Evening soon after this, I perceived a visible alteration in her countenance, and asking if she was not better; she answered in the affirmative, adding, "I have a little hope." From this time, though her peace was

interrupted occasionally by misgivings and doubtings, yet she evidently grew in peace of mind, in a knowledge of and acquiescence in the Gospel. I shortly after took her Bunyan's *Come and welcome*—In a few days after, she said "O! Mr. W. what a day had I last Saturday, I awoke with my mind unusually disposed to prayer, I resolved that the day should in an especial manner be devoted to God and my soul; I therefore begged I might be left to myself, and I took Bunyan's book which I read nearly through, I frequently came to these words, *Him that cometh unto me I will in no wise cast out*; and every time it seemed like a cordial to my heart, I cannot describe what I enjoyed." About this time she expressed a great desire to go to the house of God, but great weakness seemed to render it improbable she would ever be so favoured; removing about a mile out of the town, the improbability became still greater; she therefore proposed having a few friends who might unite in singing, &c. at her own house; which was acceded to, she on this occasion chose the Hymns and the Chapter herself; her friends will, I suppose, never forget with what ardour she attempted to sing the 4th verse of Dr. Watts's 84th Ps. P. M. Soon after this we had another meeting of the same kind which was highly interesting. After this she returned to the town, and her weakness continued to increase; many were the interesting interviews we had, in which we conversed of the excellence and importance of true Religion. Her friends around her were astonished at the rapidity with which she advanced in a knowledge of divine things. About this time she laboured under darkness and dis-

stress of mind, but obtained relief from the account of our Lord's conduct to the Samaritan Woman; and on being questioned as to the state of her mind, she said, "I feel it is wicked to doubt, since God has said, *Him that cometh unto me I will in no wise cast out*; and since he has said, *There is joy in Heaven over one sinner that repenteth*; I feel that when I come as a penitent to God, I am just where God would have me be." At length her weakness became so great that she could read and converse but little, but as she lay in bed she could see the people walking, and on one occasion, said, "I have been thinking how much happier I am here, than most, if not all of those who are taking their pleasure." Her disorder and weakness now gained so much the ascendancy as almost to deprive her of the power of recollection, and during the latter part of her life she said but little; but what she did say was satisfactory as to the state of her mind. On Thursday Morning, the 3rd of August, 1810, I was sent for in haste, I concluded the Messenger of death had arrived, and therefore hastened with trembling steps to the house, where I found her evidently on the borders of Eternity. Solemnly affecting were the feelings of those moments. It was a task she had imposed upon me to accompany her at the closing scene. I took her hand and asked her if she knew me, she smiled; her distressed partner asked her if I should pray, again she smiled. The Children were introduced to take a final leave of an affectionate Mother; but she would evidently have been spared the pain of such an interview, having given them up in her thoughts, she wished not for the remembrance

of them to be revived. Very soon after this, her spirit took its flight.

As this was a circumstance that had a good deal interested me, I endeavoured to recollect wherein I conceived she had evinced a real change of character, and which may probably not be unprofitable to the readers of this account. She was an affectionate Partner, a fond and attentive Mother, nor was she chargeable with many of the fashionable follies of the day; naturally of a domestic and reserved turn, she was not desirous of enlarging her acquaintance, but was never so happy as when at *Home*. This, by the world, might have been, and was thought an excellent character; and to have intimated that there was any material deficiency would have offended the world and probably herself too; but though attentive to the concerns of her family, she neglected those of her soul; she rarely read her bible; and was willing that any thing should be substituted in its stead; public worship, as she herself assured me, had been neglected for some years, except after confinement. It is true she was chargeable with no enormous vice, but she believed not on the name of the only begotten Son of God. Her change of Character was evinced by an inexpressible concern for her soul; this, in the first instance was so great, that she forgot to eat her food, and was prevented from taking her wonted rest. Now she flew to the Bible, she perused its contents with avidity, she rejoiced in the pleasing truths, she was always pointing out to those who visited her some new beauties she had met with in the course of her reading; it was like a new book to her, and she rejoiced in it as they that find great spoil. She had a great sense of

the importance of prayer, she seemed to think nothing was to be done without it, and that this was to do every thing. She prayed herself, and she was very earnest in begging of all she thought serious to pray for her.

She felt a great desire to engage in the worship of God's House; but this, from her increasing weakness was impracticable, this occasioned her desire for a social prayer-meeting, at her own house, and the state of her mind on this head was evinced by the Psalm she chose to be sung on this occasion. She manifested great deadness to the world; a friend once mentioned a new house that was preparing for them, she replied, "I never think of it, I shall probably never see it, but in my Father's House are many mansions."

She felt a great pleasure in the society of good People, her attachment to them was so steady as to overcome that reserve which was natural to her. Poor or rich, if they were truly pious, she rejoiced in their company, and wished for no other. I happened to mention to her one of our poor friends who was then very ill, she immediately sent to her relief, and from that time an intimacy took place which lasted till death, though they saw each other but once, and was maintained by a very interesting kind of intercourse; she used to send by her daughter to contribute to the poor woman's temporal necessities, and she in return would send a hymn or a text, or some sentence she remembered from a sermon, suited to her circumstances. She felt a great concern for the souls of others. If any were ill in the neighbourhood, she made the most anxious enquiries respecting the state of

their minds; if she had any reason to suppose they were ignorant and unconcerned, she was distressed for them, and earnestly enquired if something could not be done for them. Her children lay much upon her mind, but she made but one request respecting them, and that was that they might be instructed in the things of God.

With a family of six children, the eldest of which was but about thirteen, it was naturally to be expected she would feel much anxiety about them, and it seemed to require great grace to give them up; for a long time she was much distressed at the idea of leaving them, but she was much encouraged by some promises of scripture upon this subject; and but a day or two before her death when a friend intimated he feared she was too anxious about the world, she replied with great firmness, "That she thanked the almighty there was not one thing that induced her to wish to stay here. She had lowly thoughts of herself and exalted views of Christ. At a very early period of my visits, she informed me on

one occasion that some neighbours had called who had agitated her greatly, for, said she, "they have been asking me what cause I can have to fear? and if I have cause to fear what is to become of thousands? and whether I was not as good as my neighbours? &c. You cannot think," she added, "how it made me feel, what are my neighbours to me? I must be judged for myself." On another occasion, when some friends, who called to see her, talked in a self-righteous way, she reproved them and said, that would not do for her, or for them either; and but a short time before her death, she said, "that all would not be right till she had lost her wicked heart." She would frequently express herself in the language of admiration and astonishment at the love of Christ. Such was the experience of one respecting whom I think we may with propriety say, *Is not this a Brand plucked from the Burning? What a striking display of the Sovereignty, Freeness, and Efficacy of divine Grace,*

C—r.

D. W.



ACCOUNT OF RELIGIOUS PUBLICATIONS.



A History of the English Baptists: including an Investigation of the History of Baptism in England from the earliest period; to which are prefixed, Testimonies of Ancient Writers in favour of Adult Baptism: extracted from Dr. Gill's piece, entitled, "The divine Right of Infant Baptism examined and disproved." By Joseph Ivimey. Button, &c. 8vo. pp. 372. 12s.

continued from page 166.

In reading a History including many generations, and of course exhibiting the effects of a variety of principles actuating the conduct of adversaries and of friends, it is frequently desirable to have a convenient resting place, where the mind, having attained a tolerably accurate view of a particular portion, may make a pause, without breaking off abruptly the

course of narration, as it respects facts standing intimately connected with each other. Hence the divisions of chapters, sections, centuries, and other plans to afford the reader of History at once a suitable opportunity for closing his researches for that time, and of collecting into a point the result of his studies so far.

Mr. Ivimey has divided his work into Chapters, at the head of which he has given us no other intimation of their contents than a bare A. D., excepting the first chapter, which is intitled, "Introduction of the Gospel;" but which nevertheless includes the History of 1180 years. We cannot express our approbation of such a method of putting his materials together; which, joined to the want of any Table of Contents, renders it difficult to form any Idea of the different parts of the History, so as to refer to them with ease, notwithstanding there is an Index at the end of the Book. Whether the Divisions of Chapters are made in the places most conducive to the purposes we have just hinted at, our readers will be able to judge on perusing a very brief Analysis of the work, which we here present them with.

Chapter I. *Introduction of the Gospel.* This Chapter occupies 20 pages, and embraces, as we observed, the period of 1180 years. After a general account of the first British Christians, the Author successfully establishes the point that the College of Christians, usually called the *Monks of Bangor* (whom Mr. I. not unaptly compares to the *Institution now formed by the Baptist Missionaries at Serampore*;) refused to give *christendom to children*, and were therefore to be

considered, as being in sentiment and practice, what our opponents call us—*Antipædo-baptists*.

Chapter II. includes the period between A. D. 1180 and 1547. It treats of the Waldensian Christians, (two of whom, Gerhardus and Dulcinus, came into England to propagate the Gospel, about the year 1158, and their followers were punished by Henry II,) whose tenets are admitted to be very ancient, "Some owning their existence from the days of Sylvester, and others from the very time of the Apostles." From these people, the Author derives the rise of the English Lollards, Walter Lollard, a German preacher, who came into England, having been in great renown among the Waldenses; and it appears from a variety of particulars, and the most unsuspected and unequivocal evidence, here adduced, that these people in general, if not universally, denied Infant-Baptism.

As the Waldenses had preserved their religion in the fastnesses of Piedmont, and from thence spread forth their opinions to almost all parts of Europe, so there appears a remarkable coincidence between them and the British Christians in this respect; the latter having retained the pure religion of the Gospel, amid the mountains of Wales and its borders, and especially in a deep narrow valley, called Olchon, in Herefordshire; from whence there issued many eminent British Reformers, such as Bradwardine, Brute, Sir John Oldcastle, Tyn-dal, Penry, and others; by whom the struggle against Popery was commenced, long before the name of Protestant was known even in Germany.

In this chapter we find record.

ed in the honourable list of sufferers for righteousness sake, the name of *William Sawtry*, the proto-martyr of the English Nation, and a Baptist.

The Author then produces satisfactory evidence that Wickliffe opposed Infant Baptism; and gives a brief account of his followers, William Brute, Sir John Oldcastle, and others, till the time of Henry VIII; during whose reign, many severe proceedings against the Baptists are recorded. Their books were destroyed, themselves were banished, and finally many of them suffered death. This chapter ends with the Death of Henry VIII.

Chapter III. From A. D. 1546 to 1602. We are now arrived on Reformation Ground, but whatever gratulation we may be disposed to offer on that account, is presently suppressed by Narratives of Persecutions and Deaths attending our baptized Brethren. As an evidence of the Imperfection of the Reformation, Mr. I-vimey records one of the Articles which were framed in 1547, by a committee of divines appointed to examine and reform the offices of the church, by whom it was enacted that "in the administration of baptism a cross shall be made on the child's forehead and breast, and the devil exorcised to go out and enter no more into him. Also that the child shall be dipped three times in the font, on the right and left sides, and on the breast, if not weak. A white garment shall be put on it in token of innocence, and it shall be anointed on the head, with a short prayer for the unction of the Holy Ghost." We have then a relation of the burning of Joan Boucher, a Baptist of Kent, and a concise memoir of the celebrated John Tyndal, the translator of the Bible, whose kindred ap-

pear to have been reputable members of the Baptist Church at Llanwenarth, near Abergavenny. Tyndal explained his idea of baptism in this manner; *The plunging into the water sygnifyeth that we die and are buried with Christ as concerning ye old life of synne which is Adam. And the pulling out agayn sygnifyeth that we ryse agayn with Christe in a new lyfe ful of the holye gooste which shall teach us, and gyde us, and work the wyll of God in us; as thou seest, Rom. vi.*" Tyndal was burned in Flanders, and after this these followed much of the same punishment in England, to the end of Queen Mary's reign.

Queen Elizabeth succeeded her sister. In her reign there was much persecution. She was, however, preferable to Mary, though she seems to have been more than half a papist, and exercised a despotic sway over the lives of her subjects. The same severities which Mary exercised towards dissenters from the establishment when it was popish, were used towards them by Elizabeth when it became protestant. Protestants were persecuted by both: --by Mary, for refusing to subscribe to the absurd notions of transubstantiation and purgatory; by Elizabeth, for remonstrating against archbishops, and lord bishops; against the maintenance of the priesthood by tithes; against the kingdom of Christ being a kingdom of this world; against an unpreaching ministry; against the square cap and surplice; and against rites and ceremonies, and ecclesiastical canons of human invention and imposition. Some of the dissenters objected to all these, others to only a part.

It was not to be conjectured that any favour would be shewn to the Baptists in such times as these. Accordingly, after various persecutions, we find two of them burnt in Smithfield, notwithstanding a very excellent pathetic letter on their behalf, addressed to the Queen by the venerable John Fox. The Persecutions of this reign were indeed so extreme-

ly severe, that some justices of the peace for the county of Norfolk presented a supplication to the Bishop of London, against the cruelty of certain commissioners who were employed to carry into effect the measures of the court. But their complaint had no effect, the Queen soon after published a royal proclamation, commanding all Anabaptists to leave the kingdom, under severe penalties. This Chapter closes with the death of the Queen, who caused to be enacted more sanguinary laws than any of her predecessors, and died with her hands stained with blood.

Chapter IV. A. D. 1602 to 1625, commences with an account of Mr. John Smyth, who taking refuge in Holland, became a Baptist, and established a Church of that denomination at Amsterdam; and a few pages are given to the discussion of the question of *restoring Baptism*, said to have been practised by Mr. Smyth. The Author then narrates the conduct of James I. towards his dissenting subjects, and there follows more imprisonment and burning of the Baptists who were now returned to their own Country, and increased greatly in number. It appears that Edward Wightman, a Baptist, was the last who suffered death in this way, on account of religion in England, so that the Baptists have had the honour of leading the van and bringing up the rear of the noble army of Murtyrs, who in England have laid down their lives at the stake. The Chapter closes with the death of king James, who notwithstanding the loyalty of the Baptists, and their petitioning for relief from their sufferings, continued to harass them to the end of his days.

Chapter V. A. D. 1625 to

1640, relates the formation of some Baptist Churches in London, which have been usually considered as the first of this denomination in the kingdom. Besides several particulars tending to elucidate some obscurities and mistakes in the History of the Baptists, as commonly received, this chapter comprises a sketch of the cruelty and superstition of Archbishop Laud, and of his consecration of St. Catherine Cree Church. The chapter closes with the convocation of 1640.

Here the Author pauses before he enters on a relation of Events, the result of superstition, bigotry, cruelty, and tyranny uniting to form a system of *oppression* which Solomon says *makes a wise man mad*; and here we take our leave of him for the present, only remarking that his volume is one the most interesting to the Baptists that exist in the English language.

(to be continued.)

Sermons and other Discourses. By the late Rev. Samuel Lavington, of Bideford. Vol. II. pp. 600. 10s. Conder.

The first volume of these Sermons obtained our warmest recommendation, and we are glad to learn it has since been reprinted. Our readers will naturally expect that the character of the present Discourses is substantially the same; we therefore do not feel it necessary to do more than announce their publication, and to quote from the Sermon on Self-communion one of the finest specimens of stern and solemn sarcasm we ever saw.

You care for none of these things. You are not pleased with any thing so serious. You are all for action, and have neither time nor inclination for sober reflection. It would make you

melancholy. Yes, that is the cause. But I am verily persuaded, that the principal reason with many, if not with most, is this, that they are afraid. If you are determined to hearken to nothing that would make you unhappy, I would advise you to keep to your resolution, and never go back from it upon any account. When Death comes, all pale and ghastly, and requires your souls at your hands, do not regard him; but calmly say to him, "Go thy way for this time, and when I have a convenient season, I will send for thee." When the Archangel blows the trumpet, and calls to you in your graves, "Arise, ye dead, and come to judgment," do not regard him: but calmly say, "yet a little more sleep, a little more slumber, a little more folding of the hands to sleep." When Christ calls to you by name, "How is it that I hear this of thee? give an account of thy stewardship;" do not regard him, but calmly ask him, "Who made thee a prince or a judge over us?" What say ye, my friends? do you think this will avail? You know it will not. Is it not better, then, to hear what your hearts will say now? Is it not better to set apart an hour this evening for this purpose? What if they should, as probably they may, upbraid you with your folly, for having lived twenty, thirty, forty, or fifty years in the world, and never taken notice of them before? Fall before the censure: acknowledge and lament the melancholy fact; and call upon your souls, and all that is within you, to bless God, who has spared you and disposed you now to self-examination." pp. 566, 567.

Religious Books lately published.

1. A defence of the Preservative against Unitarianism: including a Vindication of the Genuineness of the Epistle to the Hebrews. In a Second Letter to Lant Carpenter, LL. D. occasioned by his Letters addressed to the Author, entitled, "Unitarianism the Doctrine of the Gospel." By Daniel Veysie, B. D. Rector of Plymtree, Devon; and late Fellow of Oriel College, Oxford.

2. The fatal Consequences of Li-

centiousness: a Sermon, preached, March 18, 1810, at the Sunday Evening Lecture, in the Holy Trinity Church, and, on the Tuesday Evening following, in St. John's Church, at Kingston-upon-Hull; on occasion of the Trial of a Young Woman of that town, for the alleged Murder of her illegitimate Child. By John Scott, A. M. SECOND EDITION.

3. This day was published, in one volume 12mo. Missionary Anecdotes; containing remarkable instances of the power of Divine Grace, in the conversion of the Heathen in different ages and countries; together with an affecting account of the Superstition and Cruelties of Pagan Nations, ancient and modern. By the Rev. George Burder, Secretary of the Missionary Society.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under this article.

The Rev. James Churchill is printing by subscription, An Essay on Unbelief; describing its Nature and operations, and shewing its baneful Influence in preventing a cordial reception of the Gospel, and in distressing awakened and renewed Souls. Price 3s. 6d.

So large a part of the edition of the Rev. Richard Cecil's Works, in 4 vols. 8vo. now in the press, has been bespoke by his friends, that no Copies will be advertised for public sale. Names may yet be sent to the Editor, the Rev. Joseph Pratt, Doughty-street.

We understand that Dr. Williams, of Rotherham, is preparing for the press a second edition of his Essay on divine Equi-

ty and Sovereignty, corrected and enlarged, in two volumes 8vo. It will contain much new matter, and particularly an Examination of a Refutation of Calvinism, by Dr. Tomline, Bishop of Lincoln.

A Volume of Letters, by the late Rev. J. Hervey, dated from 1736, to 1752, is in the press, and will speedily be published.

A Stereotyped 12mo. edition of the Bible, in French, collated with the best foreign editions, is in considerable forwardness at press.

Rev. T. Scott, of Aston Sand-

ford, is preparing for the press, with all convenient speed, Detached Remarks on the Bishop of Lincoln's 'Refutation of Calvinism.'

A new edition of Vander Hooght's Hebrew Bible is in the press; the first part to appear in July.

Mr. Montagu Pennington has nearly ready for publication, in an octavo volume, Redemption, or a view of the Christian Religion, from the fall of Adam to its complete establishment under Constantine.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

To the Editor of the Baptist Mag.
Brother,

Having a little news that will be interesting to them, that have an affectionate solicitude for the cause of Christ in India, I send it to you for their immediate gratification. It has been received within a week or two past, and the Letters which contained it are dated, chiefly, October, 1810.

The Missionaries have in all their churches baptized 70 the past year.

A new church is formed, consisting of 12 members, chiefly European Soldiers, in the kingdom of Orissa, (called Orixa in some maps,) Another kingdom of Idolators is attacked, and who shall despise the day of small things? None but they who hate great things of this nature.

In the Jessore Country, the native Missionary Aratoon is very successful. Some of the profess-

ing soldiers at Berhampore have unhappily fallen, and the rest are prohibited, by military authority, from meeting for religious worship. The 22nd Regiment was sent against the Isle of France.

Mrs. Robinson, the wife of one of our Missionaries is dead. Mr. Robinson has obtained a brother Missionary in a Mr. Cornish, a member of the Baptist Church at Calcutta. He is said to have been born in Devon, and educated near Exeter. It is possible, that some, who are the disciples of Jesus Christ in that county, may remember him. If they see this information they will be affected with another instance of the huge improbabilities divine grace can overcome. In the eye of reason, untutored by divine wisdom, it will appear a most circuitous plan for men to go from such a country as England to such a one as India, to be brought out of darkness into marvellous light. To sever them from the regular and able ministry of their native

country; and put them under the more methodistical addresses of Missionaries to be converted to God. While such circumstances not only assert, but exhibit the sovereignty of the King of Grace, they also illustrate his dominion over the circumstances of men, and manifest him to be the God of providence, conducting the persons of his chosen people to the situation where his discriminating grace shall be most conspicuous, and where, when it is received, it shall be applied to nobler purposes than it would have been, had it been communicated elsewhere. It should seem as if the place where the fish threw Jonah upon the dry land, was not very far from Nineveh.

Mr. Cornish appears to have now his heart truly engaged in the Mission. He has also a very godly woman for his wife. She is what they denominate country born, i. e. half european and half Hindoo. They are both to go into Bootan.

Mr. Chamberlain intends to leave Cutwa, and is to be succeeded by Mr. W. Carey. Mr. Chamberlain is to undertake a new mission in Lahore, one of the most considerable provinces, of what was once the Mogul Empire, situated among the branches of the Indus, in the country of the Seiks, where he may make use of the new testament, which is already in their language. A young gentleman, a member of the Calcutta Church, of the name of Peacock, the son of an english clergyman, proposes to go with him.

The advance of the religion intended for the healing of the nations, is of that description in Hindostan, which carries upon the face of it the grateful promise of permanency and of increase,

notwithstanding the infernal yelps and grins of the cerberian progeny. As it proceeds it takes root, new churches are formed, and they send out their branches, that like the celebrated tree belonging to the country, become the roots of succeeding branches, which shall stretch out again, with undiminished vigour and fruitfulness, until the whole be covered with their glory.

In the mean while the first of these churches are taking deeper root downwards, increasing in magnitude and in strength, in knowledge, in discipline, and character; bearing the precious fruits of spiritual worship, purity, and love. Blessed be Jesus Christ for that beautiful and stimulating principle, that soul-employing, and therefore soul-gratifying principle, which there is in his plan; the principle of progressive and everlasting improvement. Jesus Christ has filled us with the persuasion that he is not confined to time or place, but the gradual revelation of himself, and progressive advance of his interest, is a process suited to our observation, the one therefore most conducive to our instruction, advantage, and delight. It gives an opportunity to Faith to point, at one time, to this display of the power of the Saviour, and say with effect, learn more confidence in him; at another, to a new instance of his graciousness, and say irresistibly, Pray on—pray without ceasing. Verily you shall reap, if ye faint not. Reap—yes—not only your object in behalf of the King of Zion, but his object in your behalf also. I am,

Brother, affectionately yours,
Wellington, J. C.
April 4, 1811.

RANGOON.

By other letters it appears that Mr. and Mrs. Chater had left Rangoon, *for a time*, on account of the state of the Country and Mrs. C's ill health. Mr. C. had been twice ill, but was recovered, but his wife was still seriously unwell.

These letters also relate the death of a Mr. Brain, sent out by the London Missionary Society, who lived at the Baptist Mission-house, at Rangoon. He was seized with a violent Dyssentery, which carried him off in eight days. "His sufferings were very great, but happily for him, death wore no terrors; he was calm and resigned, although all his prospects of future usefulness were cut off in a moment, he was serene and ready for the awful messenger." Our brethren add, "He was an amiable young man, and seemed to possess talents for usefulness as a Missionary. There appeared in him an unusual degree of heavenly-mindedness and weanedness from the world. We thought him ripening for glory before he was taken ill."

He died at the House of the Baptist Missionaries, at Rangoon, aged 23.

BAPTIST*Missionary Assisting Society.*

It is now several years since the *Baptist Missionary Society* first solicited the countenance and support of the friends to Virtue and Religion. The hopes which they then ventured to entertain, have been more than realized, and, though the greatness of their object, and the multiplicity of obstacles attending it, were such as to preclude very sanguine expectations, yet through the

unwearied labours of their Missionaries, and the liberality of the Public, attended by the blessing of God, they have been enabled to accomplish what by some was deemed impossible, and by many highly problematical.

The Prosperity which at length attended their labours encouraged the Society to make still greater exertions, and contributed in no small degree to draw the attention of the Public to an undertaking which offered, notwithstanding the difficulties which opposed, such well-grounded hopes of success.

In the year 1804, several young persons of London, influenced by a coincidence of sentiment with the Society, and supposing that an extension of its Fund might be effected by obtaining the subscriptions of those to whom it might be inconvenient to contribute largely, and who from not having had the object presented specifically to their notice, might naturally feel less interested in its success, instituted an *Assisting Society*, the object of which should be to receive Quarterly Subscriptions, and that it might embrace the widest range of Subscribers, it thankfully accepted *one Shilling* per quarter. To the great joy of its friends their expectations have been realized, they have been enabled to contribute various sums to the parent Society, which may be seen in the printed accounts. Its supporters have also had the pleasure of seeing several similar societies established, which have concentrated the efforts of the poorest into a respectable and effectual fund, and have forcibly reminded them of the beautiful similitude, "As the drops of rain which fall in Ethio-

phia finally compose the waters of the Nile, and form the riches of Egypt, so the true wealth of the World, will flow from the union of saints."

The Baptist Missionary Society was instituted in 1792, and owed its origin to the benevolent regard which existed in the minds of a few persons, to the religious state of the Heathen. To them the superstition and idolatry which too generally prevail among unenlightened nations, were causes of the most heartfelt regret, and it appeared to them, with the force of certainty, that to bestow on the benighted Heathen the means of intellectual information, and the knowledge of the true God, was at once the best method of promoting their eternal welfare, and also of effecting the degree of Amelioration in their state, as rational beings, of which it is capable.

With these enlightened and benevolent views, animated by the declarations of Scripture, they commenced their operations, feebly, indeed, to human appearance, but in fact supported by an energy which is always victorious.

For several years, their labours have been attended with gradually increasing success, and the affairs of the Mission, from being confined to the occasional labours of Messrs. Carey and Thomas, begin to wear an appearance of extensive utility and importance.

Stations * and Churches have been formed in several parts of

Bengal, many Natives have been baptized, among them several Brahmans, some of whom publicly teach the doctrine of truth to their fellow countrymen. Several persons have died, professing their faith in Christ, and with an animating expectation of life and immortality through him. Other objects of importance have been pursued, such as the instruction of children, the publication of religious tracts, and the translation of the Bibles into 13 languages and dialects of the East, which embrace a population of above *four hundred millions*. An undertaking which promises not only to produce an immediate and rich harvest, but also to contribute the seed which may be extended over all Asia, and form the basis of a revolution, in its intellectual and moral character, the beneficial effects of which, shall continue to the latest period of time.

But though great things have been effected, still much remains to be done; the generosity of the religious public has been exerted to an unprecedented extent, the Missionaries have made efforts almost exceeding human power, they have undertaken and accomplished what has appeared impracticable, even to the most sanguine expectation; and yet how disproportioned are the efforts which have been made to the magnitude of the general object! A few labourers have converted a small part of the soil into a fruitful garden, but while the whole earth itself demands cultivation, and while many

* Up to 1810 nearly 200 Natives (10 of whom were Brahmans) had been Baptized, besides from 30 to 40 Europeans. There were 6 or more Churches formed, and in all 18 Missionary Stations. And notwithstanding the loss of some valuable Men, there are now (1810) 12 European Missionaries, and 8 or 9 native Preachers; some of the latter were Brahmans.

parts of it present only barren and precipitous rocks, let us continue our exertions, and beholding our present success with emotions of gratitude and delight, offer our supplications to the God of all grace, that he would still send more labourers into his harvest. But let not our feelings terminate in mere fruitless exclamations; let us draw near to each other in love, and unite in devising new measures to promote the propagation of the Gospel.

The Committee of the Baptist Missionary Assisting Society are anxious to direct the attention of their Brethren to the propriety of forming similar Institutions in every part of the Empire. It must be sufficiently obvious that there are various causes, which prevent the Parent Society from enjoying the assistance of those whose circumstances forbid their contributing in the same liberal manner as their brethren. Societies formed on this plan, afford to all an opportunity of subscribing in a manner agreeable to their feelings, and though it may be replied that these inconveniences are in a great degree removed by public collections, yet it is presumed the measure now recommended, will be found more productive, and will more effectually keep alive that interest for the object which will at once administer to its support, and to the moral improvement of those concerned for its welfare.

The writers of the present address deem it unnecessary to point out all the advantages * possessed by their plan; they by no means wish to anticipate the reasonings of their brethren on the subject, the end they propose, they imagine

will be fully accomplished, if they are instrumental in directing the attention of the Religious Public to a measure which in their opinion needs only inspection to be approved and adopted. Fully assured of a coincidence of sentiment with regard to the general object, they retire with a consciousness of having attempted what appeared to them a duty, and beg leave to offer for the encouragement of all engaged in this important work, the assurance that their exertions will be crowned with the most complete success, for *The Earth shall be full of the knowledge of JeHoVaH, as the waters cover the sea.*

To facilitate the intentions of those who may wish to form similar societies, a copy of the rules is subjoined.

RULES and REGULATIONS.

I. One Shilling per quarter, or more, constitutes a Member.

II. The affairs of the Society shall be managed by a Committee of Twelve Members, exclusive of a Treasurer and Secretary, who shall be Members of the Committee, in virtue of their office.

III. The Committee shall meet on the Wednesday preceding each Quarter-day, at eight o'clock in the evening, for the purpose of appointing (gratuitous) Collectors, and arranging the Subscribers for each Collector to call on, together with such other business as may come before them.

IV. The Secretary shall make out each Collector's Book, and let him have it within one week after each Quarter-day.

V. The Subscriptions shall be

* The Committee have the pleasure of stating one of their earliest companions in their undertaking, Mr. W. Johns, is now on his way to join the Brethren in Bengal.

called for quarterly by the Collectors, who shall give up their books, with the amount of subscriptions received, into the hands of the Treasurer, within the month succeeding each Quarter-day.

VI. The Committee at their meeting in August, shall order the Treasurer to pay the amount of the subscriptions received; specifying the sum, into the hands of the Treasurer for the *Baptist Missionary Society*.

VII. A General Meeting of this Society shall be held annually, on the last Monday in August, at Seven o'Clock in the evening precisely; when a Committee, including the Treasurer and Secretary, shall be chosen for the year ensuing.

VIII. Six Subscribers shall have power to call the Society together, and three of the Committee power to call the Committee together; by signifying the same to the Secretary in writing, who shall give timely notice to each individual member.

IX. The Treasurer shall not pay any bills on account of this Society, without an order, signed by three members of the Committee at one of their meetings.

* * * All meetings shall be opened and concluded with prayer.

January, 1811.

Donations and Subscriptions will be thankfully received by the following Persons:

REV. W. Button, TREASURER, *Paternoster Row*. MR. M. Moore, SECRETARY, 18, *Lad Lane, Cheap-side*. MR. Gardiner, 19, *Princes Street, Cavendish Square*. MR. Pewtress, Stationer, *London Road*.

An *Assisting Society* has been formed by the Young People of Mr. Ivimey's Congregation with great success.

Since the last Sheet went to

press, additional Letters have come to hand, which also give a pleasing account of the Mission. Besides confirming the foregoing particulars, they relate that brother Marshman's eldest daughter, 13 Years of age, had been baptized. Several had been added to the Church at Calcutta. At Jessore also our brother Carapiet had baptized a considerable number of natives; and brother Peter several persons at Balasore in Orissa. Two members of the Calcutta church had given themselves wholly to the work of God. One is intended to labour with brother Robinson at Bootan, and the other with brother Chamberlain, in forming a new station. Two or three other brethren at Calcutta seem to have their hearts set upon this good work. The charity school prospers, and promises to be a blessing. Worship at the school-house in English and Bengalee is well attended every morning by the parents of the children. Mention is made of sister Robiusion's death. And our brethren lament, too, the loss of Mr. Desgranges, and Mr. Braine, to the London Society, and the christian world. The 22nd. and 14th Regiments, in which we have many baptized brethren, and in the former some with preaching talents, enjoyed an interview with their Missionary friends in their way to the Isle of France, for which they embarked in the late prosperous expedition. We are told that Felix Carey had begged the life of a crucified Burman with success; taking him from the cross on which he had languished several hours; and healing all his wounds. Is not the gospel *Peace and Love*? Should not all its ministers be furnished with the balua of the Samaritan.

SEAMEN'S LETTERS.

WE understand that a considerable number of pious Seamen, on board of more than twenty of his Majesty's Ships of War, are in the habit of corresponding with their religious friends in England. We insert some of their Letters with the view of exciting an interest in our readers mind, on the behalf of British Seamen in general, as it respects the means of their Religious Instruction.

H. M. S. Ganges, North Sea.

Dec. 4th, 1810.

Dearly beloved in the Lord,

Grace be unto you and peace from God the Father, and from our Lord Jesus Christ, by the agency of the Blessed Spirit, Amen. I received your letter on Lord's day last with thanks and joy, O how it did revive our souls in the Lord, for we are very often cast down but not in despair, persecuted of men but not forsaken of God, for his promises are yea and amen, and are sure to all the seed; and for our comfort, our dear Jesus hath said, *Fear not little flock, it is your Father's good pleasure to give you the kingdom.* He has also said, by the prophet Isaiah, *Fear thou not for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness. No weapon formed against thee shall prosper, and every tongue that riseth up in judgment against thee thou shalt condemn.* Our Lord hath said, *It is enough that the servant be as his Master. All that will live godly in Christ Jesus shall suffer persecution. But none of these things move me, neither count I my life dear so that I may win Christ and be found in him, at the last day, when he shall be*

revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not his Gospel. Last night we had like to have been lost on the naze of Norway, (several ships have been lost there before) the shore was so bold and we were so near, that our first jibboom almost touched a large cliff and there were breakers under our lee bow, but God's tender mercies are over all his works, we got off without any damage. O what pale faces, weaknesses, and faint hearts did I see! Fearfulness and trembling were among them that had no God to go to, but I saw all my brethren in Christ cheerful. I took the liberty the next morning to speak to some of the crew, on the shortness of time, and the uncertainty of life, for *in the midst of life we're in death.* I told them the only way to avoid the danger of eternal shipwreck, was to have an interest in the death of Christ. O what a precious thing to have a gracious God and a loving Father in Christ Jesus to go to in time of trouble.

He is a rock, *His ways are ways of pleasantness, and all his paths are peace.* Sometimes I have been ready to conclude that my rock had sold me, and my dear Lord and Saviour had forgotten to be gracious, and to think that his mercy was clean gone for ever; but this was my infirmity, and want of faith that *worketh by love.* Ah, dear Sir, *In his favour is life, weeping may endure for a night, but joy cometh in the morning.* When all hopes have failed, and I have seen nothing but darkness all around, then the blessed atoning Lamb hath risen upon me with healing in his wings; and hath said, *Fear not, it is I, be not afraid.* I meet with a great many trials, but hitherto hath the

Lord delivered me, and he still saith, *My grace is sufficient for thee. My strength shall be made perfect in thy weakness*; and tho' I cannot attend the ordinances of his house ashore, for which my soul pants, yet *he feeds me* (unworthy as I am) *with the finest of the wheat and with honey out of the rock does he satisfy me.* My mind is often impressed with these lines.

Ah! I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day.
The day when I must enter
Upon a world unknown,
My helpless soul I venture,
On Jesus Christ alone."

May the Lord of his tender mercy lead and feed you, and me and all them that love his dear name, from one degree of righteousness unto another, until we appear before him in that kingdom, where the wicked cease from troubling, and the weary are forever at rest. Thus prays one of the unworthiest of all that ever found mercy.

H. M. Ship, ——— 1810.

Dear Friend,

How unworthy are we to lift up our eyes to that God who inhabiteth eternity, for O how holy, just, and true he is in all his ways; but how indifferent, and guilty are we. Alas, what days and nights we have spent in sinful pleasure just as if there was no God to fear—no judgment to come. But thanks be to God for his infinite goodness in sparing us hitherto, and calling us by his special grace from a state of sin and unbelief, and bringing us out of darkness into marvellous light.

"Shall we now in dead silence lie,
When Christ stands waiting for our prayer?"

My soul thou hast a friend on high,
Arise, and try thy interest there."

How does it grieve my mind, to see how much I am unlike the blessed Jesus, who never was once seen to smile, but often seen to weep and pray; and this he did for you and me, to bring our souls to God his Father; he laid down his life to redeem us from all iniquity; was ever love like this?—O my dear friend in Christ Jesus, let us lift up our hearts to the Lord, and cry aloud, and spare not, point sinners to the Lamb of God, speak of his goodness and mercy, and tell them of the danger of living in sin. O proclaim aloud as far as words can go, that sinners as vile as me, the vilest of the vile, may see and find, to their unspeakable joy, that their Redeemer liveth, and stands with open arms to receive returning sinners. Then, O how our hearts would be joined in that love which surpasseth the understanding of mankind, and constrain us to sing with the poet,

Among thy saints will I appear,
With hands well washed in innocence,
But when I stand before thy bar,
The blood of Christ is my defence.
For never should a soul despair,
Her pardon to procure,
Who knows thy only Son has died,
To make her pardon sure."

O almighty God give us hearts to love thee more and more, that so they may always be tuned to thy praise, which is our happiness as well as our duty. Imprint on our minds such a deep sense of thy mercies, that we may never provoke thee to anger, so as to induce thee to withdraw thy favour from us. Oh! God thou sparest thy children as a tender parent does his only Son, for thou knowest our infirmities, thou rememberest that we are dust, by grace are we saved. Dear Friend, as you have been delivered out

of the cursed thralldom and slavery of sin, let us ever join hand and heart, and cheerfully serve the Lord in the way that our dear Redeemer has set before us. The Lord has been pleased of his infinite mercy and loving-kindness to raise up two more, and call them from darkness to light, a Marine and a Seaman, who are joined with us in the bonds of love, seeking the one thing needful. We are six now in company, not long ago I was like one in a lonely desert by myself, but thanks be to God who causes his Spirit still to move on the face of the waters. O praise the Lord for his goodness, and forget not all his benefits, let our tongues sing of righteousness.

"You know there's vast expanse in love,
And feel the vital flame,
But you can never sound above,
What dwells in Jesus' name."

O consider what the Lord has done for our souls in snatching us as brands from the burning. Adieu, dear friend, for the present, Jesus, I trust, will be with you and so will my soul.

May the blessing of God descend upon you, and may he dwell in your heart richly by faith, and bless your going out, and coming in, from this time forth and for evermore, amen.

H. M. Ship, Z——,

Tagus, January, 1811.

Dear Friend,

Accept my kindest wishes for yourself and the flock over which the Lord has placed you. Blessed be God, I am now recovered from the dangerous illness with which he has thought proper to visit me for a season. I should have said more in my last letter, but sickness

prevented. I suffered uncommon hardships for about thirteen weeks before my last letter to you. An open field was often my bed, without any covering but the clouds, and a stone or a shot was my pillow; both day and night, I and my companions were exposed to the weather, without any thing to shelter us but our clothes, and frequently in a flat-bottomed boat, sometimes almost dead with hunger and fatigue, and at best miserable for 13 weeks. I believe it was this which occasioned my indisposition. Portugal at present cuts a miserable figure; houses, and even whole towns, have been ransacked and left without an inhabitant, the idol temples are demolished, and great destruction has taken place among the idols of wood, stone, brass, silver, &c. I have been up the country several score miles, and have been an eye witness to the scenes I have mentioned; when I saw it, I thought on the complete destruction of the seat of the Beast and of the whore of Babylon. I have been brought through many dangers, toils, and snares, 'tis grace has brought me safe thus far, and the same grace, I trust, will lead me safely home. I am at present on board, brother M—— is on Garrison Duty in Lisbon Castle. Let me hear from all the brethren; the Lord be with you. From your friend in the Lord.

SLAVE TRADE REVIVED.

We are much concerned to find that any of our countrymen should be so depraved as to persist in this abominable traffic since its iniquity has been so fully exposed, and the laws of our country have so strongly prohibited it: but it appears, from a

speech lately made in the House of Commons by Mr. Brougham, that a ship which bore the name of the Marquis Romana, but which was in reality the Prince William, an English vessel, the owners of which are well known, was fallen in with by a King's ship, and was found to have on board 109 negroes. Two other vessels had been detected, which passed by the names of the Galicia and Palafox, it being pretended they were Spanish vessels, but they were in reality English. The traffic in slaves has certainly been very much diminished, yet it still exists, and in a considerable degree. The Judge of the Admiralty at Sierra Leone has had no fewer than 1091 slaves brought into his court, since March, 1809, taken, as we presume, from ships detected in this nefarious business. To prevent the continuance of this detestable evil, Mr. Brougham moved for leave to bring in a bill to render more effectual the Act for the Abolition of the Slave Trade; this, we understand, will be done by making the crime *FELONY*, and subjecting the criminal to transportation for 14 years, or imprisonment for three years. We rejoice to find that the motion was carried *nemine contradicente*.

CLIMBING BOYS.

In our Magazine for May last, we mentioned the unhappy death of a chimney-sweeper, in Shire Lane; Humanity induces us now to mention the death of another boy who perished in like manner:—On Monday, January 14, 1811, Joseph Holton, about 11 years of age, was sent to sweep a flue at No. 13, Orchard Street, Westminster. It was about the middle of the day. In descending,

he mistook the proper flue, and got into one which was so narrow that he could not pass it. It was about three quarters of an hour before this was observed; and about three quarters more elapsed before he could be extricated. He was then taken out in such a miserable state, that he expired in a few minutes.

We are informed that, in most of the parishes in London, the Guardians of the Poor have determined to apprentice no more boys to this dangerous employ.

We trust that these calamities will induce humane persons to prefer the *Mechanical Chimney Sweeping*, which in most cases will succeed. We repeat the names of persons who perform this:—R. Johnson, 9, Portpool Lane, Gray's Inn Lane; G. Smart, Ordinance Wharf, Westminster Bridge; R. Smart, 15, Bell Alley, Coleman Street; and B. Watson, 2, Portland Street, Cavendish Square.

BIBLE SOCIETY.

Feb. 20, an Auxiliary Bible Society was instituted at Weymouth; a meeting having been called by the Mayor at the Guildhall for the express purpose. Sir James Pultney, Bart, M. P. is appointed President;—Sir J. L. Johnstone, Bart. M. P. Vice President;—S. Weston, Esq. Mayor, Treasurer: 14 Gentlemen, with the above, were chosen a Committee for the present year; among whom were the Rev. Drs. Wyndham and Cracknell; Rev. Messrs. Gorton and Chamberlaine; W. Williams, Esq. &c.

WELSH SUNDAY SCHOOLS.

Extract of a letter from a respectable Clergyman in Wales.

We have had Bibles in the

Welsh Language for above 200 the young people universally attend the Sunday Schools. Hundreds of grown-up people have learned to read their Bibles with-
 years; yet they were of no real utility to 99 out of 100, as whole districts were perfectly illiterate; no stir was made about learning in these two years, and more are to read. Now the children and coming to the schools continually.

NOTICE.

The annual Meeting of the BAPTIST ACADEMICAL INSTITUTION will be held (providence permitting) on Thursday, May 16th, when the Rev. Robert Hall, of Leicester, is expected to preach, at the Meeting-house in Prescott-Street, Goodman's-fields:



Hymn, from the 149th Psalm.

Hear, all ye nations, hear!
 Bring your sublimest songs,
 And earth, with every strangersphere,
 Unite thy thousand tongues.

Let Israel, too, employ
 Her loftiest powers, to sing
 Hosannahs of exuberant joy
 To her exalted king!

Dwell on his sacred name
 With harp and timbrel's sound;
 Blend hallelujahs with his fame,
 And make the world resound!

For his fond pleasure waits
 On those his heart approves,
 And his salvation decorates
 The humble souls he loves;

O let their midnight choice,
 Be an exulting song!
 In glory let them all rejoice,
 And praise possess their tongue!

Then, in their honour'd hand,
 Shall the avenging sword,
 Fulfil on each apostate land,
 The judgments of the Lord!

Shall bind their kings in chains,
 Their loftiest powers dethrone,
 Ye nations, hear! **JEHOVAH** reigns;
 O sing to Him alone!

The Glory and Goodness of God.

Thrice holy Lord, whose awful throne,
Is far removed from mortal sight,
Too glorious to be fully known,
Ev'n by the first-born Sons of light!

August, and holy, great, and high,
Ten thousand Angels thee proclaim;
And while they on thine errands fly,
Their joy is to repeat thy Name.

Millions of Saints now raised to prove,
The mighty bliss that Seraphs know,
Behold thine awful feet above,
And tune their harps thy praise to shew.

And Saints who tread this vale of tears,
Delight to dwell upon thy Name;
Though lower far our notes than theirs,
Our subject is, at least, the same.

Nor ours alone: Almighty King,
The whole creation speaks thy praise!
Sun, moon, and stars their Maker sing,
And birds that fly, and beasts that graze.

There's not a flower that decks the earth,
Nor insect in the solar ray,
But sets thy power and wisdom forth,
And bids the Lands their homage pay.

Yes, Lord, thy matchless power we prove,
And mark the wonders of thine hand,
But still thy goodness, and thy Love,
Our most exalted thanks demand.

That thou should'st pass thine angels by,
To look on man with tender care!
That thou should'st stoop, be born, and die,
To snatch a worm from dark despair!

All language fails! — e'en thought is lost,
Amidst this miracle of grace!
We, by the amazing theme engrossed,
Fall at thy feet, and muse thy praise! *E. T.*

THE
BAPTIST MAGAZINE.

JUNE, 1811.

*Faith in the Death and Resurrection of Christ,
and its divine Effects.*

And they said one to another, did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures ? Luke xxiv, 32.

THIS is the reflection of two Disciples on a remarkable appearance of Christ to them, and conference with them in their way to Emmaus ; it was on the evening of the day in which he rose from the dead ; they were talking together on the death of their beloved Lord, and the report that certain women of their company had made of his resurrection ; they did not intirely believe the report, nor absolutely reject it ; but their minds were in suspense between hope and fear, faith and unbelief. Jesus knowing their thoughts and discourse, drew near and joined company with them ; but he was unknown to them ; so that he conversed with them as a stranger, on the subject of their discourse, and the cause of the sadness which might be seen in their faces : they expressed their wonder that any man who had been near Jerusalem should not have heard of the great things that had so lately happened there, the trial, condemnation, and crucifixion of Jesus of Nazareth, who was a prophet, mighty in word and deed before God and all the people ; they freely and honestly declared the confidence they had placed in him as the Redeemer of Israel, and the fears that now possessed their minds, though some of their number had spoken of his being risen from the dead ; Jesus heard them with patience, and after he had reproved them for their backwardness to believe what was written in the Old Testament concerning the death of the Messiah and the glory that was to follow it, he expounded to them in all the Scriptures the things concerning himself.

When he departed from them, they said one to another, *Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?* "What a delightful interview have we had with our risen Redeemer! how instructive and heavenly was every word that dropt from his lips, but when he explained the sacred writings with relation to himself, the promised seed, the Shiloh to whom the gathering of the people was to be, the Son of David and his Lord, the Man of Sorrows that was to be cut off and slain for the sins of his people, and then exalted and extolled and made very high, and to possess a universal and everlasting kingdom; when he talked with us on these points, and gave us to understand the meaning of these ancient prophecies which were fulfilled in him. O! what love and joy did we feel burning within us? Our hearts ascended up to heaven in warm praises and devout affections. We never understood the Scriptures before, never saw so much of Christ in them, never had so full a conviction of his Divine character and office, so perfect a determination of our souls for his service, nor so much gladness in the consciousness of our relation to him and interest in him. We hope we shall never forget the things which we have seen and heard."

Some useful remarks might be made with regard to the character of the first disciples, whom Christ chose to be witnesses of his resurrection; it appears they were upright but weak men, in particular that they did not understand the prophecies of the Old Testament relating to the Death of the Messiah, and his Resurrection from the dead; they were carried away by the popular opinion of an earthly and perpetual reign of Christ, in outward splendour and glory.

Christ could have taken away this ignorance in his life time, but he suffered it to remain, not only to humble them when they should be convinced of it, but to assure mankind in future ages, that they were in no artful confederacy to delude the world with a false story of their Master's sufferings and the glory that followed; so far were they from such a design that they could not be persuaded to believe that he would ever die till he was actually apprehended, and then they forsook him and fled, and despaired of seeing him any more in this world.

I shall pass from all these things to observe that a realizing faith in the Death and Resurrection of Christ causes the hearts of his people to burn with holy affection. I shall divide this subject into two parts. I. What the faith of real Christians is, with respect to the Death and Resurrection of Christ. II. The Effect of it on their hearts.

1. Let us enquire into the nature of true and justifying faith. The proper object of this faith certainly is, Christ crucified and exalted, Christ delivered for our offences, and raised again for our Justification; for it is by his obedience unto death that any of the children of men are made righteous, and his resurrection is the great proof of the efficacy of his obedience.

Faith looks to Jesus as dying a sacrifice for sin, and rising again as the conqueror of sin, death and hell, and the Author of eternal salvation. Previous to this faith there must be a conviction of sin, and an illumination of the mind by the Spirit, in the knowledge of Christ; they that do not see themselves guilty and perishing Sinners, see not their need of the Righteousness of Christ for Justification, and they that are not taught by the Spirit cannot discern the glory and all-sufficiency of this Righteousness, in order to the pardon and acceptance of a believing Sinner.

This discovers the vanity of the faith of many in the christian world; they have a general belief that the Scriptures are the word of God, and according to the Scriptures that Christ died and rose again, but their souls have never been burdened with a sense of sin, nor taught of God to submit to the Righteousness of faith, and therefore they are not justified; whatever they may talk of the mercy of God and the merits of Christ, they have no actual interest therein, and if they seek for Justification at all, it is by the deeds of the law. But before faith comes, there must be a humbling and illuminating work of the Spirit of God, to take men off from a confidence in their own righteousness, and to dispose them to receive the gift of Christ's Righteousness. And the faith whereby they are justified is a lively persuasion and sense of the efficacy of his blood, ascertained by his Resurrection and advancement to the right hand of God; and an assiance in it for forgiveness and acceptance unto eternal life.

If you ask whence cometh this saving faith, the Apostle answers the question very plainly, *Rom. x, 17, Faith cometh by hearing, and hearing by the word of God.* Hearing the Gospel is the outward and ordinary means of saving faith, and as the Providence of God sends the Gospel to whom he pleases, so his secret blessing and grace give an understanding to know and a heart to accept it. This is beautifully illustrated by Christ's opening the Scriptures concerning himself to the disciples as they went to Emmaus; though they were believers, yet their faith was at that time so low that they seemed to be little better than unbelievers. *We trusted (said they) that this Jesus had been*

he that should have redeemed Israel. But now their trust was almost lost, and their hope ready to expire. How did Christ revive their faith? It was not only by appearing to them, but by expounding the Scriptures relative to his Death and Resurrection, in so clear and convincing a way that they no longer doubted with respect to these grand objects. In like manner he communes by his Spirit with sinners that are staggering through Unbelief; they are convinced of their need of salvation, and they are seriously enquiring what they shall do to be saved; various thoughts arise in their hearts, different and contrary schemes and opinions of men perplex them, sometimes they incline to works, sometimes to grace, and sometimes to make a mixture of both, and to look for Salvation partly from Christ, and partly from themselves; in this state of darkness and uncertainty, Christ has compassion on them, and gives his Spirit to expound his word to them, and to open their understandings to comprehend the Scriptures, and then they see that the only way of Salvation is by grace through the Righteousness of Christ; which must be apprehended by faith, and becomes the sure principle of holy love, self-denial, and obedience. Under an impression of this truth, they are dead to the law (as a covenant of works) and married to another, even to Christ, that they may bring forth fruit unto God. *Rom. xvii, 4.* Now their weary souls find rest and peace, and have both an inclination and ability to walk in newness of life; they love God, and his law; the love of Christ constraineth them, and they live not to themselves but to him; their good works are evidences of their Justification in this life, and will be produced as such at the day of Judgment: and though their services are very imperfect, and mingled with much sin, yet they are acceptable to God through Christ, are crowned with many blessings here, and shall be rewarded hereafter with eternal life.

II. Faith in a crucified and risen Saviour, excites holy affections. *Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures?* This is the sweet experience of Believers to this present day, when Christ is pleased to manifest himself to them so as he doth not to the world. In these happy moments their faith has a great and sensible influence on their hearts, and causes them to burn with holy zeal and indignation against sin. Now sin appears exceeding sinful and they abhor it, and themselves for it.

The believer saith, "Awake, O my sleepy Soul, awake and rise from the dead, and follow thy ascended Lord; lie no longer in the prison of spiritual death and corruption, behold the

doors of the charnel house are set open, come forth and live as becomes a redeemed and a reasonable immortal being."

The heart of the Believer burns with love to God and Christ. O! what manner of love hath the Father bestowed upon us that he hath not spared his Son, but delivered him up for us all, to be the propitiation for our sins! How can we conceive or express our obligations to him that loved us, and washed us from our sins in his own blood? What love like his, so free, and undeserved, so strong and invincible, so self-denying, active, constant, and beneficial? How poor and mean are the highest acts of human friendship compared with the benevolence of the crucified Redeemer. O! wonderful grace that the Son of God should take on him our nature and our sins, that we might have his Righteousness and his Spirit given to us.

Faith kindles a fire of holy joy in the heart. If it be a pleasant thing for the eyes to behold the sun, how much more delightful for a soul that had been in the depths of sin and sorrow, to see the sun of Righteousness rising and shining upon him with health and eternal life under his wings. To see the grand scheme of Redemption finished, and the everlasting happiness of innumerable myriads of lost souls secured, and especially that of our own souls! When the Christian has his interest in Christ cleared up to him by the Spirit of God, no man on earth has so pure and great a joy as he feels; it is *joy unspeakable and full of glory*.

Faith enflames the heart with an earnest desire of universal holiness. Christ's redeemed people, when they know that he is their Redeemer, cannot but be zealous of good works, because by these his name is glorified, with these he is well pleased, and they are the preparations for his eternal kingdom, in which dwelleth Righteousness. Others may do some good for their own sakes; but they will do more for his; Others may be careless and indifferent with regard to the duties of religion and a holy life, but they are fervent in Spirit, because they serve the Lord Christ.

Faith kindles a desire for the welfare and prosperity of Christ's church and kingdom in this world. It produceth a certain greatness and nobleness of soul that carnal men know not. The most obscure and private Christian in the world, has a spirit more public and extended than that of the greatest monarch on the earth that is destitute of the grace of God, for he careth for all the body of Christ, scattered abroad from one end of the heavens to the other; it is not

a matter of indifference to him whether Christ be preached or not, whether souls be saved or not, whether Churches be multiplied or diminished, flourish or decline; what are the principles and manners of those that are called by Christ's name, right or wrong, good or bad; he has a real and fervent affection to the truth as it is in Jesus, and prays earnestly for the propagation of the Gospel in its purity, simplicity, and sanctifying power; he wishes all mankind to be partakers of Christ with himself, and more abundantly enriched by his saving benefits; arbitrary distinctions and enclosures of men cannot limit his more enlarged love, nor bound his catholic charity.

Faith kindles in the heart a desire of heavenly perfection and blessedness. This world is a desert; wisdom, goodness, and felicity are natives of heaven, and make but short and transient visits to this earth; here we must expect errors; divisions, vices, and woes; but when Christ is with us; we have a view of a better state, and what we see and feel in his presence make us long to be with him in a state of everlasting Knowledge, Righteousness and Peace. G. B



Thoughts on Insolvency.

Owe no man any thing. Rom. xiii, 8.

From contemplating the result of a long protracted war as it respects the finances of Nations, and as it affects the affairs of Merchants, whose speculations have of late years far exceeded all former adventures of a similar kind; and whose deficiencies have kept full pace with their adventures—we are naturally led to think of the numerous instances of Insolvency on a smaller scale, with which the little trading world abounds, to the utter destruction of mutual confidence, and not unfrequently to the ruin of many, whose regular gains and regular habits seemed to insure for them a permanent enjoyment of the station they occupied in Society. If these events had been confined to the *World*, as it is called, that is, to that very large proportion of persons in Trade, who do not pretend to regulate their proceedings by the Rules laid down in the Christian code, and who of course cannot be expected to adopt Principles differing from those which generally prevail in the class to which they belong; if Insolvency, and the circumstances to be presently referred to, as connected therewith, had been confined to persons not professing the stricter morals of the New Testament; Christians might have regarded it as one of the natural consequences of unprincipled adventure, almost exclusively attached to peo-

ple who habitually leave every thing to chance, and are content to risque a state of ignominy and want, upon the bare possibility of their succeeding in undertakings, in which, by the very nature of things, success must be exceeding rare. But when these things become common in the Christian world, and the circumstance of a Trader's being esteemed a regular and orderly member of a Christian Church, affords no assurance that his adventures in business are circumscribed by his real property; it becomes matter of serious thought, whereunto this will grow!

In a trading community, whose manufactures have of late been subject to very extensive variations, the subject must be confessedly intricate; but as the writer of this paper makes no pretensions to treat it politically, he indulges a hope that a few remarks, adapted to a moral and religious view of it, may be acceptable and useful to the friends of vital Godliness.

Setting apart the comparatively rare instances, in which Insolvency has arisen intirely from events, which no human foresight could apprehend or provide against; those who have been morally to blame, may be arranged under three classes. Some had no property to begin with, but they had character, and their situation enabled them to use it to advantage; they easily obtained credit to a considerable amount, and finding their profits sufficient for their comfortable support, they were not very careful economists; they felt themselves perfectly at ease, as long as the property with which they were intrusted was not wasted, though they made no provision for paying their debts beyond the ordinary course of trade. Presently, increased expenses, losses in business, and perhaps some decrease of it, produced embarrassment; they proceeded on their old plan, under a sort of undefined and unfounded hope of some favourable change, till they could proceed no longer.

Others have possessed a small capital, which by industry, frugality, and caution, would have secured their decent support in the station they had been accustomed to fill; but not content herewith, they must move in a higher sphere, they rushed into large undertakings, which required the loan of considerable sums, and involved no small expence in law-fees, securities, interest, &c. When thus introduced into the mercantile world, they have conducted their affairs on the same plan, and launched into expenses of equal magnitude, with those who were engaged in similar extensive undertakings, with property intirely their own. The consequence was inevitable; what might be called a good run of business would hardly suffice for their expenditure, and the first cross circumstances in

their affairs marred their credit; with increased want of accommodation, they were less able to obtain it, and Insolvency ensued. I believe these two classes, with little variation, include a large proportion of Insolvents, whom christian virtue might have preserved.

A few have commenced Business with Property sufficient for every valuable purpose; but they were eagerly on the watch for gain; in every new enterprize they must have a share, however hazardous; they pursued this way without plan and without fear, till they found their affairs in confusion, they were got beyond their depth, and unable to govern the circumstances of extended and multiplied adventures, they had recourse to means for temporary accommodations which only increased the evil, till their connexions and the world were astonished at their being declared insolvent.

Now though a proper attention to the *Spirit* of the divine injunction placed at the head of this paper, would have prevented most of the evils before mentioned; and the parties concerned ought to indulge some very serious reflections on their neglect of it; it is matter of no small regret that the evil does not end here. The Insolvency of a christian professor is usually followed up by a series of moral delinquency that in his best days he would have shuddered to think of. I am not about to narrate the conduct of mere men of the world, it is of men professing godliness that I write. Surely we might *expect from them*, that whenever it became a matter of conviction in their minds, that they were unable to render to every one his due, they would not only feel a pungent sorrow on account of those deviations from the christian rule, which had involved them in such a situation; but they would *instantly* and voluntarily commit **ALL** that they possessed, without reserve, into proper hands for the payment of their debts, as far as it would go; and they would ever after hold themselves bound to make up any deficiency, by adopting every exertion, and submitting to every deprivation in their power. No such things, as these, however, are found in real life.

In many cases, the first step of the Insolvent is to retire out of the way, leaving a number of domestics and others to subsist upon the property, while some friend comes forward with an offer of a part of the debts, to be accepted as a discharge of the whole. Various sentiments prevail among the creditors, but *one* opinion is universal, which is, that in a little time there will be nothing left. So that, for the most part, every creditor agrees speedily to receive, perhaps, a half, or a third part of his demand, under the apprehension that otherwise he shall obtain

nothing. In some instances, these *compositions*, as they are called, have not amounted to one half of the Insolvent's property. Yet if any creditor should be obstinate, the *friend* is ready to have recourse to a commission of bankruptcy, which will presently clear all off. It is plain enough, that the whole care of the Insolvent and his friends, centres in his speedy and intire release from the *just* claims of his creditors; and it is considered a matter of secondary importance, by them, whether the creditor receives a larger or smaller proportion of his demand, so as the debtor may but obtain a complete release. There is indeed so much ingenuity exercised on these occasions, that we are almost led to imagine the old rule of *Provide things honest in the sight of all men*, has been changed for some other, of which the principal feature is, *Pay your debts by making the best bargain you can.*

When the business has at last been *managed* so as that the Insolvent has obtained his legal discharge; he is prepared to tread the same course, it may be, again and again. Perhaps he at last succeeds; he takes credit for his ingenuity, and enjoys to the utmost the season of prosperity; but his moral feelings have been blunted, and he would think it strange, if it should be hinted to him that he ought to pay his former deficiencies! *

* The writer recollects an Instance, fully illustrative of this assertion. A baptist Congregation, in a very populous manufacturing town, had occasion to erect a new Place of Worship. Liberal subscriptions were set on foot for the purpose, and among the rest Mr. ——— put down his name for 100 guineas. Now it happened that some years before, Mr. ——— had been insolvent, and the winding up of his affairs left a considerable deficiency due to his creditors; however, he obtained a certificate, which constituted a *legal* discharge. On the present occasion, his brethren demurred as to their acceptance of his subscription. He was rather offended, and took occasion to make such a disclosure of the present prosperous state of his finances, as convinced them he could well afford to spare such a sum out of many thousands which he had lately acquired. Yet they demurred, till they enquired whether he had made good to his creditors the deficiencies under the bankruptcy? To this he answered, with astonishment and indignation, "No! nor ever intend it." They then refused the subscription he had tendered, and shortly after, the matter being laid before the church, and he, persisting in his determination not to pay, as they considered he was in christian equity bound to do, he was excluded their communion.

It is hoped that many readers of these pages will deprecate with horror, such a departure from the morals of the New Testament; I tell them that the path of sin is down-hill. If they would avoid the *bottom* of the miry pit, let them beware of the first step—let them contract no debt, in any manner, under any pretence whatever, which they have not a fair and rational prospect of discharging. If they hesitate as to the probability of doing so, let them enquire at their own hearts, whether they would credit another to the same amount, whose circumstances they knew to be precisely like their own; if they are already in debt, let them by industry, œconomy, and self-denial, religiously contrive to pay, above all, let them avoid temporary accommodations, which *must* be followed, which all their expenses and inconveniences, with others as temporary. Let every christian Professor engaged in business, thus endeavour to restore again the tone of Morals that ought to adorn his Profession, that the word of God be no longer blasphemed on their account.

PROBUS.



The Moral Law a Believer's Rule of Walk and Conversation

In a series of Letters to a Friend.

LETTER II.

My Dear Friend,

I heard a Minister, we both know, declare in a public assembly, that the believer was above law. It was certainly, a harsh and inconsiderate assertion; which, if followed up in its consequences, the asserter himself must be convinced of its impropriety. But harsh as it was, you more than countenance it, for you say, "The believer has nothing to do with the law in any sense—that to obey it is not a matter of duty to him—and that therefore all exhortations to it are useless, legal and vain." This is liberty indeed! But it is licentious liberty with a witness; and has a tendency to bring the soul into far worse than egyptian bondage; being contrary to the whole tenor of revelation, and every rational conception of the holiness of God, and the nature and fitness of things; and proves the mind to be involved in darkness and ignorance.

Scripture is the grand criterion of all divine truth. Where that is silent, we should be dumb; where that speaks, what is spoken should be proclaimed on the house top; it is the God of truth that speaks. Holy men spake of old as they were moved by the Holy Ghost. All scripture was given by inspira-

tion from God and is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto *all good works*. *2 Tim. iii, 16, 17.* This passage contains or implies a principle, which very few, even of the professing world, will cordially admit; namely, that the scriptures were given solely for the use of the elect, or the true Church of God. And that, had not God had an election of grace among mankind, he would not have blessed them with a revelation. It was for their sake alone it was given at first, and now continued to the nations. We are told, where there is no vision the people perish. Scripture being the means of the knowledge of salvation, those that enjoy it not must be destitute of the means, and without the means how can salvation be ascertained to any; God suffered, for aages, all nations (except Israel) to walk in their own way, *Acts xiv, 16.* *He shewed his word unto Jacob, his statutes and judgments unto Israel; he has not dealt so with any nation, and as for his judgments they have not known them. Psa. cxlvii, 19, 20.* And all the nations had been so to this day had not God had a chosen people among them. *Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorah. Isa. i, 9.*

As Revelation was given as the means of calling, converting, sanctifying and making the saints meet to be partakers of the heavenly inheritance, the whole of it can only be for their sakes, and for their use; and is profitable to them only, for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*, that they may be made perfect thoroughly furnished to *all good works*. The scriptures are a savour of life to them only. To others they are a savour of death: for the election hath obtained it, and the rest are blinded. Its histories, prophecies, laws, and ordinances—its doctrines, precepts, and examples—its instructions, exhortations, reproofs, cautions, &c. were all given for the use of the Church, and for making the elect of God perfect, thoroughly furnished to every *good word and work*. If this were not the design of them, of what use can they be to any? To others they can only be an aggravation of their sin and punishment. And though this may be a subordinate end for the display of the glory of divine justice; yet not its chief and primary end: for that is certainly the manifestation of the divine glory in magnifying the riches of his grace to his elect in Christ; and to fit them for that inheritance to which they were chosen. Men love darkness rather than light, because their deeds are evil. Scripture is a light sent into the world,

but all men naturally hate it, and prefer darkness, and so will continue till God deliver them from the power of darkness and translate them into the kingdom of his dear Son. As God doth not so work in any but his chosen, revelation can be of no use to salvation but to them; consequently could not be designed for any other.

We conclude, then, that it is an indubitable fact, that as salvation was only designed for the elect, so must the revelation be which contains the news of it. God who determined the end from the beginning, could not intend that which he had determined should never have being. He could not design the sacred records for the use of those to whom he eternally knew they would not be profitable: for that would be a palpable contradiction. It is certain, then, that revelation, with all its contents, belong solely to the election of grace, and to them only are they of any advantage, to the purposes of salvation. Its comminations, exhortations, promises, &c. are all made effectual to that end to the believer. You told some one once that you hated exhortation. I believe you spoke truth; but give me leave to say, you must then hate a great part of the Bible, that being full of them. The apostles, evangelists, prophets, and even Christ himself, mixed exhortations in all their discourses; and if not directed to believers, who have only a capacity to receive them, they can be of no profit to any of the sons of men: and then God must have given a revelation in vain. Which would be blasphemy to suppose.

You say that exhortations are legal, and savour of the arminian leaven. That they may be legalized, and obedience to them made the condition of salvation, is too true; and many do so at their peril. But the abuse of them is no evidence of their invalidity and inconsistency. God saw them necessary to the stirring up the pure minds of the saints, to every good word and work; and shall we be wiser than God? Abhorred forever be the thought.

Though obedience to the preceptive will of God, be no cause or condition of our acceptance, (that arising from another quarter,) yet a holy walk and conversation, as becometh saints, evidences our acceptance; *for by their fruits ye shall know them.* Yet it is not the less obligatory for not being the cause and foundation of our acceptance. True obedience is stimulated by love to the object obeyed; which is more powerful to that end than any hope of reward. *We love him because he first loved us.* The love of God manifested in his

discriminating and unmerited grace in Christ Jesus, provokes his saints to love and good works, and excites them to walk in all the commands and ordinances of the Lord blameless. The obedience of the saints is not that of slaves, but of freemen; not for reward, (though a reward of grace attends it;) but it is love that induces the believer to walk worthy the vocation wherewith he is called. The command is the matter of obedience and duty; but love is the motive to it, or else it is not genuine. This must be the principle, or it is but cutting off a dog's neck, or as he that blesseth an idol.

In a word, every part of scripture was given for the profit of the saints, and they are bound in love to their Lord, to give heed thereto as to a light that shineth in a dark place. The neglect of so doing manifests but little light in such. You that believe the immutability, and the certainty of the fulfilment of the divine purposes, cannot consistently believe the scriptures were given for the purposes of salvation, to those who have no interest therein; or, that shall never enjoy the blessings thereof. It would be a subverting his own ends, and a contradiction, to suppose God designed them for purposes which he knew would never be answered. This would be an intention without intending, a purpose without a determination to fulfil it; it supposes his decrees abortive and vain, and blends wisdom itself with folly.

The divine wisdom and power make his word effectual to all his people, for their salvation, and to them only: and consequently never would have been given, had there been no election of grace among the children of men. No revelation of grace was given to the fallen angels, and many nations, to this day, are left without it, and who will perish in their ignorance and blindness. For where there is no vision the people perish. If the benefit of salvation reaches solely to the elect, it could not be intended for any other, and the whole of it must have been designed for their profit and advantage only: but your scheme makes the greatest part of the sacred records useless, even to them; which is derogatory to infinite wisdom, which doth nothing in vain.

If these thoughts are consistent with genuine truth, you must confess that the believer is under the law as a rule of moral action, and indispensably obliged to maintain a conscience void of offence towards God and man; and that, though the total corruption of our nature renders us incapable, of ourselves, of a good word or thought, yet our incapacity does not, in any de-

gree, make our obligation void : but our privilege, in being delivered from the curse of the law, heightens our obligation to obey, and our incapacity cannot lessen it.

In my next I shall advance some other reasons for the truth contended for, and rest sincerely yours, &c.

Chard, Oct. 4, 1810.

W. TUCKER.



Union essential to Prosperity.

The advantages of union in promoting the accomplishment of important objects requires no proof. *Two are better than one. and a threefold cord is not quickly broken.* While the Church of Christ is united, there is no danger of its being injured ; but if its members are divided they presently become an easy prey to those who lie in wait to deceive. There is abundant proof that flourishing Churches and Kingdoms have been destroyed by their own dissensions. When Jerusalem was besieged by Titus Vespasian, all his battering-rams, and engines of war did not so much harass and distress the Jews, as the animosities which prevailed among the fiery zealots within their walls. It is said of Julian the Apostate, who treated the christian religion with the greatest spite and malignity, that he considered the most effectual way to prevent the spread of the gospel, was to keep up the divisions between the Catholics and the Donatists. We know who has said, *A house divided against itself is brought to desolation. and A kingdom divided against itself cannot stand.*

It is our happiness to live at a time when there is a greater degree of union manifested amongst christians than at any former period. The establishment of Bible, Tract, and Missionary Societies, have tended greatly to promote this desirable object. Those who have attended the annual meetings of these institutions in London, have insensibly imbibed the spirit by which they are influenced, and have left the assemblies determined to unite with every christian, of any denomination, who possessed a kindred spirit, and who was disposed to attempt the amelioration of human misery, whatever form it may bear. By these meetings also a gradual accumulation of talents, of property, and of exertions have been drawn into unison with the parent Societies, by which the deficiencies made by death and otherwise, have been repaired ; the zeal of their members has been increased ; and their hopes have been so animated, that they have been individually resolved not to decline in their exertions, but with a cessation of ability or of life.

Feeling ardently desirous in common with all christians that these institutions may abundantly prosper, there is one society which has paramount claims to the attention of the denomination to which we belong. This is the Particular Baptist Missionary Society for propagating the gospel among the Heathen. An institution which has already done more towards uniting our denomination than any plan that was ever devised. "It has (said one of our judicious ministers well acquainted with its operations) passed like a magnet over our churches, and by powerfully attracting the particles of steel they contain, has brought them to a point, and united them into one object."

This effect has been produced by the greatness of the design contemplated. An attempt to evangelize the millions of Asia by circulating the scriptures in the languages of the East, and by *preaching amongst these Gentiles the unsearchable riches of Christ*, must approve itself to the judgment and to the heart of every one who properly estimates the nature and design of *the glorious gospel of the grace of God*. What Christian can feel indifferent while he hears the song of Angels sung in these lands of misery? He imbibes its spirit and joins in the chorus, *Glorry to God in the highest, on earth peace, and good will towards men*. What Christian can be unaffected while he beholds the triumphs of the cross, *in turning men from darkness to light, and from the power of Satan unto God*? What Christian can refrain from rejoicing when he hears that Idol Gods have been abolished! that their deluded votaries have consigned them to oblivion, and instead of paying their daily orisons to the Ganges, and their annual devotions to Jaggernaut, that they are become disciples of Jesus; members of his church; and preachers of his gospel?

That a very considerable degree of unanimity prevails in our denomination on this subject is cheerfully admitted, and it is a cause for much gratitude to the God of Peace. But it is asked whether every mean has been adopted which is likely to increase and perpetuate it? Has all the benefit been obtained from this circumstance which it is calculated to produce? Does not the constitution of our churches which prevents all external interference, and therefore preserves them independent of each other, require some general bond of union? and in order to this, some mode of general association? The plan that has often been talked about, is now submitted, through the medium of their Magazine, to all the members of our churches, and particularly to the Ministers and Messengers of our Annual Associations, viz. *That an Annual Assembly be held, either in*

London, or at some of the larger, and most central towns in the Country; composed of the Ministers and Messengers from the neighbouring Churches, and of two deputies from every Association in the united kingdom. If at this meeting a report was to be made of the state of the Mission in India, and collections made after the Sermons, for its support, one valuable end would be answered; a spirit of zeal and benevolence would be thus diffused through all our churches. In addition to this, an account of the itinerant labours in our own country, through the medium of the Secretary of the Baptist Itinerant Society in London, may be made, and thus a spirit of emulation to visit our dark and benighted towns and villages may be excited. Many other things might be mentioned, such as perhaps a fund for the support of our Seminaries, and the relief of our aged and necessitous ministers, &c. &c.

Such an Assembly in the year 1689, and till 1693, met in London, and in the last year at Bristol. And it is likely, had such an institution then existed as the Baptist Missionary Society, to absorb their attention in a regard to the interest of the *Church of Christ in general*, rather than to the particular concerns of a *denomination*, it might have continued, a great blessing to our churches and to the world. What is the cause that while the Methodists have their "Annual Conference;" the Quakers their "Yearly Meeting;" and those who compose the Missionary Society, their Annual Assembly in London, that the Baptists have no General Meeting of any description? Why should we be so far behind other denominations in plans to promote the union, the peace, and prosperity of the Church of Christ? Some of our friends object to bustle and parade, and point to the quiet and persevering zeal of the Moravians as our example. But the case is not in point. The Moravians have their Septennial Synods, and numerous plans to keep them a compact body, they are like *a company of horses in Pharaoh's chariots*; and to this principally, under a divine blessing, are their great attempts, and eminent successes in the conversion of the heathen to be attributed. O! that we, like them may adopt and maintain the honourable appellation of the *United Brethren*. And may he who has all hearts in his hand, and with whom is the residue of the Spirit, so water our churches with the influences of his grace, that the *Fruits of the Spirit* may be abundantly produced in every congregation. Then, there can be no doubt, but a plan will be soon matured among the Ministers and Messengers in our Country Associations, in connection with those of the London "Monthly-meeting," by

which a General Assembly may be convened to assemble in the summer of 1812. Thus shall we attend to the exhortation of the Apostle, *Rom. xiv, 19.* *Let us therefore follow after the things which make for Peace, and things wherewith one may edify another.* IOTA.

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On the easy-besetting Sin.

“Now certain it is, that every one hath his peculiar sin; a sin, that he may truly call his own, that is fast rivetted and deep rooted; yea, deeper rooted in his soul, than others are. I shall not now enquire whether these proper and peculiar sins arise, either from the crasis and temper of the body, or from a man’s education, or from his profession and calling; whencesoever they proceed, if we would go on vigorously in the work of mortification, these are the sins which we must especially single out and deal against.

Yea, but you will say, ‘how shall I know which is my peculiar sin, that so I may set myself against it to mortify it?’

To this I answer; were it as easy to subdue it, as it is to discover it, a great part of the difficulty of Christianity would soon be at an end. It is a sin, which cannot long lie hid; it will betray itself, if not to the observation of others, yet at least to the observation of a man’s own conscience. If conscience should ask you one by one, ‘What is thine, and thine and thine iniquity?’ every one would silently whisper to himself, ‘Oh! pride is mine:’ ‘hypocrisy is mine:’ ‘covetousness and worldliness is mine:’ ‘uncleanliness is mine:’ and who among us is there that could not give an answer?

Yet, for farther satisfaction, take these particulars,

1st. That sin, which doth most of all employ and busy thy thoughts, that is thy most unmortified and peculiar sin.

Thoughts are purveyors for lust, which range abroad and bring in provision for it. Observe upon what objects they pitch: mark how they work. Do thy thoughts lie continually sucking at the breast of pleasure? are they still drenched and bathed in carnal delights? Voluptuousness is thy peculiar sin. Do thy thoughts continually delve and dig in the earth, and return to thee laden only with thick clay? Covetousness is thy peculiar sin. Do they soar and tower up to honours, dignities, preferments; and still fill thee with designs and forecasts how to raise thyself to them? Pride and ambition are thy sins. And so, of the rest.

2nd. The unmortified and peculiar sin is always most impatient of contradiction and opposition.

(1st.) It cannot bear a reproof from others.

Let never so much be thundered against other sins, this makes no stir nor tumult; but, if the reproof fall upon this sin, you then touch the very apple of his eye; you then search him to the very quick; and this will cause some commotion and disturbance within. Hence it is, that many who come to the word of God, sit very quiet under many a reproof and many a threatening, because they think these all fall beside them; but if, the bow, drawn at a venture, wound them under the fifth rib, if it strike their peculiar sin, oh! what mustering up of carnal reasoning and carnal evasions is there to shift it off! All this stir and bustle doth but plainly shew where the sore is. That is a galled conscience, which will not endure to be wrung by a reproof. And,

(2ndly.) As it cannot bear a reproof; so it cannot brook a denial, when it tempts and solicits.

Of all lusts, this tempts oftenest and most eagerly. Other corruptions are modest compared to this; and will often desist, upon a peremptory denial; but this peculiar sin grows wild and outrageous; it will have its course, or the soul will have no quiet; so that conscience is never harder put to it, than to stand it out against the importunity of this sin.

3rdly. The corruption, which every little occasion stirs up and sets on work with more than a proportionable violence, that is the most mortified and peculiar sin.

By more than a proportionable violence; I mean, when the object; temptation, or occasion is but slight and inconsiderable; and yet the lust that is thereby moved; acts strongly and impetuously. And therefore the Apostle, Heb. xii, 1, calls it *the sin which doth so easily beset us*; it stands always ready and prepared, upon the least hint of a temptation, to assault us. Now look what corruption it is, that doth most frequently interpose, that every little occasion stirs up and inflames to a greater height and rage than a strong temptation would another; be it passion, be it pride, or any other; this is the most unmortified and peculiar sin.

These may suffice, though others may be added, to discover what is our proper and peculiar sin; the lust, that is most natural and congenial to us."

Bishop Hopkins's Works

Letter of the late Mr. Abraham Booth.

London, Jan. 10, 1789.

Dear Sir,

Providence, ever wise, righteous, and good—that Providence which causes all things to *work together for good, to them that love God*; has discharged you of all care about your afflicted infant. Worn away to a skeleton, it departed, I think, about 3 o'clock on Wednesday morning last, and I spake over its grave (close by the side of its deceased Mother) the evening of yesterday. A hackney Coach was provided, in which Mrs. Triptoe and three other women attended. The little funeral was decent, but frugal. Mrs. Triptoe says the Nurse was *very tender* of the poor child, and took all imaginable care of it, while it lived: so that, I trust, you will be perfectly easy, respecting the Nurse's conduct, and the management of the interment.

While I feel for you, my Friend, as a man, and as a christian; and while it would be brutal in you, to have no workings of the tender passions, on account of the death of your little child; I cannot but consider the departure of the infant, all things considered, as a mercy, rather than a great affliction. I sincerely and earnestly pray, that *the God of grace* may support, comfort, and bless you abundantly under all your trials; that, levying a tax upon your afflictions, you may, through the aid of the Spirit, become richer in spirituals, by means of your losses in temporals.

I shall be glad to see your safe and comfortable return to Town.—My kind respects to your brother, to his wife, &c. Have received a guinea of your brother for books. The weather is very severe; tents are erected upon the Thames, and hundreds of persons are sporting upon the Ice; the like of which has not been known, since the great frost in 1740. The Lord be with you. I conclude and remain, Dear Sir,

Your Friend and Brother,

A. BOOTH.

Letter of the late Mr. Davics, of Reading.

Dear and Honoured Brother,

I can but with gratitude acknowledge your kindness to unworthy me, in giving yourself the trouble to write to one who is not worthy the notice of any

of God's people. I am not meet to be called your Brother in so sacred a Character as you sustain as a minister of Jesus Christ : because I am 'as one born out of due time, and so lately a persecutor of the Church of Christ. But it is by the grace of God I am what I am, and I would humbly hope that his grace has not been bestowed on me in vain. Were I to relate to you somewhat of the goodness of God to my soul, you would conclude that I am a monument of sparing mercy, an object of everlasting love, and a subject of distinguishing and sovereign grace. I may say, that I am the seed of believing parents. My family has been highly favoured of God, and is so to this day. But I am not going to tell you that I was (as some say) brought into the covenant this way, nor by being sprinkled in my infancy ; but by an act of sovereign grace from eternity. What I have an eye to, in saying my parents were believers, is to let you see how deep my crimes have been against God, after such godly advice and good example.

My father is gone to glory upwards of 30 years ; my mother has been baptized upwards of 40 years ; she is justly called a mother in Israel. She has alive ten sons and daughters, who have, I trust, *all* tasted that the Lord is gracious ; she has lately lost a brother who has been deacon of a baptist church some years, and often exercised in the pulpit. She has now living a sister, a gracious good woman, and two nephews and one niece called by grace ; they are all baptists and members of Churches. I have a brother a baptist minister, another brother I expect soon to be called to that work, and one of my cousins before mentioned is now exercising his talents. Yet our family was poor in Manasseh, and I can say I was the least and most vile of all my father's house. Thus you see, my dear friend, the amazing grace of God to my unworthy family. But what is more wonderful to me is, that I should be a part of those happy few, (after all my uncommon rebellion,) to whom it is our Father's good pleasure to give the kingdom. My parents began to train me up for God, but I went astray from the womb speaking lies. By the time I was twelve years of age, I was a thief, a most wretched liar, and a horrid sinner. It was expected by most that knew me that I should finish my course upon the gallows, and it was an amazing providence that appeared for me, or it had been my fatal case. These things brought my dear parents into deep distress and woe. But the impression soon wore off my mind, and shortly after I went 10 miles distant from my parents, apprentice to a bricklayer, where with *desire* I learned to swear, though often to the wounding of my

conscience, not being used to such a practice while among my friends. But here God granted me my desire in a most awful manner, for few ever went such lengths as I was given up to. I served about two years of my apprenticeship and then left my master. Now I got to be a smuggler, living in a sea-port town, and then wandering about the country for about 2 years, cheating all I could. After this I found a companion, and we started for London, where I worked at my calling about two years more, living in all manner of sin and immorality. I was obliged to quit this place, and seek for a new situation, where I worked a year and got married into a sober family. But this made no difference in me. I went on, after that, for three years, swearing, drinking, and in every evil work, till God was pleased to stop me, as the proud waves, saying, *hitherto shall thou go, and no farther.*

I happened to go out of curiosity, with some more like me, to hear what we called methodist preaching, but it was a Baptist Minister. He took his text from *Luke xli, Cut it down, why cumbereth it the ground? spare it this Year also.* This was the awful time that God was gracious to such a wretched sinner. A time never to be forgotten. Whilst Justice was lifting up the axe, Mercy stepped in. Thus this brand was plucked from the burning. The change was great, sudden, and amazing, to the whole town, and more so, abundantly more so, to myself. In about 4 years after, I was called to preach that faith which I once destroyed, and that in the face of my old companions. This brought upon me much persecution, even to the loss of my bread, and all my pretended friends. My trials now became very many and very great. But I had not preached long before I had many invitations in London and in the Country, occasioned by the great desire many had to see the furious lion now become a lamb. I had not exercised but about four months, before I was called to Reading. I must say it was of God, but time and paper would fail to tell you how astonishingly it was brought about. However, here I was sent, to a drooping, dying cause, and having obtained help of God, I continue to this day, in spite of all the opposition I meet with from the world and the devil. I have been here about two years and four months, and I trust the Lord has made me useful as the clay, to open many blind eyes. I have baptized 56, and such as I have reason to believe have received the grace of God in truth. They all behave as becometh the Gospel, except one. I think to baptize 4 more next month. The Lord is car-

rying on a great work at Reading. My labour is hard, but blessed be God it is pleasant, having much of the presence of God. As I have laboured hard in doing the Devil's drudgery, I desire now to spend and be spent for God's glory and the love I bear to precious souls, knowing, if I should hold my peace, the very stones must cry out.

Reading, Sept. 1769.

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Papers from the Port-Folio of a Minister.
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Biographical Sketch of John Howard, Esq. F. R. S.

(Better known by the name of Howard the Philanthropist.)

This benevolent man was born at Hackney, about the year 1727. His father died while he was young, and by his direction the son was apprenticed to a wholesale grocer in Watling Street; but the business neither suiting his health or disposition, and a handsome fortune falling into his hands, he bought out his time before its regular expiration, and commenced his first travels on the continent. After his return, his health being much on the decline, he took a lodging at Stoke Newington, with a widow gentlewoman; who nursed him with so much care and tenderness, that he married her out of gratitude, though she was twice his age. She had a small fortune; which, not needing himself, he generously made a present of to her sister.

Mr. H.'s first wife lived but three years after marriage, and was affectionately lamented by him. The year after (viz. 1756) he undertook a second voyage, in order to view Lisbon subsequent to the earthquake; but was taken by a French privateer, and suffered much in his confinement. Upon his return from the continent, in 1758, he married a second time, to the daughter of Ed. Leeds Esq. of Cambridgeshire. This lady also lived but a few years with him, dying in childbed in 1765. After this he retired to an estate he purchased in Bedfordshire, where he very much gained the esteem and affection of the poor, by building them cottages, employing the industrious, relieving the sick, and educating the children of the poor. In 1773 Mr. H. served the office of sheriff for the county, which brought him farther acquainted with the misery of prisons; and from this he commenced his career of benevolence and glory.

In 1774 he received the thanks of the House of Commons, for his enquiries and exertions, which animated him to new labours and enquiries; the result of which he published, and in 1780, at the Guildhall, Bristol, Mr. BURKE drew his character in the following elegant and well-merited eulogium:

“I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited *all Europe*, not to survey the sumptuousness of palaces, nor the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals, nor to collate manuscripts; but to dive into the depths of dungeons, to plunge into the infections of hospitals; to survey the mansions of sorrow and pain; to take gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original, and it is as full of genius as humanity. It is a voyage of *philanthropy*—a circumnavigation of charity. Already the benefit of this labour is felt more or less in every country: I hope he will anticipate his final reward of those who visit the prisoner, and he has so far forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter.”

While Mr. H. was absent on his last tour but one, a proposal was made to erect a statue to his honour while yet living, and a considerable subscription raised for that purpose; but immediately as he heard of the design, he remonstrated so strongly against it, that it was laid aside. ‘Have I not one friend,’ said he, ‘in England, that would put a stop to such a proceeding?’ The last time he was in England, he published his account of the principal lazarettos, hospitals, and prisons, in several parts of Europe. He commenced his last journey in July 1789, in which he purposed to visit Turkey, Russia, and other parts of the East, and not to return under three years; withal apprehending that he, very probably, never might return, which proved to be the event; for while he was at Cherson, a Russian settlement, near the northern extremity of the Black Sea, he visited a young lady at some distance, in a malignant fever, caught the fatal infection, and died in a few days, notwithstanding every possible assistance, on Jan. 20, 1790.

So highly was he respected, even in that remote country, that Prince Potemkin not only sent his physician, but visited him in person in sickness.

Mr. H. displayed almost every virtue honourable to humanity—temperance, patience, disinterestedness, fortitude, benevolence, candour, and piety; but we can only farther instance in the latter. He was early impressed with divine truth, and a firm believer in the scriptures. In sentiment he was a Calvinistic Baptist, and many years a member of the late Dr. Stennett’s church in Wild Street, where he stately attended when in London, and did great honour to the community. ‘He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded upon the world. Nor did he content himself with a bare profession of divine truths. He entered

into the spirit of the gospel, felt its power, and tasted its sweetness. ?

When he was upon his travels, it was his practice to employ his Sabbaths, and hours of retirement, in reviewing the notes he had taken of sermons which he heard in England. 'These,' said he, in a letter to Dr. Stennett—'these are my songs in the house of my pilgrimage. O, Sir, how many Sabbaths have I longed to spend in Wild Street !—God in Christ is my rock, the portion of my soul.'

His piety was attended (as it always is when genuine) with modesty, and a due conviction of his imperfections. When informed of the proposal to erect his statue, he blushed at the honour. 'Alás!' said he, in a letter to a friend, 'our best performances have such mixture of folly and sin, that praise is vanity and presumption, and pain, to a thinking mind.' And when he was told by a great person, in another kingdom, that if he would not suffer a statue to be erected in his own country, it should be in their prisons, he replied, 'I have no objection to its being erected where it shall be invisible.' We shall only add, that Mr. H. was small in stature, but possessed a very lively eye, and active gesture; and, for many years before his death, neither ate animal food nor drank spirituous liquors.

His monument was the first erected in St. Paul's Cathedral; but this is the smallest part of his honour. He has a thousand living monuments in the hearts of the unfortunate, and nations yet unborn shall bless him.

Catholic Preferments.

The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. Matt. viii, 20.

They wandered in deserts, and in mountains, and in dens and caves of the earth. Heb. xi, 38.

It appears that Giovanni de Medici (John de Medicis, afterwards Leo 10th,) was at the same time a Canon of the cathedrals of Florence, of Fiesole and of Arezzo; Rector of Carmignano, of Giogoli, of St. Casciano, of St. Giovanni in Valdarno, of St. Piero at Casale, and of St. Marcellino at Cacchiano; Prior of Monte Vurchi; Precentor of St. Antonio at Florence; Proposto of Prato; Abbot of Monte Cassino, of St. Giovanni, of Passignano, of St. Maria at Morimondo, of St. Martino, of Foutedolu in France, of St. Lorenzo, of Coltibuono, of St. Salvatore at Vajano, of St. Bartolomeo at Anghiari, of St. Maria at Monte Prano, of St. Guilliano at Tours, of St. Giusto and St. Clement at Volterra, of St. Stephano, of Bologna, of St. Michele in Arezzo, of Chiarevalle at Milan, of the diocese of Pino in Pittavia, and of the Casa Dei (house of God.) at Charamonte; and in the year of 1510, he became Archbishop of Amalfi. *Fabron. vita Leon. x.*

Questions of Self-examination, by Matt. Henry.

1. What am I? 2. What have I done? 3. What am I now doing? 4. What ground do I get? 5. What do I want? 6. What shall I resolve to do?

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 Obituary.
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MRS. ROSE.

About the 17th of May, 1810, I was called in providence to visit a poor woman of the name of Rose. She was of a respectable family, but through bodily afflictions, and heavy misfortunes, was reduced to great poverty. Before conversion she attended the means of grace, yet feeling great enmity to the ministers of Christ. She was brought to the knowledge of the truth as it is in Jesus by grievous temptations to suicide, though she could give no reason why she should do this rash act. The enemy of souls told her it was the only way to be happy; she shuddered at the thought, and from that she took herself to prayer, and reading the bible. She some time after joined the Church of Christ, but when called in providence to change her residence, she used to commune with the members at the Tabernacle. Her conversation I found truly spiritual and edifying, her evidences seemed bright for glory; she was strong in faith, giving glory to God; she often told me how her heart was melted down at the thoughts of God's love to such a haughty rebellious sinner as she called herself, and frequently said she would not change her situation (were it possible) with any person living, if she could possess thousands of gold and silver; although in such pain, surround-

ed by poverty, and an afflicted husband and family unprovided for. When speaking of her dear children, she observed, "God gave them me, and can I refuse giving them into his hands? No. I freely resign them, trusting he will answer the many prayers I have put up for them and my dear husband."

She was remarkably affectionate to religious people, and very thankful to a kind God for sending them to visit her, she seldom would suffer any one to go out of her chamber without engaging in prayer, adding, that prayer was very sweet and refreshing to her soul.

During her illness, she was visited by the Sick Society from the Tabernacle, Hoxton, Willow Walk, &c. which was esteemed by her as a great mercy and privilege, their company and prayers were preferred beyond the gifts they bestowed; particularly was she pleased with those from Hoxton, often exclaiming after they were gone, that the word they had been explaining was sweeter than honey dropping from the comb, and that she had enjoyed the presence of Christ.

Often was she conversing about the faithfulness of God to his people, at the same time repeating to me many sweet promises in holy writ, chiding me for my unbelief, pointing out how dishonouring it was to God.

I often found her longing to depart, and be with Christ, yet very patient and submissive to the will of God. About the middle of September she a little revived for a few weeks, and though very unable, she went one evening to public worship, and was much refreshed by the discourse. This was the last sermon she ever heard, as in a few days she was again taken very ill, continuing so till death released her happy soul from its clay tenement.

In January she lamented that the people of God visited her so little, begged I would not pray for her recovery, as she longed to be at her Father's house, adding, "There I shall want no sleep, in heaven there is neither pain nor heaviness."

Feb. 4th, was an happy Sabbath to her, she joined heartily in praising the Lord, with a friend who called to see her, saying, that praise was her delight. She informed me on that morning, that before her husband got up, he told her how distressed he was, that he had no money to buy coals, or any thing for her nourishment, telling her, he had rather die than see her want. Her reply was, "Is a kind providence dead then?" A few minutes after, one knocked at the door, he arose and opened it, when a servant presented them with a crown, which a Lady had sent, (though so early in the morning,) and from a person from whom it was not expected. Words fail to express her gratitude; her heart seemed to overflow with love to him who provided for soul and body.

9th. Supposing herself dying, she sent for me; she eagerly cried out, "my dear Mrs. C—— I love you dearly, you love Jesus; fear not; this she repeated, then speaking to her husband, she

said, "my dear Richard lift me up, that I may pray and praise. Oh, my dear Richard, I wish I could take you with me; I hope the Lord will hear the frequent fervent prayers I have put up for you." She spoke of her love to Christ, and faith in him, lamenting what an unprofitable servant she had been to so good a Master. When we parted, she told me she expected it would be the last time we should meet below. She had frequently spoken of death, and her funeral, with great composure, said she feared the shadow more than the substance, she had no fear respecting her state beyond the grave.

Looking tenderly at me, one day, she said, "You my dear Mrs. C—— have got this to go through," meaning death. I replied, "I hope I may be supported as you are;" to which she answered, "I doubt not but you will arrive safe."

10th. She sent for me again, but was very heavy, several friends prayed around her bed, and when one declined praying, lest it should disturb her, she exclaimed, prayer would never disturb her, she wondered we could think so.

She soon after breathed her last, and is now, I doubt not, partaking of that Inheritance which is incorruptible and fadeth not away. *T. CROOK.*

Rev. D. SPRAGUE.

To the Editor of the Baptist Mag.
Uley, April 24, 1811.

Dear Brother,

I have taken the earliest opportunity to transmit, for your department of Religious Intelligence, the information of the very sudden death of our dear Brother Daniel Sprague,

late of Wotton, in this County, a man long situated in your present place, and very generally known in the West. Thursday last, he was with us here, at our association, and took time in prayer, and walked home again in the evening. Lord's day he preached twice, afternoon and evening, was very comfortable and much animated. He told the people it was his duty to be faithful, and especially as he did not know but it might be his last sermon. And so indeed it was. He retired to bed as well as in common, except complaining of a pain in his back; when he arose in the morning he appeared as usual, but soon after, wished to recline again upon the bed, and not long after he was found a corpse.

This was to himself a most merciful discharge, being permitted to sail through the narrow straits of nature's disease into the glorious ocean of immortality, without enduring that tempest of pain which so many mariners are called to suffer. But to his family, his church, and his ministering Brethren, with whom he met so lately, and in good health, it is a most trying dispensation, and a most impressive argument to watchfulness and diligence. His mortal remains are to be interred on Friday next in the Baptist Burying Ground, Bristol, and I have been requested by his sorrowing Church to preach his

funeral sermon next Lord's day. The Association to which I have referred was the Horsley District Meeting, which was held at Uley. In the morning our brethren Burchill and Potter (of the tabernacle, Wotton) preached, and in the evening brother Winterbotham. The next meeting is to be held at King-Stanley, in October. I am dear brother,

Yours affectionately,

T. FLINT.

By a Letter from a medical Gentleman at Wotton to one of his friends, it appears that medical advice was resorted to early on the Monday morning; he says "the pulse indicated some affection of the heart; Mr. S. walked about till near 11 o'clock, when he reclined upon the bed, and almost instantly expired." He had been upwards of 30 years Pastor of the Baptist Church at Tiverton, where he was much respected; a Sermon was delivered by his Successor at that place to a very numerous assembly on Lord's day evening the 28th April, from *Hebrews xiii, 17. They watch for your souls, as they that must give account, that they do it with joy, and not with grief: for that is unprofitable for you.* Mr. S. having been also about 6 years Pastor of the Baptist Church at Exeter, the Rev. T. C. Edmonds delivered a funeral discourse at that place, on the occasion, the following Lord's day.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

A History of the English Baptists, including an Investigation of the History of Baptism in England from the earliest period; to

which are prefixed, Testimonies of Ancient Writers in favour of Adult Baptism: extracted from Dr. Gill's piece, entitled, "The

divine Right of Infant Baptism examined and disproved." By Joseph Ivimey. Button, &c. 8vo. pp. 575. 12s.

continued from page 207.

Chapter VI. A. D. 1640 to 1653. At this period serious disturbances existed between the king and his parliament. These soon after broke out into a civil war, which continued many years, and ended in the death of the king, the overthrow of the constitution, the subversion of episcopacy and the establishment of presbytery. Such a state of things was favourable to the dissemination of the principles which distinguished different denominations of dissenters, for they were delivered from the high commission court, star chamber, arbitrary monarchs and persecuting bishops. This chapter therefore relates their rapid increase, of which the Baptists had a full share. Many curious particulars follow, relative to Mr. Barbone (who gave name to one of Cromwell's parliaments) and several others; the bigotry of the Presbyterians is exemplified; a Baptist confession of faith, and their principles of civil government is recorded. The Assembly of Divines at Westminster next comes into notice, their illiberality, and the *first law for sprinkling* infants, is noticed, with many interesting anecdotes of the men of that day.

In 1648, an ordinance of parliament was published for the punishment of blasphemies and heresies; part of which was especially directed against the Baptists; but the death of the king the same year probably prevented its being carried into effect. A short account is given of Barbone's Parliament, and the Author quotes from Neal, "When they [the Bap-

tists] found the affairs of the Nation too intricate, and the several parties too stubborn to yield to their ordinances, they wisely resigned, and surrendered back their sovereignty into the same hands that gave it them, after they had sat five months and twelve days."

Some letters of english Baptists in America follow, with a remark from Backus, that Mr. Roger Williams, a Baptist Minister, "*established the first government on earth since the rise of Antichrist, which gave equal liberty, civil and religious, to all men therein.*" With this testimony, so honourable to our denomination, the chapter closes.

Chapter VII. A. D. 1653 to 1660, commences with the Protectorate, and a letter addressed to the Protector, "by a well-wisher to the Anabaptists;" by which it would appear that the Baptists in the army were apprehensive of Cromwell's designs against them. The letter is long, and must have been very cutting to a man of Cromwell's Spirit. Some Baptist ministers were however appointed *Triers* [Examiners of such as desired admission to Benefices] under this express stipulation, "It is also firmly agreed that the bishops and the anabaptists shall be admitted [into the establishment] as well as the independants and presbyterians; yet with this proviso, that they shall not dispute one anothers *principia*, but labour to agree in unison." These principles were acted on respecting the Baptists, as the commissioners agreed to receive them as brethren and resolved that if any of them applied to them for probation, and appeared in other respects duly qualified, they should not be rejected for holding this opinion. This, however offended

some of the Baptists, who remonstrated with their brethren for having any connection with the hierarchy.

Some account follows of the Irish and Welsh Baptists, with a correspondence, at considerable length between them and their brethren in England. This is followed by the Death of Cromwell, and a well selected summary of his character. His son Richard soon resigned, and a picture of the "Times before the Restoration is given from Neal, with which we indulge our readers.

"And here was an end (says he) of those unhappy times which our historians have loaded with all the infamy and reproach that wit of man could invent. The Puritan ministers have been represented as ignorant mechanics, canting preachers, enemies to learning, and no better than public robbers. The universities were said to be seduced to a mere *Munster*, and that, if the *Goths* and *Vandals*, and even the *Turks*, had over-run the nation, they could not have done more to introduce barbarism and disloyal ignorance; and yet in these times, and by the men that then filled the university chairs, were educated the most learned divines and eloquent preachers of the last age, as the *Shillingfleets*, *Tillotsons*, *Bulls*, *Darrows*, *Whitbys*, and others, who retained a high veneration for their learned tutors, after they were ejected and laid aside. The religious part of the common people have been stigmatized with the character of *hypocrites*; their looks, their dress and behaviour, have been painted in the most frightful colours; and yet one may venture to challenge those writers to produce any period of time since the reformation, wherein there was less open profaneness and impiety, and more of the spirit and appearance of religion. Perhaps there was a little too much rigour and preciseness in indifferent matters, which might be thought running into a contrary extreme. But the lusts of men were laid under a very great restraint; and though the legal constitution was unhappily broken to pieces, and men were governed by false politics, yet better laws were never made against vice, and those laws ne-

ver, better put into execution. The dress, the language, and conversation of people was sober and virtuous, and their manner of house-keeping, remarkably frugal. There was hardly a single bankruptcy to be heard of in a year, and in such a case the bankrupt had a mark of infamy upon him that he could never wipe off. The vices of drunkenness, fornication, profane swearing, and every kind of debauchery were banished and out of fashion. The clergy of these times were laborious to excess in preaching and praying, in catechizing youth, and visiting their parishes.--The magistrates did their duty in suppressing all kind of games, stage plays, and abuses in public-houses. There was not a play acted in any part of England for almost twenty years. The Lord's day was observed with unusual strictness; and there were a set of as learned and pious youths in the university as had been known. So that if such a reformation of manners had been obtained under a legal administration, they would have deserved the character of the best of times.

It is added from the same Author, that "With the Restoration there came in a torrent of all kinds of Debauchery and Wick- edness;" Playhouses were erected, *Women actresses* were introduced upon the english Stage; the most lewd and obscene plays were acted; and the more obscene, the better did they please the king, who was always present at every new play.

"To appear serious, or make conscience of one's words and actions, was the way to be avoided as a schismatic, a fanatic, or a sectarian; though if there was any real religion during the course of this reign, it was chiefly among those people. They who did not applaud the new ceremonies were marked out for Presbyterians, and every Presbyterian was a rebel. The old clergy, who had been sequestered for scandal, having taken possession of their livings, were intoxicated with their new felicity, and threw off all the restraints they were under before. Every week (says Mr. Baxter) produced reports of one or other clergyman who was taken up by the watch drunk at night, and mobbed in the streets.

Some were taken with lewd women; and one was reported drunk in the pulpit. Such was the general dissolution of manners which attended the tide of joy that overflowed the nation upon his majesty's restoration!"

Chapter VIII. A. D. 1660 to 1667, commences with the restoration of Charles II. It recites the proposals of the Baptists to the king at Bruges, and the great persecutions they endured upon his restoration, with their petitions against them, one of which was said to have been "owned and approved by more than 20,000." Then follows some account of several hundreds of ministers ejected from the establishment, in consequence of an act for the restoring to their livings such as had been sequestered by the long parliament, "provided such minister had been episcopally ordained, and had not declared against Infant-Baptism; notwithstanding he had been ejected on the strongest evidence of immorality or scandal." The trial of the regicides is followed by a particular account of Major General Harrison; a remark that there were no Baptists among the king's judges, and an extract from a letter containing much information concerning the Baptists in the time of Charles I; shewing that they disapproved of the execution of the king, and were adverse to the usurpation of Cromwell. This is followed by a brief notice of Colonel Hutchinson, and a memoir more at large of the imprisonment of the celebrated John Bunyan. Venner's insurrection, and the Declaration of the London Baptists, disavowing all knowledge of this mad affair, and expressing their disapprobation of it, are then brought forward, followed by sundry sufferings of the Baptists, and the

execution of Mr. James. We have next a list of Baptist Ministers expelled by the Act of Uniformity, with a variety of canons and constitutions; and royal declarations, framed for the utter abolition of non-conformity. We have then more accounts of imprisonment and persecution, with the sufferings of Mr. Keach, and his trial at large, sentence, and pillory. Then follows the Conventicle Act, an account of the Plague in London, the Five-mile act, the fire of London, and the chapter closes with the fall of the persecuting Lord Clarendon.

Chapter IX. A. D. 1667 to 1685. The fall of Lord Clarendon was followed by so much favour towards the dissenters, that the House of Commons petitioned for a proclamation to enforce the laws against conventicles. New clauses were added to the Conventicle act, to which the Court agreed, as it was thought this would reduce the presbyterians to the necessity of petitioning for a general toleration; which would favour the designs of the king to bring in popery. The sufferings of the Baptists at Bedford occupy the next place; then the persecutions in Sussex, to the Declaration of Indulgence, which not answering the king's purpose, was soon put an end to, and the Test act introduced. A general persecution now took place, of which many particulars are narrated. Some account then follows of Dr. Parker's notorious libel upon the Baptists, a dispute between them and the Quakers, and the Case of Mr. Delaune, (the Author of the Plea for the Nonconformists,) is related at large. Those of Edward Bampfield, John Guffis, Hansard Knollys, and Andrew Gifford are given in succession.

We now meet with a public assembly of Baptist Ministers (1675) who publish a Confession of Faith, which is here reprinted. During the remainder of this reign persecution was carried on to a pitch hardly to be paralleled in a protestant kingdom. The Baptists had their portion in the sufferings of those times, and many latent convictions were lying against them when the monarch fell a victim to the king of terrors.

Chapter X, and last. A. D. 1685 to 1700. James no sooner came to the throne, than he openly declared himself a Papist. The penal laws against dissenters were rigorously enforced, for which Monmouth's ill-advised rebellion afforded a pretext, and Judge Jefferies, of execrable memory, was sent into the west as the executioner of the king's vengeance. An interesting account of two young men, named Hewling, who suffered in this cause, is given from the Western Martyrology. A Mrs. Gaunt was burnt for harbouring a rebel, who betrayed her. "So terrible were these times that many families and ministers removed with their effects to New England." The king established himself absolute, and was supported by the judges.

This point being secured, his majesty began to espouse the cause of the nonconformists. "All on a sudden" (says Burnet) the churchmen were disgraced, and the dissenters in high favour. Lord chief justice Herbert, went the western circuit after Jefferies, and was now made lord chancellor, and all was grace and favour to them. Their former sufferings were much reflected upon and pitied; every thing was offered that might alleviate them; their ministers were encouraged to set up their conventicles, which had been discontinued or held very secretly for four or five years; intimations were given every where that the king would not have them nor their meetings disturbed.

On this some of the Baptists in London presented an address to his majesty, and the king answered, that if they carried themselves loyally, they should find protection. A kind of license office was then instituted; where all who applied might have indulgences; on paying fifty shillings for themselves and families. Many under prosecution took out those licences, which not only stopped all processes, but gave them liberty to go publicly to meetings for the future. A curious case of this kind, which happened at Abingdon, is recorded, with a copy of the Patent.

The king now courted the dissenters, and proposed that not only all penal laws should be forever repealed, but public employments be opened to men of all persuasions. A Declaration to open the way, was published in April 1687, and a few of the dissenters sent up addresses of thanks on the occasion. About six or seven leaders among the Baptists in London were delighted with this declaration of indulgence; but the Baptists in general, as well as their brethren of other denominations, though they gladly availed themselves of this indulgence; in worship God, yet steadily refused to acknowledge this dispensing power in the king. New promises were therefore held out to them by the court, but yet the most respectable could never be brought to fall in with the king's measures. However, partly by fraud, and partly by force, considerable advances seemed to be making towards popery, and the churchmen fearing the dissenters might join with the king, were loading them with promises of what great things they would do for them as soon as it was in their power. But the danger was no sooner over than most of them

forgot their vows, in distress.

The measures of the Court and the hopes of the papists were frustrated, by an event, grateful to the memory of every protestant. The Prince of Orange landed at Torbay; London was in confusion; reports were spread that the protestants would all be destroyed in one night, they were upon their guard; the mob rose against the papists; the priests and jesuits, who had swarmed about court, disappeared; James fled to France; and William and Mary were proclaimed king and queen of England, to the great joy of the nation.

One of the first measures of government was the *Act of Toleration*, the *Magna Charta* of the Protestant Dissenters, Liberty being thus afforded them, the Baptists convened a general Assembly; the transactions of which, a list of the Churches, and their ministers and messengers; with an account of some minor matters conclude the volume.

The foregoing Analysis, though very brief, has occupied so much of our room, that we have no opportunity for enlarging our remarks. Nor is there, as we presume, any necessity that we should; our readers will have perceived the interesting nature of the materials which compose this volume, and as many as can procure it, will doubtless read it themselves, and form their own judgments. We believe the greater part of our denomination will here find much that is new to them, and all may read it to advantage.

Sambo and Toney, a Dialogue in three parts. Copied verbatim from the Original, published at George Town, South Carolina; Palmer, Ed.

We were much gratified, in looking over this little manual, as it shews the state of religion among the Slaves, not only in South Carolina, but we believe in many other places where Slavery exists. The Pamphlet having been written for their Instruction, is doubtless made to meet their circumstances, and whilst it affords a specimen, not unpleasing, of what is doing on their behalf, we should rejoice to hear of its extensive circulation among the poor people (why must we call them Slaves?) for whom it was intended.

Missionary Anecdotes; exhibiting in numerous Instances, the Efficacy of the Gospel in the Conversion of the Heathen; regularly traced through the successive ages of the Christian Era: to which is prefixed an affecting Account of the Idolatry, Superstition, and Cruelty of the Pagan Nations, ancient and modern; By George Burder, Author of the Village Sermons, and Secretary of the Missionary Society. Conder, Button, 5s.

The worthy Author of the Village Sermons, so well known to the religious Public, of all Denominations, unfolds his own design so perspicuously, that we prefer an extract from his Introduction to any thing we might be disposed to offer our readers on the subject.

The following pages are intended to promote the cause of Christianity, by inducing religious persons to exert their pious zeal in the support of Missions to the Heathen. The method which the Editor proposes is, first, to exhibit the miserable state of the Pagan world; and then to relate some happy instances of the success which has attended the labours of faithful Missionaries.

The Editor of this little volume has long thought that a collection of *Missionary Anecdotes* would prove an acceptable present to the Christian world; especially until a more copious History of Missions, in part prepared for publication, shall make its appearance. The candidness of the Heathen, (as represented in the first part of this work, will excite the consideration of every feeling heart; and the sweet and artless simplicity, the docility, the mental and moral improvement, the social happiness, and the good hope of a glorious immortality, exhibited and enjoyed by thousands of sincere converts, will delight and animate the believer in Jesus. *Introd.*

We extract a short piece, by way of exemplar, from each part of the work.

Infants and elderly Widows buried alive by Greenlanders.—A little sucking babe, that cannot yet digest their gross food, and has no one besides to nurse it, is buried alive with the mother, or at least some time after, when the father can find no way to preserve it, and cannot bear to see the infant's distress any longer. We may easily conceive with what a painful sensation a father must perform this office, especially if it is a son. Many an old sickly widow, that has no reputable rich relations, by whom she can be supported without trouble, is also buried alive, and the children will tell you, that this is no cruelty but kindness, for they spare her the pain of a lingering sick bed, from which there is no hope of her rising, and themselves a great deal of trouble, sorrow, and sympathy. But the true reason lies in their laziness, covetousness, and contempt, because there is seldom an instance of their

burying an old useless man alive, except perhaps he has no relations at all, and they would rather convey him to some desolate island, and there let him struggle with his fate. If a person has no friends at all, they even let him be unburied. *pp. 18.*

Convincing Arguments of a converted Indian.—A trader was endeavouring to persuade the Indian brother Abraham, that the Brethren were not privileged teachers. He answered, "They may be what they will; but I know what they have told me, and what God has wrought with-in me. Look at my poor countrymen there, lying drunk before your door. Why do you not send privileged teachers to convert them, if you can? Four years ago I also lived like a beast, and not one of you troubled himself about me; but when the Brethren came, they preached the cross of Christ, and I have experienced the power of his blood, according to their doctrine, so that I am freed from the dominion of sin: Such teachers we want." *p. 179.*

The whole will be read with much interest by the Friends of Missions, and is well adapted to keep alive that Missionary Spirit, which we rejoice to have so often witnessed among British Christians.

Grace Triumphant. An Account of the exemplary Life and triumphant Death of Caleb Vernon, who died in London, Nov. 1666, aged 12 and 6 months. By the Rev. John Vernon. A new Edition, abridged and revised, for the Use of Sunday Schools. By J. Ivimey. Button, 1811.

The extraordinary account contained in these pages, was written by the father of the child

to whom they relate; and the second edition was printed in London, 1866, under the title of *The Complete Scholar's Compendium to Youth, the most excellent knowledge of Christ Jesus the Lord*. The Editor has taken no other liberties with the original, than abridging it of what appeared to him to be superfluous, and correcting a style unequally antiquated. The reason which influenced him to reprint it, after the lapse of so many years, was, a hope that serious parents, and the teachers of our numerous Sunday Schools, would receive it, as an excellent companion of instruction to put into the hands of the children God has committed to their care. Should any of them be taught by it, through a divine blessing, to remember their Creator in the days of their youth, this will be a rich, and the only reward desired, by the Editor.

We cordially recommend this interesting little book to the Patrons of our Sunday Schools, for the purposes for which it is reprinted.

Religious Books lately published.

1. *Critical Reflections upon some important misrepresentations contained in the Unitarian Version of the New Testament.* By Richard Laurence, D. D. Rector of Mersham, Kent. 8vo. 5s.

2. *Practical Piety, or, the Influence of the Religion of the Heart on the Conduct of the Life.* By Hannah More. 2 vols. crown 8vo. 10s. 6d.

3. *Eugenio and Epenetus, or Conversations respecting the Evidence in Support of Infant Baptism. Containing an Attempt towards an impartial Statement of the Arguments for this Prae-*

-tice and against it. 12mo. 5s. 6d.
 4. *Baptism accomplished; and Jesus straitened no more; a Sermon, on Luke xii. 50. Preached at Boston, June 10, 1810.* By John Stevens. 18. 10. 7. 1810. 8vo. 5s. 6d.
 5. *A New Selection of Hymns, including also several Original Hymns, never before offered to the Public.* By John Stevens. 4s. 1/2. 5s. 6d. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 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congregations and families. Calvin's Institutes of the Christian Religion, translated by J. J.

Allen, will be printed by subscription, in three octavo volumes.

RELIGIOUS INTELLIGENCE.

ABYSSINIA.

To the Editor of the Baptist Mag.

Sir,

Since I last addressed you on the subject of a Christian Mission to Abyssinia, the public papers have announced a successful embassy undertaken by Mr. Salt, the British agent. We learn that the king of that country received Mr. Salt, with particular respect and distinction; and the few, but well selected presents delivered by the latter, produced a very favorable disposition in the personage on whom they were conferred. Much opposition had been given by some artful french itinerants, as foreseen by lord Valentia, but the English interest ultimately and completely prevailed, and for the first time in this remote Christian country, prayers were offered up for the life of George the III, on the Sabbath day, in the same service with those for the native Sovereign. Mr. Pierce, who was left at Massowah, to learn the language of the country, was found in perfect health. Mr. Salt was introduced to the king of Abyssinia at his capital, Antalow; and we understand, that an opening was made for commercial intercourse. We need not state to our readers that this is the gentleman who accompanied lord Valentia in his tour. Let not the reader of this paper be deceived, in finding that Abyssinia is called a Christian country,

for it has only the name; the deepest recesses of India do not more need Christian aid than that Country; except that it has this advantage, the divine authority of the scriptures are acknowledged. The writer of this paper wishes to be informed, if information be attainable, as to the present state of the scriptures in that kingdom, whether they are generally printed, copies or manuscripts, whether the common people can read, whether the bible is in general use, and whether the copies are numerous? as in case of a dearth, the british and foreign bible Society, may turn their attention that way. Historians generally concur, in giving a favorable national character to this people; as for particular instances of court hypocrisy, and official depravity, they may be found in any part of the world.

The commerce carried on between the Abyssinian caravans and Egypt, are striking proofs of their general character. "Frequently the Jews or Egytians give them large credit; which may seem surprising, as they are beyond recovery if they should fail of payment. But experience has shown, that they never have abused the confidence reposed in them; and even in the event of death, their fellow travellers take care of the effects of the deceased for the benefit of their families, but in the first place for the discharge of those debts contracted

at Cairo: It remains to be observed, that one of the principal branches of the trade of the Abyssines is that of slaves; who are greatly esteemed in the Indies and Arabia for the best and most faithful of all the other kingdoms of Africa. The Indian and Arabian merchants frequently substitute them as their factors; and on account of their good services and integrity, not only often give them their liberty, but liberally reward them.

The English Baptist's Mission in India, has been honoured by divine providence in a most gracious manner. When it is recollected how small their beginnings were, the quiet and unassuming manner in which it has been conducted, the cheering success that has attended it, the widely extended and increasing prospect of greater exertions and indefinite success that are opening to their view, the large demands that must be made upon the religious public for the translations of the scriptures; no friend of theirs can wish to weaken their hands, or divide their resources, which are not more than sufficient.

All that the writer of this article aims at, is, to call the attention of the religious public to a quarter of vast importance, where even the names and forms of Christianity are going off the stage daily, while Paganism and Mahometanism tread close on their heels to occupy the ground.

ELIJAH.

HINDOO WORSHIP.

Extracted from Dr. Buchanan's Discourses and Christian Researches.

These Testimonies of an eyewitness are particularly recommended to the attention of those

(if any such still exist in Britain,) who indulge the notion that the Religion of Hindostan is already so characterized by rationality and beneficence, that little alteration for the better can be made by Christianity!!!

Buddruck, in Orissa, May 30th, 1805.
 "We know that we are approaching Juggernaut, (and yet we are more than fifty miles from it,) by the human bones which we have seen for some days strewn by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are amongst them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seemed to live here on human prey. The vultures exhibit a shocking *tameless*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.

In sight of Juggernaut, 12th June.
 "Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the mult

itude first saw it, they gave a shout, and fell to the ground and worshipped. . . I have heard nothing to, day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut: where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax.—I passed a devotee to day laying himself down at every step, measuring the road to Juggernaut, by the length of his body, as a penance of merit to please the god."

Juggernaut, June 14.

"I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death. It may be truly compared with the 'valley of Hinnom.' The idol called Juggernaut has been considered as the Moloch of the present age, and he is justly so named. This morning I viewed the temple, a stupendous fabric, and truly commensurate with the extensive sway of the horrid king. The walls and gates are covered with indecent emblems in massive and durable sculpture. I have also visited the sand plains by the sea, in some places whitened by the bones of pilgrims; and another place, a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. "The senses are assailed by the squalid and ghastly appearance of the furnished pilgrims, many of whom die in the streets of want or disease; while the devotees with

clotted hair and painted flesh are seen practising their various austerities and modes of self-torture."

"The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones."

And this, thought I, is the worship of the Brahmims of Hindoostan! And their worship in its sublimest degree. What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe, if you would know the state of the people, look at the state of the Temple."

June 21. "The idolatrous processions continue for some days longer; but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended.—I beheld another distressing scene this morning at the Place of Skulls; a poor woman lying dead or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.'—O there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! The natives themselves, when speaking of the number of worshippers, usually say that "a lack of people (100, 000) would not be missed." "How can I tell," said a Brahmin who was questioned on the subject,

"how many grains there are in a handful of sand?"

"I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen,) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some 'Christian Institution,' which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it forever."

The rites of Juggernaut are not, however, confined to this his chief temple. "He has many a tower in the province of Bengal, that fair and fertile province, which has been called the Garden of Nations. Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor General's country house, there is a temple of this idol, which is often stained with human blood." Dr. Buchanan visited it in 1807. One of the victims of that year was a handsome young man, who, after dancing awhile before the idol, and singing in an enthusiastic strain, rushed suddenly to the wheels, and was crushed beneath them. While this was passing, the Missionaries from Serampore (which is only a mile and a half from the temple) were preaching

to a crowd of people at no great distance, and distributing printed papers among them. Dr. Buchanan sat down on an elevated spot, to contemplate the contrast, "the tower of blood and impurity on the one hand, and the Christian preachers on the other."

"I thought on the commandment of our Saviour, 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God!' How is it applauded by the holy angels, who 'have joy in heaven over one sinner that repenteth;' and how far does it transcend the work of the Warrior or Statesman, in charity, utility and lasting fame! And I could not help wishing that the Representatives of the Church of Christ, in my own country, had been present, to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subject."

SEAMEN'S LETTERS.

H. M. S. C——, Gibraltar,

March, 25th, 1811.

Rev. and dear sir,

Your last four letters came safe to hand, they were blessed to me, and rejoiced and comforted the whole of our little company. Every situation in life is changeable, but if there be one place more than another which convinces man that here we have no continuance, it is a cruizing Man of War. We have been here refitting these 2 months, and I and all our little party have reason to bless God for sending us here; we have had leave to go on shore, and by the blessing of our God got into the place called

Providence Chapel, it is a fine house and begins to be well attended; it was erected by the indefatigable labours of a few pious persons, the minister is a very affectionate man, and one to whose ministry the Lord has given many seals. A young man of the name of Thompson first took notice of one of our party, who with his comrade showed all of us, from time to time as we used to go on shore, every kindness in their power; may God Almighty bless them for it. Indeed Sir, we have reason to be very thankful since we have been here, for the opportunities and privileges we have enjoyed, in sitting under the means of grace and having the conversation of such pious people; to whom we were always welcome, go when we would. None among us, God be praised, were led astray, or gave any of our enemies' cause to rejoice over us. For my own part, I felt myself very much drawn out to God in prayer, when amongst a few poor soldiers, but indeed they are not poor, for some of them are rich in grace, and all of us, I humbly trust, will not soon forget our visits to Providence Chapel. We are now nearly ready for sea, and are going to join the fleet off Toulon, and I hear we

are after that to go to Malta, but this is only conjecture, I don't think we shall be long out of England; however, it is a pleasing consideration to know that Jehovah rules.

He plants his footsteps in the sea,
And rides upon the storm.

And he is ever near to those who call upon him. We all are happy to hear we are not forgotten in the prayers of our loving friend and his congregation; O do pray, dear sir, pray for your poor friends, that they may be kept from the surrounding contagion, and from sins of presumption, from drunkenness and all uncleanness; and that we may be enabled to convince those around us that there is something in godliness that they know not of. You speak of the exertions making for religion; we are impressed with its importance and by the blessing of God are enabled to send you *five guineas*; accept of it, my dear sir, as a tribute of our esteem and affection, it is left to yourself how to dispose of it, as may be most conducive to the glory of God, and the furtherance of the gospel. According to your request, I send you the names of those who cheerfully came forward to spare a part to him who gives us all. * My dear

* Here follow the names of 22 seamen, who to my very great surprise, had collected among themselves, and forwarded to me, *five guineas*, which will be distributed among evangelical societies, as a proof of their love to Christ and zeal for the spread of the Gospel. The persecution on board this ship has been very great. They once enjoyed the privilege of a pious officer, who occasionally met with and gave exhortations to them; but a change has taken place, and no person is allowed to speak publicly about Religion, or to sing hymns on pain of punishment; but as the posterity of Jacob under the bondage of Egypt, *The more they were afflicted the more they grew*, so has it been with them, for five months since they were 15 in number, and now 22. It is pleasing to reflect that two British Men of War, in both of which are 43 pious men, should be traversing those seas where the Apostle Paul, with his brethren Luke, Aristarchus, and others, were tossed with tempests for some weeks, but graciously visited with the angel of God, whose they were and whom they served. Reader think of our brave defenders at a throne of Grace.

sir, I hope I shall not tire you with my poor endeavours at writing, and that you will not be displeas'd with the sum I have collected for the spread of the gospel; I can only say that all here are strongly attached, and some love the gospel when spoken on by you, through the medium of a letter. We have met with much persecution, but I trust the word of the Lord is now making more rapid advances among us than it has for some time. I hope you will still continue to write, and am request'd to ask you to write very long letters, they cannot be too long. Adieu, my worthy friend, and may the Lord, if consistent with his will, hasten the time when all men from the least to the greatest, shall know God and Jesus Christ, whom he has sent; whom to know aright is life eternal. I now conclude, my dear sir, with mine and all the prayers of all our little party, for you, and all our friends in Penzance, humbly hoping that we shall one day meet, if not here, in a better place, where weeping shall be no more.

Rev. G. C. S. Penzance.

TOLERATION ACT.

Having obtained a Copy of the Bill brought into the Upper House by Lord Sidmouth, for effecting an alteration in the laws respecting Protestant Dissenting Ministers, we lay a general Abstract thereof before our Readers, together with an account of such Proceedings of Public Bodies, as have already come to hand.

The proposed Bill declares, that all the provisions relating to Dissenting Ministers contained in the Toleration Act, and in the subsequent Act for their future relief, were intended to be limited only to Ministers of separate

Congregations, and enacts, 1^o That such Minister, upon being admitted to the peaceable possession and enjoyment of the place of Minister of a separate Congregation, may, on a certificate, in writing, under the hands of several substantial and reputable Householders belonging to such Congregation, signed in the presence of some creditable witness, who is to make proof of their signatures upon oath at a General Sessions of the Peace, be permitted to take oaths and to sign the Declarations previously required, and shall then, and they only, during his continuance as Minister of such separate Congregation be entitled to all the privileges and exemptions which the former acts had conferred. 2^o That any other person who may desire to qualify himself to preach as a Dissenting Minister, must procure several substantial and reputable Householders being Dissenters of the same Sect, and of the same Congregation, to certify on their consciences, in writing to his being a Protestant Dissenting Minister of their Sect, and of the same Congregation, and to their individual and long knowledge of his sobriety of conversation, and of his ability and fitness to preach, and that such Certificate must be proved as before stated, before he be permitted to take oath and subscribe the declaration, and before he be exempt from the pains, penalties, and punishments to which he would otherwise be liable as a Dissenting Minister. And 3^o That any person of sober life and conversation admitted to preach on probation to any separate Congregation must produce a Certificate from several Dissenting Ministers, who have taken the oath (to be also proved on oath at a General Sessions) of his life and conversation, and to their long

previous knowledge, before he can be admitted to take the oaths and subscribe the Declaration; and that he may then, during a limited period, to be specified in the certificate, officiate as a probationer to any Dissenting Congregation, and be during a limited period exempt from prosecution and punishment; but neither of the two last mentioned class of persons will be entitled to any privileges, or to the exemptions from offices conferred on Dissenting Ministers by the Toleration Act.

Lord Sidmouth's repeated communications on this subject, had long since excited much alarm in the dissenting Body, and they waited the development of his Lordship's intentions with great anxiety. The Provisions of the Bill which he has at last brought forward, have produced a sensation through the kingdom, which every well-wisher to his Country cannot but view with extreme regret and painful apprehension. The Communications and Enquiries we have received on this Subject from various parts, would form a volume; the wishes of our Correspondents will be best accomplished, we think, for the present, by a notice of the Public Proceedings to which we have referred.

May 14th. The General Committee of the Societies of the late Rev. John Wesley were convened at the New Chapel, City Road, London.

At this Meeting it was resolved, that the said Bill, if carried into a law, will be subversive of our most valuable rights and privileges—render it difficult, if not impracticable, to obtain certificates for the great body of local preachers and exhorters—expose a number of subordinate teach-

ers to all the penalties of the Conventicle Act; the consequence of which will be, that as the People cannot, and ought not to refrain from acts of social worship, and meetings for religious instruction, the penalties cannot be paid, and the prisons will be peopled with some of the most peaceable and pious Characters in the Country. Many other resolutions follow, against the proposed measure, which is declared to be unseasonable, needless, and oppressive. They therefore determine to oppose it in all its stages, by every constitutional means. It was finally resolved that before any active measures be taken, a Deputation do wait upon Lord Sidmouth, with a Copy of these Resolutions, and earnestly intreat his Lordship to withdraw his Bill.

This Meeting was held on Tuesday the 14th; we suppose the Deputation had seen his Lordship before Friday the 17th, when the second reading of the Bill was fixed for the 21st, and the proposer seemed as much as ever determined to persevere.

May 15. *The Deputies appointed for supporting the Civil Rights of Protestant Dissenters*, held a Meeting at the King's Head Tavern, Poultry, London. William Smith, Esq. M. P. in the chair. The Resolutions of this Meeting commence with the inalienable right of all to liberty of conscience, comprehending public assemblies and religious instruction, under such forms and teachers as men shall for themselves approve. They proceed to state that this liberty has in fact been generally recognised and enjoyed; but they add "We have beheld with great concern, a Bill lately brought into Parliament, designed, as appears to us, to unbridge such religious liberty, and

having a tendency to deprive the lower classes of the community of those opportunities which they have so long enjoyed, to attend public worship and religious instruction under teachers of their own choice."

It was therefore resolved to protest against the Principles of the measure, to point out its unjust and vexatious operation; and to present a petition against the Bill to the Legislature grounded on the foregoing Principles.

Same Day. A numerous and most respectable Meeting of *Protestant Dissenters of various denominations*, and other *Friends to Religious Liberty*, residing in different parts of the united Empire, was held at the London Tavern, Bishopsgate Street.

Samuel Mills, Esq. Chairman.

The Resolutions of this Assembly aver their belief that there are at least two millions of Protestant Dissenters in England and Wales, including persons possessing opulence, literature and benevolence, in a great degree; and whose exertions contribute much to the industry, morals, order, and prosperity of the kingdom; and that they are inferior to none in love to their country, nor in ardent loyalty to their venerable Sovereign, whose early promise to preserve Toleration inviolate, they regarded with grateful emotions; and esteemed an effectual protection from the recurrence of former persecutions. They then express their apprehensions from the Provisions of the Bill under consideration, which they recite at large. They state that the Principle assumed is incorrect; for the Toleration Act authorised any persons to become Dissenting Ministers, who conceived themselves to be called and qualified to preach, upon taking cer-

tain oaths and making certain declarations. We cannot follow them in every particular, but we call our Readers' attention especially to the 6th resolution, which states the injurious operations of the Bill, as rendering Itinerant Preachers, Students, Ministers on Probation, and many others, liable to all civil offices; and exposing all Ministers or the Witnesses to the certificates, to be harassed by repeated attendance at different Sessions, and to captious examinations and unlimited expense. They therefore determine to disregard all doctrinal and ritual distinctions, and to unite, by every legitimate effort, to oppose the present Bill, or the smallest diminution of the Privileges secured by the Act of Toleration.

They then resolve on a Petition to the House of Lords against the Bill; and that all Congregations of Protestant Dissenters and other Friends to Religious liberty, through the empire, be recommended to present similar petitions. Various subordinate resolutions were added for effecting these purposes, and copies were sent to Dissenting Ministers in the Country, who, as far as the very limited time would admit, immediately convened their friends, from whom numerous Petitions against the Bill are on their way to the House of Lords. Should it nevertheless pass the Upper House, it is expected that the Petitions against it in the Commons will be much more numerous, the Dissenters in the Country not having had sufficient time to petition the Lords.

It is perhaps a favourable circumstance that our Associations are on the point of meeting, as those numerous and very respectable Assemblies will doubtless adopt measures distinguished by

piety, prudence, and loyalty, and calculated as much as possible, to soothe the irritation of the public mind, and to oppose the progress of the intended Bill.

May 16th. The General Body of Protestant Dissenting Ministers, of the three denominations, residing in and about London and Westminster, held a Meeting at the Library, Red-Cross Street.

Dan. Taylor, Chairman.

The Resolutions adopted by our ministering Brethren, recite the rights of religious worship and public instruction which belong to them as men and as Christians, and the recognition of these rights from the Revolution to the present days, with their sense of the criminality of submitting, in passive silence, to any restrictions of those rights. They state in mild terms the tendency of the Bill to excite dissatisfaction and discontent, and that imposing restrictions, to the province of religion, by the magistrate, will be in various respects—injurious and oppressive. They close with resolving to make every constitutional effort in their power against the bill's passing into a law, and for that purpose to present a petition to the House of Peers.

ORDINATIONS.

On Thursday the 28th of February last, the Rev. William Stephens (late Pastor of the Church in Little Prescott Street, Goodman's Fields, London) was ordained over the New Baptist Church meeting in New York Street, Manchester. Mr. Roby of Grosvenor Street Chapel began the service by reading and prayer, and delivered an introductory discourse; Mr. Steadman of Bradford asked the usual questions; Mr. Littlewood of

Rochdale offered up the ordination prayer; Mr. Steadman gave the charge to the Minister from 2 Cor. iv, 1. *Seeing we have this ministry, as we have received mercy, we faint not.* Mr. Lister of Liverpool addressed the Church from Phil. ii, 29. *Hold such in reputation,* and Mr. Saml. Bradley of Mosely Street, concluded the service by prayer.

Mr. D. Griffiths was set apart to the pastoral office, at *Cwmivor*, Carmarthenshire March 13, 1811. Daniel Davies of *Landyfyl* prayed, Mr. Evans of *Pantyielyn* described the nature of a Gospel Church, asked the usual questions, and offered the ordination prayer; Z. Thomas gave the charge from Acts xxiv, 16; J. Watkins addressed the Church from Heb. xiii, 7; T. Thomas preached to the people from Ps. xvi, 7; and J. Davies of *Landyfyl* concluded with prayer.

Mr. D. Williams was set apart to the pastoral office at *Ffynnon-hany*, Carmarthenshire, April 16, 1811. D. Davies of *Aberduar* prayed; T. Thomas described the nature of a Gospel Church, asked the usual questions, and offered the ordination prayer; J. Davies of *Landyfyl* gave the charge from 2 Cor. ii, 10, 2 Cor. xii, 9, and 2 Cor. iii, 5. *And who is sufficient for these things? My grace is sufficient for thee; But our sufficiency is of God.* J. Watkins addressed the Church from 1 Tim. v, 17, and concluded with prayer.

Rev. W. Rugsell having resigned the Pastoral office of the Church, meeting in How's Lane, Plymouth, has accepted the unanimous Invitation of the Church meeting in Thrapston, Northamptonshire.

On Wednesday April 17th, 1811, Mr. Peter M'Farlane, late Student of the Bradford Academy, was ordained pastor of the Baptist Church at Rawden, near Leeds, Yorkshire. The service began about half past 10 o'Clock in the forenoon. Mr. Trickett of Bramley read the Scriptures and prayed; Mr. Lister of Liverpool stated the nature and constitution of a gospel church, founding his discourse on *Mat: iii, 2. The kingdom of Heaven*, asked the usual questions, and received Mr M'Farlane's confession of faith? Mr. Oddy of Howorth offered up the ordination prayer, accompanied with laying on of hands; Mr. Steadman of Bradford, Mr. M'Farlane's late Pastor and Tutor, gave the charge from

2 Tim: ii, 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Mr. Langdon of Leeds addressed the Church from *1 Thes: iii, 8. For now we live, if ye stand fast in the Lord*; and Mr. Scarlett of Gildersome concluded the whole service in prayer. Suitable hymns were given out at proper intervals by Mr. Dyer of Blackburn.

Met again at 5 in the evening. Mr. Dyer prayed; Mr. Lister preached from *Gal. vi, 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world*; and Mr. Shaw of Horseforth concluded in prayer.

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Baptist Academical Institution, at Stepney, near London.

March 25th, we are informed the Rev. William Newman removed from Bromley to Stepney, to take the charge of the pupils of this Institution. Three young men have been admitted as Probationers. The members of our denomination in the Country, as well as those in London, have now another powerful appeal to their liberality, and an appeal, we trust, that cannot be made in vain. — Donations and Subscriptions are received by Joseph Gutteridge, Esq. Denmark-Hill, Treasurer. — Donations of scarce and valuable books, and the application of Candidates (post paid,) are received by the Rev. W. Newman, President.

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BAPTIST ASSOCIATIONS.

Time and Place of their respective Meetings.

- Northern, at *Stockton*, Monday and Tuesday, June 3 & 4.
 York and Lancashire, at *Manchester*, Wednesday and Thursday, June 5 & 6.
 Northamptonshire, at *Oakham*, Tuesday & Wednesday June 4 & 5.
 Suffolk and Norfolk, at *Grandisburgh*, Tuesday, June 4.
 Kent and Sussex, at *Battle*, Tuesday and Wednesday, June 4 & 5.
 Oxfordshire, at *Oxford*, same days.
 Midland, at *Bromsgrove*, same days.
 Western, at *Portsea*, Wednesday and Thursday, June 5 and 6.
 South-East, (*welsh*) at *Blaenau Gwent*, Tuesday, June 4.
 South-West, (*ditto*), at *Newport*, (*Pemb.*) Tuesday, June 11.

Many Articles of Intelligence, &c. were omitted, to make room for the Proceedings on Lord Sidmouth's Bill,

THE
BAPTIST MAGAZINE.

JULY, 181.

Memoir of the Rev. Wm. Crabtree, of Bradford.

THIS great and good man, who was for upwards of 50 years as great an ornament and blessing to the Baptist denomination, as any one in the northern part of the kingdom, was born near Heptonstall, a large manufacturing village in the west riding of Yorkshire, on the 8th day of December, 1720. Little is known of his parents; they were weavers, and died when he was young. Weaving was his employment. Till about 23 years of age he lived without God in the world, and was addicted to many evil practices. Bad company was the means of leading him to many excesses of depravity, of which in after years he spoke with evident marks of genuine contrition.

His great and happy change was effected under the ministry of that zealous and successful man, Mr. William Grimshaw, the episcopal minister of Howorth, another manufacturing village, a few miles distant from the place of his residence. It was Mr. Grimshaw's constant practice, though a clergyman, to preach in private houses, in all the surrounding villages. In that department he was laborious to a very uncommon and an almost incredible degree, preaching sometimes (including the regular services of the Lord's day) upwards of 20 times, and seldom less than 12 times a week. He divided the country into districts, taking one regularly each week. His usual manner was, upon entering the house, after having with uplifted hands pronounced a blessing upon the people assembled, to fall down upon his knees, and pray with great fervency, and then preach with a plainness and pungency peculiarly adapted to his auditory, for a convenient space of time; and thus having dismissed his congregation, to hasten without delay to the next village, or to another house in a distant part of the same village, provided it were large, and there repeat the same exer-

cises. Such a man may be expected to be an extensive and lasting blessing. He may indeed be considered as the parent of nearly all the religion in that part of the country, which before he arose, exhibited a sad scene of ignorance, barbarism, and profaneness. He speaks, as the late Mr. Newton, who has written a life of this extraordinary man, informs us, of 400 communicants at his own church, the greater part of whom he considered as converted persons, and of 5 dissenting congregations, all of whose ministers, and most of whose members were the fruits of his own labours. He was prudent and attentive to the wants of men's bodies as well as to those of their souls; frequently giving money to the necessitous, and always charging his hearers upon his dismissing them on week days, to repair immediately to their secular employ.

On one of these excursions, Mr. Crabtree, being a chosen vessel unto Christ, and the time for his conversion being arrived, was led to attend his ministry. Mr. Grimshaw's subject was the prodigal Son. Mr. Crabtree speaks of being highly entertained with the former part of his discourse, but says, he was pierced to the heart with a sentence he dropped towards the close of it, to the following purport, "If you have been guilty of one sin only, that one sin will damn you as surely as thousands." He was hereby led to reflect upon his own awful state, being conscious that he had committed sins innumerable, This damped all the ardour of his mind after carnal pleasures, and turned his pursuits into a channel very different from that wherein they had run before. He now sought for pardon for his sin, and ease for his guilty conscience. How soon, and by what particular means he obtained relief, we do not recollect to have heard; but one evidence of the genuineness of his repentance was remarkable, which he often mentioned to his particular friends, and which, as it reflects no dishonour upon himself, and may suggest some important hints to others, in a like situation, we shall relate. Previous to the above impressions on his mind, he, like others perhaps of the same occupation, had been in the habit of embezzling some of the property of his employers. This was unknown, and likely to remain so to them; but as he was sensible it was criminal in itself, and fully known to God, he would not rest satisfied without making restitution. This restitution to the utmost of his power, he in a little time fully effected, except in a few instances, in which the parties injured generously refused any compensation.

Though Mr. Crabtree received his first religious impressions under the preaching of Mr. Grimshaw, yet from the vicinity of

his habitation, as is very probable, he stately attended the ministry of Mr. Richard Smith, the pastor of the Baptist Church at Warnsgate, a place very near him. Mr. Smith was a very able, laborious, and popular minister, and may be considered as the parent of the Baptists in that part of the country. Mr. Crabtree finding his ministry very useful, and after an impartial enquiry into the subject, being fully convinced that the principles of the Baptists accorded with those of the New Testament, soon became a member of his church. Not long after his connection with the church it was apprehended he had talents for usefulness; he was therefore called by the unanimous voice of the church, to the work of the ministry about the year 1750.

At that period some Baptists residing at Heaton and Manningham, villages in the neighbourhood of Bradford, some of them Members of the Church at Rawdon, the oldest, and till near that time, the only Baptist Church in that part of the west of Yorkshire, others being lately baptized and having no opportunity of joining any Church, determined on attempting an interest in their own neighbourhood. For this purpose they opened a house for public worship, at the latter of the above-mentioned villages; and were assisted by the occasional labours of the aforesaid Mr. Smith, and also of Mr. James Hartley, another of the fruits of Mr. Grimshaw's ministry, then pastor of the newly raised Baptist church at Howorth. Hearing of Mr. Crabtree they requested him to visit them, and occasionally labour amongst them. Tradition says, his first text was *Acts x, 29, Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me.* His ministry proving acceptable, and his friends being encouraged to persevere in their attempts, he soon received an unanimous call to reside and stately labour amongst them, with a view to become their pastor. With this invitation he complied: and they were formed into a church and he ordained over them in the month of December, 1753. Mr. Richard Smith, Mr. James Hartley and Mr. Henry Lord, Pastor of the Church at Bacup, in the adjoining County of Lancaster, assisting in the various services.

Previous to the formation of the church, his friends had removed their stated place of worship into the town of Bradford, and procured and fitted up for the purpose, a building, which had been before used as a cockpit. In the course of the next year, finding that place too small for the accomodation of the hearers, they procured ground and erected in a more compo-

rious part of the town, a meeting-house capable of holding 4 or 500 people.

When Mr. Crabtree became the pastor of the church, he applied himself with a laudable diligence to the discharge of the important duties of his station. Aware of the disadvantages under which he laboured, through want of education, he applied himself closely to reading and study; and sensible that an infant interest could be raised to maturity only by the most vigorous exertions, he preached, with great zeal and constancy, not only in his stated place of worship, but also in all the surrounding villages to which he could gain access. For some years he preached not less than 5 or 6 times a week. God greatly owned his labours, upwards of 40 being added to the church during the two first years of his ministry. He afterwards kept wholly to his great employ; and though his people were in general poor, and he during many years of his ministry had a growing family, yet he never entangled himself with any worldly business, but committed himself and his to the care of an indulgent providence. His hopes were not disappointed; for by the exertions of his friends, and the divine blessing upon what they contributed, he was, through life, comfortable provided for.

In addition to what has been above related of the success of his labours, we have to observe, that in the year 1770 the members of his church residing in and about Farsley, a considerable village near 5 miles to the eastward, became so numerous as to be induced to form a church in that village. This, with the approbation of their brethren, they soon effected, and were for years a flourishing church under the pastoral care of Mr. Williams, originally a member of the church at Bradford, and subsist as a respectable society still, notwithstanding some painful occurrences previous to the coming of their present pastor, Mr. John Sharp. But notwithstanding so large a secession of members and hearers, the church and congregation at Bradford so far increased that a still larger place of worship became necessary. Accordingly in the year 1782, by their own exertions and the assistance of their friends in London and different parts of the country, they erected their present meeting-house, which is capable of seating about 700.

As a preacher, Mr. Crabtree's abilities were universally respected and admired. The sentiments he delivered were always important, his method clear, and his language, though quite unornamented, proper and striking; while a deep

seriousness pervaded the whole. Few ministers met with more general acceptance than he, whether in the country or in the metropolis. The latter place he had occasion to visit three times, on an errand common to ministers in the country, that of soliciting the assistance of the generous and opulent friends of religion, in defraying the expense of erecting each of his own places of worship, and that of his friend and brother Hartley of Howorth; and numbers of persons still living remember and speak of his ministerial labours there with much pleasure and respect.

As a pastor, he was thoroughly devoted to the spiritual interests of his flock; he fed them with the sincere milk of the word, he watched over them with a tender solicitude, and exercised proper discipline with affection and firmness.

He was firmly attached to that system of doctrine generally, and we think very properly, stiled evangelical. He was satisfied it was the doctrine of scripture; and always viewed himself as a remarkable instance of that sovereign efficacious grace which makes so prominent a feature of that system. He was satisfied too of its holy tendency, and took up a considerable part of his public discourses in explaining the nature and enforcing the observance of the various duties of the christian life, of which also he himself was an eminent pattern.

It may be, however, no matter of surprize, nor scarce at all will it detract from his excellence, if in his younger days, and exposed to considerable opposition, his zeal for the doctrines of the gospel should carry him beyond the limits that rigid prudence may prescribe. This may perhaps be thought to be the case in the following instance. One of the members of his church had accepted a challenge from some ministers in the connection of the late Mr. Wesley, to engage in a public dispute. Upon more mature consideration, his friend wished to decline the contest and turn over the business to his pastor. To this Mr. Crabtree assented, and the other parties agreed. They accordingly met on a stage erected for the purpose, and held their disputation, on the points at issue between the Calvinists and the Arminians, surrounded by a very numerous concourse of people assembled on the occasion. But though this affair may be looked upon as singular, and resembling the theological contests of the first ages of the reformation, and was, probably not fully approved by Mr. Crabtree himself, in his latter years, yet it so far succeeded as to bring over to the side of truth one of the principal of his opponents, who was afterwards, for

years, a very valuable independent minister in a neighbouring town.

Mr. Crabtree began his ministry when the popularity and influence of those two great men, Gill and Brine, were at their height; it is not at all strange, therefore, if he should have adopted their sentiments on what was styled the *modern question*, whether saving faith were the duty of the unregenerate. On this subject there is, however, reason to think his views, in his latter years, underwent an alteration. But when he was on the negative side of the question, he never considered the ability of fallen man, much less the secret purposes of God, as forming the measure of man's duty, nor failed to address the unregenerate part of his auditory with the greatest fervency; and when on the affirmative side of it, he never felt or discovered any the least diminution in his attachment to those glorious doctrines of discriminating grace, for which he had been before so uniformly zealous an advocate. Seriousness, integrity, and firmness, were the prominent features of his character. He was superior to artifice or concealment, and always ready to avow and, on proper occasions, with meekness and steadiness, to defend, whatever he apprehended to be truth. But though he was firmly attached to his sentiments as a dissenter, a calvinist and a baptist, he knew how to esteem, and did esteem godliness and godly men, in whatever connection he found them. In his private intercourse he was somewhat reserved, seldom talking much, unless put upon it by his friends; then he never failed to converse greatly to their entertainment and profit.

Till he was upwards of 80 years of age, Mr. Crabtree continued to exercise his ministry, apparently with ease to himself, and with great acceptance and profit to the church and congregation; but in the year 1803 a disorder with which he was seized, and which for a while laid him wholly aside, but from which he afterwards partially recovered, so far impaired his corporeal and mental powers, as to make it plain to his friends that his work was done. Of this however he was not so fully aware as they; he loved his Master's work, and felt reluctant to give it up. Like some other good men, in a very advanced period of life, his discerning faculty, along with his other faculties, was impaired, especially when turned in upon himself. Old age is not a period at which it is desirable for public characters to arrive. His unwillingness to retire from public employ, threw his friends into those difficulties common to persons struggling between affection and tenderness for their aged pastor, and a concern for the interest of the church and congrega-

tion; and for a while marred the harmony which had so long continued unimpaired between them. But after a while the affair was amicably settled, and harmony between him and his friends restored, which continued unimpaired till his removal by death.

During the six years between this period and that of his death, he gradually sunk under the infirmities of age, and patiently waited for his great change. For the greatest part of the time, he however, was able to attend the public services of the house of God, now and then engaging in prayer, and on some occasions delivering a short address. Twice in the close of the year 1808, he ascended the pulpit and preached, and went through the services in a manner far beyond what could have been expected, to the no small surprize of the congregation in general, and much to the gratification of his old friends. He could also occasionally visit his friends, and would often converse with ease and pious cheerfulness, frequently exhibiting some remains of those masculine traits of character that had distinguished him through life, being the great man in ruins. Towards the close of it, his pains of body increased, and his mental vigour nearly forsook him, so that he was able to converse but little. He was however, more detached from earth, and evidently fitting for heaven, exercising a steady reliance on the promises of a faithful God, and growing in affection to all about him.

His death was sudden and easy. He was put to bed on thursday evening, the 14th of February last, and was found the next morning a corpse. It is probable he went off in his sleep, as a person who slept in the room with him, was not awaked, nor was he moved from the posture in which he lay down. He entered the 91st year of his age on the 5th day of the preceding December.

Much respect was shown him at his funeral. His corpse was carried to the place of worship by 6 of the oldest members of his church, and the pall supported by 6 of the neighbouring ministers. His successor delivered a discourse on the occasion, to a very large assembly, from *John xi, 11. Our friend Lazarus sleepeth*; and his much esteemed friend and brother, Mr. Langdon of Leeds delivered an address at the grave.

In the course of his long acquaintance with his worthy friend, Mr. Fawcett, of Hebden Bridge, originally a member of his church, Mr. Crabtree had requested him to officiate at his funeral, and also to deliver a funeral discourse afterwards, from *Psal. xvii, 15*. The age and infirmities of that good man entirely prevented his complying with the former part of the re-

quest, and delayed his attention to the latter part of it till Lord's day, April 14th, on which he improved the subject in a discourse from the abovementioned text to an immense crowd of people, the largest that was ever assembled there since the first erection of the building. There is reason to hope the sermon will be printed.

Mr. Crabtree was prevailed upon to print two of his sermons, the one occasioned by the death of his much loved friend and brother, Mr. James Hartley, who died Feb. 2, 1780; and the other delivered at the opening of the meeting house of the late Mr. Price of Leeds, in the month of January, 1789. Whoever peruses these discourses, will form no contemptible idea of Mr. Crabtree's talents as a preacher.



Reply to Queries.

To the Editor of the Baptist Magazine.

Rev. Sir,

A few minutes leisure at an Inn places before me the queries of Junius, and a Constant Reader, in the Number of your Magazine for the present Month. As they do not seem to require a very extensive discussion, perhaps the casual ideas of a Traveller may be sufficient. You will determine whether the following replies be suitable. Yours respectfully,
MERCATOR.
 May, 1811.

On purchasing Lottery Tickets.

Respecting the practice of purchasing Tickets in a Lottery, we find, that, while the rule of the Believer's conduct approves his solicitude for all needful supplies, and urges to industry in the ordinary callings of life, it presents nothing to encourage that *irregular* desire which must actuate those who adventure where the issue may be a blank, or the possession of £20,000. Hence, as nothing can be lawful but what is agreeable to the rule afforded, where this is silent, practice should be avoided. And, as the virtuous Subject does not consult the laws of his Prince to find in what he may indulge with impunity, but, rather, wherein he may act consistently, so the Christian will not speculate wherein to be wise *above* what is written, so much as how he may be *conformable* to the law and the testimony. In his desires and pursuits he studies that his moderation may ap-

pear unto all men. He is recommended, *In all things by prayer, and supplication to make known his requests unto God.* Now, if this is his duty, the acquisition of wealth by the purchase of lottery tickets—by various modes of speculation, by pawn-brokerage, usury, &c. must be equally without the pale of the Christian's rule: for, can a blessing be expected, in those pursuits, wherein success must result from the disappointment and misery of others?

On the passages relative to Judas.

The passages relative to Judas, when taken in their connexion, as different facts of the same history, do not contain any inconsistency, but are perfectly consonant. Judas as a covetous man, expected the applause of the High Priests, and a suitable reward; he had, however, remorse of conscience, and *repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders; and he cast down the thirty pieces of silver in the temple, and departed, and went and hanged himself.* *Mat. xxvii, 3, 5.* Now this man purchased a field, (or obtained possession of that which was afterwards purchased for him,) *with the reward of iniquity, and falling down headlong, (from his suspension) burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue Accedema, that is to say, the field of blood.* Hence it was in the estimation of the Jews accursed, and would be abandoned. *For it is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein.* *Acts i, 18, 19, 20.*



Extraordinary Field at Amersham.

To the Editor of the Baptist Magazine.

Sir,

If you consider the following remarkable account worthy of a place in your Magazine, the insertion will much oblige some of your constant readers.

At Amersham, in Buckinghamshire, there is a spot of Ground which has been spoken of from generation to generation, as being the place where a martyr was burnt. It is in a field, (now called Ruckles,) on an eminence near to the church. The spot of Ground forms a circle, and is about twenty four ards

in circumference. When the field is fallow, or the corn first springs up, *that particular spot cannot be traced out, but is altogether invisible.* Yet when the rest of the field begins to flourish, and look green, the blades in this mysterious part begin to dwindle and look unhealthy. And as the harvest approaches it appears more and more barren and unfruitful: and although particular pains have been taken, (such as extra manuring and removing the soil,) to make it as fertile as the other part of the field, yet it has baffled every effort.

The fact I have related is a matter which causes much interesting enquiry at Amersham and its vicinity. Thousands have been, and still may be witnesses to it. This year the field is sown with wheat, and may be seen to great advantage. How then can this remarkable phenomenon be accounted for, in any other way, but as a manifestation of the displeasure of God, against cruel persecution? It appears to bear with it the broad stamp of such displeasure; and is fixed, I should imagine, as an awful monument of divine indignation against all those who are persecutors of the followers of Christ. Great indeed must have been the provocation of God, who is a God of *long-suffering, and abundant in goodness and truth*, ere he would have cursed the ground which he destined as the support of his creatures. We, however, are short-sighted mortals, and must wait for the developement of the dark and mysterious things of providence, till that day when God will make all things clear:—

“Not Gabriel asks the reason why,
Nor God the reason gives,
Nor dares the favourite angel pry,
Between the folded leaves.”

How then, Sir, can Christians, those who have a real attachment to the blessed Redeemer, be sufficiently thankful for the privileges which they now enjoy! We may indeed say, *the lines have fallen to us in pleasant places, we have a goodly heritage.* We can now *sit down every man under his vine, and under his fig-tree, without being lawfully made afraid.* We may openly avow our sentiments, and use the utmost of our endeavours to promote the cause of Christ, without the dread of being racked on the wheel, or burnt at the stake, for the worship of our God. The days of popish superstition are happily on a rapid decline; the kingdom of Anti-christ totters, and is ready to fall, effectual means are now made use of, by a glorious co-operation of the Christian World, that a spirit of genuine piety may be diffused

through the land, and that the interests of the Redeemer may be spread far and wide.

I am, Sir, Yours

Amersham, May 8, 1811.

VERITAS.

P. S. For particulars of the burning of the martyrs at Amersham, see the account of Wm. Tilsworth in the old editions of Fox's book of Martyrs.

On Providential Answers to Prayer.

Mr. Editor,

The following extract from Dr. Watts's *Improvement of the Mind*, is so admirable a reply to the Infidel objections which are often raised against the providences of God being in answer to prayer; that I should feel obliged by your giving them a place in your Magazine.

IOTA.

Watch narrowly in every dispute, that your opponent does not lead you unwarily to grant some principle or proposition which will bring with it a fatal consequence, and lead you insensibly into his sentiment, though it be far astray from the truth. Two months ago, Fatalio had almost tempted his friend Pldens to leave off prayer, and to abandon his dependance on the providence of God in the common affairs of life, by obtaining from him a concession of this kind. 'Is it not evident to reason,' says Fatalio, 'that God's immense scheme of transactions in the universe was contrived and determined long before you and I were born? Can you imagine, my dear Pldens, that the blessed God changes his original contrivances, and makes new interruptions in the course of them so often as you and I want his aid, to prevent the little accidents of life, or to guard us from them? Can you suffer yourself to be persuaded that the great Creator of this world takes care to support a bridge which was quite rotten, and to make it stand firm a few minutes longer till you had rode over it? Or, will he uphold a falling tower while we two are passing by it, that such worms as you and I are might escape the ruin? But you say, you prayed for his protection in the morning, and he certainly hears prayer. I grant he knows it: but are you so fond and weak, said he; as to suppose that the universal Lord of all had such a regard to a word or two of your breath, as to make alterations in his own eternal scheme upon that account? Nor is there any other way whereby his providence can preserve you in answer to prayer, but by creating such per-

petual interruptions and changes in his own conduct according to your daily behaviour.'

'I acknowledge,' says Fidens, 'there is no other way to secure the doctrine of divine Providence in all these common affairs; and therefore I begin to doubt whether God does or ever will exert himself so particularly in our little concerns.'

Have a care, good Fidens, that you yield not too far: take heed lest you have granted too much to Fatalio. Pray let me ask of you, could not the great God who grasps and surveys all future and distant things in one single view, could not he from the beginning foresee your morning prayer for his protection, and appoint all second causes to concur for the support of that crazy bridge, or to make that old tower stand firm till you had escaped the danger? Or could not he cause all the mediums to work so as to make it fall before you came near it? Can he not appoint all his own transactions in the universe, and every event in the natural world, in a way of perfect correspondence with his own foreknowledge, of all the events, actions, and appearances of the moral world in every part of it? Can he not direct every thing in nature, which is but his servant, to act in perfect agreement with his eternal prescience of our sins, or of our piety? And hereby all the glory of Providence, and our necessary dependance upon it by faith and prayer, are as well secured, as if he interposed to alter his own scheme every moment.

Let me ask again, did not he in his own counsels or decrees appoint thunders and lightnings and earthquakes to burn up and destroy Sodom and Gomorrah, and turn them into a dead sea, just at the time when the sins of those cities were raised to their supreme height? Did he not ordain the fountains of the deep to be broken up, and overwhelming rains to fall from heaven, just when a guilty world deserved to be drowned; while he took care of the security of righteous Noah, by an ark which should float upon the very deluge of waters? Thus he can punish the criminal when he pleases, and reward the devout worshipper in the proper season, by his original and eternal schemes of appointment, as well as if he interposed every moment anew. Take heed, Fidens, that you be not tempted away by such sophisms of Fatalio, to withhold prayer from God, and to renounce your faith in his providence."



*The Moral Law a Believer's Rule of Walk and Conversation.**In a series of Letters to a Friend.*

LETTER III.

My Dear Friend,

In my last I attempted to prove, that the sacred Oracles were only designed for, and of no real use to any, but the elect of God. Consequently, their whole contents belongs solely to them. All the promises, immunities, and blessings thereof, can be claimed by none but them. Its commands precepts, exhortations, cautions, &c. can't be of any real advantage but to them; yea its comminations, menaces, and the like, are not of any profitable use but to the heirs of grace. This, if you are consistent with your own principles, you must allow, consequently, you ought at least, to esteem it as a matter of duty and obligation in the saints, to obey the precepts thereof. But you spurn at duty, and suppose the believer has nothing to do with it; substituting the word privilege in its stead, and making them, as it were, synonymous. To suppose the saints have nothing to do with duty, is freeing them altogether from the obligation of obeying the divine injunctions. But this must render the greatest part of the divine records of no use to any son of Adam; and God must then have given the greatest part of his word in vain; which is abhorrent to suppose. All obligations imply duty in them, on whom the obligation lies. Command and duty, precept and obedience, are correlates, and reciprocally include each other. Scripture precepts comprize a duty of obedience in those for whom they were written. They were written solely for the profit and advantage of the elect. Every iota then, whether doctrinal or practical, belongs to them, and include their obligation to the whole. To substitute privilege for duty, is perverting terms distinct in themselves, and of opposite signification, and calling things by wrong names, which neither justice nor common sense will allow. Duty is duty, privilege is privilege; they are separate and distinct things, and whoever confounds them, are certainly ignorant of the nature of both. Duty is something to be done, in a way of obedience to such as have authority over us. Privilege is the enjoyment of a blessing, in hand, or hope, in a way of free favour and bounty in the giver, without any merit in, or price given by the receiver; to confound them, and make them synonymous is absurd, and contrary to the just use of language.

You say duty is legal, and belongs to the law, with which the

believer has nothing to do ; for he is not under law but under grace ? True, duty belongs to the law, and the believer is not under it, as a covenant. But he is under it as a rule of moral action, or he has no rule for his conduct at all. No greater absurdity can be advanced than this, as it supposes him to be lawless, and under no obligation to the great lawgiver. The sum of all that is required of man, is, to fear God and keep his commandments. This says Solomon, *is the whole duty of Man. Eccles. xii, 13* ; and which indeed is our most reasonable service. Our Lord says to his disciples, *When you have done all things which are commanded you, say, we are unprofitable Servants, we have done that which was our DUTY to do. Luke xvii, 10.* You see, my friend, here, as in several other parts of scripture, the word duty is used ; and wherever obedience is required, it is included, though the word duty may not be expressed. Commands, exhortations, injunctions, and the like, suppose duty and obligation to obedience incumbent on all, to whom they are directed. As their use is wholly confined to the elect, the obligation must specially belong to them, and the whole must have a commanding influence over them, to which they are bound to submit ; and every deviation and defect must be sin in them as well as others. Sin is a transgression of the law, and whoever sins that Grace may abound, can have no present evidence they have any part or lot in the blessings of the Gospel.

The decalogue or ten commands, given on Mount Sinai, are only an amplification of the law written and imprinted on the heart of Adam at his creation, and for substance the same. All the precepts and injunctions scattered throughout the divine records, are only the decalogue amplified and expanded, the whole of which is condensed and conveyed in this short sentence, **OBEY MY VOICE.** The law was given to Man, as Man, and cannot be abrogated as long as God is immutable and of one mind ; but he changeth not, and what he doth, he doth forever, and must be binding as long as God lives and man exists. Though the law, as a covenant, is abrogated, and is no longer a rule by which the believer may obtain acceptance : and he has nothing to do with it in its covenant form ; or, as a covenant of works ; yet he is not without law to God, nor excluded from it in point of obedience. His duty remains the same, though the penalty be removed, and he is free from its comminations and threatenings. But at the same time, his obligations to obedience increase a thousand fold, from that discriminating grace and mercy displayed in being freed from the law as a covenant. We are told, *He that hath this hope in him purifieth himself, even as*

he is pure ; and he that nameth the name of the Lord, let him depart from iniquity. Such, if their faith be genuine, will be careful to maintain good Works, not with a view to merit, or to obtain the blessing ; but in gratitude for the blessings already received. Seeing these things, what manner of persons ought we to be, in all holy conversation and godliness 2 Pet. iii, 11.

The law is a transcript of the divine purity, and is eternally binding on all God's rational creatures. If, through sin, they render themselves incapable of obeying it, their incapacity does not, nor can make their obligation void, and render them independent of his government ; as must be the case, if the law doth not oblige them to obedience. It is often objected, by those of your sentiments, that they cannot obey the divine precepts. It is allowed they cannot, but does their incapacity make void their obligation, when their debility was of their own procuring ? To suppose it, this absurdity would follow ; that our obligation must cease in proportion to our inability ; and thus the greater our criminality, the less obedience is due : and this glaring contradiction cannot be avoided, viz. The more culpable we are, the less we are culpable ! !

My friend, I trust, will see the impropriety of his sentiments, as they have certainly a tendency to give countenance to sin, and to render the creature lawless and independent of his Creator. I am apprehensive you are not aware of the consequences evidently connected with your notion. I hope you detest it in heart and practice, and abhor the principle from whence it flows. 5.

I shall in my next consider another objection (if it can be so called) and rest your unfeigned friend, &c.

Charterbury, Nov. 1810.

W. T.

An Address to Church-members.

Dear Brethren,

Will you permit one who ardently desires your welfare, to stir up your pure minds by way of remembrance, and remind you of those duties which devolve upon you as Church-members ; on the right observance of which depend your happiness as individuals, and your prosperity as societies. There is no sight so pleasing on earth, or that bears such a resemblance to heaven, as the communion of saints in church fellowship ; where all unite, with one heart, in the service of God ; seeking to promote his glory and each others comfort : here peace sheds her balmy odours, heavenly graces

flourish, and send forth a fragrance richer than the beds of eastern spices; while Jesus deigns to dwell among them, expressing his delight, displaying his glories, and copiously imparting his blessings.

In order to this, it is necessary that you 1. *Strive for the things which make for peace.* Satan is watching every opportunity to sow discord among brethren. The corrupt dispositions of your nature are not all eradicated; a root of bitterness remains, and if you are not watchful, it will spring up and trouble you. Guard against an insurrection of evil passions, which always produces confusion, dissension, and every evil work. *Put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on Charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body.*

2. *Be constant in assembling together for religious worship.* Let no vain excuse keep you from the house of God. He loveth the gates of zion better than all the dwellings of Jacob; and so will you if you are alive to your own interest, the prosperity of his cause, and the glory of his name. Your Saviour invites you to a feast, and promises to be present, and impart his blessing; if you do not meet him there, will he not consider it as an insult? If you love him, surely you will go where he has promised to meet you, that you may have communion with him. If you feel your necessities and believe his promise, you will attend that you may receive his blessing. Great things are promised to the church, but they are promised in the use of means. Then, *Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

3. *Pray for and with each other.* It is the injunction of an Apostle, Pray always with all prayer and supplication in the spirit, and watch thereunto with all perseverance, and supplication for all saints; how much more for those who are members of the same church with you, that they may be supported in their trials, have their wants supplied, grow in grace and spiritual knowledge, and be kept faithful to the coming of Christ: and for your minister, that utterance may be given him, that he may open his mouth boldly, to make known the mystery of the gospel.

Prayer meetings are choice means of grace, and they are highly prized by those who desire to feel the power of godliness and enjoy the presence of God. The King in zion has honoured social prayer by promising to hear and answer it, and by imparting his blessings abundantly to them who have thus waited upon him; while those professors who wilfully neglect this duty, are generally barren and unfruitful; so that you may almost know them by their *leanness*.

4. *Embrace opportunities of conversing with each other on the things of the kingdom.* The Psalmist, when he contemplated the glories of Christ as King in zion, found his tongue as the pen of a ready writer. It is a good evidence of having much of Christ in the heart, when you feel a delight in speaking of him; for, *out of the abundance of the heart the mouth speaketh.* It is true, all are not called to be public speakers, nor are some private christians so capable of speaking as others; but all can, each in his own way, speak of earthly things so as to answer every purpose of life, and why not talk as readily about spiritual things if the heart were as much engaged with them? Enquire concerning the state of each others souls, and the difficulties and delights that are found in the ways of zion. Tell each other of your conflicts and victories—your sorrows and joys—your deliverances from trial, and your discoveries of divine glory. By this means you will be often refreshed, like Paul by the coming of Stephanas; and your heart will burn within you, like the two disciples going to Emmaus. God has declared his approbation of such conduct, and in his favour there is life—what he approves, he rewards. *Mal. iii, 16, 17.*

5. *Pay a proper regard to each other in seasons of affliction.* Communicate of your substance to the necessitous, as God shall give you ability. Be kind in your attentions, and ready in every possible way to afford assistance. converse with them on the salvation of Christ, and cheer them with a hope of glory. Pray for them, and make it appear that you are all members of one body by a sympathy for each other.

6. *Be concerned to maintain a consistent conduct in the world.* Ye are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so ye also should walk in newness of life. Remember you have the eyes of the world upon you, who watch for your halting. While you live godly, righteously, and soberly, you condemn their conduct, irritate their consciences, and excite their hatred, because they cannot sin so cheap with the light of holiness around them. From their hatred to you, and in order to excuse

themselves, they will, with eagles' eyes, search for your faults and magnify them : so that one inconsistent act will be more noticed than all the excellencies of your general conduct : and "one backslider will excite more attention than the lives of many solid and steady christians ; like the falling star, which strikes every eye, while few observe the fixed and regular orbs." See then that you give none occasion to the enemies to blaspheme. The eyes of Angels are upon you. They are ministering spirits to the heirs of salvation. Grieve not those holy beings, that ever attend you, by your tempers, words, or actions, and guard against every thing inconsistent *because of the angels*. The eyes of your fellow members are upon you, watching over you with affectionate concern. O do not grieve them. They are hurt when you act inconsistent with your character. The eyes of your minister are upon you. He feels the sentiment of an apostle when he said, *We live, if ye stand fast in the Lord*. And is ready to adopt his pathetic address, *Dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved*.

Remember, more especially, that the eye of God is upon you. *He searcheth the heart and trieth the reins ; He encompasseth your path, and your lying down, and is acquainted with all your ways*. Then always live under the impression, *Thou God seest me* ; that whenever tempted to evil of any kind, you may exclaim, with Joseph, *How can I do this great wickedness, and sin against God ?*

Some of you are young. Many snares will be laid for you in the ground, and traps in the way. The world will present many fascinating scenes, and promise fair ; yea, Satan will say, *All these will I give thee*. Nothing short of living close with God will prevent your being entangled and drawn aside. *He that walketh uprightly walketh surely*.

7. *Let the family in which you live take knowledge of you that you have been with Jesus*. Perhaps a part of the family will not hear the word preached, but you can shew them what you hear, by letting them see the happy effects of it in your temper and conduct. Let those who are heads of families, remember, that family worship and religious order are the best means of promoting prosperity. God has said he will pour out his fury on the families that call not upon his name, and in general they bear marks of his displeasure in this life. Surely, no member of a church, who is the head of a family, will neglect it. It is possible to frame excuses, but it cannot be excused on any account. "It is," as one said, "like the hem of a garment,

it keeps all things together, and prevents other duties and affairs from ravelling out.”

8. *Neglect not private devotion.* Retire from the world and commune with your own hearts. There are things passing which are known only to God and yourselves, you have business therefore to transact with God alone. Seek intimate communion with him by meditation and prayer, and it will brighten your graces, quicken your diligence, make your conversation savoury, and adorn your character. “The duty of closet prayer constantly attended to, and blessed from above with new supplies of grace, sheds an heavenly savour on all the other duties of the christian life; as he that lives in the midst of sweet perfumes cannot avoid carrying some of the fragrancy about with him, go whither he will.”

9. *Cultivate a public spirit.* Seek not your own, but every man another's wealth. Let it appear that you are not actuated by selfish motives, but that you have the prosperity of the Redeemer's cause at heart. Strengthen the hands of your minister in all his efforts for usefulness; and when any are serious in their attendance, and appear to be the subjects of religious impressions, seek opportunities of speaking to them for their encouragement and instruction; endeavour to fan the spark to a flame, and bring them forward in the ways of Zion. Do not think, that all efforts to promote the interests of religion belong to your minister, and that you have nothing to do but attend to the concerns of your own souls. “Piety practised in solitude, like the flower that blooms in the desert, may give its fragrance to the winds of heaven, and delight those unembodied spirits that survey the works of God, and the actions of men; but it bestows no assistance upon earthly beings, and however free from taints of impurity, yet wants the sacred splendour of beneficence.”

Finally, *My beloved brethren, be ye steadfast, unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

J. C.



Papers from the Port-Folio of a Minister.

Passing through the Fire to Moloch.

Moloch signifies the King; it is the name of an idol worshipped by the Ammonites. * Rabbins say it was an idol of brass, sitting on a throne of the same metal, having the head of a calf, or bul-

* 1 Kings xi 7.

lock, his arms extended, within which children were placed and burned. In the mean time loud instruments were sounded, that the cries of the suffering babes might not be heard. Thus superstition, or devil-worship, triumphed over humanity! The *solar fire* was probably the object of worship in this horrid rite. †

Sonnerat, in his Travels, mentions a festival of the Indians, called the *Feast of Fire*, in honour of Darmah Rajah, in which the devotees walk barefoot over a glowing fire, extended forty feet. Some carry their children in their arms, and they walk slowly or fast, according to the warmth of their zeal. After the ceremony, the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve.

This may explain several expressions in scripture, such as causing children (very young) to *pass through fire*, or be *carried over fire*, by which probably some were much injured.

Somewhat of this custom, it is said, is yet kept up in Ireland, on Midsummer-eve, such as dancing round fires, leaping over them, &c.—Query, Is this the origin of our bon-fires? ‡

The *solar fire* was worshipped by several nations, under the name of *Bol* or *Baal*, the *Ruler*, because fire is the most *active*, and apparently the most *ruling principle* in nature. The *ox* or *bull*, was the general symbol of this power. At first probably, Jehovah was worshipped in conjunction with Baal; but, afterwards, Baal, or the solar fire, was adored as the only *Lord of Heaven*. Hence the names of men, as Hannibal, Asdrubal, Maharbal. Even northern nations retained the Hebrew word in its *physical* sense; the Runic *Baal* signifies *fire*, and the Saxon *Bal* is a *pyre* or *bonfire*. †

Lucian admits that the Scythians sacrificed their guests. Plutarch in his life of Themistocles, owns that the Greeks, before the battle of Salamis, sacrificed three beautiful young prisoners arrayed in gold jewels, to *Bacchus Orestes*, that is, the cruel, by the advice of a soothsayer. It is remarkable, that by deceivers of this description the chiefs in the South Sea Islands are still induced to perform similar rites.

It was the question of a Heathen, “Wherewith shall I come before God?—shall I give the fruit of my body for the sin of my soul?” || But the Gospel points out a more excellent way, and directs us to “the Lamb of God, who taketh away the sin of the world.”

Burder's Missionary Anecdotes.

* Parkhurst on the word Moloch.

† See Maurice's History of Hindostan, p. 448; and Fragments by the Editor of Calmet, p. 106.

‡ Parkhurst on Baal.

§ Micah, i, 6.

The Ways of Providence inscrutable.

When we contemplate the ways of Providence, we are like a person unskilled in painting, who looks at a half finished picture ; he is immediately struck with the want of harmony in the colouring, and the improper disposition of light and shade, and thinks he shews his wisdom in finding faults in the whole plan, and in the execution of every part ; but let him wait till it is finished, and he will then be forced to acknowledge that every stroke has contributed to the beauty of the whole, and that what he considered as defects, now appear the chief beauties of the piece. Perhaps there is none but an artist equal to the painter of the picture, who can, before it is finished, imagine what effect will be produced ; unless then we can suppose the creature to be equal to the Creator, and the picture to rise up against the painter, let us not presume to call in question the ordinances of God, but wait till his plans are accomplished, when we shall be convinced that "whatever is, is right."

Miss Smith's Fragments.

Select Sentences, &c.

The dread and dislike of death do by no means prove that a person is not a child of God. Even a strong believer may be afraid to die. We are not, in general, fond of handling a viper, even though its sting is drawn, and though we know it to be so."

Rev. John Martin.

"Gospel holiness includes, a heart broken for sin ; an heart broken off from sin ; and a perpetual conflict with sin."

Mr. Medley.

"If evil had never been permitted, the wisdom of God could not have appeared in over-ruling it ; nor his justice, in punishing it ; nor his mercy, in forgiving it ; nor his power, in subduing it."

Dr. Gifford.

"A child of God may be cast down, but he cannot be cast off."

ibid.

"When Abraham's knife was at Isaac's throat, God provided a ram for a burnt offering. And, in all trouble, the Lord will either provide deliverance for his people, or provide strength for them to bear it."

ibid.

"Sometimes, when I have thought I did no good by the sermons I have preached, then I did the most of all ; and, at other times, when I thought I should catch people, I have fished for nothing."

J. Bunyan.

An Epitaph.

Learn to know Christ,
Thou needst no more obtain ;
And he, not known,
All knowledge else is vain.

Obituary.



ESTHER WARNER.

Of Chipping Sodbury.

To the Editor of the Baptist Mag.

Sir, Perhaps there is no part of your Miscellany, which is read with greater interest by many of your readers than the Obituary; dissolution is the season which proves the worth of true religion, and demonstrates the importance of what relates to the welfare of our souls. Young people are particularly prone to put off the evil day; the vivacity and cheerfulness of such a time of life, under the influence of a heart averse by nature from godliness, turns them with disgust from a subject so serious as death. Whatever, therefore, is adapted to shew the fallacy of the views with which they delay an immediate care for their souls, and to turn their attention to their everlasting happiness, to convince them that an interest in Christ is the *one thing needful*, in the midst of youthful vigour, is to break *the snare of the Fowler*, and to make way for the escape of their souls, as a bird out of the net—This is an object, the accomplishment of which is truly worthy the desire and pursuit of those who watch for souls, and highly becoming their office; and this is the sole end which the writer of this memoir has in view. He has no interest, nor desire to gratify the fond sorrow of surviving relatives, by extolling the virtues of the deceased, as almost without parallel; nor does he wish to exhibit the subject of this memoir as extraordinary, either in her character, or in the circumstances of her conversion and death; he is anxious for the welfare of the ri-

sing generation, and if he can be instrumental in promoting the salvation of any, is sensible he shall have to rejoice in the great day of account.

Esther Warner was born in the year 1797, in a family where religion was considered the great business of life, where an altar was raised to the supreme Author of goodness, on which the morning and evening sacrifices of prayer and praise were offered. She therefore constantly attended a gospel ministry; nor does it appear that constraint was ever necessary, her temper was naturally mild, she was modest in her behaviour, and in her general deportment amiable; none could attach any blame to the demeanour of Esther Warner. She possessed a competent share of understanding for her age, and in her familiar conversation it was evident that she thought more than from her diffidence one might at first suppose. In the autumn of last year, she being then about 13 years of age, several young females of our congregation, manifested an earnest concern for the salvation of their souls. I observed she associated with them, and was anxious to speak with her on the subject. An opportunity soon offering, after a few introductory remarks, on the essential importance of religion. I proposed to her some questions as to the feelings of her own mind concerning it; she was too much agitated to speak so freely as to afford much information, yet apparently wished the interview to be prolonged; I discovered however that she had thought on the subject, with reference to herself, and that her mind was not

at all easy or comfortable. In subsequent conversations, she freely acknowledged, that till lately she had been quite regardless of her future happiness, and was surprised that she should have heard so much, and thought so little about her state in the sight of God. She said, "I know, I feel, I am a sinner, but I do not feel sufficiently, I have a hard heart; I know that Jesus saves sinners, but fear that I am not properly seeking him." Observations to this effect she frequently made with tears in her eyes. She had a strong desire to know and love the Saviour, was of a *broken spirit* because she thought her heart was still too hard. What her feelings on this subject were, will appear from the following extracts from her letters of familiar correspondence to some of her young friends. On one occasion, she thus writes, "Dear Girl, when will the Lord reveal himself to us poor helpless creatures? O that we may be enabled to say with the poet,

Poor, weak and worthless tho' I am;
I have a rich, almighty friend,
Jesus the Saviour is his name,
He freely loves and without end.

How I long, dear friend, for that time to come; but I hope I shall be patient in his hands, knowing that he will bring it to pass in his own time and way." In another epistle before me, I read, "Dear H. I have to inform you I am rather better than I was on Sunday Evening; but these are light afflictions; may they work out a far more exceeding and eternal weight of Glory. Ah! I would not mind these, if I thought I had an interest in Christ, the living Head; will ever that day arrive, dear girl, when we shall say to those that fear the Lord, *Come and hear what the Lord hath done for my soul?* East Sabbath,

some part of the time I seemed quite comfortable, but I sometimes fear it is without a foundation; O that we had a clear evidence of resting on a good one; but sometimes my heart seems so hardened, that I am almost careless and indifferent, may the Lord rouse us from such a state, and give us a heart of flesh; when will the Lord do this for me? O how I long for it! When shall we be enabled to view the dear Redeemer on the cross as ours? May we never be satisfied without having the Lord for our portion; ah! that is what I long for, Oh that the Lord would grant it to me a poor worthless creature: When will the Lord be merciful unto us and bestow this blessing on us? O that we were new creatures, born of water and of the Spirit. I have sometimes a glimmering hope that I shall be so, and then again Satan, that enemy to our peace, shuts my eyes."

To another correspondent, she says, "But I am anxious to know how you get on as it respects the best things, as for myself, I can say nothing, I seem to be rather drawing back, but I hope you are not the same. Almost every one seems to be making progress but my poor sinful self; when will the Lord make himself known to me? But I am afraid I am not in earnest about it; I go backward and forward to the house of God, like the door upon its hinges." Again, she writes, "I am afraid I never pray, but as Mr. ——— observed a little time ago, it is not a fluency of words that God regards, no, dear girl, it is a broken and a contrite heart that is acceptable in his sight. O could I feel that I had a broken and contrite heart, what would I give; but I hope we shall be passive in his hands, then some-

times I rest in that and fear that I don't want it; O when shall we know the Lord experimentally? May we never rest in a theoretical knowledge of him; oh dear! I fear that is all I know of him or ever shall."

Though a strong perception of the inconceivable importance of eternal things made her very cautious in drawing any favourable conclusions as to the safety of her state, yet there certainly were seasons when she rejoiced in hope. I was once speaking to her on the encouragement the gospel affords to every one desirous of obtaining mercy through Jesus, "There is, I said, every thing in the nature of our circumstances, as sinners, and in the gospel of Christ, to induce us at all events to cast ourselves upon his mercy, as Esther, doubtful of the result, in her extremity approached the king." "Yes," she replied, "I have been thinking of that very circumstance, and admiring the constitution of the gospel; she approached, urged by extreme danger, uncertain as to the event; the very means she employed for her safety might have brought destruction on her. We come to the Saviour, impelled by a sense of greater danger, and the word of God assures us that a gracious reception is not only probable but certain, for *Him that cometh I will in no wise cast out.*" But as though she felt a disagreement between the encouraging promises of the gospel and the small degree of consolation she could derive from them, she added, "But we want Faith."

In one of her letters she says that she had experienced her mind more comfortable than usual, and that for a whole week together. In another, "Last Friday Evening I was very low; it seemed as if the Lord had in-

tirely hid his face from me, that I was left to myself and every thing went against me, but blessed be God, it has not been so since. I have been very comfortable this morning." At another time her hope appears considerably strengthened, and thus she expresses herself, "I said in my last letter that I seemed dull and lifeless, but I have to adore the most high God that I am now more lively; sometimes I am filled with joy, entertaining a small hope that one day or other I, and indeed all of us, shall be enabled to tell what the Lord has done for our souls. As you observe there are so many encouraging enlivening promises in his blessed word, encouragements suited to the case of the vilest sinner in the world." Many passages of Scripture, which do not now occur to me, she at different times mentioned as having afforded her considerable relief from her frequent fears, and yielded considerable consolation. Her delight in the means of grace was not inconsiderable. Constant as the return of the Sabbath, we beheld her in her place, and heard her voice in our songs of praise; regular as the recurrence of our week evening meetings, she was found *waiting at Wisdom's gates, and watching at the posts of her doors.* Concerning her feelings at the approach of the Lord's day, she writes, "Oh how I long for the return of the Sabbath! O that we may be enabled to say at the close of it, it has been a good day to our souls. May the Lord bless us and make us more alive to him daily. O that the word may not be as the seed sown by the way side, or among thorns, but as that which was sown on good ground." On the day preceding one of our meetings in the week, she says, "Dear girl, I

long for to morrow evening to come, I hope we shall have some food; Oh how I long for it; but I am afraid, sometimes, that I shall deceive myself, and that I am an hypocrite; but Mr. — was observing on Saturday evening, that such a one only wishes to be saved from what he fears will come upon him, but a child of God desires more, he longs for the enjoyment of his gracious presence."

The scriptures were held in high estimation by her, she was fond of reading, but the bible was her favourite book; and for some time, I think from the time she received her first serious impressions, she made it a point to read no other book on the Sabbath.

Her attendance on divine worship and the perusal of the sacred word, were not in vain; this the remarks she made in conversation evidently proved. Indeed she had a better view of the scriptures in general, and of the scheme of redemption which they exhibit, than might be expected from her youth, or than many, whose much longer attendance on the gospel ministry, would promise more. There is, I think, every reason to conclude that the God of wisdom was her instructor, as it is written, *All thy children shall be taught of God.* The company of those who loved the ways of Zion was her delight, she associated with none beside; but their society, or their conversation gave her pleasure, only as it was made conducive to promote the grand object she kept in view. Soon after *Christmas*, she laments in a letter to a young friend, the unprofitable conversation of those from whom she expected better things. "We have been to a few friends houses since the commencement of the year, but all

seems lost, there was but very little profitable conversation, for if any entered into it a little, Satan, that great adversary, introduced something or other to prevent it." In the same letter she deplores the manner in which a sinful world celebrated the birth of the Redeemer, and expresses her satisfaction in having had the opportunity of attending three prayer meetings on the day they call *Christmas*.

She was much concerned for the Salvation of others, and appeared very solicitous to impress the mind of every young person, she knew, with the necessity of a personal acquaintance with religion. For an elder sister she felt considerably, and when some appearances of seriousness were seen in her, Eather's satisfaction was not to be described. When I asked her if ever she had spoken to her sister on the subject, she acknowledged her backwardness on the account of being so much younger; but since her decease, I have seen in a letter of hers, an earnest request to a female correspondent to address her Sister by letter on the important concerns of religion. It happened, that one of her acquaintances to whom she felt a particular attachment, from a similarity of feeling on religious subjects, appeared to decline, and her concern for eternal things to abate very considerably; this gave her the sharpest pain, this, I am informed by some of the family, she constantly and deeply deplored. Soon after, another of her most intimate friends was removed to a distance; such losses she sensibly felt; but heaven had designed that her sorrows here should be of short continuance. The Spring returned; all *Nature* revived, and with new life and vigour, every thing seem-

ed animated; but it was not so with Esther! An evident languor possessed her frame, her spirits sunk, the bloom of health left her cheek, and her lungs almost forgot to play. The genial warmth of the sun decked the earth with a thousand lovely flowers, but in her it caused the seed of death to shoot up strong: Parental fondness hoped every thing, all beside saw a visible decay of nature. Yet her place in the house of God was seldom vacant (il) the sabbath before her dissolution. In this state it was no wonder that she complained of a want of animation in her soul, since she had lamented that she felt not sufficiently earnest, when *As the hart panteth after the water brooks, so panteth her soul after God.* But this now was an exertion of which her ebbing spirits and languid frame would not admit.

On Tuesday evening, April 30th she was taken evidently worse, a distracting pain in her back, and incessant restlessness, were indications of a serious alteration; death had already approached her. During the first night, her extreme pain and uneasiness made her turn and move in her bed, "ah Sister," she said, "tis but a poor relief we gain, to shift the place and keep the pain." For the most part her mental faculties were incapable of exercise, her mind was disordered, she sunk beneath the struggle of dissolving nature. So completely debilitated was her whole system that she said, when recollection returned, "What a heart I must have to be so devoid of feeling. I cannot now even feel for my father." Poor dying man! he had for some time been rapidly approaching the tomb, nor supposed that his daughter would precede him in the enjoyment of

rest. By the expressions she uttered in the intervals of reason, it was evident that the salvation of her soul was uppermost in her thoughts. "How blind I am," said she, one day, abruptly, "Blind, my dear, replied her sister, how?" not knowing whether she was collected or not. "I cannot," she rejoined, "see the way of salvation so clearly as I wish." She frequently intimated her earnest desire to feel more assuredly that she had an interest in Christ.

Some few days before her death a friend or two, after returning from the prayer meeting called in; she appeared scarcely sensible, every now and then falling into lethargic slumbers; but while they conversed on some topic connected with salvation, she surprisingly revived, and seemed more herself than she had been since her confinement to her bed. She was told that her friends had been earnestly praying for her; at this she expressed great thankfulness, "that they should pray for so poor a creature." She requested them to sing with her, and proposed the hymn beginning, 'Tis a point I long to know,' and in which she attempted to join. The same words she was afterwards heard singing a short time before her voice was lost in death; but it was an effort of weakness, *The daughters of music were brought low.* The conversation led to some remarks on sin and on Christ dwelling in the heart; she said, with unusual emphasis, "Sin and the spirit of Christ can never dwell in the same heart." She repeated, with redoubled energy, raising at the same time her dying arm, "I know that sin and the spirit of Christ can no more inhabit the same heart than fire and water can subsist together." Though at

this time she was anxious for a more satisfactory evidence of her interest in Christ, yet upon her being closely questioned, she could not refrain from acknowledging that she had experienced some tokens of his goodness in the consolations of his gospel. A friend, at another time, asked her if she could give up her father and mother and all beside to be with Christ? "O yes," she exclaimed, with evident decision, "I could give up all to be with Christ." Once she herself thought that her illness would not terminate in death, "I hope," she said, "in that case the affliction may be sanctified," and strongly intimated her desire, if she recovered, to make a decisive profession of her faith and hope in Christ. But this was never to be in this world! We were not to witness what would so cordially have met our wishes. Many rejoiced, and her father not the least, when the opening bud of piety appeared. I too rejoiced and gladly aided in the culture of this plant of grace. Its blossoms expanded, our hopes were strong, and our wishes warm; but it was cut down; a lovely flower, the wind passed over it and it is gone, and the place thereof knoweth it no more! Esther was gathered as a young lily by the Redeemer's hand. The purposes of grace and mercy were fulfilled, and why should we repine?

On Thursday, May the ninth, her eyes closed on this world! She fell asleep in Jesus, aged 13 years and 7 months. The next Lord's day she was interred; the succeeding thursday her father departed, in hope of eternal life, through Jesus Christ. Sunday, May 19th, a funeral discourse was preached for each. Esther's

departure was improved from 1 *Thess.*, iv, 14. *Them that sleep in Jesus will God bring with him.*

MRS. SARAH TANNER.

Sudden Death in the Sanctuary of God.

On Lord's day morning, April 21; as the Rev. Mr. Hutchings, of Unicorn Yard, Southwark, was preaching from *Luke* viii, 8, *He that hath Ears to hear let him hear,* Mrs. Sarah Tanner, a Member of the Church in that place, was instantly struck with Death. She had a fortnight before had a fit of the Apoplectic kind, but was, previous to her coming to worship, in as good health as usual, and but a few minutes before the solemn event, turned round to a fellow member in the same seat, and with a smile said, "What a sweet thought," expressive of her approbation of what had just been said from the pulpit. Thus literally to her was "The House of God the gate of Heaven."

In the afternoon Mr. H. endeavoured to improve the awful event, by discoursing from *Gen.* xlii, 28, *What is this that God has done unto us,* in connection with *Heb.* iii, 7, 8, *Wherefore as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts.* And on the following Sabbath Evening preached on the occasion to a very crowded audience from *Luke* xxi, 34, *And so that day come upon you unawares.*

The deceased, who had nearly reached the period by which human life is limited, had many years made a profession of the name of Christ, and through grace, walked worthy of the Lord to all well pleasing. If she was not a loquacious, she was a uniform Christian. If she enjoyed

not elevated frames so as to say *Behold God is my Salvation*, the general language of her conduct was, *I will TRUST and not be afraid*. Through her pilgrimage journey she met with many a pricking thorn and grieving briar, nor were her trials merely external. Doubts and fears were almost her inseparable companions, and as she found the need of all the helps the great Head of the Church has graciously provided for Zion's Travellers, she was not only uniform in her attendance on Lord's day opportunities, but meetings for social prayer and Week Evening Lectures were embraced by her with avidity.

The fear of Death was her constant companion, but how unnecessary, for had she herself had the choice of the day, the place, and the manner, surely she would not have been more gratified. In fact, so instantaneous was the stroke, that it was as near akin to a translation as can be conceived. *In a moment, In the twinkling of an eye*, did her gracious Lord take her from worshipping with imperfect creatures below, to the general assembly and Church of the first-born, and the spirits of the just made perfect above, and give her sweetly to verify the remark that "Sudden death is sudden Glory!"

May not this providence remind us of the vast importance of habitual, as well as actual reu-

diness for death? For *in such an hour as we think not, the Son of Man may come*, and, *Blessed is that Servant who when his Lord cometh shall find him so doing*.

May it not also lead us to reflect on the Sovereignty of God as exercised not only in his providential dispensations towards his people, in their passage through this present world, but in their removal out of it? While some are long confined to Chambers of affliction, and beds of languishing, and die as it were "Inch by Inch," and drink the very dregs of the cup of death; others, as in the instance before us, are favoured to drop the garments of mortality in a moment, and hardly so much as taste the bitterness of that cup. *Even so Father, for so it seemeth good in thy sight*.

Is it not also calculated, in some manner, to relieve the anxiety of those who all their lives are in bondage through the fear of death? How mercifully is the manner as well as the time of death concealed from our view. And why should we die a thousand deaths in the prospect of one, when that one may be comparatively only the shadow of death. Happy are they who while they live are concerned to set the Lord always before them, and leave with him by what death they shall glorify God.

Fort place, Bermondsey. J. D

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Christ crucified, the Distinguishing Topic of the Gospel; or, a Treatise in Vindication of some of the most important Doctrines of Revelation. To which are added, Three Discourses on

other interesting Subjects. By the Rev. Richard de Courcy, Vicar of St. Alkmund Shrewsbury. Mathews and Leigh, 8vo. pp 452. 9s. boards.

We had great pleasure in re-

commending to our Readers' attention a volume of Sermons by this Author; * and our acquaintance with the present work, has increased our respect for his memory. The substance of a course of Sermons on 1 Cor. i, 23, 24, are here given in the form of an Essay, with a Table of 'Contents,' though no correspondent divisions are found in the body of the work. We copy this Table for our Readers' information. Introductory Remarks concerning St. Paul; Outline of the general Subject; Apology for the Zeal and Faithfulness of the Ministers of the Gospel; Vindication of the Divinity of our Lord Jesus Christ; Representation of the Sorrows and Sufferings of his incarnate State; Influence of the Doctrine of the Cross on the Hearts and Lives of Believers; That Influence exemplified in the Case of St. Paul; Doctrine of the Atonement vindicated by a Variety of Arguments; Objections answered; The apostolic Testimony defended against Socinians, ancient and modern; The Subject continued, and the Grandeur and Importance of it further considered; The Pre-eminence and Power of the Gospel; The Nature and Fruits of Faith; Inferences from the general Subject. The Doctrines and Character of our Reformers vindicated; Representation of the Nature of Divine Influence; Morality, in its Origin, Root, Extent, and Evidences, considered; Mistakes on the Nature of Morality, Moral Preaching, and Charity, exposed.

The Sermons are intitled Mistakes concerning the chief Good, St. Paul's Address to Felix, and Sinners warned to flee from the wrath to come. The Essay contains much close reasoning, and

abounds in valuable criticism. The reprehension of the usual style of Charity Sermons, towards the close of it, we think is not more severe than just. Too often are the Preachers of Charity Sermons so intent upon obtaining a "good collection," that they seem content, at least for the time being, to sacrifice every distinguishing feature of the Christian System, at the shrine of Alms-giving.

We feel a wish to make several Extracts; but must be content with the following; one from the general Outline, and the other from the Subject of Divine Influence.

In the adoption of systems and the imitation of characters, prudence points out the necessity of selecting the best models both for the one and the other. And to make that selection with safety and accuracy of discernment, the mind must be divested equally of a fondness for novelty, as of an attachment to long-received modes, if contrary to revealed truth; of the caprice of party, and of a superstitious veneration for names, merely because they are reputed high in the republic of letters. Let every consideration fall before the all-momentous one of the inquiry, "What is Truth?" and every name be annihilated before the name and authority of Jesus; for there is "salvation in none other." He is our "Lord and Master, and we do right in calling him so. John xiii, 13.

To none is this observation more especially applicable than to the ministers of the Gospel, to whom "the word of reconciliation is committed." Were we to choose some modern philosophers as our pattern in the subject and style of our preaching, we should give up every doctrine that distinguishes Christianity from Deism, and take up the Bible only to do, what one of them has done, and what it abhors me to mention; to revile Moses as a "false historian," to degrade St. Paul as an "inconclusive reasoner," and to blaspheme Jesus Christ by denying his divinity, his pre-existence, his atonement, and by representing him as peccable and full of infirmity. Such are the bold and hasty strides which Socinianism is in

* See Baptist Mag. vol. II, p. 617.

the present day making towards Atheism; and such the instruments, with which it assaults the bulwarks of Zion. If this be Gospel preaching, Sadducees and pagan philosophers would be the best models. p. 25.

Did the divine influence for which we contend supersede the use of the means of grace, or imply a disregard for any of the institutions of Heaven; did it tend to nurture the unhallowed tempera of pride and presumption, or to omit the practice of any one moral virtue of social duty; did we suppose that the *imagination* were the seat of its operations, and not the *understanding*, or that religious impressions, abstractedly from the holy Scriptures, were a sufficient rule of conduct; then, indeed, our objectors might be furnished with materials for copious and successful arguments against the doctrine: and it must be allowed, that the rhapsodies of some, the strange visions reported by others as represented to their imagination, the frantic gestures of the body, and that bold flight of proud enthusiasm, a pretension to prophetic impulse, have all tended to bring the truth into disrepute. But the abuse of a doctrine in ten thousand forms is no argument against its reality; nor could we be justified in abandoning it, tho' it were disgraced by visionaries more numerous than its friends. We profess to have nothing to do with that influence, which has often no other foundation than the chimeras of the fancy, the reveries of a dreaming imagination, and, sometimes, the impressible and changeable sensations of a disordered frame; that has been sometimes known to aim at a penetration into the secrets of the invisible world, and to report the transactions of the regions of misery and happiness; to transform a Lunatic or some fortune-telling "dreamer of dreams" to a prophet, and to consult, as oracles, men only fit to be excluded from all society, for the folly and impiety which their wickedness or insanity may have produced. In all such cases, though the name and influence of the holy Spirit may be pressed into the service, that Holy Agent has no more hand in the business than he had in the sorceries of Simon Magus. No: it is that "lying Spirit in the mouth of some prophets," which is permitted to go forth to seduce unbelievers and hypocrites, and to try God's elect, whom "if it were possible," he would also "deceive;" but he cannot: for He who guides them into all saying truth, sanc-

tifies their judgment, and keeps them from "believing a lie," by the belief of which the father of lies keeps multitudes in his snare, dreaming of bliss while they are on the brink of ruin. And I hardly ever knew an instance of such delusions, where the whole truth was soundly and judiciously preached; and the genuine operations of the Holy Spirit enforced. At least, if an instance occurred, the party seduced by a lying spirit has always joined some congenial class, and quitted the Gospel: for the shades of night do not more effectually flee before the rising sun than the demon of enthusiasm does before the light of Gospel truth; and the sound of that trumpet, which, while it charms the ear with the message of peace to a guilty world, renews and humbles the heart, and lays a foundation for every good word and work. p. 231.

The Sermons are superior to the volume published since the Author's decease, to which we have before referred.

A New Selection of Hymns, including also several Original Hymns, never before offered to the Public. By John Steevens, Minister of the Gospel. Sherwood, Neely, and Jones. 3s. 6d.

It appears to Mr. Stevens "that many of the hymns in common use, are better adapted to the sentiments of *Arminians*, and *Baxterians*, than to the doctrines of sovereign distinguishing grace;" and he enquires, "why are the *Calvinists* to stuff their Hymn Books with sentiments, that certainly are the exclusive right of the other denominations?" and adds, "He who by faith enjoys eternal life as an *absolute gift* through the mediation of Christ, can never be edified by singing of it as a benefit merely offered to those around him!" To avoid these incongruities and inconsistencies, the Author compiled this New Selection of Hymns.

Many have been the attempts to supply Immanuel's believing people with Hymns adapted to

the various character and circumstances of their public exercises; and every Author or Compiler has proceeded according to his estimation of the *Desiderata*. Dr. Watts's Psalms and Hymns were almost the first of the kind, in English, and their devotional spirit, poetical merit, and the variety of topics they embraced, have secured them, for more than a century, a circulation which we never expect to see conferred upon any rival. Yet after all, they are defective; but such has been their reputation, that several judicious Selections have aspired to no higher character than that of a Supplement or an Appendix to a Work deservedly high in favour with the British Churches. The object of these Supplementary Collections has been to supply the deficiencies of Dr. Watts, as to particular Subjects, but this has sometimes led to the adoption of hymns that are hardly *sense*, and by no stretch of candour can ever be called *poetry*. The *Poetry* of the Bristol Selection is unexceptionable and unrivalled, but a determination to admit no unpoetic lines, of necessity excluded many Subjects, on which *Poets* had not yet written in a form adapted for public worship.

But to return to Mr. Stevens's desire to have a volume of hymns, distinguished by *Orthodox* sentiments. We remember to have seen a Hymn Book * which we think would have highly gratified him. The Compiler's design was similar to his own—it possessed greater variety than most that we have read—there was not a line in it which Mr. Stevens's *Calvinism* would object to sing—the *poetry* was above mediocrity—on the whole it was the best Hymn-

Book of the size we ever met with. It went through several editions, but has not been reprinted for many years. As our Readers may wish for some account of Mr. Stevens's volume, we transcribe two verses from Dr. Watts's 47th Hymn, 2nd Book, and the same from the first Hymn of the present volume. Some may think the alterations are improvements and will buy the Book.

WATTS.

Now to the Lord a noble song!
Awake, my soul, awake, my tongue,
Hosanna to the eternal name,
And all his boundless love proclaim.
Grace! 'tis a sweet, a charming theme;
My thoughts rejoice at Jesus' name:
Ye Angels, dwell upon the sound,
Ye heavens, reflect it to the ground!

STEVENS.

Now to the Lord a noble song!
Come Holy spirit tune my tongue:
To bless the Great eternal Name,
And all his boundless love proclaim.
Grace! 'tis a sweet, a charming theme,
My thoughts rejoice at Jesus' name!
Ye children dwell upon the sound,
Your sins if sought for can't be found

The Apostolic Message to the Nations considered in connection with the Duty of Christian Baptism. *A Sermon delivered in the Public Town Hall, at Lane end, Staffordshire, July, 1810. Published at the request of the hearers; with a Preface, explanatory of the occasion of the Sermon, and an Appendix, exculpatory of the Author's principles and conduct from the misrepresentations of Mr. Thomas Brocas, of Shrewsbury.* Sold by Jones, Chiswell Street, 1s.

Mr. Shaw's Preface informs us that a considerable spirit of enquiry had been excited at Lane-end, on religious topics in general, and respecting Baptism in particular. He appears to have met this circumstance in a liberal and laudable manner, by preach-

* By Mr. Westlake of Exeter.

ing and teaching wherever he had access, what he conceived to be the doctrine of the New Testament on the subject of enquiry. The industrious circulation of a pamphlet under the title of "Infant Baptism asserted, and Sprinkling instead of Immersion vindicated," was the first declaration of war against the Baptists in that quarter, which seems to have been carried on with a spirit of acrimony and vulgarity too often exhibited by a certain class of Methodist preachers on similar occasions. The increased attention thus excited drew forth the present Sermon, which is published that all who choose it may have an opportunity of considering both sides of the question. The Author adds, "we speak as unto wise men, judge ye what we say."

At this period of the controversy, it can hardly be expected that any thing *new* should be advanced. This Sermon is nevertheless intitled to consideration from the plainness of its style, the conclusiveness of its reasoning, and especially from the novel manner in which the subject is brought to bear on several parts of the christian economy, not usually touched on these occasions.

The Appendix gives a counter account of the celebrated Mr. Brocas's public dispute with Mr. Shaw, at Lane-end, which was noticed in our Number for April. The pomposity, ignorance, illiberality, and low cunning of this man of words, who has so often tempted to "Unmask Calvinism," is abundantly manifest on a comparison of the two accounts before the Public. Nevertheless, we do not admire these public disputations; they rarely have any other effect than to *gender strife*. We hope Mr. Brocas, especially, will give the close of

the present Pamphlet all due consideration before he ventures on another such engagement: *Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.*

Grace: the Truth and Growth and different Degrees thereof: being the Sum and Substance of sixteen Sermons, preached by that faithful and painful Servant of Jesus Christ, Christopher Love, M. A. formerly Minister of Lawrence Jewry, London; these being his last Sermons. To which are added, Seven Letters to and from him while in Prison, with a Sketch of his Life, and his Predictions. By E. Davies, of Ipswich. Button, 3s 6d.

These Sermons, written about 150 years ago, cannot be commended for any beauties of style or graces of eloquence. Yet they can hardly be read without advantage by persons interested in the Subject of which they treat. Mr. Love was a man of strong mind, of inflexible integrity, and his talent of discrimination appears to advantage in these discourses. We wish the "Predictions" had been omitted.

We would advise Mr. Davies to review his Ideas on the Subject of the Catholic's *rights*; for though "God has given no right to his rational creatures, in any nation, to be idolaters;" yet if they choose to make images and worship them, to their own Master only are they accountable. God has given no right to any other rational creatures, *under the Gospel*, to punish them for so doing. The Party in Power must have a *right* to persecute and destroy all dissidents, or they must utterly renounce all penal interference between a

man's conscience and his God. We know of no Data on which can be founded a medium between these two.

Religious Books lately published.

1. Dissertations on the Prophecies, which have remarkably been fulfilled, and at this time are fulfilling in the world. By Thomas Newton, D. D. Late Lord Bishop of Bristol. The eleventh edition, with a portrait. 2 vols. 8vo. 18s.

2. The Harmony of the Divine Will, and the Heavenly Doctrines of the Old and New Testaments, illustrated in the fulfilment of many of the Ancient Prophecies, &c. relating to the History and Ministry of our Lord and Saviour Jesus Christ. By John Ady. 8vo. 6s.

3. Christian Researches in Asia; with notices of the Translation of the Scriptures into the Oriental languages. By the Rev. Claudius Buchanan, D. D. Late Vice Provost of the College of Fort William, in Bengal. 8vo. 7s. And a few copies on royal paper. Price 10s. in hds.

4. Certain Principles in Evanston's "Dissonance of the Four Evangelists," &c. examined, in eight Discourses, delivered before the University of Oxford; at St. Mary's, in the year 1810, at the Lecture founded by the late Rev. John Bampton, Canon of

Salisbury. By Thomas Falconer, A. M. Of Corpus Christi College, Oxford. 8vo. 10s. 6d.

5. The Psalms Evangelized, in a continued Explanation; wherein are seen, the Unity of Divine Truth, the Harmony of the Old and New Testament, and the peculiar Doctrines of Christianity, in Agreement with the Experience of Believers in all Ages. By Richard Baker. 12s.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under this article.

A new and superior edition of Mr. Whiston's Translation of Josephus, will be published by the London booksellers in a few days.

In the press, and will be published in the course of the following month, in a small pamphlet, Critical Remarks on Dr. Clarke's Annotations on the Bible.

Dr. Williams, of Rotherham, is preparing a second edition, greatly enlarged, of his Essay on Divine Equity and Sovereignty, in two octavo volumes. It will include an Examination of Bishop Tomline's Refutation of Calvinism.

A new edition of Mr. Foster's Essays is at Press, and will be ready for Publication in the course of a few days.



RELIGIOUS INTELLIGENCE.



BAPTIST MISSION.

Summary of the present state of the Mission, extracted from the Periodical Accounts, No. XXI, just published.

On the 28th of December, 1800, when Krishna was baptized, the work of God in Bengal had made but little apparent progress. A great deal of rubbish, however, was cleared away, many metariais

were collected, and much important preparatory work was performed. The justness of the remark of the Editor of our Periodical Accounts at the close of Vol. I. was evidently proved. "It is sometimes seen that previous to a remarkable appearance in favour of Zion, God permits our hopes to sink to the lowest degree. By these means the power and sovereignty of his grace becomes the more conspicuous and impressive. On the 28th of December, 1800, Krishna was baptized, the first native who had ever in Bengal publicly renounced cast, and owned Jesus Christ. The following is the increase at the different stations.

SERAMPORE.

In 1800 were baptized two; in 1801 six; in 1802 nine; in 1803 fourteen; in 1804 fifteen; in 1805 thirty one; in 1806 twenty six; in 1807 fourteen; in 1808 sixteen; in 1809 twenty five; besides these, there had been added to this church by letters of dismission or otherwise, thirty two. Making in all 190.

This church is composed of two branches, the one meeting at Serampore, and the other at Calcutta. The gracious hand of providence has appeared very conspicuously in the raising of the chapel at Calcutta, costing betwixt 25 and 30,000 Rupees, the greater part of which is paid off. The congregation is respectable and increasing, and the additions to the church are frequent. The prospects of good in Calcutta are very great.

This church has called out two brethren to the ministry in the past year, of Armenian extraction; one of whom is forming a christian church in Jessore, and the other is going to Orissa; in the latter country the gospel has

never been preached in the Orissa language.

Several of the native members are employed in the work of itinerating in different parts, and Krishna is particularly useful in the work of God in Calcutta, where he is greatly respected. The work of grace in the hearts of many of the native members during this year, appears to have made a happy progress, and in the church at Calcutta some of our members particularly appear to walk worthy of their high calling, and to be ripening for a heavenly rest. If we add the very valuable mission property at this station belonging to the Society, it will appear that God has done great things for us, whereof we ought to be glad and thankful.

CUTTAWA.

At this station brother Chamberlain has met with some success among the natives; and the district has been very much enlightened by his labours, and the dispersion of scriptural knowledge. The following letter, reviewing the state of this mission, is highly gratifying.

Rehoboth, Jan. 25th, 1810.

My Dear Brethren,

Amongst the natives in these parts, the work of God is not yet apparent as it respects the conversion of souls. The baptized have been situated too far from me to be attended to as their cases require. Kangalee and his wife, and Komul have resided at Shreemuteepore, and I have seen them but seldom. Brindabund is at Hilaree-gunje. He came to see me at Berhampore. I hope he is perfectly settled in his hope in Christ. As to Bose-rajah and his people, you have seen some of them. I know not what to make of them. I am

glad to see them abandon idolatry for the word of God. It encourages me to see any one read the Holy Scriptures, and it is this which gives me any hope respecting them. Hitherto they are only *breaking down*, which, however, is a necessary work. May the Lord direct them to *build on* the true foundation.

The Lord is, I trust, preparing for himself a people in the country around. At Cutwa the school flourishes. Several of the boys are learning to read, and were I constantly here to superintend them, they would soon read well. When I am from home things go into confusion.

During the last year the Lord has opened for me an extensive field of labour at Berhampore, for which I shall have abundant cause to bless his name for ever and ever.

Here follow the names of twelve persons baptized in 1809 besides *twenty-four* baptized before.

May their names be found written in the Lamb's book of life! At present the baptized walk in love, are at peace among themselves, and have a good report from those who know them. They are very zealous in the cause of God; the love of Christ constrains them to devote themselves to his service; and the Holy Spirit evidently owns their endeavours to edify one another and to save the souls of others. They have a public meeting every evening, after which they spend an hour in social worship, in different parts of the Barracks, the whole place resounding with their sacred songs. The elders are prudent steady men, who appear to be full of simplicity and genuine piety, and whose gifts are acceptable and useful.

I hope God will favour them

with an increase of both gifts and grace. They diligently attend to the means calculated to increase them, as reading, exhortation, and prayer. It is not uncommon to find some of them at the prayer-meeting before four o'clock in the morning; and wherever they are called, it is usual for them to take a bible, or some book, to read at every moment's leisure. Mrs. Chamberlain lent the life of Mr. Tanner to, one of them. He took it on guard with him; and reading from it to a corporal, it so affected him that he went and told his wife, and both came next evening to meeting, and have continued not only to attend, but to give great hopes of a gracious change. My unavoidable absence from them is matter of regret to me; but I am encouraged by their prayers to proceed in the important work to which I am called. When the Spirit is diffused abroad, the hearts of the rebels against God dissolve; their ignorance vanishes; they look on Him whom they have pierced, and come; some with weeping and supplication, others with joy and thanksgiving. O, when shall this day be apparent among the natives of this country. I long to see it, but until the day of the effusion of divine influence, it will not, cannot be. Even so, come, Lord Jesus!

Your's

J. CHAMBERLAIN.

This account shews, that besides Brother and Sister Chamberlain, there were at the close of 1809, four natives in full communion at Rehoboth, and *thirty six* members in the church at Berhampore.

At this station there is a commodious mission Bungalow belonging to the society.

GOAMALTY.

The following is a brief account of the state of this church during the past year. Members in communion at the beginning of the year, eleven; added since, three. Mr. Mardon says, "our number is at present much reduced, or rather we are scattered abroad; I would hope, however, that none are lost."

BOOTAN.

Brother and Sister Robinson have devoted themselves to the service of the Bhooteas, and we hope that soon our brother will be able to sit down amidst his people to acquire their language, and that ere long they will hear and read in their own tongue the wonders of redeeming mercy, and that the people of Thibet will be allowed to indulge with the joyful tidings.

SADAMAHL.

At this station there have been baptized eighteen, four of whom had died happy; the church now (January 1810) consists of fourteen members, and there are some pleasing appearances among the natives who have been seeking instruction.

PATNA.

Brother and Sister Moore, who are lately gone to this station, have received great encouragement to begin a school, which will, we hope, support the station, and be the means of spreading the gospel among the natives. The situation is highly promising.

JESSORE.

Brother C. C. Aratoon has been favoured with a pleasing increase: in a few months the Jessore church, which consisted of only a few members, has increased to 29; all natives, hindoos, and mussulmen. A considerable number of the latter are amongst the baptized.

ORISSA.

This station is only about to

be formed, but as soon as our brother Peter shall arrive, the people of this country, deluded by the superstitious of the Hindoos, and especially by that of Juggunath, whose most famous temple is among them, will have an opportunity of becoming acquainted with the living God and our adorable Saviour; for though our brother Peter is not yet (fully) acquainted with the Orissa language, he will take with him Orissa New Testaments, and the poetic books as well as scripture tracts.

BURMAN.

God has opened the door of entrance into this empire, and our brethren having erected a house in the name of the society, are beginning their glorious work by translating the scriptures into the burman language, and conversing with the natives on the great concerns of their salvation. Brother Chater has had several natives under instruction, and he begins to talk intelligibly in Burman:

Such is the state of our churches in India, and the neighbouring countries. At these stations the gospel is, or shortly will be proclaimed in five languages: viz. in Bengalee, Hindoost'hanee, Orissa, Burman, and Bootan, by the preaching of our brethren.

From the foregoing statement you will perceive that the increase of the churches during the last year, stands as follows:

Added by Baptism.		
At Serampore,	-	25
In Jessore,	-	12
At Cutwa,	-	36
At Goamalty,	-	3
At Dinagepore,	-	4
		80
Restored,	-	3
Removed by death,	3	83
Excluded,	3	6

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Present State of the Baptist Churches in India.

Places.	Pastors.	No. of Members.
Serampore and	W. Carey, Josh. Marshman, } W. Ward, } C. C. Aratoon,	98
Calcutta,		
Jessore,	C. C. Aratoon,	99
Cutwa & Berhampore	J. Chamberlain,	42
Goamalty,	Richard Murdon,	10
Dinagepore and } Sadamah'1 }	Ign. Fernandez,	14
Rangoon,	J. Chater,	3
		Total, 191

TOLERATION ACT.

We had just time to announce, on our covers, last month, that in consequence of nearly 600 petitions, signed by about 100,000 Males in *forty eight hours*, the House of Lords determined by a very great majority, that Lord Sidmouth's Bill should not even be read a second time.

This event was the subject of much gratulation among every Class of Dissenters, and their Friends. The Secretaries of the Meeting at the New London Tavern immediately circulated the pleasing Information, and announced the prospect of a Society being formed, comprising all dissenting congregations in England and Wales, contributing a small annual sum, for effectuating that co-operation among protestant dissenters on all important occasions, which is essential to their security; and for affording, to those who maybe persecuted, that extensive protection which is particularly required, and which experience has shewn that they cannot otherwise obtain.

The Plan of such a Society, we hope soon to lay before our Readers. We forbear any further observations on this Subject at present, to insert the follow-

ing Resolutions and Address.

At a General Meeting of the Deputies appointed for the Protection of the Civil Rights of the three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, the 28th of May, 1811, WILLIAM SMITH, Esq. M. P. in the Chair.

The Chairman made a report of the proceedings of the Committee upon Lord Sidmouth's Bill lately brought into the House of Lords, intitled "An Act to explain and render more effectual certain Acts of the 1st year of the reign of King William and Queen Mary, and of the 19th year of the reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers."

Resolved, That this Deputation, in conformity with the deep interest which they must always feel in every question affecting the civil and religious concerns of the Protestant Dissenters, do, in the names of those by whom they are deputed, offer to their brethren throughout the kingdom, their sincere congratulations on the rejection of the above mentioned Bill, and especially as connected with the opinions so generally expressed in the House of Lords, of the inexpediency and injustice of infringing on the liberty of the subject in religious matters.

Resolved, That the thanks of this Deputation be gratefully offered to the Marquis of Lansdowne, to Earl Stanhope, Earl Moira, Earl Grey; to Lord Holland, and to Lord Erskine, for their able and distinguished support of the cause of the Dissenters, and of the great

and important principles of religious liberty, in the debates on the Bill lately introduced by Lord Sidmouth into the House of Lords.

Resolved, That the thanks of this Deputation be given to all those members of that Right Honourable House who co-operated in rejecting the said Bill.

Resolved, That this Deputation are extremely happy in the opportunity of expressing their high satisfaction at the just and liberal sentiments respecting the right of private judgment in religious matters, delivered in that debate by His Grace the Archbishop of Canterbury.

Resolved, That William Smith, Esq. M. P. the Chairman of this Deputation, be desired to accept our warmest thanks, for his vigilant attention to the subject of the late measures ever since it was first announced in Parliament; for his ready and obliging communications with the Committee, in their attempts to dissuade the noble author from actually bringing the same forward; and for his able and active assistance in obtaining its rejection. And that this Deputation entertains a strong and grateful sense of his constant and zealous support of civil and religious liberty, and of the rights of Protestant Dissenters on all occasions.

Resolved, That this Deputation feel themselves highly indebted, and express their best acknowledgements, to John Gurney, Esq. their Deputy Chairman, for the zeal and ability which he on various occasions has manifested in defence of the rights and privileges of Protestant Dissenters; for his disinterested attention to the objects of this Deputation, and particularly for his great exertions upon the present occasion, in clearly and forcibly stating to various members of the Legislature the highly objectionable tendency of the Bill lately brought into Parliament.

Resolved, That the cordial thanks of this Deputation be given to the Committee, for the zeal and promptitude which they have so long and so constantly manifested, in the protection of the civil rights of Protestant Dissenters, both in the metropolis and in the country, from every part of which applications on the subject have been so frequently received; for their watchful and anxious regard to these important interests ever since Lord Sidmouth announced his intention res-

pecting the Toleration Act; and especially for the unshaken firmness with which they have maintained the unalienable rights of conscience, and deprecated the interference of magistrates in matters of religion, as a violation of those sacred principles which (in their judgment) human laws ought never to control.

Resolved, That the following Address to the Protestant Dissenters of England and Wales, now read, be approved.

Resolved, That the said Address be signed by the Chairman, and printed for general circulation.

To the Protestant Dissenters of ENGLAND & WALES.

THE ADDRESS OF THE DEPUTIES.

When, in the years 1787, 1789, and 1790, the Dissenters applied to the Legislature for a repeal of the Corporation and Test Acts, it was not surprising that, on a subject so deeply interesting to them, considerable warmth should have exhibited itself both in discussion and in action. Disappointed at last in expectations which they thought reasonable, and therefore dissatisfied, in their own opinion justly, they have yet forborne since that period to renew their application, unwilling uselessly to revive animosities; and preferring to wait till time and reason should have overcome prejudice and fear. In this interval, instances of local intolerance and vexation have frequently happened; which, when without legal remedy, as in some cases have been patiently endured, crys in far the greater number, by the attention and interference of the Deputies, have been quietly and legally suppressed; but, as no general or prevailing disposition to abridge the religious liberties or disturb the peace of the Dissenters has been manifested, nothing has occurred affecting them as a body to excite much

general interest, if we except a late pertinacious attempt to withhold the rites of burial from all such as had not been baptized according to the forms of the Establishment; which, by the same interposition, having been brought to trial in the Court of Arches, where it was decided in their favour, has been laid before the Public.

And much longer might this state of things have lasted, but for the recent proposal of Lord Sidmouth; which indeed excited a very great and general alarm, the reasons for which will appear when we advert to the previous situation of the Dissenters, and examine the provisions of his Bill as offered to the House of Lords. The amendments which it might have received in its subsequent stages, are here out of the question, because, however they might have improved the original measure, or how far soever they might have exculpated the noble mover from having been disposed intentionally to infringe on religious liberty, it was impossible to calculate on such alterations: nor could they, even in their greatest extent, have prevented all violation of the first, great, and leading principle on which all Dissenters found themselves, and which they never can concede, the right of every man to teach to others those religious opinions which he himself entertains. Freedom of thought the magistrate has it not in his power to control; it is only in abstaining from interference with the communication of opinions, that he has the opportunity of proving his wisdom or his justice.

The Dissenters cannot be supposed to have regarded the Toleration Act itself as satisfying their just claims. It was indeed scarce-

ly to be hoped that a law enacted at that period should have proceeded on those sound and comprehensive views of the subject, which deeper examination and more dispassionate discussion have since afforded. Still even by that law much was gained:—and tho' it was then deemed expedient to demand Subscription to the Articles as the condition of its protection, yet from the imperfect records of the debates in Parliament, it seems probable that Subscriptions were required rather under some vague idea of preventing writings against the Establishment, than with any deliberate intention of limiting Toleration to those only who believed all the doctrines of the Church. On the contrary, the description in the Act of the persons entitled to avail themselves of its protection is most comprehensive; and the spirit in which, from the very first, it has been almost uniformly administered, strongly confirms this view of its design. Still, however, further legal relief was wanting; the growing spirit of religious inquiry rendered Subscription to Creeds and Articles every day more burthensome; while the Legislature became more sensible to the injustice of impositions not countervailed by any corresponding and peculiar benefits.—Then came the Act of 1779, and, by the joint operation of the two Laws, interpreted in unison, and agreeably to what appeared to have been the original spirit of both, practical religious liberty has been ever since enjoyed in this country, uninterrupted, till of late, but by accidental ebullitions of imprudence or malevolence. In this state of things it was not possible that Lord Sidmouth's Bill, which did not profess to abrogate one penal

law, and which did enact new restrictions, should be favourably received: unfortunately for its popularity it was the first attempt of such an aspect since the accession of the present Royal Family; nor, however innocent or even beneficial it might appear in the eyes of its author, was it free from great and obvious objections: it confined the protection granted by the Toleration Act within narrower limits than either the words of that law, its original object as collected from history, or the uniform practice upon it would justify:—it broke in afresh upon the principle of religious liberty, and it opened a door for the exercise of discretion by the magistrate in cases where, hitherto, he had been bound to act only ministerially; a change so important, as, if once permitted to creep in, would rapidly destroy every vestige of religious freedom, and place every future candidate for admission into the Dissenting Ministry in dependence on the pleasure of a Quarter Sessions.

That such is the apparent tendency of some parts of the Bill, as introduced, cannot be denied; and, notwithstanding the present imperfection of our religious liberties, that a measure in its principle sapping their foundation, and particularly restricting them in practice, should have been warmly opposed, is extremely natural. Nor do we believe that any Dissenters encouraged his Lordship to imagine that such infringements on their ancient and accustomed possessions could ever meet with the approbation of their body. Their objections have also been further strengthened by the deficiency of adequate cause for legislative interference, the evils complained of as arising from the preaching of persons alleged to be

improper or ill qualified for the function, being rather assumed than proved; and the inconvenience to the State of exemptions from burthensome services having been obtained by some few persons not entitled to the privilege, being already remediable, and in most cases actually remedied by law: to which it may be added that such unwarrantable claims have not been sanctioned by the Dissenters.

On the prompt and unanimous feeling so favourable to the maintenance and advancement of our common interest and liberties, which this attempt has excited, and on the success of our resistance, we most cordially congratulate our brethren: and we think we discover equal cause of satisfaction in those unequivocal declarations against every species and degree of persecution, against every intolerant principle, which in the course of this discussion, short as it has been, have been drawn from persons of the highest rank, the brightest talents, and the most efficient public stations in the Country.

From Symptoms so favourable, arising, in our opinion, not from any accidental circumstance, but from the gradual and silent increase of just and liberal sentiments, we cannot but augur the happiest results. We trust that the present laws will continue to be administered with that liberality which we have so generally and so long experienced. We cannot but anticipate the speedy approach of that fortunate period when the legislature shall expunge from that Statute Book which they now disgrace—all penalties, restrictions, and disabilities on account of Religion; and we earnestly hope that nothing will occur to defeat these expectations.

or by exciting a hostile spirit even to postpone a consummation on every account so devoutly to be wished.

Signed, by Order of the Meeting,
WILLIAMSMITH, Chair.
London, May 23, 1811.

MR. KENT'S FINE Reversed.

(see *Bap. Mag.* March, 1811.)

Kings' Bench, May 16th.—At the Quarter Sessions for the Contry of Berks, held at Reading in January last, Mr William Kent, of Childrey, in that county, who had been convicted in the penalty of £20, for teaching and praying, appealed against such conviction, and had his trial by Jury, who found him guilty, although he, with others of the congregation, only engaged in extempore prayer, on their knees, and in singing of hymns, on the Sunday evening.

Mr. Kent, in the last Term, applied for and obtained a Certiorari to remove the proceedings into this Court; and on Wednesday last the conviction, with the judgment of the Sessions, was quashed by the Judges in Westminster-hall. In consequence of which, Mr. Kent is entitled to be repaid the £20, which has been levied by distress and sale of his horse.

PUBLIC MEETINGS.

New Church formed.

On Thursday the 11th of April, a Particular Baptist Church was formed in the Meeting House, Princess' Street, Hull. After-noon, 3 o'clock. Mr. Atterby introduced the meeting by prayer. Mr. Pilling proposed the necessary questions to the people, respecting their motives and ends in desiring to be united together in

church fellowship, and received satisfactory answers. Mr. Hargreaves described the nature and order of a gospel church. Twenty two persons then solemnly covenanted with God and with each other to walk together according to the rules of the divine word. Two persons of their number were then unanimously fixed on for Deacons. Five persons, previously examined as candidates for baptism, were appointed to be baptized in the evening. Mr. Arbon concluded the meeting with prayer.

Met again at 7 o'clock, when a very large concourse of people were assembled. After prayer by Mr. Atterby, Mr. Hargreaves addressed the Deacons on the nature and reward of their office; he also addressed the candidates for baptism from our Lord's commission *Matt. xxviii, 18, 20.* Mr. Pilling prayed and laid hands upon the Deacons, and then went down into the water and baptized four men and one woman, according to the command and example of our Divine Redeemer. After the congregation was dismissed, the newly baptized persons were received into communion by the right hand of fellowship, and the church then invited Mr. Arbon, who had just been baptized, to take the pastoral care of them.

ORDINATION.

On Friday morning, at half past nine o'clock the ordination services commenced. Mr. Moss prayed, Mr. Hargreaves gave some reasons for our dissent from the church of England, asked the usual questions, and received Mr. Arbon's confession of faith. Mr. Moss prayed the ordination prayer. Mr. Pilling gave the charge from *1 Tim. iv, 16*; and Mr.

Hargreaves preached to the people from 1 Cor. xvi, 10.

Mr. Arbon was educated for the ministry in the late Lady Huntingdon's connection, and about the seventh year of his public ministry was appointed to succeed the Rev. Mr. Richards at Hull. He continued to labour acceptably in that situation till the beginning of the present year, when he avowed a change of sentiment respecting the ordinance of Baptism. The people in Princess Street earnestly invited him to serve them. After deliberation, and prayer to God for direction, he accepted their invitation. They have, at present, the most promising and pleasing prospects. Many attend to hear the word, and some are already saying, "We will go with you, for we have heard and seen that God is with you."

April 17, 1811, the Baptist Churches which constitute the Hunts and Wilts Association, held their first meeting this year at Lockerly. The Devotional parts of the different services, were conducted by the brethren Owers, Giles, Bulgin, Clare, Yarnold, and Miall. The brethren who preach were Mursell, from Ezek. xi, 19, 20. Suffery, from Joshua xiii, 1. and Miall, from Rom. viii, 28. A Collection was made for Village preaching, and several sums voted from the fund for this purpose. The next Association will be at Downton, July 31st. The brethren Miall, Owers, Bulgin, and Giles to preach.

Same day, the Annual Assembly of the Ministers of the Kingsbridge District, was held at Brixham, Devon. On the preceding Evening, Mr. Sprague of Bovey

Tracey, preached from Judges v, 16, *For the divisions of Reuben there were great scoundlings of Haart.* After an early Prayer-meeting in the Morning, Mr. Shoveller of Plymouth Dock preached from 2 Cor. i, 16, *Who is sufficient for these things?* The Ministers and Members then attended business, and distributed the money which the district fund supplied.

In the Afternoon, Mr. Dyer of Plymouth preached from Isa. xlv, 15. *Verily thou art a God that hidest thyself; O God of Israel the Saviour.* In the Evening Mr. Birt of Plymouth Dock preached from Ephes. ii, 18, *For through him we both have access by one spirit unto the Father.* The services were well attended, and pleasure and profit appeared universally to pervade the assembly. The next Meeting will be held at Modbury on the Wednesday of Easter Week, 1812.

Same day the Annual Meeting of Baptist Ministers was held at Clipstone, Northamptonshire. Mr. Sutcliff of Olney, and Mr. Hall of Leicester preached in the Morning, the former from 2 Cor. ii, 14, the latter from James i, 5. The Lecture in the Evening was delivered by Mr. Ragsdell of Thrapston.

AUXILIARY SOCIETY

For promoting Christianity amongst the Jews.

On Tuesday April 18th. The Committee of the Bedfordshire Auxiliary Society for promoting Christianity among the Jews in union with the plan of the Parent Society in London, held a Meeting at Kettering, which was attended by the Clergy of the Establishment, and a numerous

Company of Dissenting Ministers. The Report of the Parent Society was read after dinner to their general satisfaction. Several animated speeches were delivered by the Gentlemen present, considerable accessions made to their funds, and the greatest harmony prevailed throughout the Day. In the Evening an excellent and appropriate Sermon was preached by the Rev. Dr. Gilby of *Barby* Northamptonshire, and a handsome Collection made at the doors.

The Ministers and Gentlemen of the Wellington District held their half-yearly meeting at *Lyme*, on Wednesday the 24th of April last. The Public Exercises were introduced by reading and prayer by Mr. Viney of *Bridgewater*, Mr. Price of *Yeovil* prayed, and Mr. Edmonds of *Exeter* preached from *Gen. iii, 15. I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel;* and Mr. Smith of *Tiwerton* closed with prayer. After which a very liberal collection was made for the support of Village Preaching in the District.

In the Afternoon, Mr. Gill of *Loughwood* prayed, and Mr. Viney preached from *Acts xi, 21. The hand of the Lord was with them; and a great number believed, and turned unto the Lord.* In the Evening, Mr. Edmonds prayed, and Mr. Smith preached from *Luke xxi, 33, Heaven and Earth shall pass away; but my word shall not pass away;* and Mr. Durnford closed in prayer.

The preceding Evening Mr. Humphrey of *Cullompton* prayed, and Mr. Toins of *Chard* preached from *Exod. xxxiii, 18, And he said, I beseech thee shew me thy Glory.*

May 8th, Mr. Solomon Hawkins, late a member of the Baptist Church at *Little Staughton*, Bedfordshire, was ordained Pastor over the Baptist Church at *Blunham* in that county. Mr. Ingle of *Ramsey* Huntingdonshire, began with prayer, Mr. C. Varley, of *Carlton, Beds.* introduced the exercises of the day by giving a concise view of the principles of Dissent, with the nature and privileges of a Gospel Church, and asked the usual questions; Mr. J. Peacock, of *Rushden* offered the Ordination Prayer, Mr. J. Knight, of *Little Staughton*, delivered a solemn and impressive charge from *2 Tim. ii, 7;* Mr. J. Knottam of *Willingham, Cambridgeshire*, addressed the Church from *Heb. xiii, 17;* Mr. R. Chapman, of *Potton* concluded with prayer. Mr. R. Skilleter, *Great Gransden, Huntingdonshire*, preached in the evening from *2 Thess. iii, 1, 2:* The various services were truly interesting to many.

On Friday, May 24th, 1811, Mr. John Birt was ordained the Pastor of the Particular Baptist Church, in *George's Street, Hull.* The Service, in order to be more convenient, was at 5 in the afternoon. Mr. Wade, Baptist minister in *Salthouse Lane*, in the same town, began by reading and prayer. Mr. Lambert, upwards of 40 years the pastor of the independent Church, in *Fish Street*, delivered the introductory address. Mr. Steadman of *Bradford* asked the usual questions of the church and the minister, received Mr. Birt's confession of faith, and offered up the ordination prayer, which was accompanied with laying on of hands. Mr. Steadman then addressed the minister and the church in a discourse from *2 Thess.*

iii, 1. *Finally, brethren pray for us, that the word of the Lord may have free course and be glorified.* Mr. Moss of Bishop's Burton concluded in prayer. The settlement of this church with so promising a minister gives sincere pleasure to many. The service was interesting, and the only cause of regret attending it was the absence of two of our most valuable

Ministers, Mr Birt of Plymouth Dock, who was to have addressed the charge to his son, but who was detained at home through the attention necessary to be paid to Lord Sidmouth's bill, and Mr. Fuller of Kettering, who was to have addressed the church, and who, we are exceedingly sorry to say, was prevented coming by illness.

Lines on the Death of Mrs. Tanner.

(See page 291.)

Ah! highly favoured Saint! while there are some
 Who're summoned slowly to their heavenly home,
 Feel the sharp pangs and bitterness of Death,
 With woes unnumbered, ere they yield their breath;
 And oft times e'en in their departing hour,
 Have to withstand the tempter's wily power;
 'Twas thine——while listening to the theme of Grace,
 Sent by the Saviour, to our guilty race,
 To be caught up to see him face to face.

And now no more oppressed with doubts and fears,
 Satan's suggestions cannot reach thine ears,
 Jesus reveals his providence, and shews
 His greatest blessings were thy sharpest woes;
 Opens the Book of Life, and bids thee see
 Thy name engraved from all Eternity.

Oh blessed change! no more a child of grief
 And sufferings that can seldom find relief,
 But freed from sin the source of every woe,
 Thy spirit henceforth shall no sorrow know;
 Securely blest in Jesus' sweet embrace,
 To gaze for ever on his lovely face.

Lombard St, London.

E. D.

Breviates of the Baptist Associations and several other Articles are unavoidably deferred to our next Number.

T.H.B

BAPTIST MAGAZINE.

AUGUST, 1811.

Prayer an abomination to God.

He that turneth away his ear from hearing the law, even his prayer shall be abomination. PROV. XXVIII, 9.

There is something at first view uncongenial with the general spirit of scripture, and at direct variance with many particular passages of it, in these words of the wise man; a very little consideration, however, will discover to us their truth, will enable us to perceive that the exercise of the mind, which is alike the duty of all the human race, and which, by general consent, is called Prayer, may in some instances arise from such motives, and be directed to such objects, as shall be honourable to the supplicant, and acceptable to God; while in others, the motives and objects of prayer shall be such as to constitute and promote their wickedness, and of course be regarded as an *abomination* by the Lord.

Prayer is generally defined, "making known our wants and desires unto God;" which though an inaccurate definition, inasmuch as they are all better known to him than ourselves, is sufficiently true, to prove, that even the sincere prayer of a wicked man is an abomination unto God; for what are the wants and desires in general of a wicked man? The Avaricious wants an increase of wealth, and security from the hand of the robber—the Ambitious wants greater honor, the removal of obstacles, the downfall of some rival and opponent to his preferment—the Adulterer, Voluptuary, and Sensualist all desire the gratification of their different passions, and pray (internally at least) to be exempt from the diseases and punishments which are concomitant to them. These are they who *turn away their ears from hearing* (or will not regard,) *the words*

of the law ; that is, who live continually violating its express commands, yet perhaps sometimes sincerely pray to be delivered from the penalties of it, while they *as sincerely* desire to be permitted to continue in the enjoyment of the sinful gratifications which it forbids.

But there is another cause why the prayers of the wicked are offensive to God ; and that is when they are considered as a meritorious duty, and offered to him as such, rather than used or enjoyed as a privilege. This is an error which does not so much apply to the description of persons considered above, but to others, who have not only heard the words of the law of God, but who have likewise heard and professed to believe the Gospel of his Son ; it was perhaps this error which occasioned the numerous written forms to be provided by the popish church, and commanded to be used by each of its community, in proportion to the turpitude of their crimes, or otherwise to be performed for them, in proportion to the magnitude of their fee ; if this error, however, did not introduce the forms, the forms perhaps engendered the error, or at least have been very instrumental in disseminating it ; for thousands there are, both in the popish church, and in the protestant establishment of this country, who imagine, that in the repetition of these formularies they are discharging one of the positive duties they owe to God, and that of course the more frequently and constantly they are repeated, the more will the great mass of their transgressions against God, and the vast amount of their obligations to him, be reduced,—the more he will be pleased with them, and they secured against the possibility of his being so cruel, after such a punctual observance of so important a duty, as to send them to that dreadful place, where none but fallen spirits and *actually wicked* men are confined. Such prayers, however, as these are an abomination unto him. He has graciously condescended to make it known to us, that he will hear us when we cry unto him ; this information should be considered as a privilege of unspeakable importance, *granted to us* for our own benefit ; and must not be regarded as a *duty enjoined upon us* to be performed to him, at any particular season, or in any particular measure ; lest by our exceeding that measure, and those seasons, we should make God himself a debtor to us, and then begin a flaming account of supererogation with him.

This erroneous view of the nature of prayer, however, is not confined to those who make use of prescribed forms. The Pharisee, in the New Testament, seems to have had a similar notion by the strain of his prayer, which appears to have been

extempore; and how many pharisees are there in our own churches, who deceive others, and even half-deceive themselves into an idea of their being sure of heaven, while the secret and only ground of that assurance is because they have been enabled to avoid the great sins in practice, and the gross errors in doctrine, which will exclude others from it—because they have attached themselves to certain societies of Christians, and are received into church fellowship with them—because they believe and can defend some creed which is called sound, or orthodox; give a few pence now and then in alms, though they can omit this duty, and justify the omission, from its being almost too pharisaic,—but above all, are regular in their attendance at all public meetings for prayer and preaching, and never fail to pray twice a day to God in their own families. Though these things are in themselves unexceptionable, and indeed must be considered as some of the visible evidences, or more properly, indications of the reality of Religion in the heart, yet many people have nothing else but these things in their minds when they bless God that *they are not as other men*, though they know not at the same time, in all these respects one half of the world are as religious as themselves; and in the composition of this wretched foundation of their hopes, that is most depended on, perhaps, for their support, which least deserves their confidence, namely, the punctual observance and efficacy of family or private prayer.

This error is imbibed even in our infancy (or with our earliest impressions) by the custom of our being taught to repeat daily the Lord's prayer to our parents, even before we know the meaning of the word prayer, much less the nature of the exercise; though the object of pious parents in this, doubtless, is to impress their children's minds early with the fear of God, to sow the good seed of devotional feelings in their hearts, yet how seldom do we find the same parents equally careful to destroy the noxious weeds, which spring up with the good seed, and which either choke its growth, or so sap all its essential nourishment, as that at the time of maturity, only the blade and the blossom, but no good fruit appears. And is it not to be suspected that the ministers of the Gospel themselves, frequently support the growth of this error, or establish it in the mind, by repeatedly enforcing the *duty* of prayer upon their hearers; without cautioning them against misunderstanding the term duty, or warning them against imagining that the performance of it must necessarily be acceptable to God, or apprizing them that there is such a thing as rendering themselves more abomi-

able to him, in the performance than in the omission of it? Nor do they indeed themselves sufficiently consider this, or they would less frequently make use of the term duty, which is indeed an improper one; for it is by these means placed upon an equal rank with other exercises of the mind, which are in their nature essentially good and acceptable to God, while this may in itself be directly the reverse: to fear, to love, to believe, to revere God, are all duties, which he demands and approves, and if we have any knowledge of him, we shall assuredly desire to love, and fear and revere him, and these desires will be uttered, which is prayer, that will be acceptable unto him: but it is evident that there are thousands who frequently ask God to enable them to love and fear him, who feel no corresponding desires in their hearts, yet this may be called prayer; but it is that prayer which is abomination unto him.

If this be the case, how frequently then, is it not to be feared, that even the place where his name is invoked, and where his presence is sometimes manifested, are barred against the kindly visitations of his Spirit, and rendered unholy in his sight? How frequently do we find the leaders of our devotions engaged in this exercise, without appearing to feel the slightest interest in the greater part of the requests they make, without evincing in the least degree that the *spirit of prayer and supplication* is striving within them! Justly as they reprobate and avoid the absurdity of praying to God by the dictation or instruction of another man, let them likewise shun the form (without the spirit) of prayer of their own framing.

An attentive hearer in our places of worship will much more easily discover in some ministers when engaged in prayer (and perhaps more especially so in those who possess most eminently what is called the "Gift" of prayer) an over anxious desire to make such an address to heaven, as shall please the ears of the people (either by unusual trepidation or energy of voice, or polish or pathos of diction) than they will the earnest wrestling of the Spirit with the Angel of the covenant, for a blessing on his own soul, and the congregation assembled around him; and where this ability to please the ear (which is too frequently mis-considered as the Gift of prayer) is wanting, how laborious does the exercise appear; how difficult the exertion to link and patch human and scriptural intercessory sentences together, of a sufficient length and quality to be called a prayer. But how different in its nature is this exertion, (or this infirmity, as they would fain excuse themselves by calling it) from that wherein we are promised the assistance of the Spirit, *who shall* (then

make intercession for us with groanings that cannot be uttered.

It will perhaps be said that it is not astonishing from the various duties of the Sabbath, and especially the frequency of the exercise of prayer, that ministers should feel the stream of holy and fervent desires occasionally dried up; but this is no answer to the objection, for when this is the case, better change the routine of services, or even shut the doors of the house of God, than enter only to offend him by performing a solemn mockery before him. Lamentably low as another part of the devotional exercises of the house of God is sunk, (namely, Praise) yet the abuse of Prayer is assuredly a greater affront to him, because an exercise wherein we venture to approach nearer his sacred person, and more immediately to address ourselves unto him. Let us all take heed that we draw near unto him, not only with the mouth, but that our hearts likewise are humbly poured out before him, that he would teach us to worship him in spirit and truth, lest we have to lament, as Jeremiah did, *that he hath violently taken away his tabernacle, as if it were of a garden. He hath destroyed his places out of the assembly, the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath DESPISED in his indignation both the king and the priest, the Lord hath cast off his altar, he hath abhorred his sanctuary.*

The influence of this erroneous view of the nature of prayer might be traced much further, if the limits of this paper allowed; even the closet might perhaps frequently be found an altar whereon such incense has been offered; let those therefore who are justified from the public misuse of the sacred privilege, be particularly watchful of all their motives when they approach his throne in private; but especially let such professors of christianity who have succeeded in lulling themselves into a half agreeable kind of spiritual slumber, with some balmy notions of the divine approbation, and their own everlasting salvation, examine themselves whether they are really under the tranquilizing influence of true Godliness, or whether this, or some other baneful error, has not shed its opiate, but deleterious dew upon their consciences.

Low Habberly.

ZEBAL.

Vol. III.

X x

New Mode of Baptism.

To the Editor of the Baptist Magazine.

Mr. Editor,

I am a constant reader of your interesting miscellany, and am very glad that there is such a publication for the use of Baptists. I sometimes read publications of a periodical nature, of other denominations; for I am not bigoted to any particular name, except that which was given to the disciples first at Antioch. In the Methodist Magazine for May last, I was much pleased with the biographical sketch of a Mr. Thomas Tripp, particularly with his zeal and usefulness; his liberality and public spiritedness are worthy of imitation, by private christians, in his circumstances, among all denominations. But there is a postscript to this memoir, written by Dr. A. Clark, which greatly surprizes me. It is as follows, "From Mr. T. I was favoured with many anecdotes, relative to the travail of his soul—I shall relate a short one, because I (Doctor Adam Clark) think it may be of use. Some zealous baptists, who placed full as much dependance on immersion as their creed required, were continually teasing him with a profusion of such arguments as are generally used in favour of being dipped, At last the Subject formed itself into a strong temptation, with which the peace of his mind was, for a time, considerably troubled. Though he was satisfied that he had both the shadow and the substance, the outward and visible sign, and the inward and spiritual grace; yet he thought the best way, to get rid of his temptation, and silence certain scrupulous clamours, which had been excited in his mind, was to get dipped, as he conceived that in this there could be no harm, and that afterwards there could be no pretence for the continuance of those scruples, which should be thus met and silenced on their own ground. As his religious experience was well known, and he had at that time been of considerable standing in the church of God, he was afraid that if this was known, it might be the means of stumbling others, and turning them out of the way. He could not expect a Baptist to do this privately for him, as this was inconsistent with the end which they profess to have in view by administering Baptism. He at last thought of a method of dissolving the difficulty. Having made earnest prayer and supplication to God in his chamber, he walked down to the beach, which was very near his own dwelling, and having stripped himself, as if he intended to bathe, he waded into the water to a considerable

depth, and then said "Thomas I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," and having so said, he dipped himself thrice over head, returned to the shore, and thus finally terminated the temptation, and the ceremony to which it gave birth. I (Doctor Clark) feel no scruple to recommend the same measure to any person in the same circumstances; and advise them never to put themselves in the hands of those, who wish them to adopt their plan of Baptism; that they may exhibit them publicly, and thus glory in their flesh."

In reading the above, a crowd of thoughts instantly filled my mind. I read, and paused, and read again. It was both new and wonderful; for though I had read of Clinical Baptism, Pædobaptism and Antipædobaptism and many such things, this was a nondescript. Without consulting any learned language, for a term, I submit to you, Mr. Editor, whether it might be proper to have it christened *Clark-Baptism*; for although the person whose name it bears, may not be the original inventor, yet as in point of literary fame he is so eminently distinguished, and volunteers himself an advocate of this novel practice; I hope you will have no objection to have him placed at its head. I have no doubt but the number of disciples will be increased, by its publicity in the Methodist Magazine, and who can tell but the majority of its readers may become Clark-Baptists, for those who pin their faith upon his sleeve respecting the creature which tempted our unfortunate mother Eve; being an *Ape* instead of a *Serpent*, will easily fall in with this New-Baptism. And as the Doctor's sapient head has brought to light the Devil's agent in the fall of Man, which has been hid from ages and generations, until the present time; so it appears, from the above account, that he has discovered likewise a temptation of an extraordinary nature. I have generally understood that to be tempted (in a scriptural sense,) is to be drawn aside by our own lusts—or to be enticed to do evil—but I never knew until now, that a disposition to follow Christ in the ordinance of Baptism was a temptation. If there was a temptation in the business, it seems most evident that Mr. Tripp was drawn aside by it, in complying with a ceremony of his own, instead of submitting himself to the ordinance of Christ; as his great Exemplar, and his Sovereign Guide.

Dr. Clark's aspersions on the Baptists, I leave to your other correspondents to notice,

I am yours,

RUSTICUS.

A Meditation.

And now oh my glorious God, another day has passed over my head, and has added innumerable mercies to the number already accumulated. "What shall I render to my God for all his wondrous goodness?"—"My feet shall visit thine abode;" but ah! Lord this is but a poor return, for this is only a delight and requires no self-denial. My HEART shall be devoted to thee. But ah! my God, this requires thine own power, this demands the grace of the blessed Spirit. What then shall I do? I will receive thy favours with gratitude, strive to use them with moderation, and earnestly beseech thee to continue me in the enjoyment of them. But I am indeed undeserving of the least of thy mercies. Pride and vanity are so mixed with all my thoughts and actions, sin attends me so continually, wherever I go, that I dare not think of preferring any claim before thee. I plead, I pray, for Jesus to be my advocate and friend. "If God be on my side, I need not fear if the whole world were against me." But thanks to his heavenly mercy, the world treats me no longer as it once did; my enemies are now in a measure at peace with me, my path is comparatively smooth, and my friends are numerous. Grant, oh my Lord, that they may not prove a snare to my soul, but that I may always look through them to their bounteous Giver.

"Thanks to thy name, for meaner things,

But they are not—my God."

In a few years (perhaps days) this hand must sink in death. Let me hope, let me pray, ever and earnestly, that thou Lord wilt be with me, that thou wilt uphold me by the right hand of thy power, and support me by thy loving-kindness and mercy. "What is there in life that we should desire it?" But to be "ever with thee" will be indeed Heaven. Keep me under thy protection, my gracious, glorious Lord, till the separation time arrive, and then take me to thy presence where there is fulness of joy, and to thy right hand where there are pleasures for evermore.



*Original Letter from the late Rev. John Berridge, to the
Rev. S. Lucas, Walsal, Staffordshire.*

Dear Sir,

Everton, October 28th, 1778.

Your letter of the second of July came duly to hand, but has waited a wearisome while for an answer. Indeed

I have been much, yet not too much, afflicted with my old disorder for some months, a nervous fever. We have been house-keepers every summer for forty years, and this fever friend has kept me this summer twelve weeks at home, and forbid me all literary correspondence. As winter comes on, I begin to revive, and when the swallows march off, I begin to march out; as when the swallows return, I am often forced to keep in. 'Tis well we are not in our own keeping, nor at our own carving, since we so little know what is good for us. I do not love this fever friend, yet he is certainly the best earthly companion I have. No lasting gain do I get but in a furnace. Comforts of every kind, in their issue, make me either light or lofty, and swell me, though imperceptibly with self-sufficiency, creating a spiritual tympany. Indeed so much dross, native and acquired, is found in my heart, that I have constant need of a furnace. And Jesus Christ has selected a suitable furnace for me, not an hot and hasty one, which seems likely to harden and consume me, but one with a gentle and lingering heat, which melts my heart gradually, and lets out some of its dross. Though I cannot love a furnace, nor bask in it like a salamander, yet the longer I live the more I see of its need and its use. A believer seldom walks steadily and ornamentally, unless he is well furnaceed, without this, his zeal is often scalding hot; his boldness attended with fierceness or rashness; and his confidence at times more the result of animal spirits, than the fruit of the Spirit; but a furnace consumes these excrescences, and when sweetly blown with grace, will make a christian humble, and watchful and mellow; very censorious of himself, and full of compassion for others.

May your congregation keep increasing in number, and the power of the Lord be present to wound and to heal, to quicken and comfort and build; but let me add, the growth of the children will greatly depend on your conduct. For a congregation quickly drink into the spirit of the preacher. Much reading and thinking may make a popular minister, but much secret prayer must make a powerful preacher. If you converse with God on the mount as Moses did, and the old Puritans did, your hearers will see a Gospel lustre on your countenance, and stand in awe of you; and what is best of all, like Moses you will not be sensible of that lustre, whilst others see it and reverence it. Much secret prayer will solemnize your heart, and make your visits savoury, as well as your sermons. The old Puritans visited their flocks by house-row; the visits were short; they talked a little for God, and then concluded with prayer to God. An

excellent rule which prevented tittle-fattle, and made visits profitable. May Jesus bless you and water your flock,

Your affectionate Brother,

JOHN BERRIDGE.

P. S. When you pass near Everton call upon us and give us a sermon.



Original Letter of the Rev. James Butterworth.

To the several Ministers met in Association at Birmingham.

We, the members of the particular baptist Church at Bromsgrove, believing the absolute Sovereignty of God, the eternity and unchangeable nature of his love to his people; the freeness, fullness and certainty of their salvation, through what Christ has done, suffered, procured, and promised for them as their Mediator; the absolute need of their being made perfectly holy before they can be compleatly happy; and that wherever this principle of holiness is planted, it will produce love to God, obedience to his will and word, an hatred to sin, a thirst for holiness and a peculiar pleasure in seeing Antichrist fall and Christ's Kingdom advance in the world.

Dear Brethren, from these principles we meet you by our Ministers and letter, with our hearty prayers and christian love; wishing that each of you may be as valiant and successful under Christ's banner as David's worthies were under his; and that every church where you minister may be as prosperous and flourishing as David's kingdom. Your God and ours is as strong *now* as *then*; he hears and answers the prayers of faith as certainly and speedily *now* as *then*; the kingdom of Christ is as precious in his eyes *now* as the kingdom of Israel was *then*; the enemies of his Church are as provoking to him *now* as the enemies of Israel were *then*; and you have as much reason to expect success in your warfare *now*, as David and his men had *then*. You are the anointed of the Lord, and appointed to fight his battles; your cause is as good as any cause that ever was contested since time commenced, and we hope you will contend for every jot and tittle of it with as much valour as one of David's worthies, who single handed defended a parcel of ground against an army of men till his sword was cemented to his hand with the blood of the slain. Give up no part of your Master's interest; if you begin to give up to the enemy, they will never let you rest, till you part with all that you love and

delight in, like the Assyrian King, with Ahab king of Israel. If *you* give way who must stand? Are not you the Captains of the Lord's hosts, and the Leaders of his people? We think if the Leaders were more courageous in the work, Victory would soon declare on our side.

Through divine goodness we enjoy the stated means of grace, and are often refreshed by the word and ordinances of God. We are blessed with peace among ourselves, our prayer and conference meetings are well attended, and we have reason to believe they have been owned of God for good. Our public auditory has been on the increase, and to the number added by Baptism, we might have had several more, but we wait to see whether the work in their souls is genuine or not. Our present prospects exceed any thing we have witnessed for twenty years past. One means whereby the Lord has blessed us of late has been by the administration of that despised, yet grand, noble, and striking ordinance *Baptism*, which has been frequently attended in our meeting in consequence of many people from Brettle Lane and Dudley coming hither to be baptized. This we have found, by the experience of several, who declared that their first impressions of real godliness were received by attending this ordinance. Hence we think, that the more publicly it is administered the more God owns and blesses it; which is not to be wondered at, if we consider that it is an ordinance that requires more self denial than any in God's house—is the most despised of any—and carries in it the most striking proof of love and obedience to our dear Lord, when performed with a true christian spirit.

As true obedience out of love is the strongest mark of real Christianity, suppose you were to give us a hint in your circular Letter, to stir up the minds of those that love Christ, to this duty as well as others. And as this is the leading duty in the Christian religion, should it not be mentioned whenever the minister is pressing duty on his people? We know the enemies of believers *Baptism* will reproach you for this, but does not even this call you more immediately to the work? For where an ordinance is most struck at, should not the faithful ministers of Christ exert themselves most to defend it? Many of our forefathers died martyrs in vindication of the Lord's Supper from the idolatry of Rome; and as *Baptism* is not inferior to any ordinance to which the Christian submits, we think all the Lord's faithful servants should contend earnestly for this branch of christian worship; and no doubt but the Lord of Zion will abundantly bless them; for in keeping his

commands there is great reward. *If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth and the truth shall make you free.*

Suppose you give us in your letter some hints respecting heart holiness; for if that be once plentifully enjoyed, the conduct of such will be as becometh the Gospel. Men are no more truly religious than they are holy; for all genuine religion springs from a principle of true holiness. We should be glad of your thoughts upon reading and believing the scriptures, either at this or some future period; i. e. when we are to believe that what we read are spoken to us; whether by way of promise, threatening, caution, reproof, or command?

Dear Brethren, we now wish you the presence and blessing of God, a happy and comfortable meeting, and that it may greatly tend to promote our dear Redeemer's cause both in the church and the world. So pray your brethren in Christ Jesus.

Signed in behalf of the whole Church,

JAMES BUTTERWORTH, &c. &c.



Original Letters of the Rev. W. Pardoe.

EPISTLE VII.

In this are contained famous cautions to take heed of letting into our souls the love of this world, the mischiefs that arise thereon, and directions to cure the same. L. Spooner.

My dear Brother,

I received your letter, and am glad to hear of any thing that is well among you, and sorry to hear of the contrary in any one; for error is painful, not only to those that commit it, but also to all that are within the noisome breath thereof. But that which troubles me most of all is this winter midnight state, in which we are all too much concerned, and the spirit of the world hath taken up too much of the room in our hearts, which the quickening Spirit of God should have. From whence arise sloth and stupidity in divine things; from which, not an ordinary exercise of watching and prayer, and mortification, will release our depressed souls and almost senseless spirits. Therefore I desire that I and all my friends may stir up ourselves to take hold of the strength of the Lord, crying mightily to him, that those things that remain and are ready to die, may not totally expire, for the Lord hath not found our works perfect before him. But I am afraid of some great alarm,

that will be of a dreadful nature, but of what kind it will be, I am not able to determine; and that will shake our stupidity away by force. But I pray you and the rest of friends, to fear the Lord exceedingly, and believe his word constantly. Serve him in love and much sincerity. Pray to him in all humility. Love one another with fervent charity, and let not trifles divide your affections. Self denial will cure all offences. Remember Christ Jesus, sought not his own. If you have any love to me, whose life has often been hazarded for your sakes, let it appear in your love to God Almighty, hatred of his enemy sin, and care of your own and one anothers salvation. And remember this, that the turning in to the creature is a departing from the Creator, and the seeds of a dangerous fall, from which the good Lord deliver us all, Amen.

WILLIAM PARDOE.

— . . . —

The deceitfulness of Sin.

Sin is variously denominated in the sacred writings; in the epistle to the Hebrews; it is described as deceitful. *Exhort one another daily, lest any of you be hardened by the deceitfulness of sin.* Our sins are called Trespasses; because they lead us to walk on forbidden ground; they are Transgressions, a passing over, a going beyond the limits prescribed by the divine law; our sins are denominated iniquities, because they are opposed to the rule of equity and justice; they are spoken of as errors, because they lead us astray from the rule of rectitude contained in the law of God; as offensive to God, our sins are called abominations; they are represented as debts, because they expose to punishment; sin is defined by one of the sacred writers, as a transgression of the divine law, a violation of its authority, equity, reasonableness and goodness. God, as our Creator and Sovereign, has a right to our obedience and love. His dominion over us, is not only perfect and absolute, but just and good. The law is framed, not only to shew the divine authority, but to demonstrate the benevolence of its Author. If we consulted our happiness, we should cordially approve it, as worthy of all acceptance; if we would perceive the unreasonableness and ingratitude of sin, we must view it through the medium of the divine law. Sin opposes the divine authority, and tends to overturn the moral government of God, and to introduce uni-

versal confusion amongst intelligent creatures. Disobedience to the rule of moral government, is the source of all the misery that disappoints and afflicts human nature. Sin is the child of unrighteousness which hates and destroys the happiness of society. Let it be called by flattering names, let it assume a disguised appearance, it is nevertheless a deadly enemy to the order, harmony, and happiness of the universe. On the other hand, obedience to the divine law, or universal holiness, would be productive of universal happiness. There would be nothing to hurt or destroy throughout the world. But sin, independent of its penal consequences, is productive of confusion, discord, and strife. It has spread a dark cloud over the affairs of human life, and diffused a poisonous influence through all the powers of the soul.

Men may trifle with sin, calling it by delusive names, but nothing can be more certain, than, that it is the chief evil of life. It is that abominable thing which God hateth. It is destructive of all happiness, and the parent of all misery. Could we see it, as it really is, we should abhor it, and exclaim, (when tempted to violate the divine commands,) with holy indignation, *how shall I do this great evil and sin against God?* It assumes a variety of false names and delusive appearances; it calls light darkness, and darkness light, evil good and good evil. Covetousness is named prudence, and taking care of the main chance; licentiousness is denominated gallantry; drunkenness is called animated cheerfulness; wanton profusion is styled exalted generosity; profaneness is only a trifling habit; Sabbath-breaking, taking the air; a luxurious man, a generous soul; Pride and loftiness, maintaining our rank in life; angry passions are called hastiness, spirit, valour, manliness; deceit, policy. Thus vice is ornamented and pronounced good. But Religion is dressed in strange attire, so as to excite the derision of deluded mortals. Sorrow for sin, is melancholy; tenderness of conscience, is preciseness; humility of spirit is meanness; attendance on public worship, is methodism; forgiving injuries, is cowardice; communion with God is superstition, enthusiasm; warm addresses to the consciences of men, is mistaken zeal; good works are deemed legality and hypocrisy.

But whatever form sin assumes, it is exceeding sinful and tends to death. Sin, like other deceivers, promises much and performs but little. It attracts by flattery and destroys by delusion. It looks on us with smiles, but conceals the dagger that is to inflict the deadly wound. Sin, like the Father of it, is a liar from the beginning. It allures with the prospect of

riches, but robs us of the best wealth. It flatters with hopes of honor, but rewards with contempt and disgrace. It promises liberty, but binds in chains. The paths it would have us tread appear strewed with rose leaves, but experience pronounces them, briars and thorns. Sin makes fair proposals of felicity, but betrays to misery and destruction. Though wickedness be sweet in his mouth, yet it is the gall of asps within him. It is a way that seems right, but ends in death. *The end of these things is death.* Sin has the power of imposing upon us, not only once or twice in the course of our existence, but in numerous and diversified instances. If a person could deceive us frequently in the same thing it would argue his subtilty and power of deception. This awful capacity of deception does sin possess. In what a variety of instances, has it imposed upon men! How often have they been deceived in the same thing! Though men have been disappointed and tormented by sin; though they have resolved and vowed against it, yet it has nevertheless deceived them, again and again. Hence the numberless sins that are committed against light and knowledge, against conviction and remonstrances of conscience.

Its deceitfulness appears in its almost insensible, but gradual progress. How egregiously deceived were our first parents! The woman first hesitates at the truth of what God had said; she looks upon the forbidden fruit as fair and desirable, then she eats, gives a portion of it to her husband; then, when it was too late, they find they had lost the good and found the evil. Thus sin entered into the world. David indulges to ease, self-indulgence leads to Adultery, and Adultery terminates in Murder. *What is man!* Drunkenness leads to every excess of riot. Herod's banquet and his daughter's dancing, finishes with the beheading of John the Baptist. How often have transgressors, when entering on the career of vice, trembled at the thought of those sins, which they have soon after committed, without shame or remorse. *Is thy servant a Dog?* said Hazaël, to the Prophet, *that he should do this thing?* But notwithstanding his seeming abhorrence of cruelty, soon after, he had brutality enough to accomplish all that the Prophet had predicted concerning him. No man becomes wicked all at once. The progress of sin in general, is gradual, yet sometimes it is awfully rapid. Beware of the beginning of vice. The career of depravity is like going down hill, you cannot stop where you please. Do not flatter yourselves, that you shall be able to return from the destructive paths of sin, whenever you think pro-

per. God may leave you fast in the chains of your depravity which you have forged for yourselves. W. B.

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Female Faithfulness encouraged.

Perhaps no part of Christian duty is more commonly neglected, than friendly, faithful conversation. Both ministers and private Christians come short in this point. There are ministers who appear in some good degree to be faithful in the pulpit, who yet are seldom known to introduce the subject of religion in their social, family visits. If a minister be not a man of experimental religion, this neglect is easily accounted for. But how a truly good man, who loves his Master and his work, can constantly neglect such favourable opportunities of doing good to the souls of his hearers, is difficult to conceive. A fear of offending, or at least of rendering himself an unpleasant visitor, is probably his best excuse. But is this a sufficient one? We know it is not.

Private Christians are beset with the same temptations; and in some respects they appear more plausible and powerful. They reason thus: if ministers, who are specially devoted to the duties of religion, do not think it proper to introduce religious conversation, what would be thought of us if we should attempt it? Should not we be condemned as pharisaical? By some you probably might. But would not Heaven and conscience approve such a procedure? If ever you were enabled, with proper feelings, thus to plead the cause of your divine Master, did you regret it? I am persuaded you did not. On the contrary, have you not felt a sweet peace in your own souls, when you have been enabled to do your duty? Besides, you had the pleasure of indulging a secret hope, that what had been said, would, under a divine blessing, prove of everlasting advantage to some of your friends. How many, who now adorn our churches, date their first serious impressions from the faithful, affectionate address of some pious friend? Or perhaps to some word which at the time appeared to have been accidentally dropped? These instances ought to reprove our backwardness, and serve as a *stimulus* to faithful exertion.

If those brethren, who more commonly take the lead of conversation in religious circles, are thus backward, how readily may we suppose that female *modesty* will furnish a very ample

excuse? But are there not frequent, and almost daily opportunities; when a pious female may, without infringing in the least, on the laws of propriety, speak on God's behalf? Nature has endowed the fair sex with a higher degree of sensibility, than what is bestowed upon us. Hence we often perceive an eloquence almost irresistible; especially when the heart is warmed by the love of Jesus. Instances abound, both in sacred and profane history, of the triumphant effects of this kind of address. Read the twenty fifth chapter of the first book of Samuel, and you will see an enraged prince determined to avenge his injured honour, and upon the very point of gratifying his sanguinary rage. When, behold! a female prostrates herself at his feet, and by her sensible, insinuating address, in a moment disarms him of all his resentment! He sheaths his sword and with a heart softened into gratitude blesses the God of Israel, who made his amiable friend the happy instrument of averting his anger, and of *keeping back his sword from blood*. He now calmly resolves to leave the work to him, to whom *vengeance belongs; who will recompense a reward to the workers of iniquity*.

Behold also the woman of Samaria! No sooner had she seen the Saviour, and tasted of the *water of life*, than she leaves her water pot, and flies into the city, in haste, to bear the joyful tidings. I imagine I see her surrounded by her friends and neighbours, her eyes sparkling with joy, while her tongue breaks forth in rapturous strains, *Come, see a man who told me all things which ever I did: is not this the Christ*. This artless confession was full proof of the Saviour's omniscience. Hence this moving invitation could not be resisted: "He has told me my very heart:" (said she) "Do come and see him." "Is not this the Christ?" Nor did she expostulate in vain. O no: for we are told, that "Many of the Samaritans of that city believed on him for the saying of the woman, who testified, "He told me all that ever I did." Happy woman! May thousands imitate thy pious example.

As a further encouragement we subjoin the following extract from a memoir of the Rev. Mr. Nicholson, late pastor of the church, Mulberry Garden, London; who "triumphantly fell asleep in the arms of his glorious Redeemer, June 29, 1807, in the 47th year of his age."

"Mr. Nicholson was born of respectable parents, in the parish of Netherwasdale, Cumberland, Jan. 5, 1761. He was the youngest son; and, being designed for the church, he was

sent, when very young, to the public grammar school at St. Bee's Head, near Whitehaven. He was favoured from early life with great tenderness of conscience, which often produced convictions of the evil of sin. His great thirst for learning was, probably, another mean of keeping him from the contagious vices often committed in our public seminaries;—but this studious ardour undermined an excellent constitution. Towards the close of his education, he studied, winter and summer, till two o'clock in the morning; an imprudence which he afterwards regretted.

“He was ordained, in deacon's orders, at Chester, by the present bishop of London, Sept. 28, 1783; and then chosen by the parishioners to the Perpetual Curacy of Woodale-head, in Cumberland. He became a zealous preacher, though his zeal “was not according to knowledge.” In this obscure village there was scarcely any society, except a respectable family of Baptists, who treated him with much civility and affection. He admired their company, while he greatly disliked their religious tenets. The female part of the family frequently, and most commendably, took occasion to insist on the necessity of vital religion, and salvation alone by grace. This he strenuously opposed; but he was often astonished at their ready acquaintance with the word of God. Ashamed of his ignorance he began to read his Bible attentively, that he might be able to confute them; but for no other purpose. One day, when warmly engaged in debate, one of the ladies, with uplifted hands, implored the Holy Spirit to enlighten his mind, and dispose him to preach the truths which he now opposed. Her prayer was heard; divine light beamed upon his mind; and he, from that period, opposed no more; but began earnestly to seek the Lord by prayer, and the study of the Holy Scriptures. The success of this pious and prudent effort may encourage others to similar labours of love, for the salvation of their friends; the fair sex too may receive a stimulus from it to use their talents and influence towards accomplishing so great an object.”

An Address to the Baptist Denomination.

Honoured Brethren and Fathers,

The writer who now presumes to address you, has for a considerable time been a member of your denomination. A body of professing believers,

whom he can truly say, he loves for the truth's sake. Though he is conscious the distinguishing tenets it maintains, and the practices it enforces, make it unpopular, and subject it to derision, contempt, and persecution; yet none of these things can hinder his attachment to what he conceives to be compliance with the sovereign will, and conformity to the attractive example of Him who is the Author and finisher of eternal Salvation. Should our principles, as Baptists, be marked with greater opprobrium, and stigmatized with a higher degree of unpopularity than they now are; yet their being founded on the truth of him that cannot lie becomes an efficacious antidote, to repel all the calumny by which they are assaulted. "Great is the truth and will prevail;" is a maxim which may with the utmost propriety console our minds under all the censures we endure. Pleasing will be the time when all the followers of the Lamb shall see eye to eye. That truly desirable event, will in the end take place, and then we entertain little doubt, but what our distinguishing peculiarity will be universally acknowledged as instituted by the great Lawgiver of the Christian Church.

While, however, the writer feels the utmost attachment to the system of truth professed; for some time he has lamented that want of energy and union which, alas, is too visible among us. It is a subject of real grief that no greater concentration of exertion has existed among us as a body. It is an expression that was often in the mouth of one of our number, who is now with the saints surrounding the throne of God, but whose memory will long be embalmed in the recollection of thousands, that "the Baptists is the best cause, but the worst conducted." Is it not to be lamented that what is in itself noble, that what is conformable to the divine will, should ever want that unanimity of counsel and conduct, by which its energies might be best employed in accomplishing that noblest of all objects the advancement of Immanuel's kingdom? Is not Jerusalem presented to our attention as a city which is compact together—and shall we not strive how we best can realize the figure? Is not the Church as a company of horses in Pharaoh's Chariot; and shall we not all draw one way to hasten on the Millennial Car of the Son of God? Almost every other denomination of professing Believers in this kingdom have some annual assembly that unites them as a *whole* body—that gives a fresh animation to the best of those feelings which regenerating grace imparts in the heart—and impels forward with accelerated force to vigorous activity in the noblest of all employments that can occupy the head, the heart, the tongue or the life of one ransomed at the price of

blood of the Son of God. But of an assembly of this kind the Baptists alone are destitute. We are a rope of sand, without cement, and consequently without strength. We resemble those petty states which cover whole empires under feudal dominion: were all properly united, and the power of each directed to the best advantage, enterprizes might be attempted with success, and foes repelled with confidence—which in the scattered clans of their government are supposed to be impossible. In our present disjointed situation we are unacquainted with our own strength, we are ignorant of the effects that we could produce if united in a general system of endeavour.

The Interesting details and glorious success, which have accompanied the truly intrepid steps of the Baptist Missionary Society must have warmed the heart of every lover of Jesus, who has been acquainted with them. Many of the Inhabitants of Asiatic India converted to God; the chain of the east broken, the very water which had been consecrated to the service of Idolatry, used for the initiatory ordinance of the Church of Christ; Idols consuming into smoke, or thrown to the moles and bats, that the regenerated Hindoo might wait for the advent of that Saviour, who delivers from the wrath to come—yet how might the influence of this institution be extended, were an annual assembly to promote it, held in the Metropolis of this nation. Pecuniary assistance would be multiplied—the minds of Ministers would receive a fresh excitement—their own feelings would be communicated to their flocks—their individual churches would be roused to fresh activity—young men of piety and talent might be influenced to volunteer their services in Missionary labours. In proof of this, reference is only requisite to be made to the meetings of a similar society in London, and to the feelings which have been produced at the designation of Missionaries among us.

Not to be tedious by a long detail of particulars—one other point of view in which greater union is necessary, is the extension of the Gospel in villages, and the assistance of new interests and indigent Churches in the support of ministers which then might be stationed among them. It is a well known fact that most of our congregations, which wear any thing like the appearance of opulence, are in cities and large towns; in villages round them the gospel is preached, churches are formed, and pastors are stationed; but a very considerable number of villages will be found far remote from cities, some of them within the precincts of congregations that cannot in any degree respectably support their own ministers, much less grant their

aid to spread the tidings of a Saviour's love in the dark places of our own land. Others, many others, lie beyond the influence of any established society, who are perishing for lack of knowledge, and the cry that ascends from their misery, is, "Come and help us." How might the cheering beams of the Gospel diffuse Salvation in those barren lands, were there but the aid afforded which universal unanimity would insure! Much, I am well aware, is done by many Ministers whose names the annals of fame will never blaze to an unbelieving world, that the blessings of the reign of heaven may be transmitted beyond their own congregations. But, alas, how comparatively feeble must their efforts be! Obligated to labour a considerable part of six days appointed for worldly occupations; preaching four times a week to their own people; neither their time or strength will permit them to exert themselves according to the desire of their hearts. What might not be done—how many more souls might be brought to God—what new assemblies might be raised, if that co-operation was exerted which could be thus employed. It is by this mean that Mr. Wesley's followers increase the number and magnitude of their societies beyond that of any other body of Christians. Why not follow them as far as they follow Christ?

Impressed with these ideas, the mind of the writer was influenced, in the resolution of proposing some plan, which might be maturized by the counsels, and carried into effect by the strength of the denomination to which he belongs. But on reading the Baptist Magazine (for June) he had the pleasure of finding his sentiments corresponding with those of others. The Essay on "Union essential to prosperity," is the piece to which reference is made. The proposal contained in that energetic appeal, will, he trusts, be introductory to the formation of that union which all must acknowledge to be so desirable. Though the writer of this article had not the honour to introduce what is there submitted to our attention, he determined to recommend what is so much in Unison with his own views; and to lend the feeble mite of his assistance towards provoking his Brethren to the carrying into execution the good work. He therefore does earnestly intreat, and sincerely hope, that efforts may be made to promote this object. Far from him be it to draw out a plan which must be pursued in it. This, he hopes, will be done by a select number, who may form a committee, who will present a Prospectus for the approval of all among us who love the Lord Jesus Christ in sincerity.

Need any thing be said by way of motive to stir up to this

undertaking? Motives would arise from every quarter. Its expediency is on all hands acknowledged. Thousands among us have been longing to see it carried into effect. It only requires some one whose talents are adequate to manage, and whose opinion is sufficiently powerful to influence, to begin, and the design would meet with the most liberal encouragement. The glory of God—the interest of the kingdom of Christ—the value of time—its rapid lapse over past inactivity—the honor of our own denomination—the animation that pervades other classes of professors—and the joy of our Lord into which we soon hope to enter—all plead powerfully, all call affectionately, all might furnish matter of enlargement to stir up to fresh zeal. Let me just remind you, my dear Brethren, of one of those petitions which our blessed Lord presented for all his followers just before that amazing hour when he shed his blood amidst the most torturing sufferings to expiate our crimes. *That they all may be one, that the world may believe that thou hast sent me.* *Jn. xvii, 21.* Survey, O believer; the blessing intreated; contemplate the affection which is manifested; let thine eye roll over the design to be effected by the fact, does it not declare that union among christians is connected with the spread of the Gospel? *That the world may believe that thou hast sent me.* Let us then be active and diligent. O christian, methinks I heard thy Saviour say, “*Be zealous—It is high time to awake out of sleep, thy complete salvation hastens on; the field in which thou canst labour will soon be passed over, and the house of thy rest will soon be enjoyed.*” Let us then imitate him who said, *I must work the work of him that sent me while it is day, for the night cometh when no man can work.* Then will it be matter of pleasing reflection to have in any degree served our generation, and done any thing to promote an institution by which any may be brought acquainted with Christ. O how extatic must be the joys that will glow in your bosoms, when from your Father’s throne in glory, you will perhaps see a distinguished number of the Heathen, joined with no small multitude of those who shall be gathered from Villages now sitting under the darkness of spiritual death, but then brought to the possession of glory, through means which you by grace have instituted! What, dear Brethren, is our hope, or joy, and crown of rejoicing; are not many of this description in the presence of Christ at his coming.

B. D.

Obituary.



REV. TITUS LEWIS.

Titus Lewis was the son of the late Rev. Lewis Thomas, Minister at Cilwvir, Pembrokeshire; whose diligence and usefulness was much approved in the church and connection in general. By trade he was a Shoe-maker, and brought up three or four boys in the same business, of whom Titus Lewis was one. About the 9th year of his age Titus was somewhat troubled in his mind with regard to his spiritual condition, and henceforth, every now and then, he was very uneasy, though for a long time he continued disobedient to God's public commandments, he lived as blameless as might be expected, as to outward morality, until he was about 20 years of age, about that time conviction began to be stronger, and the burden of his mind to be very heavy, so that he was forced to cry out "what must I do to be saved?" The Lord now began to raise expectations in the church that he was a chosen vessel of God to bring his name before men and nations,

June 1st, 1794, he was baptized on profession of his faith, in a river by Blaen-y-waun chapel, and 32 others the same day. The ordinance was administered by the Rev. B. Davies, Cilwvir, and the 32 were admitted as church members at Blaen-y-waun. The people had Mr. Lewis in view, remembering his well-beloved, but deceased father. In the course of six weeks after he was baptized, he began to preach at Blaen-y-waun, from the words in the 44th Psa. and the 4th verse, *There is a river, the streams whereof shall make glad the city*

of God; the holy place of the tabernacle of the Most High. This opportunity was so well pleasing to the society in general, that they were ready to say, "What shall become of this Man?" Ever since, he exercised his talents with great acceptance, and much improvement, so that in a short time he became greatly respected in our Israel, proclaiming the gospel of salvation, as it becometh a faithful messenger of God.

January 24th, 1798, he was ordained a pastor at Blaen-y-waun, to which charge he paid the greatest attention, and filled his office with affectionate care. The glory of God and the public interest of the Immanuel's cause, the eternal welfare of immortal souls, he at all times endeavoured to keep in view. In a few years after, Mr. L. married a young woman from the town of Carmarthen, a member at Darkgate chapel; in consequence of which he removed to Carmarthen, and resided there until his death. After Mr. Lewis's coming to Carmarthen, he took the pastoral care of the church meeting at Darkgate, and faithfully laboured amongst them, dividing rightly unto them the word of truth. He paid much regard to his study, also travelled through north and south, east and west Wales, visiting the churches, and preaching the gospel, having many witnesses of his divine commission, and the power of God working in and through him effectually. The doctrine of free grace he most firmly believed, publicly professed, loudly proclaimed, and duly honoured. During his residence at Carmarthen, he wrote and published se-

veral useful works, some for the instruction of children, others for the benefit of christians at large. His whole delight was in reading, meditating, praying, and preaching; he would sit many times 17 hours together, without moving out of his Study, except a few minutes for refreshment; which very probably was the cause of his death. His day was not long, yet his work was great, and his diligence almost matchless. As a Minister, he was full of zeal and vigour; he would surmount great difficulties, and many oppositions would not cowardize or overdo him. As a christian, he was blameless, his conversation was becoming, and his steps an honour to the religion he professed. His name became well-known and much respected, not only among his own connection, but also among christians of every denomination in the Principality: yet human praise, and the honour which is from men he wholly despised, his motto was, *God forbid that I should glory save in the cross of our Lord Jesus Christ.*

The churches in general do much lament the loss of such a faithful servant of Jesus Christ, who in his whole day did shine so very bright, so that in the whole, very few equalled him. In his last days (even these last 2 years) Mr. L. and the church were much troubled respecting their meeting house at Darkgate; it was so small, and the lease come to an end; they therefore longed much to have a new place of worship. A few weeks before Mr. L's decease, their long desire, through divine providence, was granted to them so far that they obtained ground to build upon, with a fine piece for a burying ground. In the week previous to his death,

Mr. L. was very anxious to see the deeds and every thing respecting the said ground accomplished, which he had the pleasure to see.

He was rather indifferent as to his health in his last four or five years, yet he faithfully followed his Master's work, until the beginning of January, 1811. In a quarterly meeting that was held at Cwmisfor, the first of January last, he preached his last sermon, from *Rev. xxii, 21*. He made many excellent remarks on the several changes that had happened in the past year, and added, "O how many will happen in this year! But in the text we have better treasure, even the grace of our Lord Jesus Christ, and if we be partakers of this grace, we shall go on very well, whether in life or death." From that time he was unable to preach, but weakened every day, without much pain, he declined gradually. Some of our ministring brethren asked him, how he found himself in the inward man? "Oh," says he, "I am now to fight as a christian, and to die as such; my being a preacher of the gospel, and having been useful, is nothing to me in these moments; the frame of my mind is very changeable, but my confidence and joy is, that Jesus Christ is the same yesterday, today, and forever." In the time of his illness he gave many useful directions to the church and to his family, and ordered that he should be buried in the new burying-ground, where they are to build the new chapel.

On the first of May, 1811, he fell asleep in the Lord, in the 38th year of his age, leaving behind him a wife and 4 fatherless children, and one unborn, the eldest is but 8 years old. Though his care in the church and the family was

great, yet in the appointed time he took his leave of the world, and entered the regions of bliss, to join with Abraham, David, Paul, and all the Saints, to crown the Lord on high. His remains were carried to the earth, and buried in the new burying ground, according to his former direction. Brother D. Phillips of Blad-y-waun addressed the numerous congregation there present from *1 Thes. iv, 14*. His funeral sermon was preached at Darkgate chapel the second following Sunday, by brother W. Evans, of Cwarselin, from *Matt. xxviii, 6*. We shall now conclude our account of brother Lewis, he is gone, while we are left in the wilderness; our joy is, that though our brethren are going before us, yet the God that was with them will be with us also, let us therefore follow on to know the Lord more fully.

W. E.

MRS. HANNAH BOND.

The consideration of the covenant faithfulness of God affords the greatest pleasure and delight to believers in Jesus Christ. And it is a great mercy that we have many promises and declarations, in the scriptures of truth, tending to display this faithfulness; to which the dealings of God with his people always correspond. Yea, though we believe not, he abideth faithful, he cannot deny himself. The covenant of grace is ordered in all things and sure. This great truth has supported thousands of God's people, in the most difficult and trying situations; and will continue to support them through all the changing scenes of life, and even in death itself. The support arising from this covenant of grace to believers in Jesus Christ, both in

afflictions and death; was evidently exemplified to Hannah Bond, in the Parish of Scarning, in the county of Norfolk.

It is now about 22 years since her mind was first seriously impressed. The death of a brother was the occasion of this impression. She then began to think religion important, and doubted the state of her own soul before God; therefore she resolved to pray that God would pardon her sins, and make her the subject of real religion. This impression, however, was soon defaced; and she continued to live in darkness and unbelief. About 7 years after this, the Lord removed her husband by death, and though by this visitation she was left a widow, with 4 small children, she turned not to the Lord; but continued to live without God, and without hope in the world. But God; whose purposes of mercy towards his chosen cannot fail, at length disposed her mind to attend among the Particular Baptists, at East-Dereham. The subject which was blessed with power to her soul, was the unbelief of Thomas, from *John, xx, 27*; under which sermon she was convinced of her own unbelief; and from that time her mind was effectually impressed with the concerns of her soul; and being afterwards convinced of the propriety of believer's baptism, she was baptized and added to the church. As a member of the church, she was enabled to walk in a good degree suitable to the profession she had made. She had trials and afflictions, but the Lord was her help and support; therefore she held on her way and fainted not.

About 2 years before her death, the bitter cup of affliction and sorrow was put into her hand. It was the pleasure of her heavenly

Father to exercise her with peculiar trials. This seemed to surpass the strength of her faith, and, as she afterwards acknowledged with sorrow, she found in her heart dispositions of ingratitude and rebellion against God. She could not see the end of divine Wisdom, in the permission of these trials; yet before her death she acknowledged the justice and goodness of God therein, and used to say that all was needful, in order to make her know that her dependance was *alone* on God. The affliction which ended in her death was a consumption, and it made its appearance about 6 months before that time. She soon found her body waste and decay, but possessing that composure of mind, which arises from confidence in the faithfulness of God through Jesus Christ, she resigned herself to his will. She was soon confined to her house and afterwards to her bed, but the joy of the Lord was her strength, and as death and eternity appeared in view, the salvation of the gospel was more and more precious. In Jesus Christ she saw all that she could need for appearing before God. She often spoke of the goodness and mercy of God, and of the exceeding great and precious promises which he was then fulfilling to her soul.

At one time she said, "I once thought I never should be able to yield myself to the Lord, and say let him do as seemeth good in his sight; but now, blessed be his name, I can quietly yield myself to his will; and what was most dear to me in this world, I do freely resign; and believe that in faithfulness he hath afflicted me." To visit her dying bed was truly refreshing. Death seemed to have lost its sting, and her soul to have

gained a complete victory through Jesus Christ, And the nearer she drew towards it, the more her thoughts seemed to be employed upon the subject of the rich, free, and distinguishing grace of God to her soul. Nor was the enemy suffered materially to affect her, and when clouds of darkness came over her mind the Lord was mindful of her, and soon dispersed them, and again lifted up the light of his countenance upon her soul.

Thus she continued rejoicing in the Lord as her covenant God, her hope and portion, till the 6th of April last, when God, in his mercy, removed her, by a gentle and happy dismissal, from this vale of tears to that world of felicity, where all the elect shall be ultimately gathered to the praise of the glory of his grace

In the relation now given of the goodness of God to this his handmaid, his power and grace did most evidently shine, for naturally she was a woman of much timidity and fear, but he who promised not to break the bruised reed nor quench the smoking flax, did support her in the trying hour. Thus the Gospel becomes the power of God unto salvation; and his promises give light in the dark valley and shadow of death. Let the weak, and fearful believers in Jesus Christ, learn from hence to cast all their cares upon him, who careth for them; and hath promised for their support saying, *When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

D——.

GREEN.

ACCOUNT OF RELIGIOUS PUBLICATIONS.



Eugenio and Epenetus, or Conversations respecting the Evidence in support of Infant Baptism. *Containing an Attempt towards an impartial Statement of the Arguments for this Practice and against it.* Oliphant and Bradford, Edinburgh; W. Button, London. 12mo. 256 pp. 3s. 6d.

Is there another volume published on this much and long controverted subject? Has not every argument been already fully discussed? Can any new criterion of decision be produced or any farther light be cast on the former elucidations? The present is not a period, wherein Christians whose faith and hope and conduct are founded on the gospel, should kill their time and waste their energies in contests about those parts of their Lord's will which are confessedly of smaller moment. What must the enemies of Christ think of his professed subjects, who cannot agree in the observance of the *first* command of their sovereign? What must Catholics and bigotted Churchmen conclude, when Independents and Baptists, who equally maintain the spiritual nature of Messiah's kingdom, who exclude from it all human legislation, and reject all traditions, the most ancient, not to be found in the inspired volume, cannot unite in the administration of the initiatory ordinance of the New Testament church? What benefit is to be derived from an additional work on the subject? No deficiency of information is lamented. Information on this controversy, may be readily obtained from treatises of various sizes, and various descriptions, from the heavy quarto,

enriched with learned quotations, and from the snug pamphlet, addressed in plain language and forcible reasoning to the understanding and conscience. What new claims then has the writer of this little volume on the attention of his reader? A few brief quotations from this masterly performance, will, it is hoped, both afford some satisfaction on these enquiries and also discover a portion of that lovely spirit, candid temper, and solid reasoning, with which it is written.

Epen. With your last remark, respecting the questionable nature of the whole argument from circumcision, as a medium through which we are to ascertain the way of observing Christian baptism, I entirely agree. But you are almost the only man who maintains infaut baptism that I ever heard make this observation. Nor is this to be wondered at, as certainly the principal argument in favour of that practice is derived from the covenant made with Abraham. I think it must be conceded, that if there is any impropriety in resorting to so circuitous an argument as that from circumcision, in endeavouring to shew who are the subjects of Christian baptism, that impropriety lies at the door of the Pædo-baptists. Take a baptist's account of this ordinance, and all is simple and direct. He refers you to the language of the commission, understood in its simple import, and illustrated by the practice of the Apostles. If he is ever led to resort to the argument founded on the analogy between circumcision and baptism, it is merely with a view to meet the reasoning of his opponents, who retire to that part of the field of controversy. This may be illustrated by a case in point. It seems, at first sight, a very obvious principle, that a work which from its nature evidently exceeds the powers of man, performed in the name of God, or, in other words, a miracle, is a clear indication that he who performed it acted by a divine commission. Mr Hume, however, thinks fit to question the pos-

ability of a miracle being the subject of testimony, so as to furnish an evidence of the truth of Christianity. Dr. Campbell meets his sophistry with reasoning, not more acute than solid, but of a kind, perhaps, not level to every capacity. If, in this case, the charge of introducing nice distinctions and circuitous argumentation is preferred? Such distinctions and such reasoning, are not a part of Dr. Campbell's system. There will be plain. They only become necessary, to refute the ingenious but sophistical objections of his opponent. It is Mr. Hume, then, who is to blame, if Dr. Campbell has had recourse, in support of his principles, to such reasoning as plain readers cannot easily follow. The application is obvious. page 91, 92.

The greater concentration that can be obtained of talent and information, on a subject which has so long divided Christians, and still divides them, so much the better. Surely, the truth upon this subject will be so clearly ascertained at some future period, as to put an end to that diversity of sentiment in regard to it, which we well know at present so much prevails; and though we should not be so happy as to reach this most desirable point, if we can contribute, by exciting or keeping alive enquiry, to produce a single movement nearer to the attainment of it, our exertions will not be in vain.

Eug. I certainly can have no objection to freedom of enquiry, on this subject as well as every other, and should be happy to see Christians more at one regarding it. But it has so long been a subject of controversy, and the evidence turns on such nice points, in various parts of it, that, while I am fully satisfied a difference of sentiment respecting baptism ought, as much as possible, to be a matter of the most unlimited forbearance among Christians, I must say, I am not very sanguine in my expectations of finding any thing brought forward, so perfectly conclusive on either side of the question, as to lay the controversy entirely asleep.

Epen I am not certain that you are correct in indulging such a spirit of despondency. It is surely unfavourable, at least, to the successful investigation of the point in question, as the want of the hope of ultimate success, of all things, tends most effectually to cramp exertion, and repress enquiry. We certainly, however, look forward to

a period when Christians will be more united in sentiment than they are at present. We have seen that though error on other subjects long prevailed, yet, by persevering enquiry, men have been gradually emancipated from its influence. It was in this gradual manner, for example, the doctrine of the rights of conscience was introduced. At first, many things which at the time might appear plausible, owing to the prejudices arising from the education that then prevailed, were brought against it. The enlightened spirit of Locke, in contending for this important principle, had to combat the doctrine of "Moderate and convenient penalties," which those who trembled at the complete freedom of the conscience from human authority, were in his day so eagerly disposed to maintain. But, by continual discussion and enquiry, the truth at length burst forth with such refulgent lustre, as to silence all opposition; so that, (to use the words of an eloquent writer,) "now, thanks to the efforts of Locke, and the freedom of subsequent discussion, the word penalty, as applied to religion, is a word, the articulation of which is more than could be endured."

Let me quote another example, which strikingly illustrates the rapid progress of the human mind, when its enquiries are directed into the right channel, in clearly discovering truths and duties that had long been overlooked. Till within these few years, the heathen world had been allowed to remain in the same deplorable state of ignorance and wretchedness, (if we except the labours of the Moravians,) in which it had existed for ages, without hardly any attempt to pour on its extensive regions of moral darkness the light of life. But, when the criminal negligence of Christians in this respect was pointed out, they seemed like men suddenly roused from a profound sleep. The importance of the long neglected duty burst on their minds with irresistible force.

Besides, as one truth often hangs upon another, so there is often a similar connection among the various branches of error. The introduction of error is like the bursting of a shell. It is impossible to say where it may strike. It often diffuses its pernicious influence, and does material injury, at a great distance from the point whence the mischief issues. In like manner, the discovery of truth on one subject may often be found to lead to the discovery of it on another, even where the con-

nection between the two subjects seemed at first a very latent one.

My encouragement to persevering inquiry upon the point on which we have been conversing, is this: If infant baptism be a portion of Anti-christian error, which has been introduced into the church of God, its character, sooner or later, will be clearly detected. If, on the other hand, it be really a portion of divine truth, its title to this character will, in this way, more decidedly appear. page 220-1-2-3.

The author does not pretend to explore all the ground which has been occupied by the contending parties in this warfare. He states the considerations which have chiefly impressed his own mind. An analysis of the plan may be acceptable, and an examination of some parts of it may be useful. He divides his work into five chapters, each containing a Dialogue. The first relates to the Abrahamic covenant, considered as a ground for Infant-baptism; the second to circumcision; the third to Jewish proselyte baptism; the fourth to the Tenor of the apostolic history, so far as it regards Baptism; and the fifth to the practice of antiquity. To these is subjoined an interesting Appendix, which merits much attention, and much commendation. And in the whole performance is discovered a mind, actively engaged in pursuit of Truth, fearful of being misled by prejudices or worldly considerations, and solicitous of approving itself to the commendation of our only Judge.

In the first dialogue is brought forward the Abrahamic covenant so far as it has been thought to furnish a strong pretext for the baptism of children. And here, the author displays much discrimination, and deep meditation on the subject. He enters into no disputes about the precise nature of that covenant; whether

it was chiefly spiritual, or chiefly carnal, or of a mixed character. He makes no laborious enquiry into the promises made to Abraham and his seed. Nor does he consider it necessary, before infant-baptism can be retained or rejected, to determine wherein consists the unity, and wherein the diversity of the Old and New Testament churches. Epenetus grants to Eugenio the assumptions of any system he pleases, and maintains that if fair reasoning be employed, the result will be favourable to the Baptist Cause. Nor does he challenge the propriety of ascertaining the mind of our great Lawgiver by "Inference," and blames the injudicious zeal of some friends, who to combat the arguments advanced in favour of infant-baptism from the Abrahamic covenant, question the premises themselves. He yields the principles, but denies the conclusion; and shews, in a variety of instances the invalidity of the argumentation employed. All the servants of Abraham were commanded, at once, to be circumcised. Shall such a command, the ordinance being changed, be transferred to the families of Christians? Surely, no adult can be admitted even along with his Master, who does not avow the same faith. When a heathen would join with the people of God, and would keep his pass-over, all his males, children and servants, babes or adults, must also submit to circumcision. No confession of the Truth on their part was required by the Statute, and none was exacted. And is not such a procedure totally foreign to the Order of Christianity? When a pagan is converted and baptized, who has a numerous family of grown up children, infidels and wicked, shall they be

baptized along with their pious father? Now if such exceptions must necessarily be admitted, no stress can be laid on any part of the law in favour of *Infant* Baptism.

After all, the whole altercation on this part might be prevented by serious attention to *one* consideration: it was not *because* there was a covenant made with Abraham and his seed, that either he or they observed circumcision. He submitted to it himself, and administered it to his household, by a *direct* divine Command. The covenant was made with him long before circumcision was enjoined. And his obligation to observe circumcision arose not from the Covenant itself, but from the precept of its Author. Allowing then that Christians now are under the *same* covenant with Abraham, a warrant of the same kind with his, even a *Statute from heaven*, is necessary to authorize their submission to any Ordinance.

The Second conversation relates to Circumcision, that wonderful source of modern controversy. This question, so necessarily interwoven with the preceding, the author manages with the hand of a master. He loads the common system with insuperable difficulties, and establishes another which stands disengaged from every momentous objection. The result of an elaborate and dispassionate enquiry is, that infant circumcision did not seal to its infant subjects any blessings, spiritual or temporal, at the hand of God, that it was a standing memorial of "Justification by faith," that to believers it signified *their* interest in imputed Righteousness, and that to Abraham it notified the justification of all his *Seed* who should believe with him in the same promise. The author's statements [and elucidations

may challenge every attack.

The Third conversation enters into the learned question of Jewish Proselyte baptism. Lightfoot, Ainsworth, and some others advance this high into antiquity, and urge it in favour of infant baptism. According to them, when a proselyte and his males were circumcised, then he and all his family, including females, were baptized in water, before their admission to the Jewish Church. And on this practice is engrafted Christian baptism. Dr. Walker of Dublin, it seems, has lately brought it forward in support of infant-baptism with much importance and triumph; and his statements must be honoured with particular notice. Whether Dr. Walker's discoveries have claims on the gratitude of Christ's disciples; whether his candour, his judgment, his knowledge of the subject, are so great, as to merit special attention from our Author, is very questionable. Our author proceeds cautiously, and discovers a *full* acquaintance with every part of the question. Against Jewish Proselyte baptism, as an ancient Rite, he produces testimonies from three pædobaptist authors, before whose names ordinary writers sink, Owen, Lardner, Jennings; and to finish the enquiry, he abridges the excellent treatise of Dr. Gill on the subject, in which is demonstrated by considerations of the most satisfactory kind, that Jewish Proselyte baptism was posterior to the introduction of Christianity.

Of all modern writers, none appears so deeply versed in Jewish literature as Mr. Basnage. In his elaborate and voluminous Work, "Historie des Juifs," he has collected from their own writings a mass of information in the whole circle of Jewish antiquities and history. It may be considered a

Jewish Encyclopedia. A magazine of intelligence, it has furnished late writers with the most precious materials, from which they have fabricated their useful treatises. In the 9th vol. of the edition of 1716, 12mo. at the Hague, Book vi, ch. 7, sec. 7. Mr. Basnage is describing the manner after which proselytes are received into the Jewish church. "When the wound of circumcision was cured, they were baptized. But this custom is *not* so ancient as is commonly believed. We don't find mentioned, that the multitude of Egyptians, or the family of Jethro, which followed Moses, were baptized in the wilderness, when they embraced the Jewish religion. Maimonides, who carries up this form to Moses, and cites for it these words, "One ordinance shall be both for you of the congregation, and also for the stranger, who sojourneth with you," evidently perverts the meaning of a citation, which has no reference to the reception of proselytes nor their baptism. It is a plain injunction, that if a stranger would offer a sacrifice to the Lord, he should use the same ritual as the Jews.

Josephus, the Jewish historian, in relating the forced conversion of the Idumeans, accomplished by Hircanus, who compelled them to be circumcised, says not one word about any baptism administered to that people. Should it be objected, that Josephus includes Baptism among the "other Jewish Rites," which he says they observed; it may be so: but as Josephus never mentions such baptisms, even on an occasion, when, if observed at all, they should have been marked by a historian; a strong presumption is given, that they were totally unknown in the time of Hircanus. The Rabbies who take

notice of it, are divided about its origin and necessity. Baptism was annexed to Circumcision, in the opinion of Rabbi Alphas, to distinguish the Jews more effectually from the Samaritans, who did *not* practise baptism. According to some Rabbies, this Baptism passed from the Christians to the Jews, which is a very improbable conjecture. The Jews borrowed it, say other Rabbies, from the Pagans, who used various lustrations, and immersed the initiated into the mysteries of Isis. The most plausible supposition is, that its origin and prevalence among the Jews were from the Pharisees, who, in the time of our Lord had multiplied their ablutions, and who compelled their new converts, when added to the sect, to receive Baptism as the purification from former offences. Hence, its prevalence among the body of the Jews has furnished some Rabbies with a pretext to ascribe its institution to Moses; *Let them sanctify themselves to-day and to-morrow, and wash their clothes, and be ready on the third day.* This injunction is totally foreign to the purpose. Maimonides thought this Baptism absolutely requisite in the reception of a proselyte. He was mistaken. Baptism among the Jews is not an ecclesiastical Rite, but a political observance: the "House of Judgment" ordains and administers the ceremony. The judges must be present; and the absence of one renders the procedure null. The written attestation of the three Judges to the fact is also necessary, when the Candidate is received into the Jewish church. Otherwise men are not so precise in their views of this institution as Maimonides.

The fourth conversation is founded on the Tenor of the apostolic history of Baptism. The

author answers the usual reasons in the usual way. His illustration of 1 Cor. vii, 14, is happy and satisfactory. Whatever be the holiness of the believer's children, the unbelieving wife partakes of the same; and what entitles *them* to Baptism, ought unquestionably to entitle *her*. *Acts* ii, 39, is also set by him in a fair light. But may not ground a little higher than what is occupied by Epenetus, be safely and honourably occupied here? *The promise is unto you and your children. By this parents, and their offspring are set on one level; and if admision be granted to the former, how can the latter be debarred?* True, parents and their children are here placed on the same footing: but is it not unquestionable that the apostle addresses *unbelieving* parents, and commands them to repent? It was not because promises were made in reference to the *Jews* that they were invited to Baptism. Promises abound directed to the Gentiles also. Without faith and repentance, neither the one or the other could be taken into the Christian Church.

The fifth conversation steps from the solid ground of inspired scripture, to the moving sands and barren deserts of ancient tradition and primitive usage. The author refuses to explore a path in this wide wilderness. Let a practice be traced up ever so near the Apostolic times, unless their Sanction of it can be ascertained from their writings or their *recorded* practice, he refuses it the obedience of faith.

There is no proposition in which I should feel myself, at first sight, more powerfully constrained to acquiesce, than this,--that in cases in which every simple and unlettered christian is called to act immediately, and in which he is bound to act in faith, we are to

expect direction from the scripture themselves. page 187

I cannot admit (says Epenetus) we are to depend on any information from the ancient fathers, (a source of information open comparatively to few) for direction regarding our procedure in cases where every christian is called to obey the will of God. The principle I conceive to be a dangerous one, for it must be founded on the supposition, that the scriptures themselves do not furnish a sufficient rule; that, in short, to learn in a certain case how we are to act, we are to leave an infallible rule, to which all have access, nay by which all are to be judged, and learn our Duty from a fallible rule, to which few have access; which after the most minute enquiry, leaves us in the same state of uncertainty in which it found us; which none are bound to know; and ignorance of which can, of course, involve us in no blame page, 191.

May such sentiment commend themselves to every man's conscience in the sight of God. To know the practice of antiquity, is *not* necessary, though it may be both pleasing and profitable. Even *here* the Baptist has no cause to hide his face, or to cry the study of the fathers. Dr. Jortin's Remarks on ecclesiastical History bear abundant testimony to his intimate acquaintance with the writings of the first centuries. His patient reading and unwearyed research, his extensive knowledge of Latin and Grecian literature, and happy power of discrimination, eminently qualified him to find any places in the primitive writings favourable to Infant Baptism; and his partiality to the Church of England strongly led him to cite and elucidate them. A short extract from the first volume of that work, (London 3 vols. 1805. page 161.) will perhaps excite some wonder both in baptists, and paedobaptists. He is now examining the "Apostolic Constitutions," their age, character, style, authors, &c. "The constitutions perhaps command,

but most certainly permit, infant baptism. "Baptize your infants, and bring them up in the admonition of God:" which shows that infant baptism was practised when this book was written. Thus infant baptism may be proved by the Constitutions; but at the same time, the *silence* of the scriptures upon this subject compared with the *clear* declarations of the Constitutions, shews that these were drawn up *after the apostolic age*. It is observable, however, that in Sec. 32, where directions are given who shall be admitted to baptism, no mention is made of infants." Our author justly notices, with what inconsistency the pædobaptists who catch at every fragment of an ancient writer seemingly allusive to infant Baptism, refuse attention to the *universal unanimous* testimony of the primitive ages, in favour of *immersion*.

In this conversation are delivered some miscellaneuous reflections, in which the character and mind of the writer appear to great advantage. He draws in lively colours, on a fair canvas, the workings of his mind in proceeding from prejudice to freedom, from mistake to truth, from uncertainty to assurance and full conviction. Regard to old connections, partiality to friends, fear of precipitancy, and dread of being charged with fickleness, are all made to pass before us. We see the heart of Epenetus. But the authority of Christ, the evidence of powerful Truth, gains the victory, ensures obedience.

In taking such a step, I am not ignorant of the prejudice against me I am likely to excite in the minds of even some of my christian brethren. But I am fully confident, that no mode of procedure that may be adopted by others, ought to produce the smallest hesitation respecting the line of conduct I ought to pursue. At different periods of the church,

there are different kinds of *Tests* to which christians have been exposed. In the early ages they were called to prove their attachment to their Master by obeying his commands, at the risk, of bonds, of imprisonment, and death. But the severity of this trial was greatly mitigated by the cordial union that subsisted among the disciples themselves, by the strength of that mutual confidence, and the ardour of that mutual affection, which so often excited the astonishment and admiration of the heathen around them. Now, however, the Test is changed. In this country, at least, christians are not exposed to open persecution; but they have to encounter not merely the ridicule and reproach of the world, but what is often a much severer trial, either the more secret jealousy, or the more open opposition of many whom they are still called to view as disciples of Christ. It is an unquestionable fact, that on many occasions, it is impossible for one who simply wishes to know and do the will of God, to follow the dictates of conscience, though he act in the most temperate manner, without incurring the loss of the confidence, and the manifest alienation of the affections, of some of his christian brethren, from whom he feels himself constrained to differ. But from such a trial, however painful, he must not shrink. If the friends of Jesus wish him to neglect that which he believes to be the will of his Master, he must as really act in opposition to their wishes, as in opposition to those who are the enemies of Christ's Cross. page. 205.

The appendix is chiefly of a learned and critical nature. The name of Dr. Walker of Dublin again appears, to whom our Author by repeated mention pays too much deference on this subject. It closes with two valuable letters from a friend, whose initials are C. S. The first letter contains an improved version of *Rom. iv, 11*, with a brief comment; the second, an amended translation of *Rom. xi*, with considerable elucidations. Good sense, candour, genuine unaffected learning, and christian simplicity are very prominent in these letters, and harmonizing with the amiable qualities displayed in the preceding

parts of the volume. The contributor of these letters may with propriety subscribe his name; and the Author of the dialogues cannot be long concealed.

Religious Books lately published.

1. A Christian's Survey of all the primary Events and Periods of the World; from the Commencement of History to the Conclusion of Prophecy, foolscap 8vo. 7s. 6d.

2. A Plain Statement of some of the most important Principles of Religion, as a Preservative against Infidelity, Enthusiasm, and Immorality. By the Rev. Thomas Watson. 8vo. 6s.

3. Sacred Meditations and Devotional Poems, with some Essays in Prose, composed on various Occasions of Life, and published for the use of the Intelligent Mind in its serious Moments. With a plate, foolscap 8vo. 7s. 6d.

4. The Triumphs of Religion; a sacred Poem, in four parts, foolscap 8vo. 7s. boards.

5. Four Discourses on the Nature, Design, Uses, and His-

tory, of the Ordinance of Baptism; with a Preface. By Joshua Toulmin, D. D. 3s. 6d.

6. Devotional and Doctrinal Extracts from Epistles of the Yearly Meetings, in London of the People called Quakers, from 1678 to 1810.

THEOLOGICAL NOTICES.

The Rev. Mr. Parsons, of Leeds, has in the Press, an abridged edition of Neale's History of the Puritans, in two thick octavo volumes.

Speedily will be published, an Improved Harmony of the Four Gospels, not omitting any chapter or verse therein contained, having the most necessary old references brought under the verses, and many new ones added; and in which the feast of Tabernacles, shewn in St. Luke's Gospel, is proved to be the same as that treated of by St. John, by which several scriptural passages are more clearly elucidated than in any other former publication on the subject. By John Chambers, Worksop.

RELIGIOUS INTELLIGENCE.

RELIGIOUS LIBERTY.

Plan of a Society which has been established at the general request of Country Ministers of all denominations, to perpetuate the advantages of Union, and prevent most effectually the success of any attempt to infringe upon the Religious Privileges of Protestant Dissenters.

I. The designation of this Society is "THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY."

II. The object of this Society is to protect the claims of Protestant Dissenters, and other persons included in the provisions of the Acts of Toleration, to all the privileges and exemptions therein specified, and to assist them in the maintenance of RELIGIOUS LIBERTY.

III. That every Congregation in England and Wales, contributing to this Society an annual Sum, according to their ability, by collections or subscriptions, but not less than £2. in England,

and £1. in Wales, shall be entitled to its protection, subject to the Rules of the Society.

IV. That the officiating Minister, for the time being of every such Congregation, and one other person belonging thereto, and chosen by them, shall be Members of this Society.

V. That as the existing Committee possess the power of adding to their number, they, together with such other persons as may be chosen by them, shall be the Committee for the current year.

VI. That on the Saturday after the second Wednesday in the Month of May, in every year, this Society shall hold its annual Meeting, at the New London Tavern, Cheapside, when a Treasurer shall be chosen, the Accounts presented, and a Report of the Proceedings in the foregoing year shall be made; which Report shall be afterwards transmitted to every Congregation contributing to the Society.

VII. That at every such annual Meeting a Committee, consisting of Thirty persons resident in London, or within five miles thereof, shall be chosen from the Members of this Society; one half of whom, who shall have been least frequent in their attendance, shall at the end of the year, retire from the Committee, but shall be re-eligible after the expiration of one year; and that the said Committee shall be open to all the Members of the Society resident in the country, whenever they attend the same, and that they shall be entitled to vote at any of the Meetings.

VIII. That the Committee shall meet on the last Tuesday in every month, at Six o'clock in the Evening, punctually, or oftener if necessary, at the New London Tavern, Cheapside.

IX. That the Committee, for the time being, shall elect all the Officers except the Treasurer; shall decide on all Applications which shall be made to them for protection; shall conduct all the affairs of the Society, and give such directions therein, as they or the major part of them present, at any meeting duly convened, shall resolve, and that Five of them shall be competent to act.

X. That the Treasurer annually chosen by the General Meeting, shall be a Member of the Committee for the time being.

XI. That there shall be one or more Secretaries, who shall gratuitously answer all letters, and in all cases of emergency convene Special Meetings of the Committee.

XII. That persons subscribing the Sum of £1. 1s. per an. shall be honorary Members during the payment of such Subscriptions: and that every person making a Donation of £10. 10s. shall be an honorary Member for life; and that such honorary Members may attend the General Annual Meetings of this Society.

XIII. That all investments of Money in the Public Funds, or other real Securities for the use of this Society shall be made in the names of Four Trustees to be appointed by the Committee, who shall execute a Deed of Trust, declaratory of the Trust confided to them; and upon the death, resignation, or incapacity of either of them, another Trustee shall be forthwith appointed by the Committee.

FORM OF A BEQUEST.

I give unto the Treasurer for the time being of a certain Voluntary Society formed in London, in the year 1811, called "The Protestant Society for the Protection of Religious Liberty," the

Sum of Pounds of lawful English money, to be paid within months next after my decease, out of such part only of my personal Estate as shall not consist of Chattels, real upon Trust to be applied towards carrying on the purposes of the said Society; and I do hereby direct that the Receipt of the Treasurer of the said Society for the time being, for the said Legacy, shall be a sufficient discharge to my Executor for the same.

N. B. Devises of Land, or Money charged on Land, or to be laid out in Land, are void; but Money or Stock may be given by will, if not directed to be laid out in the purchase of Land.

CONTRIBUTIONS from Individuals or Congregations will be received by Sir James Esdaile & Co. Messrs. Robarts, Curtis & Co. Lombard Street; Messrs. Down, Thornton, and Free, Bartholomew Lane, London; Robert Steven, Esq. 101, Upper Thames Street, the Treasurer; and by the Secretaries, Mr. Tho. Pellatt, Ironmonger's Hall; and Mr. John Wilks, Hoxton Squ. to either of whom all Applications may be addressed.

The Objects of this Society have our cordial approbation, and we hope it will be very generally supported by Country Congregations. We apprehend, however, that when their Plan comes to be matured, it will be found expedient to extend its benefits to all dissenting Congregations, and their Teachers, whether subscribing or not; many of the most interesting cases which would have claimed the interference of such a Society, had it been in existence for the last seven years, having, to our own knowledge, arisen in such circumstances, as did not admit of either Minister or Congregation being *subscribing Mem-*

bers. Perhaps it would be proper to make this *General Protection* a declared Object of the Society; consider every Congregation, contributing an annual collection or subscription, however small, *especially* entitled to its Protection; and admit the officiating Minister and one other person of such as subscribed or collected not less than 2*l.* in England or 1*l.* in Wales, to be Members of the Society, intitled to vote in its proceedings.

BIBLE SOCIETY.

On Wednesday, May 1st, the British and Foreign Bible Society held their Seventh Anniversary at the Freemason's Tavern, Queen-street, Lincoln's Inn-fields. The Report was read, as usual, by Lord Teignmouth, the president; and the thanks to his Lordship was moved, in a very impressive address, by the Bishop of Durham. The facts detailed in the report, and in extracts of correspondence with which it was followed, were peculiarly interesting and satisfactory, and evinced the successful operation of the Society in the pursuit of its object over a large portion of the World. It appeared, that besides the three great Societies to which this Institution has given birth, on the European Continent, and the Corresponding Committee in British India, it has been instrumental in producing by its example or encouragement, sixteen similar Societies in the United States of America. It appeared, also, that the Society had made considerable progress in the course of last year in augmenting, both its influence and its funds; not less than seventeen new Auxiliary Societies in Great Britain, among which is comprehended one in the important town of Liverpool,

having been added to its list within that period. But, for particulars, we must refer to the Report itself; which, with very copious correspondence, list of subscribers, &c. will be speedily issued from the Society's Depository, 109, Fleet Street.

The attendance at this Anniversary was very numerous and highly respectable. Among the principal persons present; were, besides the President, the Bishops of Durham, Salisbury, Norwich, Cloyne, and Clonfert; Lords Gambier, Hadley, and Harrowby; Messrs. Wilberforce Grant, H. Thornton, Babington, Vansittart, Porcher, &c. and it was truly gratifying to witness an assembly, consisting of at least 1800 persons of different ranks, and of almost every Christian denomination, evincing the greatest harmony, and the most lively interest in the truly benevolent purpose of sending forth the holy Scriptures, without note or comment—"to every nation, and kindred, and tongue, and people."

ENGLISH BAPTIST ASSOCIATIONS.

The NORTHERN Association, including 5 Churches, was held at Stockton, Durham, June 3rd, 4th, and 5th, 1811.

Monday, 2 o'clock. The pastor of the place opened public worship with singing and prayer, and brother Mabbut preached from *Heb. ii, 2, 3*, who also concluded with singing and prayer.

Six, Evening. Met again for prayer and conference, when the brethren Hartly, Ruston, and Whitfield were engaged, with singing at proper intervals.

June 4. The Messengers met

at 10 o'clock. After the brethren Mabbut and Pengilly had engaged in prayer, the letters from the five Churches were read. Much pleasing intelligence was contained in them. After some remarks, and an address from brother Whitfield to the Messengers, he concluded with prayer.

Met again at 2. Brother Raston prayed and preached from *Gal. i, 9*, and brother Pengilly from *Luke vii, 47*. Mr. Caruson concluded in prayer.

Met again this Evening at 7 o'clock. Brother Imeary began public worship with singing and prayer, brother Whitfield preached from *2 Chron. xxx, 11, 12*; and closed the public services of the day.

Wednesday Morn. 6. Met for prayer and conference.

It was now appointed that the Breviates of this Association be inserted in the Yorkshire Association Letter, and to request a hundred of them to be sent to Hamsterly to be distributed among the Churches.

State of the churches the preceding year. Added by baptism 21, received by letter 2. Died 6, excluded 7. Clear Increase 10.

The next Association to be at Hamsterly, Tuesday and Wednesday in Whitsun Week, 1812.

The YORK and LANCASTER Association, including 28 churches, held their annual meeting at New York Street, Manchester, June 5th and 6th, 1811.

½ past 2. Brother Stephens, minister of the place, began in prayer; brother Thompson of *Burslem* was chosen Moderator; the letters from the Churches were read; brother Lister of *Liverpool* concluded in prayer.

Evening, $\frac{1}{2}$ past 6: Brother Downes prayed; brother Steadman preached from 1 Cor. ii, 2. *For I am determined not to know any thing among you, save Jesus Christ, and him crucified*, then read the circular letter, and concluded in prayer.

Thursday Morning half past 6. Met for prayer, in which exercises our brother Mann, Baker, Trickett, and Edwards, engaged.

10. Brother Hargreaves prayed, brother Littlewood preached from Isa. xlv, 17. *But Israel shall be saved in the Lord with an everlasting salvation*; brother Langdon from 2 Cor. v, 20. *We pray you in Christ's stead be ye reconciled to God*, brother Dyer concluded in prayer.

Resolved that the circular letter drawn up by brother Steadman, on the profitable hearing the word, be printed.

That the thanks of this Association be presented to the Committee in London for their strenuous and successful efforts in opposing Lord Sidmouth's bill.

That the next circular letter be on the *Intercession of Christ*, and that brother Stephens draw it up.

That a letter be sent to those churches in the counties of York and Lancaster not yet in the Association, requesting them to join it.

That a letter be addressed to those Churches in the Association who have neglected to send letters to it.

State of the churches the preceding year. Added by baptism 138, received by letter 11, restored 7. Died 38, dismissed 15, excluded 7. Clear Increase 96.

The next Association to be held at Leeds, on Wednesday and Thursday in Whitsun Week. Brethren Fawcett, Steadman, and

Stephens to preach; in case of failure brethren Littlewood and Downe.

The WESTERN Association, including 55 churches, held their annual Meeting at *Portssea*, June 5th and 6th, 1811.

June 4. Tuesday Evening, VII. Brother *Richard Davis of Trowbridge* preached from Isa. xxxii, 15. *Until the Spirit be poured upon us from on high*.

Wednesday Morning, XI. The Members of the Society for the benefit of the Widows and Orphans of Ministers, held their Annual Meeting.

Afternoon, III. The Association was commenced with prayer by Brother *Richard Horsey of Wellington*; Brother *Ryland* was chosen Moderator; the Preliminaries, and the Letters from the Churches were read, and Brother *Richard Owers of Southampton* concluded with prayer.

Evening, VI $\frac{1}{2}$. Brother *Clare of Downton* prayed; Brother *H. Page* preached from Rev. xix, 10. *The testimony of Jesus is the spirit of prophecy*. Brother *Penny of Portssea* concluded the service.

Thursday Morning, VI. Four brethren prayed; Brethren *Mial of Winbourne*, *Mursell of Lymington*, *Read of Wellow*, and *Dore of Newport*. The Money for the Association Fund was then received, amounting to 1174 4s 9 $\frac{1}{2}$ and 115, 14s. for Letters. The former was then distributed to the most necessitous and laborious Ministers, together with a balance of last year's account, amounting in the whole to 1180. 7s. 6 $\frac{1}{2}$ d.

Brother *Ivimey of London* prayed; Brother *Standers of Frome* preached from 1 John ii, 1. *If any man sin we have an advocate with the Father, Jesus*

Christ the righteous. Brother *Ryland* preached from *Ps. lxxxv, 10.* *Mercy and truth are met together; righteousness and peace have kissed each other.* Brother *Saffery* concluded in prayer. The Members of the Association then retired to the Vestry for business. The General Letter drawn up by Brother *Nicholson* was read and approved of.

Evening, VI $\frac{1}{2}$, Brother *Giles* of *Lymington* prayed; Brother *Roberts* preached from *Luke ix, 31.* *Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.* Brother *Griffin*, Independent Minister at *Portsea*, concluded with prayer.

The Ministers and Messengers then finished the business of the Association, and the Moderator closed with prayer.

Agreed. That it is desirable for the Letters from the Churches to the Association to be collected together, instead of being scattered as they now are; that in future they be deposited in the Library of the Bristol Academy, in a box appropriated to the Association; and that those Churches who are possessed of letters belonging to former Associations, be requested to forward them to Brother *Ryland*.

Since our last Annual Meeting, three Ministers belonging to this Association have finished their course; Brother *Daniel Sprague* of *Wotton*, Brother *Isaac Taylor* of *Calne*, and Brother *Berry* of *Croscombe*. The Widow and Children of the latter, being left in very necessitous circumstances, her case was considered at the Association; and Brother *Miall* with the Deacons at *Portsea* having kindly proposed a public collection for the family, the Sum of *£53, 7s. 6d.* was col-

lected, and committed to the care of Brethren *Ryland* and *Opie Smith*.

State of the Churches since the last Association:—Received by Baptism 304, by Letter 30, restored 6. Removed by Death 115, by Dismission 35, by Exclusion 36. Clear Increase 154. From the returns made this year it appears that the number of Members in all the Associated Churches, (except *Truro*) amounts to 5153.

The next Association to be at *Frome*, on the Wednesday and Thursday in the Whitsun Week, 1812. Brother *Saffery* and Brother *Birt* to preach; in case of failure, Brother *Winterbotham* and Brother *Edmonds*. Brother *Roberts* to prepare the General Letter.

THE SUFFOLK and NORFOLK Association, including 15 churches, held their annual meeting at *Grundsdisburgh, Suffolk*, June the 4th and 5th, 1811.

Tuesday, 11 in the forenoon. The Ministers and Messengers met at *Mr. Samuel Hunt's*. The circular Letter, on *Eternal Justification*, written by brother *Hupton*, was read, approved, signed by brother *Thompson*, the Moderator, and ordered to be printed. The Churches at *Kenninghall*, in *Norfolk*, and at *Sutton*, in *Suffolk*, were united to the Association.

ii. *in the afternoon.* Public worship commenced in the Meeting-house. *Mr. Middleton* prayed, brother *Thompson* shewed the design and utility of the Association, the Letters from the several churches were read, containing very pleasing intelligence of their union and increase. *Mr. Haward* of *Rendham* (independ.) preached in the Evening.

Wednesday Morn., 6 o'clock. Mr. Webb of *Wattisham* preached, x o'clock. Brother Wilson prayed, brother Cole of *Bury* preached from *Matt.* xiii, 33; brother Beard concluded by prayer.

Afternoon, ii. Brother Manser prayed, brother White of *Ipswich* preached from *Eph.* i, 6, and brother Cowell concluded by prayer.—Mr. Guoymer of *Yarmouth* preached in the Evening.

Brother White to write the Circular Letter next year. The Subject, *The Difference between that knowledge which a natural man may acquire under the Preaching of the Gospel, and that which is spiritual.*

State of the churches the preceding year. Added, by baptism 121, received by letter 48, restored 7. Died 17, dismissed 38, excluded 18. Clear Increase 83, exclusive of *Kenninghall* and *Sutton*.

The next Association to be at *Claxton*, in *Norfolk*, the first Tuesday and Wednesday in June, 1812. Brethren White and Cowell to preach, in case of failure, brother Cole.

The *OXFORDSHIRE* Association, including 11 churches, held their annual meeting at *Oxford*, the 4th and 5th of June, 1811.

Tuesday, 3 o'clock. Brother Evans of *Abingdon* began the service by prayer. The letters were read. These on the whole afforded matter for gratitude and praise, as they communicate the pleasing intelligence that the far greater part of the churches have been favoured with prosperity during the past year. Some that had experienced considerable afflictions appear to have been purified thereby; and others which still lament a state of de-

clension, contain, notwithstanding, many members whose love to the Redeemer's interest, and prayer for its increase among themselves, justify the hope that "those who now sow in tears shall ere long reap in joy." Brother Coles delivered an exhortation suitable to the contents of the letters, and concluded with prayer.

Half past 6, Brother Elisha Smith prayed, brother James Smith preached from *Heb.* x, 12, 13. *But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool.* And concluded the service by prayer.

At 8. Ministers and Messengers met; Circular Letter, drawn up by brother Hinton was read, approved, and ordered to be printed. Brother Gray was requested to prepare the next Circular Letter: Subject, *The importance which Christianity attaches to each of its genuine professors.*

Wednesday Morning, half past vi. Assembled for prayer. Brethren Taylor, Chown, Keat, (of *Abingdon*), and Holloway (of *Reading*) were engaged.

Half past x. Brother Claypole began the service as usual; brother Hughes (of *Battersea*) prayed; brother Gray preached from *John* xvi, 14. *He shall glorify me: for he shall receive of mine, and shall shew it unto you.* And brother Osborn of *Worcester* from *2 Cor.* iii, 6. *The spirit giveth life.* Brother Williams concluded with prayer.

Evening half past 6. Brother Holloway prayed, brother Cooke of *Maidenhead* preached from *John* vi, 66—69. *From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve,*

Will ye also go away? Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Brother Hinton concluded by prayer, a series of engagements which were attended to with great solemnity and pleasure; and to which, it is trusted, abundant profit will succeed.

State of the Churches the preceding year. Received on a profession of faith 52, by letter 2, restored 1. Died 14, Dismissed 3, Excluded 5. Clear Increase 33.

The next Association to be held at Shipston-on-Stour, Tuesday and Wednesday in the Whitsun-week. Brother Coles to preach. A second preacher is chosen by the Church where the Association is held.

Since many causes for deep humiliation still exist, and peace to our country and to the world is a blessing greatly to be desired; it is recommended that on Friday the 27th of September devotional exercises similar to those of former years be seriously observed by the Churches.

The KENT and SUSSEX Association, comprising 19 churches, met agreeably to appointment at Battle, in Sussex, the 4th and 5th of June, 1811.

Tuesday, iii o'clock in the afternoon. Brother Kingsmill prayed; brother Atwood was chosen Moderator, and brother Rogers Secretary. The Letters from the Churches were then read, which afforded, on the whole, pleasure, and furnished matter for thankfulness; though not exempt from some circumstances of a painful nature, and which

call for humiliation before God. The Moderator concluded with prayer.

Evening, half past vi. Brother Shirley prayed, brother Coleman preached from Zech. iv, 7, and brother Yates concluded by prayer.

Wednesday Morn. half past v. Brethren Bridge, Wm. Stace, and Jno. Rogers, Messengers from different Churches, prayed, brother Gough read the circular Letter which he had prepared, which was approved and ordered to be printed. The Moderator concluded by prayer.

Half past ten. Brother Martel read and prayed; brother Rogers preached from *Psal.* xlv, 17; brother Bailey concluded by prayer. *iii o'clock:* Brother Crump prayed; Subject discussed, "The nature of a life of Faith on the Son of God;" Brother Exall concluded by prayer.

Even. half past vi. Brother Purdy prayed; brother Knott preached from *John* iii, 7; brother Fisher concluded by prayer. The Thanks of the associate Body was voted to the Members of the Committee which met at the London Tavern, to oppose the progress of Lord Sidmouth's Bill; for their active and successful exertions in the cause of religious liberty.

It was resolved to establish a regular Correspondence between the several Churches in the Association, and an Arrangement was made for that purpose, by which each Church would write to, and receive a Letter from another Church, in each succeeding Quarter of the Year.

The Meeting was perfectly harmonious and we trust through divine mercy animating and profitable.

State of the churches the pre-

ceding year. Added by baptism 88, by letter 17, restored 1. Died 26, dismissed 11, excluded 14. Clear Increase 55.

The next Association to be held at Ashford in Kent, the first Tuesday and Wednesday in June 1812. Brethren Shirley, Purdy, and Gough to preach; in case of failure, brethren Fisher, Serjant, and Cramp. Brother Broady to prepare the Circular Letter for next Year.

ORDINATIONS.

August 1st, 1810. Mr. Thomas Shirley was ordained pastor of the particular baptist Church meeting at Seven Oaks, Kent. Mr. Rogers of *Eynsford* began the service by reading and prayer; Mr. Chin of *Newington* introduced the business and asked the usual Questions; Mr. Upton of *London* prayed the ordination prayer; Mr. Shenstone of *London* gave the charge from 1 *Tim.* iv, 6. *A good minister of Jesus Christ*, Mr. Upton addressed the people from 1 *Thess.* ii, 11, 12. Mr. Sabine of *Tonbridge* concluded. Mr. Bligh gave out suitable Hymns.

The services were very pleasing as the Church has been several years destitute of a pastor, and it is hoped that Zion will again blossom as a rose in that place, and be increased with all the increase of God.

On Friday June 7, 1811, Mr. William Perkins was ordained the pastor of the Particular Baptist Church meeting at Huncotes a village about 6 miles from Burnley in the county of Lancaster. The service began about 11 in the forenoon. Mr. Edwards, Student at the Bradford Academy, began by reading and prayer.

Mr. Pilling of *Goodshaw Chapel* delivered the introduction, asked the questions of the Church and the minister, and received Mr. Perkins's confession of faith. Mr. Simmonds, formerly of *Ackrington*, but now of *Wigan*, offered up the ordination prayer. Mr. Steadman of *Bradford* addressed the minister from 1 *Tim.* iv, 6. *Thou shalt a be good minister of Jesus Christ*; Mr. Simmonds preached to the church from 1 *Thes.* v, 12, 13, *And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and to esteem them very highly in love for their work's sake. And be at peace among yourselves.* And Mr. Charles Gregory of *Haslingdon* concluded in prayer. This church owes its existence chiefly to Mr. Perkins's labours, and affords a pleasing instance of the display of almighty power and grace in a village, in which, till within 4 or 5 years past, there was no public worship, nor scarcely a person to be met with, who paid any attention whatever to the concerns of religion; as well as a very forcible motive to others to make similar attempts in other benighted parts of the country.

June 19, 1811. The Rev. W. Early, of *Winchester*, was ordained pastor of the Baptist Church at *Lockerly*, in *Hampshire*. Mr. Russel, of *Broughton*, began the service by reading and prayer; Mr. Saffery of *Sarum* delivered the introductory discourse, and gave the charge from 1 *Cor.* iii, 6-9; Mr. Clare of *Downton* prayed the ordination prayer, with laying on of hands, and preached to the people from *Deut.* i, 38. Mr. Tyler of *Winchester* concluded the services in prayer.

STORM IN SALOP.

To the Editor of the Baptist Mag.

Salop. June 13th, 1811.

My Dear Brother,

Your readers will most of them have heard of a Storm and Flood which has done so much damage at many places near this Town. An account from one who has visited these places since, may gratify some, and be useful to the sufferers.

It happened on May the 27th, but I could not take a general survey until Monday last, when I went to Snail-beach Lead Mines, 12 miles from Salop, near which place it first began, about 5 o' clock in the evening. The hills there are very high, particularly the Stiperstones, with rocks standing above the surface, 30 feet, which resemble large old fortifications. The wind, thunder, lightning, and hail, was such as the oldest inhabitant here had never witnessed. The clouds are supposed to have come in contact with the mountains; which caused them to open, and many acres on the tops of the mountains were completely deluged. One Cottage, I know, inhabited by Richard Pugh, in which the water was near 3 feet deep. This vast body of water rolled over the sides of the mountain in various directions, but mostly on the west side. The hills being fully charged with it, in very many places it burst forth with indescribable violence, through the sides of the mountains, where water had not before issued. I saw 12 of these places; some a mile from others, some higher and others lower. This must have been owing to the nature of the ground and rocks, and the great weight of water above. When it burst forth, it rose so high, and

fell with such force, and in such quantities, that it carried almost all before it, and the sight was awful in the extreme. In its descent, I observed the trees left standing were marked from four or five feet, from the bottom. The fall from one of these openings must be more than 200 feet, nearly perpendicular. Stones of more than a ton weight, it is supposed, were brought down by it. Most of these openings are now quite dry. The first Cottage near its course, was Edward Evans's; he and his wife are members of our church. They and the children were mercifully preserved; but part of the house, all their clothes, most of their furniture, with three beds, &c. were swept away. The second house, totally taken away, family saved. The third was John Belton's; he and his wife are members with us also. Their cow-house was thrown down against their dwelling-house, this turned the current of the water a little, and the house stood, and the family are saved; but their hay, and many other things lost. Other Cottages were much injured, buildings, trees, walls, gardens, &c. all torn to pieces. All our friends sustained losses, more or less, but their lives were preserved. Here, at the mines, I preached on Monday evening, in a crowded house, on *Isa. xxxii, 2. A Man shall be a hiding place from the wind, a covert from the Storm, &c.*

At the Mill there was much damage done, but all the family saved. At Plock's Green 8 persons were saved by climbing on the oven, the lower part of the house was swept away. A little lower down, a large oak tree was carried against a garden hedge, which not only was the means of saving three persons in the Cot-

age, who had climbed on a building, but divided the water, so that a third part took another course, which prevented the total destruction of the village of Ministerly. Its power was so great and rapid at Mr. Vaughan's that it carried him and many other persons and things before it. He was taken under the arch of the bridge, and yet saved by being thrown on a building. His sister was in one of the Buildings which was swept away; she was lodged in a tree, where she hung three hours, was found alive, but is since dead. Two men were lost, a boy was found in a hedge, below the town, who had been carried with these men in a waggou from Mr. Vaughan's Yard, and after some time came to himself.

The whole of the Angel Inn was swept away, except two rooms, the oldest and weakest part of the house. In the uppermost of these, 15 persons were saved; but one man lost his life, who would not leave the staircase, to go to them. The desolation here is truly awful. On Tuesday, at 2 o'clock, I preached here to very many, who had lost their friends, goods, &c. on *Job i. 21. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.* It was a most affecting season. We had the supper ordinance, and 23 out of 25, who are members with us, partook of it.

At seven in the evening, I preached at a Village on the other side of the hill, called Abberley; here the waters were very high, but had not done much damage.

About 50 hearers; text, *Isa. lix. 19. When the enemy shall come in like a flood, &c.*

Wednesday, being strongly requested, I went to another very considerable Village, called Worthier, which was not much affected by the flood. It was the first attempt to introduce the Gospel. At 2 o'clock I addressed more than 100 very attentive persons in the street; we were free from interruption, and it is hoped some one will open a door to receive the Gospel.

On Thursday, at 2 o'clock, I went to Pontsford. The effects of the water that came down thro' Abberley are at this place the most awful of any. Nine persons were carried off by it, and all lost. Three were saved on part of the bridge, which is yet standing. On this I stood, and addressed a very large and attentive company from *James iv. 14. Whereas ye know not what shall be on the morrow, &c.* But time would fail me to attempt a full account of the sad effects, all the way until the flood emptied itself into the river Severn at Shrewsbury.

There is a committee chosen, and a subscription going forward, for the poor sufferers. If any of your readers are disposed to help where it is so much needed, and will send any sums they think proper, addressed to me, they shall be paid into the hands of the Committee, or to any of our friends, before named, as they may direct.

Yours, in gospel bonds,

JOHN PALMER.

Euon College, Shrewsbury.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1811.

Memoir of a British Naval Officer.

AN infinitely wise and gracious Providence has recently seen fit to remove from his Majesty's Navy an Officer whose probity piety and usefulness predicted great eminence as a man, a seaman, and a Christian; and induced many to behold him as a burning and a shining light in a place *where Satan's seat is*.

Mr. John Hubback, the subject of this memoir, was born at Sunderland, in the County of Durham, his father and uncle were captains of Merchant-vessels, that sailed out of that port; with the latter he embarked as cabin-boy at a very early period of life, and was consequently deprived of those invaluable privileges he had long been accustomed to enjoy. Like Timothy he appears from a child to have known and loved the Holy Scriptures, and being favoured with a very serious turn of mind, he cheerfully embraced every opportunity at sea to *Seek out of the book of the Lord and read*, until it emphatically became the standard of his faith and the rule of his practice. Being chiefly employed in the coasting trade, he was frequently in harbour for some weeks, and visited most of the sea-ports to the North of London. It is too well known to require confirmation now, that our harbours abound with temptations to every possible vice, or that apprentices and cabin-boys in the merchant's service, usually become the most depraved of our youth, by their evil communications and fatal examples. It pleased the Giver of every good and perfect gift, to favour Mr. H. with such an utter abhorrence of evil, that even in his youth he cried with Joseph, *How can I do this great wickedness and sin against God?* and whether at sea or on shore, he uniformly dreaded the approach of temptation, and during its most powerful assaults cried mightily to God for preservation

and deliverance. It was his predominant concern that he might *escape the corruption that is in the world through lust*, and ultimately die happy in the love and favour of a holy and righteous God.

It is not known at what precise period the Lord was pleased to illuminate his mind, and manifest his love unto him, but we understand that conversing on this subject with a Minister of the Gospel, he remarked that on one occasion he felt powerfully impelled to read the New Testament with the greatest attention, his mind was directed to a part of that sacred volume which treats of the sufferings and death of our Lord Jesus Christ; on this subject a question occurred, "Why Christ thus suffered and died?" He felt deeply concerned,—retired to a throne of grace, and poured out his soul before God, with genuine simplicity and sincerity, imploring a clear understanding of the doctrine of the atonement. His petitions were available with that God who knew the inmost recesses of his soul, and in a few days Jehovah the Spirit poured in such a flood of light, that he beheld his native pollution and actual transgression, contrasted with the "holiness, truth, and Justice" of the Almighty, in such a manner as to confess with fear and trembling, that he was undone for ever, without the suretyship, sufferings, death, resurrection, and intercession of his Lord and Saviour. The Holy Ghost also condescended to unfold the unspeakable glories of God, so loving a lost wretch, as to give his only begotten Son to die for *his* sins! So blessed a discovery was accompanied with such powerful impressions, that from this moment his whole soul became enamoured with Christ, and himself with all he had, resolutely consecrated to his glory. He now "travailed in birth with Sinners;" burned with inextinguishable ardour to recommend Christ Jesus to all he knew, and hourly panted and prayed for the prosperity of Zion. The interest of Immanuel demanded and received the first place in his heart, and commanded the best exertions of his life for its promotion! He esteemed it his *meat and drink to do the will of God*, and displayed his chastened zeal for the welfare of precious souls on every occasion, with a suavity and prudence that insured attention and predicted success. He was now mate of a merchant vessel, and endeavoured by his constant attendance at the house of God when in harbour, to allure the crew, and impress upon their minds the importance of Religion.

Happy in the frequent enjoyment of the means of grace, and delighting to *worship the Lord in the beauty of holiness*, when absent from them, he pressed forward, anticipating many years

of spiritual gratification in the coasting service; where his privileges were numerous and profitable. But that supreme disposer of all events, who *seeth not as man seeth*, and who *fixes the bounds of our habitation*, had in the purposes of his grace designed that he should move in a far more extensive sphere, where his exertion and example would prove *a saviour of life unto life, or of death unto death*, to many of the most abandoned of the human race. In the year 1807, the vessel to which he belonged lay in the river Thames; on the 7th of September he went on shore at London, exulting in the prospect of going to the house of God, and living in the spirit on the Lord's day. The fatigues of the preceding week, and the prophaneity of those around him, had wearied and disgusted his mind, but the sabbath was to repay all with interest. He had risen this day in delightful anticipation of the enjoyment of the sanctuary, and the many blessings Jehovah had in reserve for him there. His little cabin had witnessed the holy fervour and ardent aspirations of his soul, over the invaluable pages of his favourite Bible; he arose from his knees with an overflowing heart,

"And praise to him whose love assigns, So sweet a rest to wearied minds,
Provides an antepast of heaven, And gives this day the food of seven."

No cloud seemed to interrupt his prospects, but all was serene delight and satisfaction, as he solemnly moved on towards the house of God, exclaiming, *How amiable are thy tabernacles, O Lord of hosts; my feet shall stand within thy gates, O Jerusalem*; while the grateful tear stole down his manly cheek, and seemed to indicate a good day to his soul; when lo! a gang of ruffians, furious by nature, and infamous by practice, seized him, and with dreadful imprecations against the Majesty of heaven, dragged him on board the receiving ship off the Tower, and swore his fate should be a Man of War! It may be better imagined than described, what an effect such a reverse of circumstances must have produced upon Mr. Hubback's mind, and what a sabbath he was now constrained to spend, locked up with profligates of every description, whose obscenities and blasphemies rendered the ship what has justly been termed a "floating Hell." Deprived of all his long endeared and valuable privileges, torn from the bosom of his beloved family, and immured in a dungeon, where satan ruled almost without controul, his heart for a moment sunk within him, and it was with the utmost difficulty that the murmuring suggestions of the enemy were restrained. What a mysterious and unathomable depth is providence! What man under the first impres-

sion of such an occurrence could have pronounced it a dispensation big with the most important events, and powerfully illustrative of Divine love and care? Who would not in the impulse of the moment, have reasoned with Jacob, and complained with Job? O for more of that Almighty grace which enforces obedience to the admonitory command, *Be still—know that I am God*, and excites the declaration, *I was dumb because thou didst it*. O my God, how immensely important is Religion! The infidel despairs and dies, while the believer trusts in his Lord and lives! The prospects of Mr. Hubback now seemed all blasted, and from the comfortable situation of Mate in a merchant vessel, he was reduced to the low station of a common sailor in a ship of war; and constrained to herd with the refuse of mankind. Incapable of obtaining his release, he was hurried down to the Nore, and placed on board his Majesty's ship *Zealand*, of 74 guns, and in a few days removed from thence to the *Namur*, 74, and in the month of October 1807, he was draughted to the *Elizabeth*, 74, a new line of battle ship, just fitting out, and in want of hands.

As a letter from Mr. H. will subsequently appear, stating some interesting occurrences on board this ship, we shall not anticipate it, but remark that after he had been in her a few days, it pleased the Lord to satisfy his mind, and graciously dispose his will to a cheerful acquiescence with what appeared to be the will of God concerning him; so true it is that divine strength is usually proportioned to the Christian's day. Resigned to the providence of God, he now considered how he might best promote the welfare of his depraved and thoughtless shipmates. Having narrowly observed the conduct of every man on board, he could perceive but one whose deportment was moral, and who occasionally read his Bible. Some particulars respecting Mr. H. are here extracted from a letter addressed by that worthy seaman to the writer of this memoir.

Dear Sir,

H. M. S. ———, March, 1811.

“I will, as you desire me, now write about Mr. Hubback. He was impressed and sent on board our ship in 1807, and was soon discovered by all hands to be a good man, and one that feared God with all his heart; all the persecutions he met with made no change in him, he was always the same man, zealous for his religion and his God. Soon after he joined our ship, he was in search of some good-minded people to unite with him in prayer, at particular times, for the officers and ship's company. Now, sir, being myself just about this time

a little pressed with a concern for my bad way of living, used to read my Bible and the Whole Duty of Man. Mr. H. soon noticed and talked very kindly to me about my soul, and the Lord Jesus Christ, he then got me to go with him to a corner of the ship and bow my knees and pray to my dear Saviour; and Oh how good it was to my poor soul. Well then, sir, he prayed for me, and O if you had but heard how sweetly and powerfully he cried, that God would save my soul, and turn the hearts of all on board, that they might become good christians, as well as brave and loyal seamen. Well, sir, I can't tell the half of what he said, but I used to think that I was never happy before. We soon got two marines to join us, and then Mr. H. would sing a hymn, and talk to us in his way, you know, sir, about what Jesus Christ had done for poor sinners, and then he would offer up such prayers to the Almighty for us, that you can't think, sir, how happy we three sinners were. Well, we used to meet every night until the Captain heard of our proceedings, and threatened us with punishment at the gangway for *mutinous assemblies!!!* So you see, sir, we were forced to be more private in our meetings, but a midshipman joined us and that gave a great deal of offence, but we went on, and many were blessed until Mr. H. left us; and alas, we have hardly been able to do any good in that way since; only every man by himself, on his watch or in his hammock: O sir, we live now in such a scene of wickedness as is past my ability to describe, we are in number about 590, and scarcely a word is to be heard in common conversation but swearing by the Godhead, Father, Son, and Holy Ghost. Ah sir, when we lost Mr. H. we lost our best friend, for he was always our aid and assistance in the Lord. Oh how we did grieve when we heard he was no more. Do please to pray for poor weak creatures in a man of war."

Thus it pleased the Lord to honor the deceased by making him a lively witness of *the truth as it is in Jesus*, and a bold and zealous defender of the Gospel, not ashamed to confess Christ among a wicked and adulterous generation. His excellent character, exemplary conduct, and peaceable disposition, rendered him highly suited to his situation, and constrained even the ungodly to admire what they could not imitate. It was not long before his amiable demeanour attracted the notice of his Officers, and he was taken from before the mast, and successively made midshipman, master's mate, and chief master's mate, of the Elizabeth. In each capacity his know-

ledge of his duty, obedience to his superiors, and condescension to his inferiors, conciliated the esteem and respect of all on board. As the Elizabeth was variously stationed during the time Mr. H. belonged to her, it was extensively circulated among the different fleets, what an eminent religious man she had on board. The licentious despised, the infidel mocked, the immoral envied, the righteous rejoiced, and all wondered at a character so often portrayed by the boat's crews that visited the ship. Mr. H. had the happiness to become acquainted with some officers and men in other ships of war, whose love to Jesus Christ drew upon them abundance of persecution for his Name's sake. Sometimes he had the pleasure to visit them much to the mutual edification of each party, and greatly to the renewing and strengthening their resolutions to persevere though earth and Hell opposed.

(to be continued.)



The Moral Law a Believer's Rule of Walk and Conversation.

In a series of Letters to a Friend.

LETTER IV.

My dear Friend,

I would now take notice of another objection which I have heard brought forward by those of your sentiment; which, in short, is this; That the precept and penalty, the command and the curse, must go together, and cannot be separated. This proposition, if I mistake not, is taken from the works of Mr. H——n. What he meant by it I know not, but my opponent meant this: that if the precept, or moral law, be a rule of action binding on the believer, the penalty, or curse must follow and cannot be separated from the transgression, and therefore concludes that the believer is not under its rule as obligatory to him. This is true in one view, and false in another. It is true that the least breach in a precept, as sanctioned by comminations and threatenings must be punished, according to its demerit. The great lawgiver requires it and cannot dispense therewith. If God is true, every transgression must receive a just reward, and bind every sinner to its condemnatory sentence, and which must be executed for any thing he can do to prevent. God is immaculate in holiness, and inflexible in justice; so, the least sin (if any can be called little) is opposite

and against consummate excellence, and the highest dishonor to the Creator and Ruler of all things; he cannot therefore be just to himself, or his law, if he give up his authority, and suffer transgression to escape with impunity. His word positively asserts that, *the soul that sinneth shall die*—that *cursed is every one that continueth not in all things that are written in the book of the law to do them*. In this view the precept and the penalty, by which it is sanctioned, cannot be separated. The curse must follow the transgression wherever it is found. But blessed and adored be our gracious God, that, in another view, the penalty is separated from the precept. The precept is the duty of all men, and all men by nature are under its comminatory sanction, and God in strict justice might have executed the penalty on the whole race of man; but the penalty is forever removed from the whole election of grace. Their sins were transferred from them—imputed and placed on the head of their adorable Surety—He became responsible for them, and bare the punishment justice demanded, and his chosen were eternally delivered from its penal sanctions. *He bare our sins in his own body on the tree. He that knew no sin, was made sin for us, that we may be made the righteousness of God in him.* He became a sacrifice for sin; for *Christ our passover was sacrificed for us*, and thereby made reconciliation for iniquity. The penalty was thus removed and separated from us, and laid on Christ, the antitypical scape-goat; who carried them into the land of everlasting forgetfulness: so that though the iniquity of Israel be sought for, there shall be none, and the sins of Judah, and they shall not be found; for the Lord will pardon them whom he receiveth. As far as the east is from the west, so far has he separated their sins from them, and will remember them no more, but blot them out as a thick cloud forever. Thus sin and punishment are separated from the believer; but the precept is still binding on his conscience, if it is not seared as with a hot iron, and the heart hardened by the deceitfulness of sin. And if this is the case, it is plain that he hath no present evidence of a part or lot in this great salvation.

If there is not a separation between the command and the curse, the precept and the penalty, and they must go together; the whole race of men must be without hope; for all have sinned and come short of the glory of God. They have all broken his law and incurred the penalty, and, in this respect, are subject to condemnation. Had not God, in infinite wisdom, love and grace, formed a plan for their deliverance, all, like

the angels, that fell, must have perished. In Adam all died; the whole of the race died a spiritual, or rather a moral death in him: for *by the offence of one, judgment came upon all men unto condemnation*, and all must have borne the punishment, had not a Days-man, the adorable Mediator, Emmanuel, God with us, stepped in between, and became responsible for their sins, bore the chastisement of their peace, and delivered them from the condemnatory sentence of the law and justice. The Church here, received at the Lord's hand double for all her sins; that is, a robe of righteousness to justify and adorn her as his bride; and the blood of atonement to cleanse and wash out every stain from before the eyes of immaculate purity. Thus the penalty is separated from the precept, with respect to the chosen children of God. The penalty is removed, but the precept still remains steadfast and binding as the divine command can make it. The sanction is, as it were, obliterated, but the obligation to obey remains, and is increased in proportion to the greatness, riches, and freeness of the Grace thus manifested.

It is a narrow contracted view of things, to suppose that, because we do not, nor *can*, work for life, we are under no obligation to work at all; and that because the penalty is removed, I will have nothing to do with the precept. Not to say, how ungrateful this is! but how contrary to the desire, earnest breathings, and prayer of the saints in all ages! Surely, were there the least genuine love to God, the idea must be spurned with abhorrence. Such, if any such there be, however they may plead the glory of the gospel, and the sovereignty and freeness of the blessings of divine grace, are sunk into the very dregs of Arminianism!! For what is the language of such a conduct? Doth it not, in effect, say, "I will not work, if I have no reward for it?" What! shall God bestow all blessings, temporal and spiritual, without money and without price, and shall we ungratefully say, we are under no obligation to return it by obeying his precepts? Far be it, my friend, either in idea or practice. Paul could say, he laboured to maintain a conscience void of offence toward God and man; which surely implied that he strove to obey the law in both tables as far as this corrupt state would permit. The bent of his mind was to forget the things that were behind, and press towards the prize of the high calling of his God in Christ Jesus. Peter's exhortation to the saints was, that, as he that called you is holy, so be ye holy in all manner of conversation. But how can he be said to be holy who disregards, either in thought or deed, the preceptive will of God.

I trust that you, and many others, who hold these principles, do not act from them, and thus sin that grace may abound, but are daily mourning on the account of it, and long and pray to be delivered from its in-being and power, crying out with the Apostle, *Who shall deliver from this body of sin and death?* But permit me to tell you, such exercises are inconsistent with your principles: for if the moral law be no rule for our actions and conduct in the world, we have no rule at all; and being without law, must be lawless. If the divine precepts are not binding, sin is a mere phantom, a bugbear, and a thing of nought: for where there is no law there can be no transgression. A believer cannot transgress a law, he is under no obligation to obey. And if he is under none, every burden respecting it must be needless, foolish, and vain; and repentance the height of folly. So that your own experience must convince you of the falsity and absurdity of your principles. They are fraught with such contradictions that it is impossible they can be true.

I shall leave these things to your consideration, and shall pursue the subject further in my next. Wishing you to know more and more of the truth in theory and experience, I rest,
Your real friend, &c.

January 25, 1811.

W. T.



On the Lord's Supper.

In the journey of life, how many peculiar circumstances supply us with prejudices that serve to warp our judgement, and produce, on many subjects, erroneous conclusions. On the topics of Religion, this pernicious influence is very powerful, and to a certainty very widely extended. The parents by whom we are educated; our companions; the country, and even the part of it, in which we were born, and have generally lived; the minister to whom we were first, and are still most attached; the authors that afford us most pleasure; and a multitude of other causes, mislead our thoughts, and confirm us in error. To such causes it is owing, and not rational conviction, that many things are embraced, and a variety rejected in religion. Contradictory opinions cannot both be right, on the same subject, and as we possess the luminous instructions of Christ, and his apostles, to prejudices acquired in our progress, must the errors we make in our way, be attributed. It is true, many of these deviations from scripture, have their rigi in wicked

passions and odious selfishness ; but to such causes as are above mentioned, they must be often referred. The parents believe and practice it, it is the general fashion, interested persons instil the poison into the mind from childhood, it is never for a moment, allowed for any one to doubt, or examine, and from the cradle to the sepulchre, the blind grope in moral darkness, and in the shadow of death that surrounds them. It is to be lamented that in this country, enlightened as it is, this moral pestilence exists and destroys. The institutions of Jesus are corrupted, received by improper persons, and used for purposes, never appointed, never approved by Christ. Differing however, as we do, in judging of many points of scripture doctrine and practice ; christians generally allow, that scripture and that alone, is our guide, and that all men should resolutely and in opposition to all human opinion and authority, obey all that the scripture inculcates, in a scriptural manner, and for purposes there specified. This is the only law, the only testimony, to which all doctrines and ordinances should be referred. He who denies this is a conspirator against the authority of the King of Truth, a traitor in the dominions of Christ. Conscience was made for God. It is sacred ground, none can invade and be innocent. In all religious matters, we have but one Master, and he is in heaven. He has enjoined that we should do whatsoever he has commanded us, *Matt.* xxviii, 19, 20 ; and if a fiery furnace is prepared to punish inflexible adherence to scripture, and determined opposition to error, we must not fear him who can only kill the body ; but fear him who can cast both body and soul into hell.

As it is of so much importance to all men, that they should observe the ordinances and commandments of Christ blameless, I affectionately beg my reader's attention to a few plain remarks on the Lord's Supper. That this ordinance was instituted by Christ, and is of perpetual obligation, but few persons will deny, and those few are easily refuted in their opinions. In the expiring moments of the religion of Moses, Christ received the passover with his disciples, and in the morning of the christian dispensation he appointed the supper in its stead. See *Matt.* xxvi, 19—28. This ordinance, we find, was observed by the apostles after Christ was ascended. *Acts* ii, 41—45. Paul also affirms that he received a divine commission to inculcate its observance on believers. *1 Cor.* xi, 23—27. This last cited passage evinces its perpetuity. Thus we are to show forth the Lord's death *till he come*. We have the testimony of Pliny, Justin Martyn, and others, for its observance

from the apostolick age. Nor can it be doubted that the representation of Christ's death, and the remembrance of him who laid down his life for us, are as important to us as they were to the first christians. Thus it is manifest, that this ordinance is obligatory on us, and will be on christians down to the end of time. When the Lord it represents, in all his love, will come and burn this polluted earth; condemn all its wicked generation, collect and acquit all his servants, and raise their bodies and their souls to a glorious, pure, happy, and imperishable heaven. Then neither sermons, ordinances, nor scriptures will be wanted to remind us of him who hath loved us, for there we shall see him as he is, in all his glory, and eternally sing, *he hath washed us from our sins in his own blood.* Rev. i, 5, 6.

As no one can, religiously, observe an ordinance he does not understand, I shall attempt to determine, and explain, the essential parts of this christian institution. Bread and wine are certainly the elements to be used; the bread is broken and the wine poured out; both are set apart, by prayer and thanksgiving, from a common to a sacred use; and they are distributed among the assembled believers to remind them of the crucifixion, and the love of Christ.

Almost every part of this ordinance has been forced to supply fuel to nourish the fire of angry contention; even, about the elements, there have been disputes. The posture, whether sitting, standing, or kneeling be the best, has been matter of debate. The time, whether noon, or evening, be most proper, has also been contested. And as to the elements, some affirm that unleavened bread should be used, while others prefer common bread. Wine mixed with water was used in the early ages, and regarded as a representation of the two natures, in the person of Christ, and the blood and water, that issued from his side. It is probable, Christ used unleavened bread, as such was used in the time of the passover, but as this is not mentioned, and as common bread is the staff of life, and suited to all age and persons; it is the best representation of him, by whose obedience unto death, we now possess a life of pardon, justification, peace and holiness: and shall live in heaven in perpetual bliss. It is not said what wine was used, but as red wine is the fittest representation of our Redeemer's blood, it seems most proper. Water not being mentioned, there appears no necessity to use it. Wine is pressed out of the grape, and it exhilarates the human heart. The wrath of God, justly merited by us, pressed the blood from the Saviour's veins, and the eternal redemption conveyed through it, to all believers,

renders it a cause of comfort, and sometimes even of extacy in life, and at a moment when nothing else will console. Stupidity and a deceitful gleam of hope may, even in death, be communicated by other things, but the dying eye never brightens with celestial glory, and while the vital stream is freezing the heart, it is never warmed with holy joy, where the atonement of Jesus is wanting. Revelation declares that we conquer through the blood of the Lamb. A deliverance from the fear of death was proposed by Christ when he assumed our flesh and our blood. By dying he *destroyed him who had the power of death, that is the devil.* Heb. ii, 14, 15. From this statement the reader will perceive that the ordinance of the Lord's Supper is administered, and received, in all its essential parts, when a company of believers, in a solemn way, with repentance and joy, eat bread and drink wine in remembrance of their incarnate God. The bread being broken and the wine poured out, and both separated to this holy use by prayer and thanksgiving.

It will be promptly admitted, by all reflecting persons, that in order to receive such an ordinance as we have described, so as to glorify God with our spirits, it will be indispensable to know the designs, to accomplish which it was instituted. Christ informs us it was appointed to remind us of him; and Paul gives the same testimony, and farther intimates that it was to show forth the Lord's death. We are, therefore, assured that the exhibition of Christ's death, and to effectuate an affectionate recollection of him in our minds, are the ends for which the Supper of the Lord was appointed. See *Matt.* 26, and *I Cor.* 11, already cited.

First. Let it be observed, that this ordinance was intended to represent the crucifixion. To this end every part of it is admirably adapted. But what a humiliating reflection this excites. The Lord from heaven would not appoint that which was useless, and yet how marvellous that Christians should need an ordinance, preaching to their senses, to represent the death of Jesus. Angels who are not so much interested, will never forget that deed of love, which eclipsed the sun, rent the rocks, shook the earth, awoke the dead, and opened heaven to all believers. Never will they forget, that they saw their Lord, while effecting our redemption, an infant, a poor, laborious, persecuted man; that they saw him, who lifted up the stars, and created them, and all things that exist, spit upon, scourged, crowned with thorns, derided, crucified! Eternity is endless and to all eternity they will remember this. But oh! base

men need to have their mortal eyes addressed, that their minds may think on their bleeding Lord. How kind it was in Immanuel thus to provide a remedy for a treacherous memory and an ungrateful heart.

It is written the Saviour took the bread and blessed it and brake it. This was, most probably, intended to display his grace, in assuming a human body. The bread he calls his body, *Matt. xxvi, 26*. Paul informs you of the rock that supplied the stream of pure water, which followed the Hebrews through the desert, and he says, *That rock was Christ*. The sense of these passages is this: the rock was a type of Christ, and the bread in the Supper represents his body. The taking of it significantly reminds us of his assumption of humanity. In this action Christ was not forced, he voluntarily did it, and thus the exhibition is complete; for it was not coercion, but pure love, that sent the Father of eternity into our world, in a human form. Who could force him? No power in heaven was ever superior to his, who is *the image of the invisible God*. *Cor. i, 14—17*. And the scripture expressions on this point, intimate, that he voluntarily acted; *I have power, said Christ, to lay down my life, and I have power to take it again*: and doubtless, he had the same power as to the assumption of a human body. It is said, *He gave himself for us*. Oh what an expression of love is this? The mighty God is born a human child. For thirty years he appeared in the likeness of man, and even in heaven he wears it, in a glorified state. If Solomon, to benefit some poor Jew, had laid aside his regal glory for an equal time, and constantly appeared in a mean attire, his affection had been sounded to the ends of the earth—but a greater than Solomon is here! Greater in dignity and glory, and greater in his love and humility. The Maker of Solomon, the God of angels, the eternal majesty of heaven took a human body, to save wicked and miserable man. Reflect on the immense distance between a Creator that never began to exist, and a creature of yesterday—between him who spoke millions of millions of creatures, and worlds, and systems into being—and one, who, with all his might, cannot create a worm; between him, on whom all things, every moment, depend, and a being who is dependant for all he possesses, and who could not exist a moment, without being supported—and when you have measured this, you may form some notion of the love and humility of Christ. The distance between an angel of light, a winged seraph, and the minutest insect, is very short, when

viewed in comparison with that between an absolute, independant, eternal, almighty, infinite God, and a son of Adam. Yet even down to this the great God and our Saviour stooped.

The bread was broken by Christ, and there can be no doubt this was intended to remind us of his mangled body. Our eyes are manifestly intended to be windows to the mind, but we should be careful, not to let in any, but useful and holy light. When we look at the bread broken in the ordinance, the soul should see Jesus stretched on the cross, expiring in agony and shame. Oh this is an affecting view, this excites ardent love to the sufferer, and holy, happy astonishment at his benevolence and grace. Look christians, at your Redeemer in his eternal glory; view him on his throne. There he is surrounded by all the hosts of heaven, angels and archangels. He is above them all, they stand before him to receive their commissions; at his word they fly to any part of the universe, swifter than light, and to him, all minister adoration and praise. Principalities and powers, thrones and dominions of paradise, are all beneath the lowest step of his throne. Immortal, invisible, only living and true God, to comprehend thy love, may we, after death, see this unutterable glory, that filleth thy celestial temple.

Now we will enter Pilate's Hall. Who is that they are scourging? Oh! every stroke draws blood! How patiently he endures it! And is not this enough? must he also wear a crown of thorns? See how the blood disfigures that countenance of patience, dignity, and love. Whither do they lead him? Oh! refined cruelty, to make him carry that heavy cross on his lacerated shoulder! What a host of savages eagerly press forward to see him die! Yonder guilty city is emptied of its inhabitants. They nail him to the cross! And is not the bitter cup of his affliction full enough now? Surely they are more than monsters to revile him! Let him, do let him die in peace. No they will not, they shake their heads, they point to him, and insultingly cry, *He saved others, himself he cannot save.* Lo the sun refuses his light; I feel the earth tremble—he has hung in agony six hours; I hear his last groan. I must leave this tragical scene, but surely, no sorrow was ever like the sorrow of this Lamb of God, who taketh away the sins of the world. And is this the God I beheld in heaven so lately? Yes, it is the very same! All that glory and honour he left, assumed the body in which he has just expired, and willingly submitted to all the indignities, and agonies, inflicted upon him for the redemption of my soul. Thus speaks the Prophet Isaiah liii, 6, 7; and thus the apostle repeats the doctrine—*He,*

his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed. 1 Peter ii, 24. The love that prompted to this, is high as heaven, and deep as hell. It passeth knowledge; and here I must be silent.

The pouring out of the wine, in the ordinance, should remind us of the copious effusion of the Redeemer's blood, when, in our place, he bled and died. It is said in *Matt. xxvi, 27*; that Christ gave thanks when he took the cup, and this is a most exquisite proof of his pure benevolence. Christ could not at the time, be unmindful of the torture to be endured in the garden, and on the cross; yet he blessed God for a representation of his sufferings; no doubt for this reason: they would procure eternal life to all believers. For the joy that was set before him, it is said, he endured the cross and despised the shame. This was a purely benevolent joy, excited and kept alive by the certain prospect of eternal bliss to millions of lost souls. It is not pretended this was the only source of his joy, but who can doubt its being a principal one? Christ informs us, in the 20th verse, that the wine was his blood, that is, an emblem of it, and his thanking God when he took it, knowing as he did, what it represented, is most refined, most pure grace. It is, in fact, blessing God that he was called to procure eternal glory for rebels, at the expense of his own life. A mortal, possessing common benevolence, might be happy to reflect on the benefits conferred on his fellow creatures; but if it had been projected to bestow them, in a way that would cost him the greatest shame, the most severe agonies; such an anticipation would be entertained with very different dispositions. Self-love would annihilate that benevolence that embraces another's interest, and while looking forward, he would draw his breath with pain, and his nature would shiver at the thought of death.

Christ rejoiced to raise us to heaven, though we have deserved hell; and he did so, when to effect it, he knew it would cost him humiliation, poverty, persecution, a life of extreme suffering, and a death of infinite torture. Christ in this annihilated himself, and in effect says; "I take no account of my own sufferings, I disregard all that will fall upon me, and if I can glorify my Father, and save my church, I exult in the thought, and will endure the cross and despise the shame." Affectionate Redeemer, oh, thou best, thou firmest friend, never, never, suffer me to think on this, without loving thee with a pure and holy ardour, never may I live an hour without

reflecting upon it, when I am capable of reflection at all. Such a friend, none ever possessed but a christian, and surely a christian's love to his Saviour should be peculiar and exceed all other affection. Nothing is too much to do, or to suffer for him, who has done and suffered so much for me. And can I love sin, which crucified him, and which he hates and forbids? Can I disgrace the gospel I profess, which exhibits all his grace? Can I be idle, and do nothing for that cause, for which he bled? God forbid.

Falmouth.

T. G.



Letter on Marriage.

Birmingham, March, 1811.

Mr. Editor,

The following Letter, if inserted in your Magazine, will, I hope, be acceptable, and useful to many of your Readers. The original was given to me by a venerable aunt of mine, whose father, Mr. Edward Ensor was many years a useful Deacon of the Baptist church at Coventry. May the blessing of the Lord attend the perusal.

B. C.

E. H.

Although our acquaintance has been but short, yet my love and respect for you is not small, for your Parent's sake and more especially for Christ's sake, to whom you are devoted as a disciple and follower. Hearing you are supposed to be about to change your condition in the world, contrary to Gospel rule, and the advice of your best friends; give me leave to caution you in the name and fear of God, that as you are the Lord's by a voluntary covenant, and surrender of yourself to him, do not dare to act contrary to his Gospel rules and precepts, as in 1 Cor. vii, 39, 2 Cor. vi, 14. As you do (or ought to) pray; *Lead us not into temptation*, do not dare to lead yourself into a temptation which may last all your days. Inbred corruption is so great a clog and hinderance in our Christian race, that none need a second without them, to deaden their spirits, and cool their love to Christ and his ways: but rather to have yoke-fellows, to draw together in the yoke of Christ; and help-meets in the way to heaven; and heirs of the Grace of life, that their prayers may not be hindered. 1 Pet. iii, 7. Therefore I beseech you accept of no person for a Husband, who has not made the same choice as you have done. One who has chosen the Lord to be his God and Father, and

Christ his Lord, Head and Saviour, and the service of the Lord for his employment. This advice I the rather give you from the sad experience, and too late repentance of many professing young women, which I have known, who adventured to break over the hedge of sacred laws, their friends counsel, and the churches censure, in such cases. Some have met with heavy worldly crosses, some with sore woundings of conscience, hard to be borne; and some ended in absolute apostacy: all finding their sin in their punishment, one way or other. Indeed I am persuaded that Satan, who is the god of this world, sometimes stirs up some of his own subjects, to court some of the daughters of zion, upon a design to advance his own interest. When therefore any have in such a case prepared fetters for their souls, and have entangled themselves by promises of their own making, I have advised them, to delay the performance for one year, at least, and in that time to be humbly earnest with God to break the snare, and direct their way: and God hath graciously done it to admiration; of which I could give eminent instances. How the case stands with you I know not. That the Lord Jesus, in whose name you have been baptized, would bless and keep you from all evil, preserving you to his everlasting kingdom, is the desire and prayer of him who presents his kind love to you, which love produced these lines, and who remains your cordial soul-friend,

Leominster, July 26, 1718.

Thomas Holdcr.



On the Profitable Hearing the Word.

Extracts from the York and Lancashire Circular Letter.

Will you allow us to attempt the correcting of some of those mistakes into which persons may, we apprehend, be liable to fall on this subject?

Supposing we are always profited when we are pleased, is one of them.—Many things in the speaker may have a fascinating influence upon us when scarce any sentiment at all is communicated to the mind. So Ezekiel, on account of his eloquence in speaking, was a very lovely song to those who paid no attention, or at least yielded no obedience, to the truths he delivered. In other cases, the sentiment delivered may be either in itself corrupt, or else be so misapprehended by us, as to be understood in a corrupt sense, and may on that very account be grateful to us; serving to flatter our pride, or to encour-

rage our vain and deceitful hopes, or to keep us at peace while under the dominion of secret or of open sin. But even when the word is faithfully preached, and its meaning properly apprehended, it may please us when it does not profit us. We may be greatly pleased with the correspondence between what we hear and the system we have already embraced; or with the new light it may throw on points to us before involved in obscurity; yea, even with the clear conviction it may furnish of the falsehood of the sentiments we may have hitherto adopted, and of the truth of those of the opposite nature; and yet in all these instances, we may fail of complying with its humbling, sanctifying, animating design; be brought to no greater degree of conformity to the will of God, be no more useful on earth, and no better fitted for heaven than we were before we heard it.

To suppose we are never profited but when we are comforted, is another mistake against which we deem it our duty to guard you. Many who hear the word are in an unawakened, unregenerate state, and alienated from the sources from which true comfort springs. On them the word must produce some important effects, and some of them of a painful nature, before it impart comfort to them. It must be as the hammer and the fire to break the rock in pieces, and must make them in some degree feel the disease of their souls, before it administer the remedy. Others, though not in a state of entire alienation from God, may nevertheless be in a backsliding or a lifeless state. These persons the word must cause to remember from whence they are fallen, and to repent and do their first works, before it give them comfort. But upon the most established and watchful christian the word has very important effects to produce, besides that of giving him comfort. It has to discover the imperfections of his holiest duties, to lay open the depths of depravity in his heart and nature, and thereby cause him to loath himself in his own sight, as well as to exhibit the great cure of those disorders provided in the perfect righteousness and all-sufficient grace of the Redeemer. It has to lay before him his duties, as well as his privileges; to show him his enemies and his dangers, as well as the security provided against them; to urge the necessity of a life of labour and self-denial on earth, as well as to display the glory promised him in heaven. Hence it will be easily apprehended; that real christians may receive very material advantage from the word when they do not receive sensible comfort: they may now be sowing in tears, that anon they may reap in joy.

We apprehend the mistake these observations are intended

to rectify, is not only frequently made, but is productive of some unhappy consequences; particularly as it leads weak and timid christians to entertain ungrounded fears and suspicions respecting themselves, and others to pass very undeserved censures upon their ministers; conceiving that their not receiving comfort is owing to a defect in their preaching; whereas it may be only a necessary and salutary piece of discipline in their heavenly Father; or if there be any blame in the case, it may more properly be charged upon themselves.

That we are always profited when our doctrinal knowledge is increased, is a third mistake against which we wish you to be upon your guard.

That an increase of knowledge in the system of Divine truth is very desirable, and, if well employed, is of great advantage, we readily admit; and that no one derives any saving benefit from the word, except he understand what he hears, we are fully persuaded, having no idea, that any profit can be communicated by merely mechanical impulse, without the exercise of the understanding. But still, we apprehend that men may have their doctrinal knowledge carried to a high pitch, without having their hearts at all suitably affected with what they know, or their lives at all made better. Do not then, brethren, content yourselves with such attainments, but on the contrary, estimate the degree of profit you derive from hearing the word, by the influence its truths have upon your hearts and lives, forming you more after the image of the adorable Saviour, and fitting you for that world of purity and love for which his grace has designed you.

Allow us to close this address by laying before you some directions, in order to your hearing the word with profit. And in the first place—

Keep in view the importance of the business. Previous to your going to the house of God, as well as when there, endeavour to impress your mind with the thought that you are engaged in business of great importance; that you are about to hear of the great things of God, the glorious gospel, and which will prove the savour of life or of death, accordingly as it is either received or rejected. Frequently meditate upon the hints we have already dropped on the importance of hearing the word with profit. When duly impressed with a sense hereof, you will awaken all your powers to attend to the truths you are hearing; and if the cares of the world, or any other concerns foreign to the business in hand, obtrude themselves upon you, you will repulse them, as Nehemiah did the artifices of his ene-

mies, by saying, "I have a great work to do ; wherefore should the work cease while I come down unto you ?"

2. Endeavour to secure some time for meditation and prayer, previous to your attendance upon the ministry of the word. Hereby you will be likely to bring your mind to a composed and serious frame, and impress it with a due sense of the importance of what you are about ; and not only be likely to hear with more attention, but also to bring down the blessing of God upon what you hear. The propriety of this advice must surely strike every one at first hearing ; and a little foresight in the hearers of the word would, one would think, render the practice of it easy, especially on the Lord's day, on which day the duty recommended is chiefly to be attended to, and which by the authority of God, is wholly consecrated to religious purposes.

3. While hearing the word, guard against a disposition to criticise and find fault. Scarce any thing is more likely to defeat the salutary effects of the word than such a disposition. It generally arises from pride and a vain desire to be found wiser than our teachers ; and never fails to keep the attention off from our own spiritual concerns, and employ it about the deficiencies of our ministers. You certainly believed your ministers to be faithful men, and qualified by the great Head of the Church for the office they fill, or you would not have called them to it, nor have continued to attend their ministry. It may then be reasonably required of you to receive the word from them with readiness of mind ; as new-born babes desiring the sincere milk of the word that ye may grow thereby.

4. Secure, if possible, some time for retirement after the opportunity of hearing is closed. Then recollect what you have heard, and what has been the frame of your mind while hearing it. Pray for a blessing upon it. Hereby you will fix the solemn truths of religion in your memory, digest the spiritual food, mix it with faith, and be likely to grow up unto the stature of perfect men in Christ.

5. Often think how soon your opportunities of hearing will come to a final close. You are hearing for eternity, but your hearing is confined to a narrow, a very uncertain space of time. Many who heard the word at our last annual assembly are now no more, death having, as already observed, in the course of the last year, made frequent inroads upon our assemblies, and removed numbers of our hearers and members from us. Oh ! let each of us then hear the word as if we were hearing it for the last time, and, after the close of the present opportunity, to appear before our Judge.

Papers from the Port-folio of a Minister.

Anecdotes of King William III.

This illustrious monarch, of glorious memory, in a voyage to Holland in 1690, was in great danger of being lost. Perceiving that some of the seamen were greatly alarmed, the king with that intrepidity which he usually manifested, thus addressed them; "What? are you afraid to die in my company?" Many Christians are much terrified with the prospect of passing "the valley of the shadow of death," notwithstanding he that hath "the keys of hell and of death" hath promised that he "will never leave them nor forsake them." But are there any reasons why they should be afraid to die in his company?

Bishop Burnett, who was intimately acquainted with the above monarch, gives the following account of his regard to religion and morality. "He believed the truth of the christian religion very firmly, and he expressed a horror at Atheism and Blasphemy; and though there was much of both in his Court, yet it was always denied to him, and kept out of sight. He was most exemplarily decent and devout, in the public exercises of the worship of God, only on week days he came too seldom to them. He was an attentive hearer of sermons, and was constant in his private prayers and reading the scriptures."

Latimer and King Henry VIII.

Extract from a Sermon by M. Newcome, before the House of Commons, Dec. 30, 1646.

All things are naked and open to the eyes of him with whom we have to do. One sort of men in particular to whom I would recommend the consideration of this passage, are Ministers, preachers of the word. They are God's Ambassadors. Now did we, could we, remember the eye of God upon us, how diligent, how abundant would it make us in the work of the Lord! How faithful, how courageous, how unbyassed, how above the frowns and smiles of men! This was it made Paul so faithful and uncorrupt in the work of his Ministry. 2 Cor. ii, 17. For we are not as many who corrupt the word of God; but as of sincerity, as of God, as in the sight of God so speak we in Christ. That which made Paul handle the word so uncorruptly, and with such sincerity was this, he spake it as in the sight of God. I have heard of that holy Martyr of Christ Jesus, Mr. Latimer, that having in a sermon at court

in Henry the eighth's days, much displeas'd the King, he was commanded next sabbath, to preach again, and make his recantation: according to appointment he comes to preach, and prefaceth his sermon with a kind of Dialogue in this way. "Hugh Latymer, dost thou know to whom thou art this day to speak? To the high and mighty Monarch, who can take away thy life if thou offend; therefore take heed how thou speakest a word that may displease his Majesty." But (as recalling himself) "Hugh, Hugh!" (saith he) "dost thou not know from whom thou comest, and on whose message thou art sent? even the *great and mighty God*, who is *able to cast both body and soul into hell fire forever*; and therefore take heed to thyself that thou deliver thy message faithfully;" and so comes to his sermon, and what he had delivered the day before, confirms, and urges with more vehemency than ever. Sermon being done, the court was full of expectation, what would be the issue of the matter. After dinner the King calls for Latymer, and with a stern countenance asked him how he durst be so bold as to preach after this manner?—He answered, that duty to God and to his Prince had forced him to it, and now he had discharged his conscience and duty in what he had spoken, his life was in his Majesty's hand. Upon this, the King arose from his seat, and taking Mr. Latymer off from his knees, embraced him in his arms, saying, "He blessed God that he had a man in his kingdom who durst deal so plainly and faithfully with him." Had never king in England since his time wanted such a faithful, plain-dealing Chaplain to preach to him, it might have been better with England than it is at present.

Way of disposing of the aged and infirm.

Among the Batta tribes in Sumatra it is an approved custom, that 'when a man becomes infirm and weary of the world he invites his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and, as they shake the tree, join in a funeral song, the import of which is "the season is come—the fruit is ripe—and it must descend." The victim descends, and those who are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet.'

Buchanan's Researches in Asia.

'The souls of the elect were saved upon trust, for four thousand years. The Father gave credit to Christ, and glorified his saints on the footing of a sacrifice not then offered up, and of a righteousness not then wrought. Christ also, in the days of his flesh, went on credit with his Father, every time he said to a sinner, "Thy sins are forgiven thee," previous to his offering himself on the cross.'

John Ryland.

Obituary.



Rev. JAMES BERRY.

The subject of this memoir was born at Taunton, Somersetshire; in the year 1762, of Baptist Parents; and at the early age of 10 years, he was put an apprentice to a boot and shoe maker, in that Town: but his master, being entirely a man of the world, he soon forgot any serious instructions that his parents might have given him. About the twenty fourth year of his age, he married; and within three weeks of that period, he enrolled himself to serve as a substitute in the old militia, for the county of Somerset, for the term of five years; during which time I have heard him say, he followed all kinds of sin with impunity; and drank down iniquity, as the greedy ox drinketh down water. But he said, that though at that time, he took such delight in the work of sin, yet he frequently held disputes with his comrades, on the leading doctrines of the Gospel: and generally overthrew the opinions of those who opposed them.

As soon as the time of servitude in the Militia was expired, he settled in Wells: and sometimes attended at the independent meeting where the Rev. Mr. Bishop (who now resides at Gloucester,) then preached. One Lord's day evening, he went to meeting as usual, when it pleased the Lord to work effectually on his soul by a hymn which Mr. Bishop gave out (the ninth hymn in Rippon's Selection) and particularly the third verse.

Chain'd to his throne, a Volume lies,
With all the Fates of Men,
With every Angel's form and size,
Drawn by th' eternal Pen,

Some time after, Mr. Bishop asked him, why he did not join the Church? To which he replied, that as he was born of Baptist parents, he had not been baptized in his infancy; and therefore he could not. Mr. Bishop said he would do it for him; but on being asked in what manner he would do it, he said he would do it either by sprinkling or pouring: upon which Mr. Berry told him, that neither of these ways appeared to him to be consistent with the word of God; but that if he would baptize him by immersion, he should have no objection to be baptized by him; which Mr. Bishop, of course refused: and very soon after, he was baptized on a profession of faith, by Mr. Sotteridge of Paulton; and joined the particular Baptist Church in that place about the year 1796.

Soon after his baptism he commenced preaching at Paulton; and from that time he continued to preach occasionally both amongst Baptists and Independent, till about the year 1806; when the Rev. Sam. Evans, the late Pastor of the baptist church at Croscombe, being ill, Mr. Berry undertook to supply his place; and upon the death of Mr. Evans, which happened on the 31st of March 1807, he received a call from the church to become their Minister; which call he accepted, and was ordained over them on the 29th of March, 1809.

At the time of Mr. Evans's death the church at Croscombe was at a very low ebb; the whole of the Congregation, very often, did not exceed six or eight people; but by the blessing of God

on the labours of our late friend, a revival very shortly took place, and for some time before his death he generally had a house pretty well filled whenever he preached.

The disorder which terminated his mortal career was a lingering consumption, which was occasioned by his taking a violent cold, after preaching at Barton, about seven years ago; but it did not hinder him, either from preaching or following his occupation, as a boot and shoe-maker, till December 1810; when his disorder began to get worse, very rapidly; and for about five or six weeks before his death, he was confined to his bed; during which time, his experience was such as any Christian would desire. On the 31st of March, he told his friend that used to pray with him, that he enjoyed much of the divine presence, felt his soul drawn out much in prayer, and was enabled to rest on the promises of a covenant keeping God. On the 7th of April, he said that he had such an application of the precious blood of Jesus to his soul, as overwhelmed him so that he was not able to express, what he felt. His friends visited him generally, almost every day till the 11th, and he continued to experience the promises of God brought home to his soul, by the holy Spirit. On the 12th he said that the enemy had been let loose on him, and that for twelve hours he had been in darkness, and had experienced the absence of his God; but on the 13th the Sun of righteousness arose, and scattered the gloomy doubts that had beclouded his mind; and he told an aged friend who was with him, that he was on mount Tabor, and that he trusted that he was bound up in the bundle of life. His friend prayed with him, and

left him at ten o'clock in the evening; after which he spoke but very few words, and about seven in the morning of the Lord's day, April 14, 1811, he sweetly fell asleep in Jesus, in the forty ninth year of his age. On the following sabbath, he was interred in the meeting house at Croscombe; Mr. Cattle of Keynsham, preached a sermon and delivered an address at the Grave; and on the Lord's day, April 28th, Mr. Sotteridge of Paulton preached his funeral Sermon, from *Luke xxiii, 28. Weep not for me, but weep for yourselves, and for your Children*; which was the text he desired to have his funeral sermon preached from.

MRS. EVANS.

On the 6th of June, 1811, departed this life, Mrs. Margaret Evans, widow of the late Rev. David Evans, Minister at Doleu, and mother of David Evans, the present Minister there. She was a minister's wife above 20 years, and upwards of 20 years lived a widow. Her trials in life were numerous, nevertheless, she had the honor of holding fast her profession to the end. In an affliction of 15 weeks she often complained of great darkness; and much fear, which continued nearly to the end of her days; but was relieved to the comfort of her friends, and her own joy. She departed in singing the first line of a beautiful Welch hymn,

"O Jesu mawr, y maddig gwell."
She was buried at Doleu by her husband's side. Mr. Thomas of Nantgwyn spoke on the occasion from *1. Cor. xv, 26*. And the sabbath following her son delivered a funeral Sermon as she had desired, from *Psalms cxv, 16. Precious in the sight of the Lord is the death of his saints.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.



תורה נביאים וכתובים

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Every friend of Biblical Knowledge, and especially the lovers of Hebrew Literature, will be gratified by the Publication of the Hebrew Scriptures from the hands of a Gentleman, whose Ability cannot be doubted, and for whose Integrity the Public (Jewish and Christian) possess no common guarantee. These, united to his well-known indefatigable Industry, insure an attention to the work he is engaged in, rarely to be expected.

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stand that the work is in the hands of Hebrew Compositors (most of whom knew the language from childhood) employed at the Office of the London Society for promoting Christianity among the Jews; and in correcting the Sheets, a Jewish Boy reads to Mr. F. every Letter, Point, and Accent, from Sal-Proop's Hebrew Bible, which is considered the most accurate ever published; and by this means more than forty errors have been already discovered and corrected, that were in this first part, in van der Hooght's. Every Sheet is then revised by a perfect Hebraist (a converted Jew) who has been engaged for the purpose at considerable expense.

The typographical execution commends itself by the beauty of the characters and the clearness of their impression.

Refutation of Calvinism; in which the Doctrine of Original Sin, Grace, Regeneration, Justification, and universal Redemption, are explained, and the peculiar Tenets of Calvin upon those points are proved to be contrary to the Scriptures, to the Writings of the ancient Fathers of the Christian Church, and to the public formularies of the Church of England. By George Tomline, D. D. F. R. S. Lord-Bishop of Lincoln, and Dean of St. Paul's, London. 8vo. pp. 590, Price 12s. Cadell and Davis, Rivingtons, &c. 1811.

The history of Calvinism as connected with the church of England is rather remarkable. Its fathers embraced the system,

of that Reformer, and never mentioned his name but with the sentiments due to superior talents, piety and virtue. Political animosities led James the first, and many of his bishops and clergy, to renounce the principles to which they had professed inviolable attachment; and a variety of causes, operating during our civil wars, and in the times immediately succeeding them, gave popularity to a sort of latitudinarian divinity, which silently effected an intire revolution in the religious tenets of the clergy. The pulpit and the press were soon employed by the sons of the church, to load with reproach the doctrines explicitly set forth in her articles and homilies, and strongly implied in her liturgy.

The change that of course took place in the character of those discourses intended for public instruction, had nearly proved fatal to the spirit of devotion; her enemies assumed a tone of triumph, and her best friends lamented the defection. Within a few years, some of her Clergy have appeared, as if possessed of the very spirit of her martyrs, and confessors, determined to restore her long defaced beauty and glory; these have been assailed from all quarters by misrepresentation, invective, ridicule, and abuse. A warm controversy between them and their opponents has been the natural result; and the reasonings by which it has been attempted to drive the modern calvinistic clergy from their strong holds in the articles and formularies of the church, are not a little curious. Some have admitted that these, in their original meaning, were favourable to calvinistic tenets, but that, in a course of years, they have acquired a sense so completely different, as to

make it, to the last degree, absurd, enthusiastical, nonsensical, and blasphemous, to interpret them *now* in the sense in which their compilers set them forth. Others alledge that the articles are merely "Articles of Peace," intended for the suppression of a few pestilent sectaries, and not at all for "the establishing of consent touching true religion," and therefore the belief of them was by no means supposed in those who subscribed them, nor ought these antiquated notions to be inculcated under any pretence of their agreeing with articles and formularies, if they had not also the support of reason, and the fitness of things. A third party pretends that the church is decidedly hostile to calvinism, and that the genuine sense of her articles, homilies, and liturgy, supports tenets directly contrary. This last party is espoused by his lordship of Lincoln, and he has sent forth a large volume, of immense labour, towards its support.

In going through the learned prelate's work, we have been somewhat at a loss to guess at what was the author's intention in writing it. The Title-page seems to say it is designed to *refute Calvinism*. Yet he allows that "these doctrines have been adopted and maintained by some persons eminent for their learning, and in high stations in the church;" that "many Calvinists have been pious and excellent men;" and adds that he is "fully satisfied that there are in these days zealous Christians of that persuasion, who would be among the first to deplore any evil which might befall our constitution in church or state;" nay, "It must be acknowledged that Calvin was a man of piety and of considera-

ble talents and attainments." These liberal concessions led us to expect a clear and impartial account of Calvin's tenets, as held by his followers in the present day; and at least an attempt to shew that they were at variance with the doctrine of scripture and of the church. In all this, however, we have found ourselves egregiously mistaken. It is Calvinism exaggerated and even caricatured, that his lordship has attempted to refute. He appears through the whole volume to be beating the air, and fighting with shadows of his own creation. The mode of "Refutation" here adopted, is worse than useless; so far from reclaiming the Calvinists, from what his lordship wishes to be considered as a dangerous heresy, it will rather confirm them in the notion that what they do believe is true. He has refused to meet them on their own ground, and they will not fail to improve this circumstance to his lordship's discredit. It will be said that if he only intended to guard the simple against error, or to recover the Calvinists from delusion; why should he attribute to them principles which they abhor? Is he conscious that their tenets, if honestly stated, would not serve his purpose of bringing their persons and characters into odium and suspicion? They will complain of gross and injurious misrepresentations, and avow their belief that his lordship had not the courage to give a fair account of the opinions he professed to refute.

This charge of *unfairness* is not the clamour of men who are pressed by powerful arguments to renounce errors which they are determined to retain; it is a charge easily substantiated. For example, a calvinistic writer had re-

probated, as inconsistent with the doctrine of the church, such expressions as these, "We are safe under the shadow of God's wings, so long as we endeavour to deserve his favour;"—"natural virtue may be insufficient to serve as the ground of a strict claim upon God; but it may nevertheless be a great recommendation to God;"—"whatever our tenets may be, nothing can afford us comfort at the hour of death, but the consciousness of having done justice, loved mercy, and walked humbly with our God." His lordship immediately assumes that he is "authorised to conclude, that evangelical preachers do not inculcate a regular attendance upon divine ordinances, an uniform practice of religious precepts, repentance, good works, obedience to the moral law, holiness of living, abhorrence of vice, justice, mercy, and humility." p 176. Can it be possible that his lordship does not know that he here reasons in opposition to the habitual practice of these preachers? or is it to be supposed that a learned prelate needs to be reminded that duties and virtues may be powerfully enforced without being considered as meritorious in the sight of God? Has he never read the articles and homilies? But our readers shall have another specimen,

"Regeneration of those, who are baptized, by the forcible operation of the Spirit, is one of the doctrines, by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. It is an easy substitute for that "Godly sorrow which worketh repentance;" for that real amendment of life which consists in mortifying our carnal lusts, in forsaking "the sin which doth most easily beset us," and in an active and conscientious endeavour to obey the

revealed will of God. Men, who fancy that they have received this second birth, consider themselves full of divine grace, are too often regardless of the laws both of God and man, affect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasions, and pretend the most positive assurance of their salvation, while perhaps they are guilty of the grossest immoralities, and are treading under-foot the son of God by the most palpable departure from the plain and simple rules of his pure and holy religion; or at least, by boasting of the peculiar favour of Heaven, they imitate the persons spoken of in the Gospel, who "trusted in themselves that they were righteous, and despised others" pp. 93, 94.

On reading this precious moral, we do confidently affirm that a statement more pointedly at variance with approved calvinistic writers could not have been produced. The doctrine on which they constantly and explicitly insist, is, that the change of views and feelings effected by the holy Spirit, doing no violence to our natural faculties, is the beginning of a holy and virtuous life; and that the reality of our regeneration is to be determined by the agreement of our dispositions and conduct with the mind of God, *as revealed in the Scripture*; and that not only gross sins, but even a life merely harmless, without the love of God and of man, is incompatible with the existence of this important change. Many other instances of wilful misrepresentation occur; such as the *anxiety*, which his lordship says, the calvinistic ministers manifest, *to depreciate the importance of moral virtue*; he also represents them as "encouraging vice and immorality, among their followers;" and charges them, with "performing the duties of their ministry, both public and private in a manner injudicious and mis-

chievous in the extreme." pp. 182, 176, 177.

When a writer is so little attentive to the correctness of those representations he gives to the public, we are not surprized to meet with inconsistencies. His lordship disagrees—with himself—with the church—and with the Scriptures—

With himself. "The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength, prepare it, or put it into a proper state for the reception of a saving faith, or for the performance of the spiritual worship required in the gospel: this mental purification cannot be effected without divine assistance." p. 54. And again, "The grace of God prevents us christians, that is, it goes before, it gives the first spring and rise to our endeavours that we may have a good will: and when this good will is thus excited, the grace of God does not desert us, but it works with us when we have that good will." "It is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God." p. 60, 61.

What Calvinist will not set his hand to all this? But on other occasions we are told "the gentiles through the natural suggestions of their own minds, discharge the moral duties enjoined by the law of Moses;" that baptism "imparts the holy Ghost to those who shall previously have repented and believed;" and that "the impression which the truths of the gospel make upon the minds of men, depends upon the exercise of their own reason and free will." p. 8, 29, 14. In perfect agreement with these jarring contraries, are the following sentences.

Faith stands in the place of uniform obedience, p. 112. There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ's righteousness to men. Previous good works are certainly not necessary at the time justification is received, p. 156. There are more passages in the Epistles which at-

tribute justification to good works than to faith, p. 161. There is no necessary connection between faith and good works, p. 130. True faith produces good works as naturally as a tree produces its fruits, p. 160.

Whatever may be the fate of Calvinism hereafter, its "Refutation" must come from writers of a class very different from Doctor Tomline. But we hinted that his lordship is at variance with the church. Let us hear them both.

The Church. "Man is very far gone from original righteousness, and is of his own nature inclined to evil. He cannot turn and prepare himself by his own natural strength to faith and calling upon God" Article. "Of ourselves we have no goodness. Man of his own nature is without any spark of goodness, without any virtuous or goodly motion, only given to evil thoughts and wicked deeds." Homily.

Dr Tomline. "There is some honesty, some goodness of heart, in the human race; there is at least a degree of righteousness in some men." pp. 14, 11.

The Church. "We have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Dr. Tomline. "The graces and virtues, on which salvation depends, are the joint operations of the supernatural power of the holy Ghost and of the natural power of man." p. 23, 42.

The Church. "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation."

Dr. Tomline. "Predestination to life is not an absolute decree of eternal happiness to certain individuals, but a gracious purpose of God, to make a conditional offer of salvation to men."

The right reverend prelate is equally at issue with the church on the subject of regeneration, which he describes as an act performed upon persons in baptism. And in opposition to the language of the church, "We are counted righteous before God, only for

the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings;" and that "the true christian faith is to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation, by Christ; whereof doth follow a loving heart to obey his commandments;" the Bishop talks of procuring justification by faith and repentance,—of faith and obedience being the same thing,—of faith standing in the place of obedience,—of justification being attributed to good works,—and of endeavours to do their duty recommending men to the favour of God. p. 142, 112, 161, 174.

Our limits will not admit our exhibiting in distinct statements, the dissonance between Dr. Tomline's sentiments and those of Jesus Christ and his Apostles; already, as we apprehend, our readers are sufficiently satisfied on that point, by what has been produced from his lordship's performance.

There is a further discrepancy in the reasoning of Dr. Tomline, in common with most other opposers of the modern Calvinists. At one time their principles are represented as possessing some what of a torpedo-like influence; and that their views of human nature, divine providence, and the privileges of true christians, must necessarily reduce them to a state of inactivity, and leave them without a motive to any exertion for their own welfare, or that of their fellow creatures. Of course, we should have very little apprehension of mischief from such religionists, whatever strange notions they may have imbibed, they cannot be expected to spread, and they will even die with the people who have unhappily embraced them. But on other occasions,

these harmless people are represented as possessed of very powerful and inexhaustible energy: they are earnestly intent on making proselytes, in the city, in the village, in their own country, and in foreign lands! They are generally attended by crowds, and their appearance of devotion and virtue places them high in the estimation of the serious part of the common people. No means appear more indefatigable in the use of means calculated to promote the salvation of their own souls and that of the millions around them! In all this, however, they are held up as odious hypocrites, destitute of every christian virtue, concealing a depraved heart and a vicious life under a specious appearance of zeal and goodness. But have their accusers penetrated through their prayers, and labours, and charities, and detected a corrupt mind behind them all? Can the enemies of Calvinism produce any such fruits of active benevolence, fervent piety, and disinterested self-denial, gathered from other *corrupt minds*, with whom they cannot be unacquainted?

After all, if this latter representation is true, the evangelical doctrine will not be *refuted*, nor its prevalence prevented, by any efforts similar to this of his lordship of Lincoln; the man who would impede the progress of these principles, must do something more than write a book. Regardless of such futile outcries, evangelical preachers will continue their labours, in season and out of season; barbarians of these islands and on foreign shores, will be civilized; the profligate will be reformed; and ardent devotion and active charity will mark the way of these people, in visiting the sick, comforting the distressed, instructing the poor, and relieving the necessities of their

fellow men; it is in this manner that their doctrine will commend itself to the world, and effectually secure the warmest affection of their adherents.

The Death of Legal Hope the Life of Evangelical Obedience. An Essay on Galatians ii, 9. By Abraham Booth. The fourth edition. Button. 2s.

There are probably few of our readers, who were contemporaries with the late Mr. Booth, but have highly appreciated his writings, on account of the strength of his judgment, the clearness of his reasoning, and above all, the evangelical spirit which they display. It is therefore only on behalf of our younger brethren that we take the opportunity of a new edition, to recommend this Essay to their attention.

After an Introduction, which shines around the Subject, so as to enable the reader to view it to advantage; the Essay is divided into seven Sections. I. What Law it is, to which the Apostle was dead. II. Unregenerate Sinners alive to the Law, as a Covenant. III. Believers dead to the Law, considered as a Covenant. IV. Of the Law, as dead to Believers. V. Believers dead to the Law, that they might live to God. VI. We must be dead to the Law, as a Covenant, before we can live to God, in holy and acceptable obedience. VII. Of the Law, as a Rule of Moral Conduct to Believers.

A few short extracts will doubtless be acceptable to many, and we hope excite their wishes to possess the whole.

“Now, reader, are you *dead to the law*? Are all your expectations and all your desires of justification by it, extinct? Remember, it is one thing to acknowledge a truth in theory, and

another to live under its practical influence. Many have learned, in a doctrinal way, that believers *are dead to the law*; who yet, in the *dispositions* of their hearts and in their own *experience*, were never divorced from it. Their legal apprehensions and slavish fears; their mercenary views in the performance of duty and their self-elating thoughts, when they imagine they have performed it well, are evidences that they cleave to the law. These, when habitual, are a convincing proof that they are alive to it; that they are still, in a partial way, seeking their peace and happiness from their own obedience.

What think you of the Redeemer's righteousness? Have you a superlative esteem for it, and is it, with you, in reference to justification, the *one thing needful*? Do you repose your confidence for acceptance, in that only; and venture your all for eternity, on that single bottom? Is that your plea at the throne of grace; and is it your ardent desire to be found in it, when standing at the great tribunal? There you must shortly stand, before a Judge whose eyes are *as a flame of fire*, and with whom is *terrible majesty*. Examine, therefore, the state of your soul, and cultivate an acquaintance with Jesus Christ. The fruits of an increasing acquaintance with Him are truly desirable and unspeakably precious. For the more you behold of his personal glories and perfect obedience, the less will you cleave to the law, or depend on your own defective duties. This is a certain truth, and confirmed by all Christian experience. For though you will not be inclined to reject the law, as a rule of moral conduct; or to

neglect duty as an evidence of your cordial submission to divine authority, and of gratitude for benefits received and blessings expected; yet you will have a meaner opinion of all that you do, and a stronger confidence in the work of your Saviour. Besides, the peace you enjoy will be *steadier*, and the works you perform will be more spiritual. *Your peace will be steadier*. For the more clearly you see the dignity of Him who made your peace, the greater will the worth of that work appear, by which it was made. Consequently, your dependence upon it will be more firm; your rejoicing in it will be more constant. *Your duties will be more spiritual*. For in proportion as your views of the all-sufficiency of the divine Mediator increase, so will your love to him. *Beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory*. The love of God being the principle of all acceptable obedience, in proportion as that generous principle is more lively and active, duty will be performed with greater diligence; and be more certainly referred to its proper end, the glory of the ever-blessed God.

Yes, believer, in such a procedure you will find your spiritual account, and grace shall have the glory. Faith will grow firm as the deep rooted cedar, and hope bright as the day. Love will expand the heart, and holiness blossom as the rose. The life will be vocal of the Redeemer's praise, and even death itself peaceful in his embrace." p. 53, 56.

"Now, reader, what is the tenour of your conduct? To what, or to whom do you live? Is it the immensely glorious God?"

or is it yourself and the world?— On what have you placed your affections? to whom have you devoted your heart? Remember who it is that makes the righteous demand; *My son give Me thy heart.* His infinite excellencies require it of you, as a man: and, if a believer, your obligations are unspeakably heightened. For, as such, you are an object of redeeming love, and a subject of regenerating grace. *You are not your own; you are bought with a price.* If, then, you profess yourself a Christian, consider the import of that profession. By laying claim to the honourable character, you profess to *live to God.* The character, how glorious! The profession, how noble! Disgrace not that holy name by which you are called. Disgrace not that life you profess to lead, lest you pierce yourself through with many sorrows, and cause the enemies of the cross to triumph." p 81.

"As there are comparatively very few that are capable of living to God; if you, reader, profess to be one of those few, your obligations to obedience are many and unspeakably great, you will do well therefore to remember, that to *talk* of possessing superior advantages for the practice of virtue, and at the same time to *live* as do the world in common, are a great inconsistency. To pretend that you believe in the Lord Redeemer, are in a justified state, and have delightful communion with the best of Beings—that you have a clear knowledge of divine truth, and a high esteem for the ordinances of Christ, in their primitive purity—to pretend to these very superior advantages, while the only discernible difference between you and the world consists, in your entertaining a different set of sentiments, or having

different forms of worship, is inconsistent and shameful. If this be the case, your speculative knowledge of evangelical truth is greatly abused. It is converted into fuel for spiritual pride: while your conduct is a standing reproach to the name that you bear, and a foul disgrace to the truths which you hold. For, in proportion as our light is clearer, and our advantages greater than those of other men; our example should be brighter, and our lives more useful." p 96.

Modern Persecution, a Poem, in three Cantos. By the Author of the Age of Frivolity. Williams.

We remember an observation of a writer, of no mean talents, that "Before a thing can be laughed at it must be made to appear almost harmless." Wickedness is too serious a matter for ridicule; and especially when it assumes the forms of riot, intolerance, and persecution. That Mr. Wickes; the Rioters at Wickham, at Alcester and at Rye; and especially the Prosecutor of Mr. Kent for *praying*, did all of them render themselves extremely ridiculous, cannot be disputed, and in this little pamphlet they are set forth to be laughed at accordingly; but we hesitate as to the utility of such a performance, either as it respects believers or their persecutors.

Religious Books lately published.

1. Scripture Characters, or a Practical Improvement of the principal Histories contained in the Old and New Testament, by Thomas Robinson, M. A. Vicar of St. Mary's Leicester, 8th edit. price 2l. 2s boards.

2. A theological Dictionary containing definitions of all religious terms; a comprehensive view of

every article in the system of divinity; an impartial account of all the principal denominations which have subsisted in the religious world from the birth of Christ to the present day; together with an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. By the Rev. C. Buck, A new edition greatly improved. 2 vols. 8vo. 1l. 1s.

3. Criseos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S. T. P. Lingg. Hebr. et Arab. Prof. in Academia Oxoniensi, et Ædis Christi Canonicus. 8vo. 7s. 6d.

THEOLOGICAL NOTICES.

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

Critical Remarks on Dr. Adam Clarke's Annotations on the Bible will shortly appear.

A Second Volume of Sermons, by the Rev. Dr. Bickham, is in the Press, and may be expected by the end of October, and at the same time a new edition of the first volume.

In the Press, and speedily will

be published, in one volume, octavo, The Lives of John Selden, Esq. and Archbishop Usher; with notices of all the English literary characters with whom they were connected. By J. Aikin.

History of Dissenting Churches in London.—The publication of this work having been for a time unavoidably suspended, and many enquiries made with respect to its completion, the author begs leave to acquaint the public, that the inadequate support the work has hitherto met with, forbids the publication of the fourth volume until a competent number of subscribers is obtained, to enable him to meet the expenses. Not less than 400 will be necessary; and as soon as these are procured he will send the fourth volume to press. He therefore requests the immediate exertion of those who are friendly to the work; and to prevent disappointment thinks it necessary to state that *no more will be printed than are subscribed for.* The names of subscribers will be received by W. WILSON, Mew's-Gate; T. WILLIAMS, Stationers Court; W. BURTON, and GALE and CURTIS, Paternoster-Row; and T. CONDER, Bucklersbury.

RELIGIOUS INTELLIGENCE.

ENGLISH BAPTIST ASSOCIATIONS.

The Midland Association, comprising 24 churches, held their annual assembly, at Bromsgrove, on Tuesday and Wednesday the 4th and 5th of June last.

Tuesday Afternoon, met at three o'clock. Brother Scroxtou read the

circular letter. Met again at 6 in the evening; Brother Scroxtou introduced the service by prayer; the letters from the churches were read, and brother Davis concluded with prayer.

Wednesday Morning, at 6 o'clock, assembled for prayer; brethren Brooks, Wassal, Wilkes, Price, Davis, Muckley, and Trotman

were engaged in leading the devotion of the worshippers.

At half past ten, the public services were introduced with reading the scriptures and prayer by brother Griffin; brother Belcher preached from *Gal. ii, 20; Christ liveth in me*; brother Butterworth, from *John ix, 27; Will ye also be his disciples?* and brother Davis concluded with prayer.

In the evening at 6 o'clock, brother Smith introduced the service by prayer; brother Draper preached from *John iii, 16*, and concluded the highly interesting and impressive service of the association with prayer.

State of the Churches the preceding year. Received by baptism 148, by Letters 6, Restored 2. Died 29, Dismissed 6, Excluded 13. Clear increase 108.

The next Association will be held at Upton on Severn, on the Tuesday and Wednesday in Whitsun-Week; the circular letter will be read on Tuesday at 3 o'clock, and the Letters from the Churches at 6 in the evening. Brethren Mason, Edmonds, and Griffin to preach; in case of failure brother Kilpin.

The Northamptonshire Association, comprising 29 churches, held their annual meeting at Oakham on Tuesday and Wednesday the 4th and 5th of June last.

Tuesday Evening, 6 o'clock. Mr. Miller, pastor of the church, began with prayer; Mr. Heighton was chosen moderator; the letters from the churches were read; Mr. Nichols concluded in prayer.

Wednesday Morning, 6. Met for prayer. The brethren Coles, Newman, Anderson, Evans, Lomax, and Simms were engaged.

— $\frac{1}{2}$ past 10. Assembled for public worship. Mr. Crapps began with prayer, Mr. Smith preached from *John iii, 3, Except a man*

be born again he cannot see the kingdom of God; Mr. Jarvis prayed. Mr. Hall, of Leicester, preached from *2 Peter iii, 8, One day is with the Lord as a thousand years, and a thousand years as one day.* Mr. Sutcliffe closed in prayer.

— Evening 6. Met again for public worship. — Mr. Cuttius prayed, Mr. Blundell preached from *Phill. ii, 12, Work out your own salvation with fear and trembling for it is God which worketh in you to will and to do of his own good pleasure*, and concluded in prayer.

After the congregation was dismissed, the ministers and messengers heard the circular letter, drawn up by brother Jarman, which was approved.

Tuesday Morning, 6. After singing and prayer by Mr. Button, several of the ministers related their experiences during the past year. Mr. Sutcliff concluded in prayer; and the business of the Association Fund was settled.

State of the Churches the preceding year. Baptized 183, received by Letter 13, Restored 8. Died 38. Excluded 32, Dismissed 18. Clear Increase 116.

The next Association to be held at Northampton, on the Tuesday and Wednesday in Whitsun-Week, 1812, Mr. Jarman and Mr. Fuller to preach.

The next year's letter to be on *The Nature, Design, and Advantages of Association*, Mr. Blundell to write it. Mr. Jarman closed the Association with prayer.

June 13th. Melbourne Association, consisting of the Ministers of Cambridgeshire, and its vicinity, was held at Barkway, when a Committee was appointed to investigate all applications for pecuniary assistance, consisting of the following Ministers, Mr. Tonne, Mr. Jameson, and Mr. Pen-dered, *Royston*; Mr. Carver, *Mel-*

bourne; and Mr. Dobson, *Chiss-hill*; and it was determined that no cases would be encouraged, without the recommendation of the Committee.

WELSH

BAPTIST ASSOCIATIONS.

The *South-east* Welsh Association, comprising 33 churches, assembled together at Blaenau Gwent, on Tuesday the 4th of June.

Afternoon, at 2 o'clock, brother Morgan Evans prayed, the letters from the Churches were read; brother David Evans of *Doleu* preached from 1 *Peter* iv, 11, and concluded in prayer.

Wednesday Morning, met at 10. Brother John Jones read and engaged in prayer, brother David Evans *Maesyberllan* preached from 2 *Tim.* ii, 26; brother Samuel Kilpin, in english, from *John* vi, 44; and brother Thomas Jones, in welsh, from *Eph.* i, 19, and concluded in prayer.

Afternoon, at 3, brother George Watkins prayed, brother John Davies preached, in english, from *Acts* xiii, 12, and brother David Richards, in welsh, from *Rom.* iii, 26, and concluded in prayer.

Thursday morning, met at 9. Brethren John Hier and Thomas Evans prayed, and after conversing on several subjects agreed.

1. That the new church at Carmel be admitted a member of our Association.

2. To encourage our Churches to make a collection towards defraying the remaining expenses of building the Chapel of our welsh-baptist friends at Deptford, near London, and the Chapel called Carmel in Glamorganshire, before the next Association.

3. To attend to the printed reports concerning the cases of the

dissenters, and the widows fund.

4. To print the circular letter, drawn up by brother Joseph Price.

5. That a meeting of thankfulness to God shall be held in our Churches, on the month's end after our Association, on account of the preservation of our religious liberty. Concluded in prayer by brother Samuel Kilpin, *Leominster*.

State of the Churches the preceding year. Baptized 197, restored 52, Received by letters 6. Dismissed 4, Died 61, Excluded 104. Clear Increase 86.

The next Association to be at Hengoed in Monmouthshire, beginning the first Tuesday in June 1812; brethren J. Reynolds J. Lewis and J. Evans of Penygarn to preach.

The first Association in North Wales was held at Garn, in Caernarvonshire, on the 26th and 27th of June 1811. Wednesday at 6 o'clock in the evening, brother C. Evans prayed; brethren J. Richards and E. Evans preached, from *Job* xiii, 21, 22; and from *Matth.* xvi, 24, and the latter concluded by prayer.

Thursday, half past 9, brother Ellis Evans prayed, and the following brethren preached; T. Thomas from *Rom.* v, 20, and S. Breeze from *Isaiah* xxvii, 13, and concluded by prayer.

At 2 o'clock, brother W. Roberts prayed, brother Davis preached from *Heb.* vii, 25, and brother Christmas Evans from *John* iii, 14.

At 6, brother John Pritchard prayed, brother Rowland Williams preached from *Psalms* xxxii, 6, and brother Hugh Williams preached from *James* i, 6, 7, and concluded by prayer.

The second Association in North Wales among the Baptists, was held at Amlwch, in Augte-

sey, on the 2d and 3d days of July, 1811.

A pulpit was built in an open field, and the hearers were computed from seven to eight thousand.

Public worship began at 6 o'clock in the Evening of Tuesday, and the following brethren exercised. William Roberts prayed, Thomas Davies preached from *Gen. xx, 1, 2*, and S. Breeze from *2 Cor. v, 17*, and concluded by prayer.

At 6 o'clock in the morning of Wednesday, the following brethren were employed in divine worship. Mr. Jones prayed, John Pritchards preached from *John iv. 29*, and John Thomas preached from *2 Cor. v. 20*, and concluded by prayer.

At 10 o'clock brother Hugh Williams prayed, brother John Davis preached from *Luke xiv, 21*, and Thomas Thomas from *Acts iii, 19*, and concluded by prayer.

At 2 o'clock the brethren John Michael prayed, John James preached from *Luke xxiv, 47*, and S. Breeze from *Gal. vi, 14*, and concluded by prayer.

At 6 o'clock in the evening, brethren Richard Rowland prayed, Abel Vaughan preached from *Luke xxiii, 34*; and Christinas Evans from *Titus ii, 13*, and concluded by prayer.

The Lord did smile, in some measure, upon us poor sinful mortals. The clear increase this year in our Associations in the North is 79.

In the private conference held by ministers and messengers in the above Associations, it was resolved :

1. That the thanks of these Associations be declared to the Noble Lords who defended religious liberty so laudably in opposing the

Bill against the Dissenters; and that the same be published in some of the newspapers.

2. That the church of Llangian be permitted to collect through the churches, towards defraying their expense in repairing their Meeting-house; and that the church of Llanfachreth, in Anglesey, should have the same grant.

3. That a closer union and connexion among the Baptists throughout England and Wales, Ireland, and America would be a glorious thing, and we resolve to do all in our power to promote it. Since we heard that there is such a purpose in agitation among our English Brethren, our hearts are much set upon it; conceiving it would be much for our comfort and prosperity. We expect to get some further communication on this subject through the medium of the Baptist Magazine.

The Association next year will be held at Cefn-bychan, Denbighshire, on the last Tuesday and Wednesday of June; and the last at Amlwch in Anglesey, on the first Wednesday and Thursday of July, 1812.

ORDINATIONS.

On Tuesday morning, the 21st of May, 1811, the formation of the particular Baptist Church, consisting of twelve members, at Southwell, in the County of Nottingham, was recognized. The service commenced by singing, prayer, and reading suitable portions of Scripture, by Messrs. Jarvis and Nichols, who heard the Christian experience of the Candidates, witnessed their giving each other the right hand of fellowship, and signing the Church Covenant: the service closed by singing the 133rd Psalm, C. M. and prayer by brother Nichols.

Being thus organized as a

Church, they unanimously agreed to request their brother William Musson to take the pastoral charge over them; to which he signified his willingness.

We therefore assembled at 11 o'clock for the more public solemnities of ordaining Brother Musson over them in the Lord.

Mr. Newman, Deacon of the baptist Church at Newark, began the services by reading from the 1st of Timothy the 1st chapter, and prayer; brother Coles, minister at *Sutton on Trent*, gave a brief account of the nature and order of a Gospel Church; brother Jones of *Lincoln* offered up the Ordination prayer, with laying on of hands; brother Nichols of *Collingham* addressed the Pastor from *Psa. cxxxiv, 3*; and brother Jarvis of *Newark* preached to the people from *1 Thess. v, 12, 13*; appropriate hymns were given out by Mr. J. Barber of Nottingham.

It was a season of real pleasure to all the friends present, and peculiar emotions of thankfulness were excited by reflecting on what the Lord had done for this little flock. Its history affords a fresh instance of the propriety of the inspired caution not to *despise the day of small things*.

This small society proceeds from a few friends who met for prayer and reading the Scriptures; their meetings were profitable and gradually increased in numbers; within the last two years their brother Wm. Musson, by request, attempted to expound the word to them; his labour of love proved edifying, and in some degree successful, among the unconverted hearers; they lately procured a more commodious place for worship, and now have a congregation between 2 and 300;

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a pleasing prospect appears of much good being done; may the little one become a thousand. They are a poor people, and having necessarily incurred a debt of 20l. will be thankful for the assistance of their christian friends to enable them to liquidate it.

Southwell is a market town, and has long been enveloped in ignorance and bigotry, much opposition, of course, accompanied the introduction of the gospel, but now may its rays dispense the thick cloud of darkness and the inhabitants seeing a great light take heed thereunto, as shining in a dark place.

Those who know Southwell, will be ready to remark that the Lord hath chosen the foolish things of the world to confound the wise.

Newark.

T. J.

On Wednesday June 19, Mr. William Garnett was ordained pastor of the Baptist Church, meeting at Idle, a village about 3 miles from Bradford, in Yorkshire. The service began about half past 10 in the forenoon. Brother Oddy of *Haworth* read the Scriptures and prayed; brother Steadman of *Bradford* delivered the introductory address, asked the usual questions of the Church and Minister, and received the confession of faith; brother Bowser prayed the ordination prayer, accompanied with laying on of hands; brother Trickett of *Branley* gave the charge from *2 Cor. xxi, 28, That which cometh upon me daily, the care of all the churches*; brother Sharo addressed the church from *Phil. i, 27, Only let your conversation be as it becometh the gospel of Christ*; brother Muckfurlane of *Rauden* concluded in prayer.

The congregation was large and

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attentive. The Methodists kindly favoured the Baptist friends with their place of worship, their own, though a newly-erected building of moderate size, being far too small for the accommodation of the assembly.

The Church owes its existence to the blessing of God on our brother Garnett's labours, and bids fair to increase and prosper.

June 19, 1811. Mr. Chown formerly a Student with Mr. Sutcliffe of Olney, was ordained over the Baptist Church at Burford, Oxfordshire. Mr. White of Cirencester began the services with prayer and reading; Mr. Williams of Fairford prayed; Mr. Evans of Abingdon spoke on the Nature of the Business of the day, and received the account of the means which led to the engagement between Mr. Chown and the People; Mr. Chown gave a judicious account of the doctrines he believed and meant to preach; Mr. Gray offered up the ordination prayer, with great propriety and fervour, with the laying on of hands; Mr. E. Smith of Blockley addressed Mr. Chown from *2 Tim. ii, 8. Remember Jesus Christ.* Mr. Coles of Bourton-on-the-water gave a seasonable exhortation to the People from *1 Thess. ii, 19, 20. For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* The congregation at Burford is increasing, and we trust religion will flourish amongst them.

The particular Baptist Meetinghouse, at Chesham, Bucks, was re-opened (after an enlargement) on Thursday morning, July 18th. Dr. Rippon of London preached; Mr. Surman the Inde-

pendant Minister at Chesham, and Mr. Simpson of Hoxton prayed.

In the Afternoon, Mr. William Tomlin (formerly of Sandwich) was settled as Co-pastor with Mr. James Sleaf. The latter has long been the faithful and useful pastor of this Church. Mr. Dawson prayed, Mr. Groser delivered the Introductory Discourse, Mr. Hughes of Battersea preached on the occasion, and concluded in prayer.

In the Evening Mr. Cox of St. Albans began, Mr. Clement of Newmill preached, and Mr. Miller concluded.

The Hymns in the course of the day were given out by Messrs. Snelgar, Hester, Carey, Dossett, Harris, Morris, Davis, and East.

Mr. Surman very kindly accommodated Mr. Tomlin with his pulpit for the afternoons and evenings during the time of making the enlargement.

August 5th, Mr. Charles Collins was ordained Pastor of the particular Baptist Church at North Street, Knightsbridge. Mr. Keeble of Blandford Street introduced the service by reading the scriptures and prayer. Mr. Ivimey of Eagle Street described the nature of a Gospel Church, asked the usual questions and received the confession of faith; Mr. Chin of Walworth offered the ordination prayer; and Mr. Upton of Church Street, Blackfriars's Road gave the charge from *2 Titus vii, 8.*

In the afternoon Mr. Norris of Bermondsey began in prayer, Mr. W. Shenstone of Ayliffe Street, preached to the people from *2 Sam. xviii, 27;* and Mr. Oughton concluded the service by prayer.

August 7, 1811, Mr. James Gates was ordained Pastor of the

particular Baptist Church meeting at Sandhurst in Kent. Mr. Exall of *Tenterden* read *1 Tim. iii.* and prayed; Mr. Button of *London* delivered the introductory discourse, asked the usual Questions, &c; Mr. Purdy of *Rye* prayed the ordination prayer; Mr. Shenstone of *London* gave the Charge from *2 Tim. ii. 15.* *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Mr. Knott of *Chatham* addressed the people from *1 Thess. ii. 11, 12.* *As you know how we exhorted, and comforted, and charged every one of you, (as a father doth his children) that ye would walk worthy of God who hath called you to his kingdom and glory.* Mr. Martel of *Burwash* concluded by prayer.

In the evening Mr. Button preached from *Phil. iii. 8.* *Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.*

The services were well, and seriously attended. The church has been in an unsettled state from the time of the death of our venerable brother W. Copping, who departed this life in 1805. The present settlement appears to be attended with cordial unanimity, and, we hope, will prove an earnest of abundant good.

PUBLIC MEETINGS.

The Sussex Mission Society held their Annual Meeting, April 30th, at Arundel. Mr. Hamilton preached on the preceding evening from *1 Cor. ix. 22*; Mr. Gough on the Wednesday morning, from *Matt. xvi. 26*; Mr. Styles in the

evening, from *John ix. 35*; and the devotional exercises were conducted by Messrs. Kerley, Fisher, Hamilton, Styles, Hunt, and Stonehouse. This society now employs two Itinerants; the gospel has been introduced with every prospect of success into many places, and some of them considerable towns, where it was not before preached. The next meeting is to be held at Brighton, the last week in September, Messrs. Fisher, Hunt, and Palmer, are appointed to preach.

July 2, 3, 1811. A Baptist Chapel called Beulah was opened at Newbridge, Mynyddyeloy, Monmouthshire. The brethren J. Perrott, Lewis, F. Hiley, and J. Hier, preached on the occasion. Many had reason to say that it was good for them to be there. The Meeting-house belongs to the church of Penygarn, and brother J. Evans chiefly supplies the place. By all appearance good will be done here to immortal souls; the hearers are generally very numerous, and the gospel trumpet seems to sound pleasant in their ears. May the Lord bring many of the inhabitants of this populous neighbourhood to the saving knowledge of the truth.

July 4, 1811. A new Meeting-house in the particular Baptist denomination was opened in the town of Warminster, Wilts. Mr. Saffery of *Salisbury* preached in the morning from *Psa. 132.* *A place for the Lord, an habitation for the mighty God of Jacob.* Mr. Murch, of *Frome*, in the afternoon from *Eph. i. 6, 7.* *To the praise of the glory of his grace,* &c.; and Mr. Flint, of *Uley*, in the evening from *Psa. xciii. 5.* *Holiness becometh thine house,* O

Lord, &c. The devotional parts of the services were conducted by Messrs. Hawkins, Hinton, Barnett, Daniel, and Flint. This house has been erected by a few Baptists in Warminster; on whom the burthen of it rests with peculiar weight. They trust that the friends of Christ, who may be applied to, will generously assist them, to discharge the debt which remains; and it is their earnest prayer that it may be found, *A place for the Lord, an habitation for the mighty God of Jacob; To the praise of the glory of his grace, distinguished by that holiness which becometh the house of the Lord for ever.*

July 31st, The annual Mission Meeting was held at Wellington, Somerset.

Brethren Baker, Cooper, and Bishop prayed; brother Humphrey preached from *Luke ix, 29—32*; a collection was then made in aid of the Baptist Mission, and the service was closed with prayer.

Brother Cooper preached in the evening.

The evening preceding brother Toms preached from *Luke xv, 10*. *There is joy in the presence of the angels of God over one sinner that repenteth.*

August 6, 7, 1811. A quarterly meeting was held at Lanwenarth, Monmouthshire. Tuesday evening, brother J. Thomas of *Tredeger* read a chapter and prayed; and brother R. Jones of *Merthyr* preached from *1 Cor. i, 24*. Wednesday morning, brother J. Jenkins of *Hengoed* began the service by reading and prayer; brother M. Jones of *Ebenezer, Merthyr* preached from *2 Pet. ii, 7*; then brother F. Hiley was set apart to the work of the

ministry, as an assistant to brother J. Lewis, minister of the place. An excellent confession of faith was delivered by the young minister on the occasion. After the ordination, brother J. Davies of *Sion-Chapel* preached from *Eph. iii, 8*, in english and in welsh; then brother D. Richards of *Caerffilly* preached from *Matt. xxviii, 18, 19, 20*, and concluded by prayer the public services of the day. The Lord seemed to smile on the labours of his servants. The next quarterly meeting will be held at *Lynfaen, Glamorganshire*, the first Wednesday in November next; and the brethren R. Jones, J. Evans, and J. Lewis are appointed to preach.

Sussex Auxiliary Bible Society.

A Meeting of the Inhabitants of the county of Sussex, was held at Lewes, on the 8th of August, for the purpose of forming an Auxiliary Bible Society. T. R. Kemp, Esq. M. P. for the Borough of Lewes was called to the chair, and stated the object of the meeting. The Rev. John Owen, one of the Secretaries of the Parent Society, with great eloquence and zeal, dilated on the benefit of an institution which unites the energies of Christians of every denomination, to publish the Bible, the magna charta of christianity, without note or comment throughout the world. A series of resolutions, differing little from those by which similar local associations are regulated, were read from the chair, and unanimously carried. A President, Treasurer, Secretaries, and Committee, were appointed for the ensuing year; and donations and subscriptions to the amount of 250 guineas were received, before the meeting broke up.

ADDITIONAL

English Baptist Association.

(arrived too late for insertion in its proper place.)

The Shropshire Association, comprising 6 churches, held their annual meeting at Shiffnal, on the 25th and 26th of June last.

On Tuesday Afternoon, assembled at three o'clock, brother Waldron, who often preaches at Shiffnal as a supply, began in prayer; brother Palmer was chosen Moderator.—The Letters from the Churches were read, which were refreshing to our souls. The Circular Letter was also read, approved, and ordered to be printed. Brother David Davies concluded in Prayer.

Assembled at seven in the Evening—brother Thomas, of Broseley, prayed; brother Yeates, of Whitchurch, preached from Rom. x, 4. *For Christ is the End of the Law for Righteousness to every one that believeth;* and concluded in prayer.

Wednesday Morning, half past six, brother Palmer prayed; the business of the Association was transacted with great harmony; and brother Fereday, who likewise supplies the Church at Shiffnal, concluded in prayer.

Assembled at half past ten. Brother Palmer read Isaiah iii, and prayed; brother Pryce, of Wellington, preached from Psalm xxii, 4. *The Lord is my Shepherd, I shall not want;* brother Pain followed from Col. i, 12, 13. *Giving thanks unto the Father, &c.* and brother Waldron concluded in prayer.

At half past three brother Fereday prayed; brother D. Davies preached from Gen. xvii, 1, *I am the Almighty God;* bro-

ther Pain concluded in prayer; and at seven brother Pryce prayed; brother Palmer preached from Zachariah xiii, 1. *In that day there shall be a Fountain opened, &c.* and concluded the Association by Prayer.

State of the churches the preceding year. Added by Baptism 37, by Letter 2. Died 3, Excluded 6. Clear increase 30.

The next Association to be held at Broseley Old Meeting-house, on Wednesday and Thursday the 25th and 26th of June, 1812, brethren Palmer and D. Davies to preach, in case of failure, brethren Pain and Pryce.

Settlement of Wickham-Market Riot.

Our readers were informed in our number for April last, (page 176) that rules had been obtained on the motion of Mr. Garrow, in the King's Bench, against six persons for disturbing the Dissenters Worship, at Wickham, by riotous proceedings without the doors, &c. We have the pleasure to add, that the prosecution of these offenders against all law and decency, has been compromised on such terms as we hope will secure the peaceable enjoyment of our privileges at Wickham, and be a lasting lesson to all the inhabitants of this island on the subject of religious toleration. The rioters were dismissed for the present, on pleading guilty, so that a conviction is recorded against them, and giving security for their attendance on the King's Bench to receive judgment when called for; having also paid 200 guineas to be applied at the discretion of the Prosecutors.

BAPTIST MISSION.

Extract of a Letter from a Person in America to Mr. — London.

Philadelphia, May 1811.

“Our brethren Lawson and Johns, &c. sailed last week for India; they experienced much kindness from the friends in America; they were constantly engaged in preaching. Brother Lawson is esteemed very highly. His poems are printed and will be published in a few days. It is expected they will meet a liberal encouragement. I believe the edition is 2000.

N. B. The profits of the edition of Lawson's *Maniac*, &c. printed in England, will be applied to the assistance of his orphan brother supported by the Baptist Missionary Society.

Auxiliary Society for assisting the funds of the Baptist Mission.

We are happy to hear that a Society on the plan recommended in our number for May, has been formed at Portsea, among the young people of Mr. Miall's congregation. They have obtained about 140 Subscribers at one Shilling per quarter and upwards, in a few weeks. We could wish that such an institution existed in all our larger churches. Should not the Pastors and Deacons use their influence to promote such a plan? Would not such societies be nurseries to provide missionaries for India? We understand both Mr. Lawson and Mr. Johns, now on their way to India, were active in such institutions in London.

RECENT DEATHS.

On Monday morning June 3rd, about four o'clock, died in the thirty-seventh year of her age, Mrs. Martha Robins, wife of Mr. William Robins, of Fetter Lane,

London. Her Decese took place in about 24 hours, after her delivered of her tenth child, seven of whom, including the infant, survive her. Mrs. R. gave a good evidence of her being a partaker of Divine Grace, for several years past, and in the month of October last, she was united to the Baptist Church assembling in Fetter Lane, under the Pastoral care of Mr. Abraham Austin. In her domestic relations, in her friendly connections, (and, for the short time it continued,) in her union with the church, she was highly and justly respected; but such is the uncertainty of all earthly enjoyment, such the inroad sin makes on our best comforts and so mysterious are the ways of the Most High, that she was suddenly removed from a sphere of usefulness, to the great loss of her husband, family and friends; and who (though they doubt not she has entered into peace) cannot but deplore the painful separation. Her remains were interred in the burial ground at Elm Chapel, Fetter Lane, the following Friday evening, and the afflictive providence was improved by Mr. Austin on the evening of the ensuing Lord's day, from Psalm xviii, 46, (chosen by herself.) *The Lord liveth, and blessed be my Rock and let the God of my Salvation be exalted.*

THE REV. THOMAS SPENCER,

Liverpool.

Inscrutable, indeed, are the ways of our God! Of which we have a painful illustration, in the death of a young Minister, the Pastor of Newington Chapel, Liverpool.

The deceased was about 20 years of age; a youth of amiable and engaging manners, and his

pulpit talents were not only far above his years, but of such a superior character as to obtain for him a large share of public esteem, accompanied, during his short course, with a success in *winning souls* that renders his memory dear to many. His premature death has most deeply affected the feelings of a numerous circle of friends, who looked forward to the maturity of his powers with the highest hope of obtaining in him a most valuable accession to the Dissenting Ministry.

On Monday August 5, it appears that he left his residence in the Park, in good health, about eleven o'clock in the forenoon, and walked down to the beach, where he met with a Gentleman of the name of Brookfield, who had been bathing, and was then dressing; with whom he entered into conversation, and asked if the place was a good one for bathing, and was answered it was, in which opinion Mr. S. concurred, observing at the same time, he did not like to bathe near the potteries on account of its publicity. During this conversation he was undressing, and it was then about 12 o'clock. When he walked into the water, he was met by a person of the name of Potter, one of the workmen belonging to the potteries, who directed Mr. Spencer in what way he should come into the water, but had no knowledge of him. Mr. S. observed it was very cold; when Potter said he would feel warm when he had been in awhile. When Mr. Spencer was about breast high, he plunged over head, and then struck off, swimming in a parallel line with the shore; and after he had gone about two yards in this direction, he recovered his feet, and again said, "O, it is very

cold." Soon after this, by the strength of an eddy current, produced by a projecting rock, he was swept out of his depth. Potter himself, who was an expert swimmer, found himself floating in the same direction, and with some difficulty recovered the shore; when he looked about, for Mr. S. and saw the top of his head floating above the surface of the water. Potter knew not whether he was amusing himself, or drowning. He however cried out, "Hallo, young man;" but receiving no answer, he immediately plunged in again, and swam to the rock to render him assistance, which he found impossible, Mr. S. having then sunk in seven feet water. Potter with some trouble got up the side of the rock, and communicated the intelligence to Mr. Smith, the resident agent of the Potteries, who immediately ordered out two boats, which were directly manned, and brought to the spot; when every exertion was used by Potter, as well as those in the boats, to find the body; at length they succeeded in drawing it up, which at this time had been in the water above 50 minutes; and was instantly conveyed to the shore, where, by the judicious arrangements of Mr. Smith, there were several Physicians and Surgeons in attendance, who used every possible method that could be devised to restore animation, but without effect. The melancholy news spread rapidly through the town, and was received with more than common reluctance and commiseration, by his friends and the public.

The Ministers and Gentlemen of the Wellington District will hold their next quarterly meeting at Yeovil, Wednesday the 18th of September.

Missionary Hymn.

The son of man is not come to destroy men's lives but to save them. Luke. ix. 56.

Destruction and the gloomy grave,
 Were Hell's malignant plan,
 But the sweet embassy to save,
 Was thine, O son of man !

The death-like sorrows Earth had borne,
 Before thee took their flight,
 Like shadows on the brow of morn,
 That vanish into light,

Yes where immortal nature bled,
 On sin's destroying dart;
 He came, the potent balm to shed,
 And poured it from his heart !

Such was the Mission of our God ;
 Inquire how vast the boon !
 Ask ye of Jesus—twas his blood !
 The Father—twas his Son !

Saviour, what recompence could dwell,
 Between the trembling poles ?
 Dost thou reply, the spoils of hell,
 The recompence of souls !

Then let the purchased millions bow,
 And say, " thy kindgom come ;"
 All nations be thine empire now,
 And every heart thine home.

S,

THE
BAPTIST MAGAZINE.

OCTOBER, 1811.

Memoir of a British Naval Officer.

(continued from Page 358.)

IN the summer of 1809, a godly society on board his Majesty's ship *Ganges*, 74, addressed a letter through their leader to Mr. H, which he received off Lisbon, at a time when every encouragement was necessary to his progress in the divine life. A copy of this Letter has been obligingly furnished by a worthy clergyman, who undertook to examine the papers, and transmit some particulars of the deceased. It breathes such a sweet spirit of genuine piety that we cannot deny ourselves the pleasure of transcribing it.

H. M. Ship, Ganges, April 7th, 1809.

Dear Friend in Christ,

Dearly beloved according to the foreknowledge of God the Father and the Lord Jesus Christ, grace, mercy and peace be multiplied. We have heard of your love in the Spirit, and your steadfastness therein, which causes us greatly to rejoice, and give thanks to God the Father and the Lord Jesus Christ, for his great mercy to you ward in calling you out of darkness into his marvellous light and blessing you with all spiritual blessings in Christ Jesus, and making you a partaker of his sufferings according to the riches of his grace. Remember the sufferings of our Lord and Saviour, and how he humbled himself and became obedient unto death, even the death of the cross, despising the shame, for the glory that was before him. Therefore, dearly beloved, arm yourself with the same mind that was in Christ, knowing that if we suffer with him, we shall also reign with him; if we deny him, he also will deny us. For this cause were we called, not

only to believe in him, but also to suffer with him, knowing that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed, and we read in the blessed gospel that "it is enough for the servant that he be as his Lord. If they have persecuted me they will also persecute you; if they have kept my sayings, they will keep yours also." Therefore seeing he has made known to us all that the Father committed to him, let us cast off the works of darkness and put on the whole armour of God, that we may be able to stand in the evil day. Let us pray much for the renewing grace of our Lord Jesus Christ, for *by grace are we saved through faith, and that not of ourselves, it is the gift of God.* The Lord is faithful concerning his promise. Let us remember the great out-pouring of his Holy Spirit at the day of Pentecost, when they were all together waiting the fulfilment of the promises of their Lord and Saviour, who had said, *Wait ye at Jerusalem until ye be endued with power from on high.* Let us also wait daily at a throne of grace till the Lord shall be pleased to endue each of us with full assurance of hope of eternal life. In nothing being terrified, knowing that all power in Heaven and earth is given to our Lord and Master, and in him dwelleth all the fulness of the Godhead bodily; for it pleased God the Father that in him should all fulness dwell; so that in him we have all things that pertain to life and godliness. And may God the Father, God the Son, and God the Holy Ghost, be with you, and remain with you until you appear perfect before him in Zion. So pray your affectionate friends and brethren in Christ, J. C. * &c. &c. &c.

Mr. John Hubback H. M. S. Elizabeth, off Lisbon.

This truly apostolic and scriptural epistle proved a source of real gratification to the mind of Mr. H. as it contained the sympathetic effusions of brethren in tribulation, testified that

* The Seaman who wrote this letter was impressed about four years since from a South-sea Whaler, and taken on board the Ganges. At that time he was under some convictions of sin, but could scarcely read or write. In the above ship the Lord set him at liberty, and blessed him to the conversion of several of the crew, and made him instrumental in forming a large Society, which has since been draughted into different ships, carrying with them a savour of the Gospel where it was previously unknown; and diffusing a sacred light and life in which many now rejoice. J. C. the leader, is removed and promoted an Officer into a first rate for his good conduct.

his pious labours had the approbation of the friends of Jesus, and proved that he shared an interest in their prayers. His strength was in consequence abundantly renewed, and he was enabled to *rejoice with joy unspeakable and full of Glory.* it will appear, by Mr. Hubback's letter, that the Commander of his ship was by no means friendly to Religion, but the visible effect of divine grace in the life and conversation of Mr. H. so impressed his mind, that he resolved to promote him in preference to any one on board. In 1806 the Elizabeth had been ordered to the Brazils in South America, and while lying at Rio Janeiro, in October, the Cheerly Gun-brig was despatched to England and Mr. Hubback sent on board of her as second Master. Upon this circumstance a friend remarks, "His promotion in the Navy was obtained entirely by merit. There were several on board who had been Mates and Masters of Merchant Vessels, besides the Coxwain of the Captain's boat, who was a favorite and seemed to have a prior claim to preferment, but the Commander though averse from Mr. Hubback's Religion, was so struck with his abilities and remarkable good conduct, that he preferred him before any of the rest;" as much to the credit of Mr. H. as to the mortification of his competitors. The humble and decisive Mordecai was exalted, when the haughty unbeliever Haman was rejected. *Godliness hath the promise of the life that now is; Verily there is a reward, even here, for the righteous.* Mr. H. continued in the Cheerly about six months, and was honoured with the esteem and veneration of many on board, who beheld his life shining to the glory of that God who made him *accepted in the beloved.* Early in 1810 he was appointed Master in the Appelles Sloop of war, and on the third of April joined her in the Downs. In September, a pious sailor in the Baltic, forwarded some information to the writer of this memoir respecting Mr. H. and a letter was immediately addressed to him, which obtained the following reply.

H. M. Sloop Apelles, Nov. 6th, 1810, Downs.

Rev. Sir,

Your kind favour, dated Sept. 17th came safe to hand, and I should have been happy to have sent you an account of the pious seamen in the Elizabeth, 74, but the providence of Almighty God removed me from that Ship some time since, while she lay at south America. I came home second Master of the Cheerly Gun-brig, and am now Master of H. M. Sloop Apelles, on the Downs station. Be assured, Sir, I felt great comfort in the perusal of your letter, and it rejoiced my

heart to find that the Lord had not forgotten to be gracious, but that his merciful ears are open to the cries and prayers of all his people in behalf of our poor Sailors, who are wandering about like sheep having no shepherd. May the Lord our God bless and prosper your endeavours to propagate his Gospel, and crown you with abundant success, in the Navy particularly, that you may be the spiritual and happy father of many children, who shall be born again of God. You wish to know how religion was first introduced on board the Elizabeth. In reply I beg to say that at the close of the year 1807, I was mate of a Merchant-Vessel at London, when it pleased the Lord (contrary to all my views) that I should be impressed and sent to the Nore, where I joined the Elizabeth, 74; you must be sensible how great a trial it was for me to be thus situated in a place where so little of the fear of God appeared, and where I was incapable of contributing to the necessities of those whom the Lord had been pleased to make dependant upon my exertions, and who were consequently looking up to me for support. But alas! what short-sighted creatures we are, and how incapable of knowing what a day may bring forth.*

This was the finger of God directing me, and the wisdom of Jehovah guiding me in a way that I knew not, for the ship from which I was pressed, when she sailed from London, was captured by a French privateer, and taken to France, where the crew remain prisoners to this day; while I have been preserved and promoted to my present situation! This happy deliverance, among many others, brings fresh to my mind what our Lord said to Peter, *What I do thou knowest not now, but thou shalt know hereafter.* After being on board some time, I observed the sail-maker reading the Bible. I took occasion to ask him, *Understandest thou what thou readest?* and a few other questions, after which we became acquainted and frequently met to converse about religion. In a short time we made a point of retiring in the evening to the starboard wing, †

* Compare this observation with the account of his premature dissolution. He little thought, while writing this, that he had but a few days to live.

† The wing of a ship of war, is a space by the side of the ship, about 3 feet in breadth, and reaching from stem to stern. It is in the fore part of the ship, and partitioned off for the carpenter's crew, in the time of action, to plug up any holes made by the enemy's shot between wind and water. Here it is that all our pious seamen retire for prayer when they are not permitted to worship God on the upper decks.

to pray for mercy and talk of the things of Jesus. In the course of a few weeks, our number increased to five, and we met together 3 nights in a week to converse and sing hymns and pray. We went on in this delightful and profitable manner for some time, and I believe every person on board knew it but the Captain. But at length Satan envious of our happiness, excited a midshipman to report officially, in a sneering way, about our meetings. The first Lieutenant receiving this information on the Quarter Deck, was obliged to make it known to the Captain, who immediately sent for me. As soon as I entered his Cabin, he assumed a look of indignation and revenge, and in a furious tone of voice directed me to consider my situation, and reflect upon what he had done for me in placing me in so excellent a birth as Chief Master's Mate of the Elizabeth; "And now Sir," (said he) "in return for all my kindness you have brought Methodism into my Ship!!!" He then threatened me that if he caught me doing the like again, he would turn me before the mast, and flog me and every one that followed my ways, this he interspersed with many imprecations. He sent for all the Officers, and asked them concerning us, and accused the Master at Arms for not acquainting him with such a business before. This Officer gravely replied that he was sure Mr. Hubback would not do any thing that was wrong, and he heartily wished that he himself was *so good a man*. The Captain thought much the same of him as the Sanhedrim of Nicodemus, *John vii, 5*.

This was a very serious change of affairs, and prevented our singing, and obliged us to meet in a more secret way, but blessed be God nothing could change our minds, for we continued to edify one another, and our number increased. The Lord of Mercy and goodness shewed us that our labour was not in vain in him, and though the seed was sown in the greatest weakness, amidst innumerable difficulties, yet it sprang up and bore fruit in some thirty, sixty, and an hundred fold. The very Midshipman who informed of our proceedings, was soon after convinced of the error of his ways and joined us! We spent many happy hours together. An Under writer, of good education, also became serious, I was happy also to see a Seaman brought to the knowledge of the Lord, who observed he did not think religion was such a blessed thing, for now he could leave off drunkenness and swearing, which before he was a slave to. I visited some also in the sick bay, who seemed happy in the Lord. I left a small society on board and several more

(who are named) that were disposed to flee from the wrath to come. I received a letter from a large number in the Ganges, 74; they advance rapidly in divine things, meet in two classes, and are sanctioned by the Captain. A Lieutenant M. in the Conqueror, 97, has become very useful. Having no Chaplain, (as is the case in most of our ships,) the Captain proposed that Lieut. M. should read the Church prayers on Sabbath-days, this was done. M. proposed singing also, and asked permission to teach the men on certain nights, which was granted; and on these occasions he exhorted them to flee to Christ and follow the Lamb, whithersoever he goeth; this produced a happy effect, and many were awakened. It was my happiness to get twice on board the Conqueror, when my friend M. had me among his little flock, where I was uncommonly blessed. He also gave me many religious Tracts for distribution which were rendered very useful. I am Rev, Sir,

Yours in the best of bonds,
JOHN HUBBACK.

P. S. I shall feel particularly happy to hear from you at all times.

To be concluded in our next.



Remarks on Dr. Adam Clarke's Account of Mr. Tripp.

"Being defamed we intreat."

1 Cor. iv, 13.

Mr. Editor,

It is much to be regretted, Sir, that among christians, whose original characteristic was love, there should so frequently be discovered not merely the spirit of bigotry, but the seeds of malice and the germ of persecution. The differences of opinion which prevail in the Christian world, on subjects of minor importance, ought, by no means to diminish our mutual affection, nor should we seek occasion to feed the unhallowed flame of dissention, but rather to extinguish it. The present writer would be sorry should any remark contained in this paper produce a contrary effect. Had the paragraph referred to contained nothing but the "silly invectives of a simpleton," it, with its author would have slumbered in their own oblivion; but that a man of such deserved celebrity, both in the church and in the republic of letters, should descend to employ or rather to waste his time in such a manner is truly deplorable; and while it awakens our regret, it demands our censure.

Permit me therefore to offer a few observations, seriatim, on the passage you quoted from the Methodist Magazine for May last, in your number for August, page 314.

We are to keep in mind, Mr. Editor, that this anecdote is one relating to the travail of Mr. Thomas Tripp's soul, and therefore the subject of it was not merely a matter of judgment, the reason for which hereafter. We shall not stop to notice the circumstances of Dr. Clarke's publishing those things which the good sense of his deceased friend had *confided* to him, and indeed our wish is not to make a

“*Monstrum, horrendum, informe, ingens*” of the learned Doctor's piece, so much as to remove the obloquy which has been cast by him on the denomination.

Some zealous Baptists who placed full as much dependance on immersion as their creed required. It is supposed the Doctor would not reprove the zeal of the Baptists, as it is notable that they are not merely equalled but far surpassed in zeal by his own denomination, but now—here is an insinuation that their zeal is not legitimate, and though *It is good to be zealously affected always in a good thing*, yet there is a zeal *not according to knowledge*. They placed (it seems) *full as much dependance on immersion as their creed required*. Well, what impropriety is there in so doing? But this sentence is similar with the preceding. Doctor Clarke seems to imply that they placed **TOO MUCH RELIANCE** on their immersion. This calumny is not indeed distinctly expressed, but it is by no means difficult to be understood. How often are the Baptists to confute calumnies, which have been “a thousand times confuted?” If Dr. C. were indeed *ignorant* of the tenets of the Baptists, why did he not consult their writings? or if they were not at hand, Mr. “Evans's sketch,” or Mrs. “Hannah Adams's view,” which would have taught him that the Baptists place no undue reliance on that ordinance any more than on the other.

But these *zealous Baptists were continually teasing him with a profusion of such arguments as are generally used in favour of being dipped*. Observe with what they teased him, a profusion of *Arguments*; now this happens to be just as we would have it. Let the bitterest opponent of the Baptists say whether it is with arguments or with insinuations, with covert implications, or in an open and candid manner that we bring forward our sentiments, in other instances as well as in this. It has been the practice, particularly of late, when the Baptists have been compelled, either by the insinuations or illiberal aspersions of their opponents, to take the polemic field, that

if a "profusion of arguments" have on their part, been adduced, the war-whoop of aggression is immediately raised against them. Thus Dr. C. *they were continually teasing him.* We are not here informed what were the causes of this perpetual teasing, nor of how much misrepresentation of the sentiments of the Baptists he was chargeable; but we may fairly infer, that if he was like-minded with his reverend friend, Dr. C. that sufficient causes existed for that incessant exhibition of their *Arguments* with which those zealous Baptists are charged. It is not a little gratifying, however, to observe the manner in which the learned gentleman has, though undesignedly, pleaded the cause of our denomination. They use *Arguments*, nay many, even a *profusion* of *Arguments*, and such continually, it would seem, as cannot be defeated, or answered, or Mr. T. would have answered, and thus have silenced them. But what sort of arguments are they? *Such* arguments as are *generally used*; i. e. such arguments as *tease* a man who wishes to see differently; such arguments as pursue a mind, unshackled by party, and unblinded by prejudice, till with Mr. Tripp, the man like the stag pursued to the last resort, takes refuge in the stream. *SUCH ARGUMENTS*, Sir, we ever wish to urge, and to bring to the test of scriptural examination.

At last the subject formed itself into a powerful temptation. Here then the Baptists retire, and although they were said to be *continually teasing him*; yet it is now frankly acknowledged to be the *Subject which formed itself, &c.* These expressions involve considerable difficulty, for how a subject presenting itself to the mind, and supported by a profusion of arguments, drawn from the volume of inspiration, could in any way be said to become a *powerful temptation*, does not quite appear. Temptation, however, is a term which admits of two interpretations—in one case it signifies a trial, and in the other an allurements to sin. That the word is not used by Dr. C. in the former of these senses, is evident from the epithet *powerful*, which is joined with it. We are therefore to understand that a subject, supported by numerous arguments, drawn from scripture, and such arguments as Mr. Tripp could gainsay or resist; is a *powerful temptation*!! This is totally inexplicable on any other principle than that to differ in opinion, on any point from Dr. C. is to commit sin, and to the man who does so, *Sulus non est; ergo, anathema sit.*

He (Mr. T.) *was satisfied that he had both the shadow and the substance, &c.* The plain meaning of this, if it is at all intelligible, is that Mr. Thomas Tripp who, as we have seen,

was a man of considerable talents, was satisfied, that is, perfectly convinced (no doubt on rational or scriptural grounds) that his mode of baptism was the correct one, yet *mirabile dictu*, he had some *scrupulous clamours* ! This is a delectable argument, and from the quarter too, from which an insinuation that our arguments were only so so, had just been conveyed. With becoming deference to Dr. C. we would submit whether it would not be full as accurate to say that Mr. T. or Mr. any person else, was satisfied, perfectly convinced, that a figure possessing certain properties is a right angled triangle, but he has very strong doubts, nay *scrupulous clamours*, whether it be not indeed a circle. *He conceived in this* ("in getting dipped") there could be no *harm*. There could be much harm, for *whatsoever is not of faith is sin. Rom. xiv, 23.* The whole of which chapter is remarkably in point, particularly the last verse, *And he that doubteth is damned* (we do not understand eternal punishment here) *if he eat, because he eateth not of faith.* There was no harm, forsooth, in Uzzah putting forth his hand to the ark of God, *2 Sam. vi, 6.* Nor in the men of Bethshemesh looking into the ark. *And he smote the men of Bethshemesh, because they looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men. And the men of Bethshemesh said who is able to stand before this holy Lord God? 1 Sam. vi, 19, 30.* Was there no harm in Nadab and Abihu offering *strange fire* before the Lord? And to be *buried with him by baptism into death, that like as Christ was raised again by the glory of the Father, so we also should walk in newness of life; Rom. vi,* is no more to be trifled with than the others. Let those, then, who are disposed to follow Dr. Clarke's advice, seriously consider whether they will not be guilty of the most palpable mockery of that God who is jealous of his holiness; to worship whom aright is to worship him in spirit and in *truth*.

Afterwards there could be no pretence for the continuance of those scruples which should be thus met and silenced on their own ground. Certainly there could be no pretence for their continuance after they had been met and silenced; it matters not whether on their own or any other ground. But what we disapprove in a man of integrity is the disingenuous mode of getting rid of the real fact. If these arguments could not be met and silenced on any other than their *own ground*, why not in an open and manly way confess that they were omnipotent?

As his religious experience was well known, he was afraid that if this were known, it might be the means of stumbling

others, and turning them out of the way. What then, is a man to sacrifice his conscience because he fears that this or that effect may be produced on the minds of others? Surely the utmost stretch of christian charity does not require it. But does Dr. C. wish us to believe that Mr. Tripp's changing his views of the mode of baptism was calculated to turn men out of the way of life? On what foundation could the faith of such persons be built? Surely not on that foundation which God has laid in Zion, they could not be of those whose faith stands not, *in the wisdom of men but in the power of God.*

He could not expect a baptist minister to do this for him privately. Certainly not. They do not wish to do any thing clandestinely; they are not afraid of coming to the light that their deeds may be made manifest. How then could it be expected that a Baptist minister would become a party in connivance and deception? To the denomination to which Mr. Tripp belonged he was to appear, bona fide, a pædo-baptist, whereas in fact he had in secret become a baptist; and so they were *to wrap it up.* No—Dr. Clarke has done them the justice to say that whatever other denominations do, a Baptist minister could not be expected to act contrary to his profession. A high testimony indeed to the integrity of the Baptists, from such authority too as Dr. C.

He at last thought of a method, &c. Having made earnest prayer and supplication to God in his chamber, &c. he walked down to the beach, which was very near his own dwelling, and having stripped himself, as if intending to bathe, he waded into the water to a considerable depth, and then said, "Thomas I baptize thee," &c. and having so said, he dipped himself thrice over head, &c. and thus terminated the temptation, and the ceremony to which it gave birth. Were levity on serious subjects at all pardonable it must be at this degrading burlesque of reason and religion, exhibited by Mr. Thomas Tripp, and brought to light by his good friend Dr. Clarke, to whom it was *confided.* Poor Mr. T. was much to be pitied, he found that the Baptists use such arguments as are not to be got rid of; it is probable that (being a "man of knowledge") he had heard or read of the practice of the greek church, and feared lest at some time he should have to encounter some of its *zealous* members, which, (having had enough of Baptist's arguments) he was resolved to anticipate, and hence he dipped himself thrice over head!!! But here however, "*finally terminated the temptation and the ceremony to which it gave birth.*" That this poor man should be relieved from temptation, we

cannot regret, as no man, influenced by the spirit of the gospel, can rejoice in iniquity, consequently not in temptation; but the cause of regret is that the individual should have been so much the vassal of prejudice and the slave of party, as to have resisted the entrance of the light of evidence into his mind, and to subject himself rather to the pain of an aggrieved conscience, than manifest that honesty and decision of character in the exercise of which he would have found real satisfaction.

Thus far, Sir, the anecdote relative to Mr. Tripp. After having waded, with the writer of this paper, through this farrago of inconsistencies, absurdity and calumny, what think you, will be the opinion of the candid reader? Whatever opinion the reader may form, that of Dr. Clarke, expressed by way of corollary to the piece, deserves our attention.

"I feel no scruple (says the Dr.) to recommend the same measure to any person in the same circumstances." The learned Dr. feels no scruple. It is doubtful whether the Dr. feels any thing like scruples on any topic, and for this plain reason, his dialectics are a Panacea for every malady of that kind. But he speaks with authority, he "feels no scruple to recommend," then surely he is speaking not merely as a man, but with all the sanction of his character, as a christian minister. And does he, as a servant of the God of truth, as a preacher of the gospel of truth, does he recommend a system of chicanery and shuffling in order to cheat the conscience, and to falsify a man's external profession. Would he recommend to a devout catholic, who in receiving the Lord's supper in one kind, should be perfectly satisfied that he had both the sign and the thing signified, the outward and visible sign and the inward and spiritual grace, and yet should be harrassed by certain *scrupulous clamours* respecting the cup—Would Dr. Clarke recommend to such a man, to take a glass of wine in some secret corner of the house or the field, repeating certain words, and represent that to all intents and purposes he had celebrated that ordinance! that having terminated the ceremony there was no pretence for the continuation of the scruples? We request Dr. Clarke to pause and reflect, to what his gratuitous recommendation would lead.

He likewise advises them never "to put themselves in (into) the hands of those, who wish them to adopt their plan of baptism, that they may exhibit them *publicly*, and thus glory in their *flesh*." He is certainly justified in advising them to avoid persons so injurious, for those whose motives should be thus impure, cannot themselves be pure; their religion must be vain. But to whom does he apply these censorious and slan-

derous remarks? Not, surely to such as differ from him in administering one of the positive ordinances of the New Testament. I cannot, I will not believe it, but by the light of irrefragible evidence. Let us then review the sentence. They are those who wish others to adopt their plan of baptism—now sir, I confess I am not aware that the Baptists are in the habit of obtruding their sentiments on all occasions and on all persons, and indeed if they did, it would be difficult to prove the criminality of this, as every man, if he be not in the awkward dilemma of Mr. Thomas Tripp, will when called on, attempt to defend his own sentiments; and this has been shewn, in a former part of this paper, to be the guilt of the Baptists. But from what motive do they wish them to adopt their *plan* of Baptism? From no other than this; *that they may EXHIBIT them PUBLICLY, and thus glory in their flesh.* This is truly unparalleled by any thing that I have met with, except from an associate of my early days, viz. that we attended at meeting for the purposes of Prostitution. It is, sir, a most gross and cruel insult on the feelings of every Baptist; and the more aggravated as it was perfectly unprovoked, and unmerited. Such language, however carries its evidences with it. It needs no illustration; nor shall it have animadversion. I have, sir, now only to request that your readers, with me, would *pray for them which despitefully use and persecute us.*

London.

CIVIS.



Observations on "Prayer an Abomination to God."

The Editor of the Baptist Magazine, is requested to insert the following letter, addressed to the author of "Prayer an Abomination to God."

Sir,

Having been accustomed to consider Prayer to God, the duty of all men, I was alarmed at its being called an "Abomination to God." The expression is too general to be just; and it admits of only such a defence as might be made by one who had applied the same Epithet to Public Worship, or other religious exercises. And though every one must be sensible that any of these may be performed in such a manner as to be abominable in the sight of God, yet there are few persons who would not be equally aware of the profanity of ever calling them "Abominations," unless in a qualified sense—*hypocri-*

tical prayer, being of this description, may be characterized accordingly: and I have prefixed this term as an antidote to the impression which a youthful mind might receive from noticing only the title of your Paper.

After allowing that "Prayer is alike the duty of all the human race," you say, "that *it* may in some instances arise from such motives, and be directed to such objects, as shall be honourable to the supplicant and acceptable to God; while in others, the motives and objects of prayer shall be such as to constitute and promote *their* wickedness, and of course be regarded as an abomination by the Lord." Had you spoken more *positively* than you do in the first part of this sentence, your candour would not, I hope, have exceeded the truth: the latter part is not remarkable for its perspicuity—if you mean that there *may* be instances in which prayer is acceptable to God, while in others it may be an abomination, few persons will either deny the truth of your remark, or perceive the necessity for saying any thing so very obvious; but to what antecedent do the words, "*their wickedness*" refer? The next paragraph begins by informing your readers that, "Prayer is generally defined a making known our wants and desires unto God." The criticism which follows, would have been omitted had you been aware that all, except yourself, who might either use or hear this expression, would by it understand, *declaring* our wants and desires. After remarking that the definition is inaccurate, you add that, "it is sufficiently true to *prove*, that even the sincere prayer of a wicked man is an abomination unto God." It is surprising that any one could think himself justified in drawing such a decided inference from such premises; and I shall only observe, that every person, capable of judging, must perceive the *injustice* of drawing a conclusion so awful from a human, and confessedly *inaccurate* definition of prayer; or, properly, of a *part* of Prayer. Still assuming the authority of the foregoing definition, you ask, "what are the wants and desires in general of a wicked man?" You then enumerate several descriptions of such persons, and conclude, that their *prayers* must be for an increase of their sinful enjoyments, &c. Whoso considers the degree of knowledge of the character of God, which most wicked men must have received, who at all think of praying, will hardly believe, that their Prayers will be so totally gross, notwithstanding they will probably be sadly deficient in spirituality.

It would occupy much room to examine all you say on the

next cause why Prayer may be an abomination to God, namely, when it is considered as a meritorious duty, rather than used or enjoyed as a privilege: this error, you think, applies more particularly to those who have heard and professed to believe the Gospel of the Son of God. That there may be instances of this, in some communities called christian, I do not hesitate to admit: but I hope, that not many will be found amongst the Readers of the Baptist Magazine, who consider Prayer a "*meritorious duty*," though I wish that *all* should consider it an *important duty*. You speak of some persons who, "avoid great sins in practice and gross errors in doctrine; who give alms; regularly attend at all public meetings for prayer and preaching; and who never fail to pray twice a day to God in their own families." You admit these things to be "in themselves *unexceptionable*," (a curiously cautious word,) "and that they must be considered as indications of the reality of religion in the heart." You add "that many people have nothing else but these things in their minds when they bless God that they are not as other men, though they know not at the same time, in all these respects one half of the world are as religious as themselves;" In order to make any thing like *sense* of this last sentence, either the word *because*, must be substituted for "though," or "not" must be omitted; the most probable guess at your meaning is, that you intended to say, that *in all the respects beforementioned*, "one half of the world are as religious as themselves." If you should be able to reconcile the sentence, and to shew that it is conformable to *fact*, I shall readily admit that you possess some ingenuity. You appear to have no mean opinion of your own sagacity, or you would not have pretended to assert exactly what is in the minds of others: but those who know that God alone can ascertain this, may think, that you would have been better employed, had you been carefully meditating on the *seventh* chapter of Matthew, which begins with the following very appropriate words, *Judge not that ye be not judged*.

In the manner of one who imagines himself to be well acquainted with the subject before him, you proceed to tell us, that the error "is imbibed even in our infancy, by the custom of our being taught to repeat daily the Lord's prayer to our parents, even before we know the meaning of the word Prayer, much less the nature of the exercise." It certainly needs very little observation to perceive, that children who are accustomed to daily prayer, soon feel that they are doing right in this observance; they consequently feel that it would be wrong to

omit it : but surely these are valuable impressions ; and those Parents better attend to their duty than others who do not require such exercises. You appear to disapprove of this plan, because the same parents are not "equally careful to destroy the noxious weeds which spring up with the good seed." Is it then likely—will *fact* justify the supposition, that those who neglect the first part of their duty will be more attentive than others to the last part of it? I apprehend quite the contrary.

With your usual Candor, you suspect that, "Ministers of the Gospel themselves frequently support the growth of this error, or establish it in the mind, by repeatedly enforcing the *duty* of prayer upon their hearers ; without cautioning them against misunderstanding the term duty, &c." and though you have, in the first part of your paper, allowed that Prayer "is alike the duty of all the human race," yet you afterwards say, that it is an "*improper term.*" A considerable proportion of the ministers of the Gospel, consists of men of sound sense, and are therefore not the persons capable of being employed in obscuring the meaning of plain words by needless explanations : they leave such work for minds of an inferior order ; and you should not have blamed them for such conduct.

You say, "that there are thousands who frequently ask God to enable them to love and fear him, who feel *no* corresponding desires in their hearts and that such prayer is an abomination unto God." Here again, you assert more than you can prove. Surely it needed no very uncommon portion of charity to have admitted, that such may feel *some* desire to be enabled to love and fear God, as this is what they are seeking ; but you presume to brand such prayers with the epithet of "abominations ;" and would be better pleased, that those who are destitute of this desire, should remain without applying for it to the Giver of *every good and every perfect Gift* ;—Peter and you are at variance on this subject, for he directed Simon to pray to God ; though he was *in the Gall of bitterness and in the Bond of Iniquity.*

The remaining Paragraph is distinguished by fastidious and illiberal remarks, rather than by good and practicable directions how to remedy the imperfections of which you complain : had not my letter already attained a sufficient length, I would prove this—I shall conclude this by observing, that the *unavoidable inference from what you have written, is, that though prayer is alike the duty of ALL, yet it is the duty of SOME not to attend to it.*

I am sir, yours, &c.

August 8, 1811.

A friend to the Baptist Magazine.

*Remarks on Numbers, xvi, 38, &c.*By the Author of *Eugenio and Epenetus*.

Mr. Editor,

The Volume of Conversations on Baptism reviewed in your number for this month is anonymous. The reason is partly given in the publication itself. My friend *Eugenio* who favoured me with the objections that occurred to him, on my reasoning (they were objections stated in genuine conversations) wished that no allusion whatever should be made to his name. An awkward mistake, however, has occurred in advertising these conversations, on the cover of the *London Evangelical Magazine*. While the advertisement mentions that among other topics contained in them there will be found a particular examination of the argument in support of proselyte baptism, especially as of late brought forward by Mr. Walker of Dublin; it is so printed as to represent Mr. Walker as the author of this publication. The more effectually to correct this mistake, as it cannot interfere with the wishes of my friend *Eugenio*, I take the liberty of substituting in the room of *Epenetus*, the name of the Author of his part, in these conversations, while I beg leave to subscribe myself,

Yours, &c.

*Edinburgh, August 6.**WILLIAM INNES.*

Permit me to take the present occasion, to offer a further confirmation of the statement contained in the second Conversation.

The view there given of the import of circumcision, as a seal of the righteousness of faith, is not, at least that usually taken of it, in the discussion respecting infant baptism. It was in a good measure new to myself when it occurred to me in examining this subject, at least, if I had formerly met with a passing hint of it, as I had never seen it followed out to its consequences, it had escaped my notice. It was chiefly to have this part of the subject more fully examined that I thought of publishing at all on this hackneyed controversy. I had always before found myself embarrassed with the argument in support of infant baptism derived from the analogy between baptism and circumcision. I was never satisfied with the common method of getting quit of this argument by explaining away, in a considerable degree, the spiritual nature of the covenant with Abraham, and making circumcision chiefly refer to a right to the land of Canaan. But if the interpretation I have given of circumcision, as a seal of the righteousness of faith, be found on

examination to be tenable, while it secures the spiritual view of the Abrahamic covenant, it at the same time most effectually destroys the argument which has been so often and so strenuously urged in favour of infant baptism, from the analogy it is supposed to bear to circumcision.

It is from having lately discovered, what appears to me a striking illustration and confirmation of this part of my argument, in the passage in the book of Numbers, above mentioned, that I now request your attention to it. Permit me, however, first to remind you of that particular view of circumcision which I conceive it fitted to illustrate and confirm.

I remark in general, then, that when circumcision is called a *Seal of the righteousness of faith*, there are two senses in which the expression is capable of being understood. 1. It may be viewed as implying that certain blessings are sealed to the *individuals* partaking of this rite, or, 2. It may be considered as a seal, confirmation, or memorial, of the *general truth* that whosoever believeth as Abraham did, his faith shall be counted to him for righteousness. The former is the common view taken of this subject, and that on which the supposed analogy between circumcision and baptism is founded. In the conversation above mentioned, I state what appear to me invincible objections to this interpretation, and my reasons for decidedly preferring the other; viz: that which represents circumcision as a seal or memorial of a *general truth*.

In objection to the first interpretation, I remark, first, that if circumcision be viewed as sealing something to the *individual*, it is extremely difficult to see what it seals, or that it seals any thing, to all those called to receive it. Here I shew that in many cases it cannot be considered as sealing to the individual either temporal or spiritual blessings. A second argument against this interpretation, is that it does not appear that even when adults were called to submit to this rite, a profession of faith was in every case necessary to their receiving it. Here I endeavour to prove by a variety of passages, and I think with success, that if a slave, for example, refused to submit to circumcision, he was liable to *be put to death*; and that this is the import of the uncircumcised soul being cut off from his people. A third objection to supposing it sealed something to the individual, is derived from the case of Ishmael. Though he was expressly called to be circumcised, it was as expressly declared that the covenant of which this rite was the token, was not to be established with him, but with Isaac. What then could it be considered as sealing to Ishmael?

If on the other hand, we consider circumcision a seal of the *general truth* that whosoever believeth, his faith is imputed to him for righteousness, I shew that the difficulties which so much embarrass the subject, on the other interpretation, are on this, completely done away.

1. As a seal of a general truth, there is no difficulty arising from the various classes to be circumcised. In this sense, it was equally efficacious in the body of an infant, or a slave, as in that of Abraham himself. 2. This interpretation best accords with the scope of Paul's reasoning, in *Rom. iv.* It is there plainly his design to shew that faith is necessary to justification, both in Jew and Gentile. But this can only be maintained by viewing circumcision as a seal of this truth, that whosoever believeth as Abraham did, shall be justified. If it be viewed sealing something to the individuals circumcised, as most of these were infants, it would rather shew that faith was *not* necessary to the enjoyment of the blessing of which circumcision was the seal, as on this supposition, the blessing was enjoyed by those quite incapable of exercising faith. I thirdly shew that this view of the meaning of the expression best accords with that of Abraham's history—But for the particular illustration of these remarks I must refer to the volume itself.

While circumcision is called in one place, a *seal* of the righteousness of faith, it is called, in another, the *token* of God's covenant. I shew with what propriety these expressions are applied to the same object, and how completely they harmonize, if the former expression be understood in the sense in which I explain it, viz : as a seal of the general truth, that whosoever believeth, his faith shall be counted to him for righteousness.

It is in connexion with this remark I request your attention to *Numb. xvi, 38.* We have there an example of the same word which is applied to circumcision, when it is called the *token* of God's covenant. Now if it appear that what is here called a *sign* or *token*, is that which is an *exhibition, or memorial of a certain truth, by means of its recalling to men's recollection the origin of the event or institution to which the name of token or sign is applied,* it will tend considerably to confirm the view I have given of circumcision, when called a token of God's covenant, or in other words, a seal of the righteousness of faith, viz : that it becomes so, as being a *confirmation or memorial of a certain truth, by the origin of the institution being recollected.*

The incident contained in the immediately preceding part of the Jewish history is shortly this. Korah, Dathan, and Abiram,

with two hundred and fifty of the princes, became jealous of Moses and Aaron, and thus provoked the Lord. To decide this contest for the superiority between these rebels and the appointed servants of Jehovah, they were called to take every man his censer, to put incense therein, and the Lord would declare who were his. The ring-leaders, and their families were destroyed by the earth opening and swallowing them up, and the two hundred and fifty princes were consumed by fire from heaven—It is then added, v 36, “And the Lord spake unto Moses, saying, speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar : for they offered them before the Lord, therefore are they hallowed : they shall be a sign unto the children of Israel. And Eleazar the priest took the brazen censers wherewith they that were burnt had offered, and they were made broad plates for a covering of the Altar ; to be a memorial unto the children of Israel that no stranger which is not of the seed of Aaron come near to offer incense before the Lord ; that he be not as Korah, and as his company, as the Lord said to him by the hand of Moses.”

Now here you will remark, 1. That the word rendered *sign* v. 38, (and in v. 40, the word *memorial*, is applied to the same object,) is the same word that is used *Gen.* xvii, 11, in reference to circumcision, where it is called the *token* of God's covenant. This observation is applicable both to the original Hebrew, and to the *lxx* translation. In the former the word is *מֶנֶסֶךְ*, in the latter *σημειον*.

2. In what way were these censers, when converted into plates to cover the altar a *sign* unto the children of Israel, of the displeasure of Jehovah against those who intrude into the office that was peculiar to the sons of Aaron? How did they serve this purpose more than other plates of the same metal would have done? It was simply by *the recollection of the occasion of their being thus employed*. Whenever the origin of these plates being thus put upon the altar was remembered, they would be a *sign*, *token*, or a *memorial*, of the divine displeasure against iniquity. Now it is precisely in the same sense, I understand circumcision to be a *token*, the *origin of the institution being recollected*, by its being remembered that Abraham believed, and that circumcision was appointed a seal or a memorial that when he did so, his faith was counted to him for righteousness. While circumcision was thus a token of that

covenant in which this fact was exhibited, it became interesting to all, because it contained at the same time an exhibition of the *general truth* that *whosoever* believeth, his faith shall in like manner be imputed to him also.

I have only farther to notice that this quite accords with the view given both by Parkhurst and Buxtorf of the meaning of the original word here employed. The former thus explains it, "it is a *sign* or *token*, in general any thing that shows or causeth to come into the mind, any other thing, whether *past* or *future*, which might not otherwise appear." Buxtorf's explanation of it is precisely to the same effect, "*Signum quod eventurum aliquid portendit, vel aliquid in mentem vel memoriam venire facit.*"

I shall now leave it to you and your readers, Mr. Editor, to judge how far the passage furnishes a confirmation of the view I have given of circumcision, in the conversation above referred to, not as a seal of some blessing to the individual circumcised, and independent of faith, but as a seal of this general truth, that whosoever believeth shall be justified by his faith as Abraham was by his.



Biblical Criticism.

No. I.

Mark xiii, 32. But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

1. The Arians in the fourth century, were suspected by the Athanasians of corrupting this text by interpolation, but, it seems, without sufficient reason. The text, as we have it, has strong claims to be accounted genuine. See Poli Synops: in loc.

2. Where Christ is denominated simply, "the Son," without addition, reference is made to his highest character, as the Son of God. He is by way of emphasis—by way of eminency, "the Son." See *Matt. xi, 27. John v, 19—23* (seven instances.) *John v. 26. vi, 40. viii, 35, 36. xiv, 13. Heb. i, 2.* (by the Son—not his Son.) *Heb. i, 8. v, 8. vii, 28. 1 John ii, 22, 23, 24. iv, 14. v, 12. 2 John 9.* These are, I believe, all the places in the New Testament in which this phrase, "the Son" occurs.

3. Christ, considered as the Son of God, must know all men,

and all things. Thus it is written, "He knew all men," *John* ii, 4. "Thou knowest all things," *John* xxi, 17. Other proofs of his omniscience we have in *John* xvi, 30. *Acts* i, 24. *Heb.* iv, 12, 13. *Rev.* ii, 23. He is the Master of the house, and certainly knew the day, and the hour, when he would return to punish Jerusalem; though the servants were not permitted to know precisely when he would return. See v. 34.

4. The true key to this passage, is in this consideration, that the language is Greek, but the idiom is Hebrew. The Greek verb *οἶσθαι* signifies *causeth to know*, or *maketh known*. It has the force of the Hebrew conjugation *Hiphil*. We may understand the verse thus: 'But that day and that hour, no man [not even Daniel] maketh known; no, not the angels which are in heaven [not even Gabriel or Michael; see *Dan.* x, 13, 21. xii, i.] neither the Son but the Father' [will make it known in due time; he will disclose the dreadful secret himself.] See *Acts* i, 7

5. This interpretation is supported by the scope of the whole passage. The question was concerning the *time* of Jerusalem's destruction. To the question concerning the *signs* Jesus had given an answer in the preceding verses. v. 5--27. Then, with respect to the time, he tells them, first, that as the opening leaves of the fig-tree were indications of approaching summer, so the signs he had mentioned, would be indications of approaching ruin to the nation. Coming still nearer to the point, he then assures them that the existing generation should not pass away, till his prediction was accomplished. This would lead them to expect it within forty years. But the day and the hour, precisely, he would not disclose.

It is supported, also, by the use of the same verb in *Cor.* ii, 2. (*ὅτι γὰρ ἐπέριε τὸ εἰδέναι τὸ*) For I determined to *make known* (to preach) nothing among you, but Jesus Christ, and him crucified. See Dr. Macknight on the Epist. vol. 1. p. 81. In this also Locke and Whitby agree.

W. N.

Original Letters of the Rev. W. Pardoe.

EPISTLE VIII.

This and most of those that follow were sent from Hereford Prison. This contains directions preparatory to sufferings,

and other profitable things, and was sent in the great frosty winter.

L. Spooner.

Dear Brother,

I had a great desire to see some of your faces, and a little comfort when I had obtained it; but this was much eclipsed by the little use I could be of unto you, as also with fears lest any should be weakened thereby, for that visit was stolen, and my spirit was straitened. Therefore I pray you take nothing ill. And now I long to hear of you, but especially how it is with my dear brother Fox, whom if it please the Lord to spare and restore, I hope it will be a great mercy both to you and me. But that will be the greatest of all, if the Lord would pour upon us a fresh anointing, that our horn might be exalted as the unicorn, and so return out of the wilderness, wholly leaning on and unto holy Jesus, for now our pleasant pictures are in a manner shaken or fallen. Therefore not Jesus, nor Elijah, nor Paul, but the Spirit of these, will quicken and animate our feeble and hungry souls. While they were here their lives were precious, their doctrine and miracles affecting, but their Spirit only is inspiring and renewing; and this only will profit, when there is no fruit in the vines, and the teachers are moved into a corner, which I doubt will come much to pass before these days be ended. And then who shall live when God doeth this; but only those who are in union with the Prince of Life in their soul and spirit, which I desire greatly may be more and more the state of you all that are serious, and of such others in every other place; for still the cloud seemeth to increase, which at first was but little, yet that sight (with respect to others) was then painful, but now greatly fearful. Yet light is sown for the righteous and gladness for the upright in heart, and they shall reap in their spirits inward consolation in the midst of outward troubles and these nocturnal miseries, the which how great or how long they may be visible upon us God only knoweth. However, his hand is lifted up, and our safest place will be at his feet, there to receive his sacred chains, as prisoners of the earth, that we may not be trodden down by him, but humbled and brought into the bond of the everlasting covenant. I am glad to hear you have so much quiet, and desire the Lord may teach you how to use it, for this word *resignation* is easily spelt and written, but not without great difficulty performed. Yet within this narrow gate there is a goodly inheritance, and as a winter always doth follow a harvest, so, even so, it always comes before a spring, for God sendeth forth his frost by morsels and who can stand before his

cold? Then he sendeth forth his word and they are melted, and so the face of the church and of serious souls shall be renewed. I hope I have no need to desire you (if sufferings come) to be neither rash nor stupid. The straightest line is the shortest way. My christian love to all friends with thanks for their constant love to me, but I would not have any yet to come to see me : but let me now and then have a few lines from some of you, and always your serious prayers. And so I commit you to God, who is of infinite fulness, and to everlasting Jesus, by whom this fulness floweth forth, and unto that Spirit that can convey it into your souls, with desires that your participation thereof may be great. Farewell.

WILLIAM PARDOE.



The Moral Law the believer's Rule of Walk and Conversation.

LETTER V.

My Dear Friend,

If the argument of my second Letter be just, viz. that Revelation was given solely for the use of the elect, it must follow, that it can be of no profit but to them. For, as observed before, it cannot be supposed to be given with a design and purpose, which was foreknown would never be accomplished : for that would be a contradiction, and beneath the procedure of infinite wisdom. The whole of Revelation was for the advantage of the Church, considered as a body or the whole aggregate number of the elect. Which, no doubt is blessed to the whole, and each according as their circumstances and exigences require. This I think appears evident from *2 Tim.* iii, 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, to them that are ignorant—for reproof, to them that are blame-worthy—for correction, to those that need chastisement—and for instruction in righteousness, to such as are out of the way, and walk not as becometh the gospel, or the vocation wherewith they are called, and do not maintain good works, which is their reasonable service. The end of which is, that the man of God may be perfect, throughly furnished to all good works.

The man of God is certainly a restrictive term, and belongs to none but those who are called according to the purpose of his own will, and can be no other but the elect : for none else are the called according to his purpose. If this was the design

of the inspired writings, they cannot prove abortive, as must be the case if this restriction be not allowed. But it must be allowed: for the elect obtain, and the rest are blinded. The scriptures, only, are able to make us wise unto salvation, and are profitable to the above purposes; by which the man of God is made perfect, thoroughly furnished to all good works. You see good works are the end, of which these things are the means; and for the soul to be perfect, he must be thoroughly furnished with them. But what are good works, but obedience to the perceptive will of God; or the walking in all the commandments and ordinances of the Lord blameless, and the maintaining of a conscience void of offence towards God and man? Now, to be furnished with these, is to be a Christian indeed, or a disciple of the Lord Jesus Christ. 'Then are ye my disciples,' says our Lord, 'if ye do whatsoever I command you.' 'Tis by these fruits, the believer is distinguished from the world. See *Col.* i, 28; which speaks to the same purport. After the apostle had observed that, Christ in them was the hope of glory, he adds, whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus. The apostle here, could not mean every individual of mankind; but every man that had Christ in him the hope of glory; which would be no other than the true believer. For no other could really have this hope in them.

If we trace scripture throughout, we find it exposes and opposes sin in every view. It is the butt of all its threatenings, and the source of every evil which creatures experience throughout their existence. It is that which God hates, and threatens with awful comminations and judgments, as being contrary to the purity of his nature, and the highest affront to his infinite majesty, and which his inflexible justice cannot suffer to go unpunished. He hath declared, he will in no wise clear the guilty—that the soul that sinneth shall die—and that every transgression shall receive a just recompence of reward. All the judgments poured out upon mankind, have sin for their foundation, and it is the meritorious cause of them all. The deluge; the destruction of Sodom and Gomorah and the cities of the plain; the drowning of Pharaoh and his host; the many judgments on Israel in the wilderness; the casting out of the inhabitants of Canaan; and every calamity of wars, pestilence, and famine, have all their source in and from sin; yea such is its malignity and turpitude, that it is the foundation of all misery that shall exist to eternity.

If such, then, be God's hatred to sin, can it be supposed that

he indulges or connives at it, in the least degree, in any of his people? (as must be the case if your sentiments are just) No! he has declared that, "If his children forsake my law and walk not in my judgments, if they forsake my statutes and keep not my commandments, then will I visit their transgressions with a rod and their iniquity with stripes." *Psalm ix, 30.* Who are meant here, by his children? I apprehend those who are the children of God by faith in Jesus Christ; those who were given of the Father in covenant to Christ: and therefore called *his children*. If then Christ's children forsake the law, and walk not in his judgments, the Father declares, he will visit their transgressions with a rod, and their iniquity with stripes; not as a penál punishment, but in a way of afflictive dispensation and chastisement for their good and profit—to shew them the evil nature of sin—to warn them to be watchful against it—and to incite them to bear fruit unto holiness. He adds, "Nevertheless my loving kindness I will not take *from him*, nor suffer my faithfulness to fail, my covenant (with my Son) I will not break, nor alter the thing that is gone out of my lips; once have I sworn by my holiness that I will not lie unto David, His seed shall endure forever, and his throne as the sun before me." By David here, Christ is certainly intended, who is the beloved, as David signifies; he being an eminent type of Christ, is the beloved of the Father: for he says *This is my beloved Son in whom I am well pleased.* *Matt. iii, 17.* By David and his seed must I think be understood Christ and the children which the Father had given him; the church or the seed of whom he is the everlasting Father. *Isa. ix, 6.*

Christ and his church are one body, of which he is the head; and if any of his members suffer, he suffers with them: for he himself took our infirmity and bore our sickness. *Matt. viii, 17.* In all our afflictions he was afflicted. *Isa. iii, 9.* We have not an high priest which cannot be touched with the feeling of our infirmities but in all points was tempted as we are, yet without sin. By the *HIM* above, I humbly apprehend, must be intended Christ the antitypical David, the beloved of the Father, the head over all things to the Church, which is his body, and one with him; he the head, they the members, and considered as one in the everlasting covenant of grace; for, as Christ is, so are we in this world. Thus viewed, Christ and his people are one body; and what, by the virtue of the union, is supposed to be done by the one, is placed to the account of the other, or as done by the whole complex body. What Christ has done in a way of obedience, was placed to the account of

his children ; and what they do in a way of sin and transgression, was placed to him, and he became responsible for the same. He was made sin for them, and suffered, the just for the unjust, that they may be brought to God, and made the righteousness of God in him. Being thus one, the acts of the one are considered as the acts of the whole, and dealt with as such by the Father. Christ obeyed, and his obedience is imputed and placed to the account of his people, and they enjoy the blessing. They sinned, and their transgression was imputed to him, and he bore the punishment for it, in his own body, on the tree, and purchased them from the hands of avenging justice by his own blood ! As he has thus purchased them, they are his reward ; as promised by the Father ; *Isa.* liii. 10, 11, 12. Was Christ to lose any for whom he suffered and died, he must be deprived of the purchase of his blood, which would be highly dishonorable to the Father, and to the Son, who fulfilled the conditions on which the promise was made. For the Father declares that, though his (Christ's) children should forsake his law, and walk not in his judgments ; and though he would visit their transgressions with a rod and their iniquity with stripes, yet he would not take his loving kindness from his Son, nor suffer his faithfulness to fail, but his (Christ's) seed should endure for ever, and his (Christ's) throne as the sun before him.

Here, I think, my friend cannot but observe that it is supposed that his (Christ's) children might forsake the law, and walk not after his judgments ; might break the statutes of God and not keep his commandments ; and if this was the case, he would visit their transgressions with a rod and their iniquity with stripes. But if they were under no law, they could not forsake it ; and if there were no commands nor statutes, they could not break them ; nor be visited with a rod for the breach of them. But as he doth visit them with the rod of chastisement (for if ye are without chastisement ye are bastards and not sons) they must be considered, in some sense, as under a law, and as transgressing it ; or the above threatening, must be entirely useless. But this cannot be supposed ; for nothing is written in vain.

By the above passage, I think it evidently appears that, the believer is under a law which obligates him to obedience ; the transgressing of which subjects him to the rod of affliction, and the stripes of his Father's hand. And though he will not cast his children off, nor suffer his faithfulness to fail ; yet he will give them to feel his displeasure at their sins, by the stripes and chastisements with which he will visit them ; yet his loving

kindness, toward their persons, remains without the least change forever. These things are necessary for our profit. For though, now for a season (if need be) ye are in heaviness through manifold temptations or afflictions, that the trial of your faith, much more precious than gold that perisheth, though it be tried in the fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ, 1 *Pet.* i, 6, 7. And that ye may bear fruit unto holiness and the end everlasting life. *Rom.* vi, 22. Before I was afflicted, says David, I went astray, but now have I kept thy law. *Psal.* cxix, 67. But he could not have gone astray had he been under no law. Indeed all the trials and afflictions of the saints, in all ages, are manifest evidences that they were under a law, and had broken it: for God doth not send afflictions without a reason. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory. 2 *Cor.* i, 7.

I shall leave the further consideration at present, and in my next shall attempt to prove that your own experience must give the lie to your sentiments. I rest sincerely, yours &c.

January 1811.

W. T.



Forgiveness.

It is impossible but that offences will come; and therefore when they do come, we should be prepared to receive them not by indulging and cherishing a spirit of resentment, but by a steady determination not to be overcome with evil, but to overcome evil with good. Let us not be surprised at offences; for what reason can we have to expect that every body should humour our inclination, and give way to us? Are we persons of so much consequence? It is then probably in our own eyes, and not in the eyes of others: but, would any of you wish to appear great; then let him exercise forgiveness; and he will not only appear great, but be so; for it is a man's glory to pass over a transgression: and he that ruleth his spirit, is better than he that taketh a city. Consider, my friends, how reasonable is this duty; but what folly and madness is displayed in a contrary conduct. Here is a brother has offended you; probably without intention; but your over-heated spirit imputes it to design; he is willing to make concessions, and seeks a reconciliation; but, Ah! you cannot be reconciled:—you cannot forgive:—your prejudiced mind considers his repentance as feigned, his humiliation as hypocritical; and, 'till your

stony, unrelenting heart be softened, in vain does he shew the true tokens of sincerity. But let me ask thee, inconsiderate mortal! How dost thou approach a throne of grace? How dost thou draw nigh to God, the Searcher of all hearts? Canst thou hide from him the hardness of thy heart; or, canst thou ask forgiveness, and yet not forgive! But should thy heart presume to ask the important blessing, canst thou think it will be granted? Or hast thou forgotten the positive declaration of the Lip of truth? Remember, he hath said, *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* One would think, that he who reads these words seriously, would not dare to close his eyes in sleep, 'till he had from his heart, freely, and fully, forgiven all who had offended him; lest awaking no more in this world, he should appear before God unforgiven, with *all* his sins about him. How excellent then is the advice of Paul, *Let not the sun go down upon your wrath: neither give place to the devil.* I remember having heard of two good men who on some occasion had a quarrel; and remembering this exhortation of the Apostle, just before sun-set, one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back with resentment and surprize, the other at the same time cried out, The sun is *almost* down:—this unexpected salutation softened the heart of his friend into affection and he returned for answer, "Come in brother, come in." What an example, brethren! Let us do ourselves the honour to follow it. It is generally allowed, I presume, that our Lord's prayer was intended as a directory for us; if so, then we ought *always* to cultivate a spirit agreeable thereto, and *never* cherish a disposition that would prevent our using it; but how is the man that cannot forgive his brother, to use *this* petition, *Forgive us our trespasses, as we forgive them that trespass against us?* Such a man forgives not at all, and therefore to pray to be forgiven as he forgives, is to pray that he may not be forgiven at all; and if he be not forgiven, his sins will sink him down to everlasting torments:—think, then of the advice of Christ, and forgive, before ye ask forgiveness. But methinks some of you are saying, 'We have forgiven, once, and again; and still offences are repeated; how often would you have us forgive?'—Peter said, 'Till seven times;' but Peter's Lord, 'Until *seventy times seven.*'—Ah! my brethren, what will become of us, if God forgive us but seven offences! surely *hell* must be our portion. Well, then, 'If any man have a quarrel against any; even as Christ forgave

you, so also do ye: that is, freely, fully, and for ever, never to upbraid you with it more. *Trivell's Christian Duties.*

Papers from the Port-folio of a Minister.

Last Moments of Thomas Paine.

"The Life of Thomas Paine" from the pen of a literary gentleman of the name of Chatham, has lately been published at New York. A few copies only have found their way to this country, and from one of these we extract the following account of Paine's last moments. It is given in a letter to the author of the work from Dr. Manley, an eminent physician at New York, who attended Paine during the illness which terminated in the death of this extraordinary person.

"During the latter part of his life, though his conversation was equivocal, his conduct was singular. He would not be left alone night or day; he not only required to have some person with him; but he must see that he or she was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and hallo until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes generally closed, and his hands folded on his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was the Author of the "Age of Reason." He would call out during his paroxysms of distress, without intermission, "O Lord help me!—God help me!—Jesus Christ help me!—O Lord help me!" &c. repeating the same expressions without the least variation, in a tone of voice that would alarm the house. It was this conduct (says Dr. Manley) that induced me to think he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse, (who is a very serious, and I believe, a pious woman) that he would occasionally enquire, when he saw her engaged with a book, what she was reading; and being answered, and at the time asked whether she should read aloud? he assented, and would appear to give particular attention. I took occasion during the night of the 5th and 6th of June to test the strength of his opinions respecting Revelation. I purposely made him a very late visit; it was a time which seemed to suit my errand—it was midnight. He was in great distress, constantly exclaiming in the words above mentioned; when I addressed him in

the following manner, the Nurse being present. "Mr. Paine, your opinions, by a large portion of the community, have been treated with deference. You must be sensible that we are acquainted with your religious opinions, as they are given to the world; What then must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe in the Divinity of Jesus Christ? Come now, answer me honestly,—I want an answer as from the lips of a dying man, for I verily believe that you will not live 24 hours."—I waited some time at the end of every question. He did not answer, but ceased to exclaim in the above manner. Again I addressed him, "Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask, Do you believe?—Or let me qualify the question—Do you wish to believe, that Jesus Christ is the Son of God?" After a pause of some moments, he answered, "I have no wish to believe on the subject." I then left him, and know not whether he afterwards spoke to any person on any subject, though he lived till the morning of the 8th.

Such conduct under usual circumstances I conceive absolutely unaccountable; though with diffidence I would remark not so much so in the present instance, for though the first necessary and general result of conviction be a sincere wish to atone for evil committed, yet it may be a question worthy of consideration, whether excessive pride of opinion, consummate vanity, and inordinate self-love, might not prevent or retard that otherwise natural consequence.

Reasons for Kindness.

Cultivate kindness by all honest and manly means. Life is but short; no time can be afforded but for the indulgence of real sorrow, or contest upon questions seriously momentous. Let us not throw away any of our days upon useless resentment, or contend who shall hold out longest in stubborn malignity. It is best not to be angry; and best, in the next place, to be quickly reconciled.

DR. JOHNSON.

Obituary.

Mrs. SARAH CLARKE.

*Member of the Baptist Church,
Thrapston, Northamptonshire.*

It is a debt we owe to posterity, and a grateful return to the riches of Divine Grace, faithfully to record the lives of those, who under its influence have fought the good fight of faith, and have entered into eternal rest; in dis-

charging it, we are presented with the superior excellence of Christianity, and are additionally stimulated to the pursuit of those Graces we are called to admire. In tracing the series of conflicts through which they passed, the innumerable foes they had to contend with, and the many evidences of imbecility and imperfection they betrayed, we also

discern our feelings lively depicted. Though faint, we are enabled to pursue, and amidst many doubts, become *followers of them who through faith and patience inherit the promises.*

The Subject of this memoir may, in a great measure, be considered as an evidence of the faithfulness of God, and that calm submission which a belief of his word will naturally excite. About 30 years since, it pleased God to call her by his grace, under the ministry of an Evangelical Clergyman, and at the same time to call her to suffering too; her foes were those of her own household, and in the relation in which she ought to have expected all that was kind, tender, and encouraging, she found the most violent oppression; but here the genuine nature of her impressions were tried, and she was furnished with an early occasion to exemplify the patience and faith of the saints; her mind becoming gradually enlightened, and an opportunity being afforded her, a short distance from her residence, of uniting with a Christian Society formed after the model of the Scripture, she gave herself to the Lord, and to his people according to his will, and was baptized August 4, 1800. How well she understood the duties of that relation, and how abundantly she fulfilled them, those that survive her can fully testify. The constancy of her attendance, the habitual seriousness of her spirit, and her ardent concern for the prosperity of the cause of Christ in general, and that part of it to which she particularly belonged, will be long remembered; she did not resemble the many whose pampered appetites disdain wholesome food, whose frothy passions must always be excited, and who

in spiritual concerns resemble those vagrants who have no certain habitation; she knew her home, she loved it, and her profiting appeared to all. Her Religion was habitual, it was that of the heart, and under its influence her character was formed. It did not begin and terminate in certain flashes of devotion, like the morning cloud and early dew, which passeth away; it did not consist in the performance of certain duties with the designed exception of others; but accounting *all his commandments concerning all things to be right*, she hated every false way. At an early period of her spiritual career, that promise was forcibly applied to her mind, *Thy shoes shall be iron and brass, and as thy days so shall thy strength be*; and it was designed by God as a preparatory support for what was to follow. This proved the Foundation of her comfort when left a widow, with a family of small children; and enabled her to believe that verily she should be fed; and this belief was more than verified, as a few days before her departure, expressing her wish that this should be her funeral text, she added, "I have found it true, though my fears often rose high, he has never left me, he has never forsaken me." For several months past her health has been gradually declining; a month before she was called to put off this tabernacle, she had a presentiment of a speedy dissolution, that passage being impressed on her mind, *Set thine house in order for thou shalt die and not live*; which impression continued with her during her confinement. We are now called to behold the end of her conversation; it is remarkable that though through the whole of life she had been more

or less in fear of the last enemy, these fears in the conflict were graciously suppressed, and though the pains of her body were great, and the struggle peculiarly hard, her great concern was to be preserved from *mur-muring*, which request was kindly granted,

In conversation with her minister, a week before her death, though her voice was so feeble she could hardly articulate, she expressed a present hope that he that had delivered, would still deliver; and when reminded that *our light afflictions which are but for a moment work out for us an eternal weight of Glory*, she exclaimed,

“Did Christ my Lord suffer, and shall I repine?”

and then added,

I shall his face behold,

I shall his power adore,

And sing the Wonders of his Grace,

For evermore.

An intimate friend entering her room on the Lord's day morning, with whom she had taken sweet counsel and walked to the house of God in company, when saying “You cannot go with me now, but you are going to enjoy more exalted pleasures;” she replied, “Yes, I am.” At another time, when raised from her pillow, she blessed God for all his kindness through a wearisome pilgrimage, and expressed her wish for a speedy departure. How often did she exclaim, “Come Lord Jesus, come quickly, O that I may wait the Lord's time.” How often did she connect the words dear and precious with the name of the Saviour; how often did she use the language of appropriation “My Lord and my God,” in the enjoyment of the blessings these words contain, she fell asleep in the arms of Jesus, on Monday

August 6, 1811, and the Lord's day following the Rev. William Ragsdell, pastor of the Church, at her request preached from Deuteronomy xxxiii, 25.

Two observations naturally arise from this interesting Memoir. How great the advantages connected with uniform consistency; this is the way to seize the prerogatives of the Christian; such God not only saves, but dignifies, for whatever sovereignty God may exercise in the dispensations, of his Grace, there is one Rule which he adopts in rewarding his people; *They that honour me I will honour. The Lord hath rendered to me, according to the cleanness of my hands in his eye sight. With the froward thou wilt shew thyself froward, with the pure thou wilt shew thyself pure, for thou wilt save the afflicted people and wilt bring down high looks.* The Religion which our friend possessed was not a form but a power, it therefore led her on all occasions to cleave to the Lord with full purpose of heart, to set him always before her, and to aim at his glory, and God favored her with much enjoyment in life, and much solid satisfaction in death.

How great the opportunity afforded even in the most retired circles of glorifying God; not by striving after things too high for us to attain; not by seeking to attract public notice; not by vaunting, and an affectation of superior knowledge; but by the calm yet peaceful course of a holy life, by the exercise of the passive graces, by preaching righteousness in this private way to a large congregation. Such was the medium of usefulness adopted by Sarah Clarke, and it was attended with no small success.

RICHARD STARMER.

Richard Starmer after a long illness, died on the 4th day of May, 1811. He was a branch of a respectable family of Lower Heyford, near Bugbrook, Northamptonshire. His first convictions of sin, were occasioned by reading the Evangelical Magazine; under those impressions he heard the Gospel gladly, and rejoiced in the hope of salvation through Jesus Christ. At the age of 23, he was baptized, and received a member of the Church at Bugbrook, September 21st, 1806. He had not long joined the Church before his Ministerial talents were discovered and encouraged, which he exercised at Bugbrook and the adjacent villages with acceptance and usefulness, about three years, and occasionally visited destitute churches; but in the prime of life a consumption put a period to his labours of love, and confined him at home, a year and half prior to his release by death. During this languishing and fluttering affliction he discovered that patience and resignation which is peculiar to the Christian; yet sometimes with submission expressed a wish to live. On Wednesday May 1st. I went to see him, and found him apparently worse; I then told him I thought him near his end, and enquired the state of his mind. He said, "I have still a wish to live, I love my friends, and am unwilling to leave them; pray for me, and pray that my evidences may be brightened, and that I may be enabled to give up my friends;" and added, "ask me some of the closest questions you can think of." I then asked him if his faith had made him hate sin so as to lead him to forsake it? He answered "Since I have been a professor, I have not lived in the

practice of any known sin, though sin is mixed with all my actions." I then asked on what he depended for salvation? He answered "My dependance is simply and entirely on the blood and righteousness of the Lord Jesus Christ, I know my good works can only be an evidence of the genuine nature of my faith." After prayer, he took his sister by the hand, and said "Live in peace one with another when I am gone, and make religion your chief concern." He then proceeded in the same manner with his brothers, who were present, taking them each by the hand, he requested them to love one another, and make religion their chief concern. He then took me by the hand, and said, "Now, sir, I am willing to die, I can give up my friends, O the un-speakable goodness of God, to provide such a Saviour and dispose me to receive him. Fear," said he, "I shall live till morning, but the Lord's time is the best, I hope I shall have patience." The eyes of all who surrounded his bed was surcharged with tears, whilst he for whom we wept had "mortal paleness on his cheek, and glory in his soul." Looking on us, he said with a smile, *Weep not for me.* When his father came into the room, he took him by the hand, and said, "Father I am going, and according to the course of nature, you cannot be long after me, I hope you will be prepared for the solemn change, make religion your chief concern, and keep up family worship when I am gone. I thank you, Father, for your kindness to me, you have been good; and I thank you all. What should I do without hope? this he evidently found to be the anchor of his soul. He added, "Preach my funeral sermon from 1 Timothy i, 15, and sing the 65th

Hymn 2d Book, and be careful to say nothing in my praise. Tell the people of Bugbrook, I was the chief of sinners, but through Christ I obtained mercy." His life was however protracted till the morning of the 4th of May, when he finished his course with joy.

Bugbrook.

J. W.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The dying Believer's Confidence in his Redeemer, *A Sermon, preached at Providence Chapel, Peppard, Oxon, June 23, 1811, occasioned by the Death of the Rev. Joseph Walker, who died June 15, aged 36 years. To which is added his dying Experience.* Published by Request, for the benefit of the Widow, and 4 small Children. By the Rev. James Churchhill, Henley Oxon, Williams, 1s. 6d.

We are much pleased with this sermon; it is plain, affectionate, and to the point; it has not indeed the meretricious ornaments with which some pulpit harangues are dressed out, but it speaks to the heart, and we hope will convey a lasting blessing to the congregation to whom it was delivered.

We transcribe the Introduction as a favourable specimen of the author's manner.

When a good man dies, an event has taken place of interesting and solemn import, and which the churches of Christ have generally agreed, ought not to be passed over without particular notice. Hence the laudable custom of preaching funeral sermons, as a means calculated to impress our hearers more deeply with the concerns of death and eternity.

Not only does the fitness of things seem evidently to enjoin this, but the scriptures somewhat censure that conduct, which will let a saint leave the world without our minds being brought to a deep and deliberate consideration of the event. Aro we not to view it as a complaint made by the Prophet. *The righteous perisheth, and no man layeth it to heart?* Isa. lviii. 1. It is often a

grief to good men to see how transient the effect is which death produces; but the prophets of God feel the loss of a good man to be great. *Help, Lord, for the godly man ceaseth; for the faithful fail from among the Children of men.* Psalm. xii. 1. *Wo is me for I am as when they have gathered the summer fruits. The good man is perished out of the earth, and there is none upright among men.* Mic. vii. 1; 9. For a saint to die is indeed a serious loss to the family, the church; and to the world; his prayers are ended, his lips are closed, his living example no longer instructs. But still all is not lost; for *though dead, he yet speaketh.* Heb xi 4. The life truly devoted to God, may be considered as speaking for God long after the saint is fallen asleep in Jesus. And if, in addition to this, his dying experience is a confirmation of his hope in life, and an incontrovertible evidence of the efficacy of his faith in a Saviour's merit, this strews our path to the house of God with fragrant flowers, when meeting to improve the providence; and our hearts are comforted while we know, that *precious in the sight of the Lord is the death of his saints.* Psalm cxvi, 15.

The advantages of Early Piety. *Sermons to Young People, by J. Thornton.* 12mo. 3s.

These discourses are ten in number, on the following subjects. 1. The Fear of the Lord a Preservative from Ruin. 2. A Dissuasion from Folly. 3. The Danger of Youthful Lusts. 4. The Excellency of True Wisdom. 5. The Profit of Piety. 6. The Honour which attends Piety. 7. The Pleasantness of Religious ways. 8. The Example of Josiah. 9. Ruth's Resolution 10. Piety the chief ornament in

the Female Chracter. The last was delivered at a Ladies School. We should feel ourselves wanting to the younger branches of families, to which our pages have access, if we did not very cordially recommend this volume to their attention.

Christ's Testimony of Ministerial Zeal, *A Sermon occasioned by the much-lamented death of the Rev. Thomas Spencer of Liverpool, preached at Tonbridge Chapel, August 18, 1811. By Richard Slate, of Stand near Manchester.*

Departed Excellence is worthy to be commemorated, and frequently involves many circumstances which cannot fail of touching the finest chords, and awakening the most tender sensibilities of the human breast; such in a great measure is the occasion presented by the Sermon before us. The dear Youth whose life and death it exhibits was of no common character, formed by nature with every pleasing attraction and distinguished at an early period by that Grace which adds the greater lustre; uniting in his ministerial labors the maturity of years and the affectionate fervor and sprightliness of youth, receiving in a very great degree the approbation of the religious public, and endeared to a very numerous congregation with whom he had entered into the most endearing relations, he began his spiritual career under circumstances in no small degree prosperous and inviting. The Providence which so speedily terminated a life commenced with so much acceptance, it becomes us to adore, whilst we are unable to comprehend; and to unite with his departed spirit in acknowledging

the kindness which so speedily hastened to crown him with his reward. The preacher with these scenes before him, having been united to his departed friend in the ties of christian affection, engaged with him in preparatory studies for the ministry, and entering upon his public labors nearly at the same time, and under circumstances peculiarly similar as to youth, piety, and zeal, was well fitted to discharge the work assigned him, with honor to himself and advantage to a numerous congregation.

From *John v. 7. He was a burning and a shining Light and ye were willing for a season to enjoy his light*, the speaker takes occasion to make two observations. I. That some of the Servants of Christ are distinguished with peculiar Gifts. II. That when God raises up eminent Ministers and crowns their labours with success then is great joy manifested. Under the first head it is remarked, That all the Ministers of Christ possess some gifts—that they differ in degree—that they should be employed in his service; under the second head, we are reminded,—This joy is sometimes spurious—sometimes real—always transient. The remaining part may be considered as comprising a Memoir of the deceased, and the sermon closes with a very pointed application to the hearers.

Though the Author modestly depreciates the severity of Criticism, in his preface, he has no reason to be ashamed of this his first appearance in print. His sermon presents many pleasing traits of future proficiency, and discovers a mind decidedly bent to the pursuit of those important objects for which the christian ministry was appointed. As a

specimen of the style we select one of the concluding paragraphs.

“The ways of God in his providence are very mysterious; John the Baptist was taken away apparently in the midst of usefulness, his course was short; our dear deceased brother seemed just entering upon his work, every thing was encouraging. Ah! little did I think when I shed tears of joy at his ordination, because of his prosperity, I should so soon have to weep tears of sorrow at his death. Why dare you murmur and repine at this dispensation? Have you any doubt of his security and happiness? Can you presume to say he had not finished his work? Are you able to prove that if his life had been spared for many years to come, he would have been more useful in his preaching than his death may now prove? Do you suppose the work of the Lord will fall to the ground because an active servant is removed? Is God’s arm shortened that he cannot save? If he had lived longer, might he not have been overcome by the snare of popularity, and in one unguarded moment have brought as great a scandal upon the cause of Christ, as he has now brought Glory? perhaps

He who the downward track of time surveys

Saw evil pendant on his future days,
Sent the last Storm to waft his happy soul

Where joys unchanging as their Author roll.”

Sermons, I. On the Death of faithful Ministers. II. On Wars and Revolutions. III. To the Aged. By George Lawson, D. D. Minister of the Gospel, Selkirk. 12mo. pp. 367. 4s. Matthews and Leigh.

The unassuming excellence of Dr. Lawson’s Sermons places them above our praise; we notice them in order to bring our Readers acquainted with their value. This volume contains fifteen discourses of no ordinary merit. The three Sermons on the divine agency in war and revolutions, will be peculiarly acceptable to serious Christians. The author has proved, abundantly, from the scriptures, that wars and revolutions

are to be regarded as proceeding from God; and he enforces, with genuine piety, practical lessons of the proper improvement which ought to be made of that doctrine. Dr. L’s estimate of those Destroyers of mankind called heroes, we extract for the benefit of our readers. We wish his views of them were universal.

“We see in what estimation those heroes are to be held, who have been the authors of all those revolutions of nations which are the subjects of history. They are men furnished with brilliant talents by the great dispenser of gifts to men. They have nothing but what they have received, and nothing but what is always under the controul of the giver. Their valour, their knowledge, their enterprising spirit, their presence of mind in dangers and deaths, their dexterity in finding resources in emergencies, which would have sunk other men into despondency, may deserve high admiration. Let their noble endowments have their share of praise:—but let it be remembered that the praise is very scanty which belongs to the richest endowments of mind or body, where justice does not direct their application. It has been justly observed, even by a heathen philosopher, that such men as Alexander the Great, deserve only such admiration as we would bestow on a destructive tempest or earthquake. But no tempests or earthquakes were ever so pernicious to mankind as those conquerors, who have employed a great part of their lives in the destruction of the creatures of that God who gave them their lives, and who girded them with strength.

“Great misery to mankind has resulted from the false opinions, which have been so commonly entertained, of the admiration due to men, for great talents employed for purposes of mischief. If men acquire immortal reputation by spreading slaughter to aggrandize themselves, other men of like talents will seek to acquire glory by wicked works of the same kind. Why do we not (if we are Christians) form our judgments of men and of their actions, by the doctrines of that book which we acknowledge to be the oracles of God? Surely his judgment of men and things is always according to truth, and our judgment must be sound only as far as it agrees with his.”

The holy Sovereignty of God, in the infliction of his judgments, is thus happily illustrated.

'The Sovereign Ruler of the earth, gives no account of his matters, and we can claim no right to call him to account. He has reasons worthy of himself for his conduct, when he extends his long suffering to some persons or nations to a greater degree than he does to others less wicked. But whilst we give him the glory of his sovereignty, we ought not to hide our eyes from the plain proofs which he is pleased to give of his hatred to sin. The old lying prophet who deceived the man of God from Judah, and tempted him to eat bread when God had forbidden him to eat, was undoubtedly a greater sinner than the prophet whom he deceived. Yet the long suffering of God to that offender, should not hinder us from admiring the wisdom and justice of God in punishing a good prophet for his disobedience.'

The discourses to the aged are uniformly distinguished by good sense, practical instruction, and affectionate earnestness for the welfare of the persons addressed. To *them*, Dr. L. speaks as one participating their wants and their cares. His counsels are the fruit of experience and sympathy; thus strongly recommending themselves to the regard of those of our readers who are advanced in years.

Religious Books lately published.

1. An Address to the Heads and Members of Families, on the Neglect of Family Religion, with appropriate Extracts from the Acts of Parliament, against Drunkenness, Gaming, Swearing, and the Profanation of the Lord's Day. By James Hargreaves, Minister of the Gospel, Rochdale. 1s.

2. The Young Child's Catechism, or, a Plain Catechism, for the Lower Classes of Scholars in Sunday Schools. By the same. second Edition. 1d [½].

VOL. III.

3 A new and improved edition of Mr. Back's Theological Dictionary, in two vols. 8vo, price 1*l.* 1*s.*

4 A Third Volume of Short Discourses for Families. By W. Jay. 8vo, 9*s.*—12mo, 5*s.*

5 The Ophion; or the Theology of the Serpent. With Critical Remarks on Dr. Clark on Genesis. By J. Bellamy. 8vo, 4*s.* 6*d.*

6 Letters, elegant, interesting, and evangelical. By the late Rev. Js. Hervey (never before printed) 7*s.*

7 The Adoration of Jesus Christ vindicated from the Charge of Idolatry: a Sermon at the Gravel Pits Meeting, by the Rev. J. P. Smith, D. D. 1*s.*

THEOLOGICAL NOTICES.

The Rev. Henry Forster Burder, A. M. has in the press a Sermon, with a Memoir, &c. on the death of the Rev. Thomas Spencer, late of Liverpool, which is expected to appear early in this month.

A second volume of Sermons by the Rev. Dr. Buchan is in the press, and may be expected by the end of this month, and at the same time a new edition of the first volume.

Proposals are issued for publishing in one large 8vo. volume comprising about 500 pages, price 10*s.* 6*d.* The History of the Evangelical Churches of the Vallies of Piedmont &c. &c. usually called the Waldenses and Albigenses. Containing a concise geographical description of the countries they inhabited; a view of the doctrines, discipline, and order of their churches; and of the various persecutions to which, from time to time, they were subjected, from the period

of their secession from the church of Rome, to the end of the 17th century. Collected and compiled from authentic Documents by Wm. Jones. Subscribers names received by W. But- ton, 24, Paternoster Row.

In the press, The Preacher's

Manual; containing a third edi- tion of 'Simplicity recommended to Ministers of the Gospel; Let- ters on Preaching, by Sheva, and an Appendix, containing Miscel- laneous Hints and Observations, &c.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

A Packet is just arrived from Serampore, dated February 23, 1811. We learn that the Bre- thren Chamberlain and Peacock are on their way to Agra, a large City about a 1000 miles from Se- rampore, to form a new Mission. The brethren Robinson and Corn- ish had proceeded to Barbaric, and were making preparations for reaching Bootan, when they were attacked at midnight by about 60 robbers, who succeeded in car- rying off the greater part of their property. Brother Cornish was slightly wounded by a spear, af- ter which, he, brother Robinson, Mrs. Cornish, and their child escap- ed into the fields, and were merci- fully preserved while three of their servants were murdered. They immediately repaired to Dinage- pore. About 27 of the robbers have been apprehended.

Mr. Pritchett, who was sent by the London Missionary Society to Rangoon, arrived at Calcutta in February, having given up the Burman Mission, and intending to join the brethren at Vizagapa- tam. Brother Chater intended leaving the brethren for Rangoon as soon as he could get a convey- ance.

STATE OF THE TRANSLATIONS.

In *Bengalee*, the whole Bible printed and published, in five volumes.

In *Sungskrita*, the New Testa- ment published, and part of the Pentateuch printed.

In *Orissa*, the New Testament, and the poetical books printed and published, and a good part of the prophetical books printed.

In *Hindoost'hancee*, the New Testament printed to the end of Romans.

In *Mahratta*, the New Testa- ment finished at the press as far as the middle of Acts.

In the *Sikh* language, the New Testament is put to press.

Besides this progress at *press*, the greater part of the whole bi- ble is translated into *Hindoost' hancee*; the New Testament, and part of the Pentateuch into the *Sikh*; the New Testament, and nearly all the poetical books in- to the *Mahratta*; the New Testa- ment, and part of the Pentateuch into the *Kurnata* and *Telinga*; and the blocks for nearly the whole of Matthew are cut, and some sheets of the first part thrown off for revision, in the *Chinese*.

After the foregoing Summary

in addition to that printed in our number for July, the Missionaries add "From the whole of this review, dear brethren, you will perceive the highest ground for thankfulness, for trust in Jehovah, and for the most ardent and persevering pursuit of the glorious object of our missionary calling. Mountains of difficulty, common to first efforts, have been removed; formidable attempts to overturn the work have been rendered abortive; facilities of the most important nature are opened to us; a number of persons acquainted with the languages of the country have been raised up, and are at their posts; access to the people of Hindost'han, Bengal, Bootan, Orissa, Burmah, and China, is obtained by a knowledge of their languages; the Holy Scriptures are distributing, or are soon to be distributed amongst all these and other nations, in their own tongues; the prejudices of the natives of Bengal, have greatly subsided, and their knowledge of the pure intentions of the missionaries has removed their fears to the greatest distance; the printing-office belonging to the mission, contains Sungscrit, Hindoost'hane, Arabic, Persian, Bengalee, Orissa, Telinga, Sikh, Mah-ratta, Greek, Hebrew, and English types, besides presses, and every other article necessary for printing the sacred volume. And now, brethren, has not God confuted the notion, that all attempts to promote the gospel among the Hindoos are vain?—This happy degree of success, which surprises even us who are upon the spot, has been granted within the space of about NINE YEARS; for it is no more since the baptism of the first Hindoo.

SOCIETY OF DEPUTIES.

For protecting the Civil Rights of Dissenters.

To the Editor of the Baptist Mag.
Sir,

I observe in your last number a plan of a Society under the title of THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. "The objects of this Society (you add) have our cordial approbation, and we hope it will be generally supported by Country Congregations." You also inform us "that many of the most interesting cases which would have claimed the interference of such a Society, had it been in existence, for the last seven years, having to our knowledge arisen in such circumstances, as did not admit of either Minister, or Congregation being subscribing members." It is true Sir, *this* Society has not been in existence till of late, but is it necessary to inform you, or your readers, that a Society has been in existence since the year 1732, and which has for several years past been actively engaged in affording protection to Protestant Dissenters, of the three denominations, usually denominated Presbyterian, Independent and Baptist? This Society consists of two Deputies returned by almost every congregation in London and its vicinity; and their funds have been devoted to the defence of Religious Liberty, against every illegal attack; and it is a fact, not to be controverted, that on various occasions they have successfully defended the cause of Dissenters in different parts of the Country. It is true, the efforts of the Deputies may not at all times have kept pace with the expectations of some of their most sanguine

friends, But in every case submitted to them, marked with oppression, and where the parties have been unable to defend themselves, they have spared no expense to obtain the best legal advice; and where they have seen any reasonable ground of success, have instituted prosecutions on behalf of the oppressed. In the year 1809 they succeeded (if I am not misinformed) in three prosecutions in behalf of Dissenters in the Country, from whom they neither asked, nor received any pecuniary remuneration towards the expense; and at the present time they have suits in Chancery pending to recover property unjustly withheld from Dissenting Congregations. If those Congregations who are affluent are however desirous of raising a fund for self-defence, such a measure is unobjectionable; but can it with truth be said that no Society, till lately, has been in existence to defend the rights of our poorer brethren? I think not. Nor am I convinced of the necessity of calling upon those, whom you acknowledge are *but little able to subscribe*, to send subscriptions to a New Society, in order to enjoy protection; when so many of them have already received, and others, who may stand in need of it, will doubtless receive that protection, which the laws of their country will afford from a long established Society, who have hitherto so disinterestedly exerted themselves on behalf of the cause of Dissent.

August 14th, 1811. VERUS.

LONDON SOCIETY
for promoting Christianity among
the Jews.

The Committee of the above
Institution respectfully inform

the Friends of Sacred Literature that they have commenced a Translation of the New Testament into the Hebrew Language and that it is their particular object that such Translation shall be in pure Biblical Hebrew—that the first half sheet of the Gospel of Saint Matthew is now ready for delivery for the purpose of inspection by such men of Learning, both of the Clergy and Laity, as may be induced to favor the Committee with their remarks upon the Version. It being the wish of the Committee to avail themselves in this undertaking of all the ability they can concentrate, that the work may come out as complete as united Wisdom and Learning can make it, and that it may be dispersed throughout the World, and handed down to posterity, as a Monument of National Literature; they therefore invite those who may be disposed to render their assistance in this great and important design, to apply for Proofs, by Letter to the Secretaries at the Jews Chapel, and they will be immediately supplied with them gratis.

By Order of the Committee,

Tho. Fry, } Secretaries
Jos. Fox. }

Jew's Chapel, Church Street,
Spital Fields, 20th August 1811.

N. B. As the above undertaking must necessarily be attended with considerable expense, separate Subscriptions for carrying the same into effect are respectfully solicited, and will be received by the Secretaries, at the Jew's Chapel, and by the undermentioned Booksellers, viz. Black, Parry and Kingsbury, and Burton, Leadenhall St. Rivingtons, Saint Pauls Church-Yard; Conder, Bucklersbury; Hatchard, Piccadilly; Button, Sherwood, Neely and Jones, and Gale and

Curtis, Paternoster Row; and
and Seeley, 169, Fleet Street.

Utility of the Baptist Magazine.

Mr. Editor, The advantages resulting from the Baptist Magazine begin to appear, as a mean of promoting the union and prosperity of the Denomination. Without such a periodical work, there would have been no public medium of communication between our churches, in the different parts of England and Wales, of Ireland, Scotland, America, and India. But since the establishment of your Miscellany, plans have been suggested calculated to form a bond of union between a great number of independent churches (and which we hope will always continue independent) which promise to promote an active and zealous co-operation in propagating the principles of the Gospel of Christ; and also to preserve and increase a friendly and brotherly correspondence amongst those who have *one Lord, one faith, ONE BAPTISM*, in leading them to *endeavour to keep the unity of the Spirit in the bond of peace.*

The plans referred to are what were mentioned in your numbers for May and July. The one entitled "*Union essential to Prosperity*;" and the other "*An Address to the Baptist Churches.*"

It is exceedingly gratifying to find that the spirit these were designed to excite has been already manifested. At the Association of the Baptist Churches in North Wales, held at Gŵrn, in Caernarvonshire, it was resolved as follows, "*That a closer union and connexion among the Baptists throughout England and Wales, Ireland and America, would be a glorious thing, and we resolve to*

do all in our power to promote it. Since we heard that there is such a plan in agitation among our English Brethren, our hearts are much set upon it; conceiving it would be much for our comfort and prosperity. We expect to get some further communication on this subject through the medium of the Baptist Magazine." In the Breviates of the Kent and Sussex Association of Baptist Churches, there is the following resolution, "*Brother Knott produced a plan for the Associated Churches to correspond with each other, and it was resolved that we consider the same practicable and desirable; and as several Brethren on the behalf of their Churches expressed a wish to correspond this Year, Brother Knott was appointed to carry the same into effect.*"

The writer would be much obliged if the respectable minister who proposed this plan would send it for insertion in the Magazine, as it is likely it may be universally adopted. There is, however, a model before the Public (which it is probable suggested the above recommendation) in Ivimey's "*History of the English Baptists*," viz. A Correspondence which was held between the Irish, the English, and the Welsh Baptists, in 1653. These letters contain excellent sentiments; breathe a truly Christian spirit; and are worthy the attention of all the disciples of Christ; especially of the Ministers and Pastors of our Churches, who would do well to enquire *What is the cause that the former days were better than these?* This correspondence is found in the above mentioned work from Page 239 to 253. Your notice thereof may be a mean of disseminating a similar spirit among our Churches, and will

greatly oblige your constant reader.

Aug. 4. *Johannes Baptistes.*

NEW CHURCH FORMED.

and Ordination at Crayford, Kent.

Nov. 18, 1810. According to a previous appointment, Mr. Austin, of Fetter Lane, London, came for the purpose of witnessing the formation of a church of Christ of the Particular Baptist Denomination in this place; when the following order was observed. Began by singing the 406th Hymn, Rippon's Selection, after which Mr. Austin read a part of *Acts ii*, and prayed; he then read the names of those who were to compose the Church, also the letters of dismission from the several Churches with which they formerly were united, and requested them to signify their intention by holding up their right hands, upon which as a token of his approbation, he gave them the right hand of fellowship.

Then followed an address on the formation of the first Christian Church, grounded on *Acts ii*, 41, 42. After which they sung the second part of the 92d Psalm, and the Ordinance of the Lord's Supper was administered.

The Church previous to, and since their formation, having been favored, and as they judge profitably, with the labors of Mr. John Row, late a member of the Church under the care of Mr. Austin, and he having become a member with them, made choice of him as their Pastor, which he having accepted, was on the 28th of August, 1811, set apart to that solemn office, with Mr. Smith, who had been previously chosen as their Deacon. The services were conducted in the following

order; Mr. Coleman of *Lesnes Heath* began with reading *Timothy iii*, and prayer; Mr. Button, *Dean Street, London*, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Austin offered up the Ordination prayer, with laying on of hands; and gave the Charge to Mr. Row, grounded on *1 Tim. iv*, 18, with a brief address to Mr. Smith; and Mr. Hawthorn of *Dartford*, (*Lady Huntingdon's*) concluded the morning service in prayer.

In the Afternoon Mr. Kent of *Gravesend*, (independent) began the service with prayer; Mr. Rogers of *Eynesford* addressed the church from *Psalm cxviii*, 25. Mr. Button concluded in prayer. The services were peculiarly solemn, may the impressions be lasting, this little one become a thousand, and the Redeemer's Kingdom be every where extended.

New Chapel opened.

July 17, 1811, A new meeting house was opened at *Cwm-cerdy-nen*, near Swansea, Glamorganshire. Mr. E. John of *Lloughor* prayed, Mr. David Bowen of *Velin-voel* preached from *Psa. ii*, 5; Mr. J. Harries of *Swansea* preached from *Luke xiv*, 23, and concluded by prayer. The chapel was crowded on the occasion, and there are pleasing prospects of doing good to souls in the neighbourhood.

The half yearly meeting of the South-east Association of the Welsh Baptists will be at *Aberystwyth* the 15th and 16th of Oct. 1811. Brother J. Davis to preach at 3 o'clock, Tuesday Evening, and Brethren B. Davis and J. Harries on Wednesday Morning.

The Wilts and Somerset half yearly district meeting will be held at Bradford, the first Wednesday in this month. Mr. Hutchings of Keynsham to preach.

LINES

Written in Retirement under Darkness of Mind.

Cast thy burden on the Lord, and he shall sustain thee.

PSALM lv, 22.

In deserts bewilder'd I roam,
 And not knowing whither I stray,
 My spirit confined from her home,
 Seems clogg'd with this burden of clay.

All animate nature is sad,
 And nature inanimate too,
 And nothing around me is glad,
 The Ear or the Eye can pursue.

Corruptions prevailing within ;
 Without, tribulations and fears ;
 The hideous offspring of sin,
 The parent of sorrow and tears.

To what happy spot can I fly
 To escape from this anguish and woe ?

On whose tender bosom rely,
 To what faithful Friend can I go ?

The world and its pleasures in vain
 Attempt to give joy to my soul :
 The wounded thro' sorrow for sin,
 By JESUS alone are made whole.

Then, since he invites us to come,
 Without either money or cost,
 I'll prostrate myself at his throne,
 And tell Him I'm wretched and lost ;

That Sinners he suffer'd to save,—
 (And millions have pleaded this plea—)
 I'll go—and his mercy I'll crave,
 Perhaps there is mercy for me !

The world and its pleasures are fled,
 From them to my JESUS I go—
 "The bird, by a wound that has bled,
 Is happy to fly from its foe !"

MARY.

Soliloque.

1
Where do my hopes and boundless wishes fly,
What can suppress, or fully satisfy,

All these immense desires?

I stretch my wide capacity of soul
And range in restless thought from pole to pole,
And grasp in all the globe in vain to find
The bliss supreme, to which th' insatiate mind,
With ardent pangs aspires.

2
The whole creation's vast variety,
And gayest scenes, are all a blank to me;
Nor fragrant bowers where richest odours rise
Nor all the splendour of the earth and skies

My ambitious aims controul:

What are the vain delights of sensual minds,
Or all the gold of both the indian climes,
Or crowns, or kingdoms, honor, power, or fame;
Heroic glory, or a mighty name,

To an immortal soul?

3
Tis God—the infinite eternal God,
That launched the Globes and spread the heav'ns abroad,
Who form'd the earth and bade the ocean flow,
And at whose word the Planets stand or go,

To HIM my soul aspires!

Nor can I take a lower aim than this,
Great uncreated source of life and bliss,
Thy frown is death and everlasting night,
Thy gracious smiles are infinite delight,
In thee alone my utmost wishes end,
In thee my portion, my Almighty friend,
I satiate my desires.

4
Fly round, ye wheels of time and nature, fly,
And burst the bands of dull mortality,
When shall I quit this distant dark abode,
And spring with full enlargement to my God,
And feel his vital ray?

Transporting prospect of immortal bliss,
Hail glorious period of complete release,
To heaven—a land of perfect purity,—
Of love and joy, of holy liberty,
And everlasting day.

G. B.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1811.

Memoir of a British Naval Officer.

(concluded from Page 402.)

SO acceptable and interesting a communication was gladly imparted to several persons, eminent in the religious world, for the fervency of their desires to promote the Cause of Christ in his Majesty's Navy. But alas! while many were rejoicing in his light, and looking forward with hope to his future progress and usefulness, the hand that penned this letter was cold in death. In less than a fortnight after it was written, Mr. H. had suddenly been called "to that bourne from whence no traveller returns," and where no earthly friendship could accelerate his happiness, or promote his usefulness; and the letter which the writer of this account forwarded in reply to Mr. Hubback's, was returned with the painful intimation, "drowned" upon the cover. This affecting event had been previously made public in a provincial News-paper, to the inexpressible surprize, disappointment, and grief of his friends. Anxious to obtain more particular information, a letter was immediately addressed to the Purser of the *Apelles*, (though quite unknown before, but by the name in Steel's list.) This respectable Officer, in the following answer appears to have been a real friend of Mr. Hubback's, admiring his conduct, imitating his example, and delighting in his admonitions. It was the will of Providence that he should also witness his loss, and be a sharer in the calamity which occasioned it; thus "the one shall be taken and the other left," perhaps in boundless mercy.

*His Majesty's Sloop Apelles, in the Downs,
January 11th, 1811.*

Dear sir,

I this evening received your Letter, requesting me

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3 P

to give you the particulars of that most unhappy circumstance, the premature decease of Mr. Hubback, I feel extremely happy to oblige the friend of Mr. H. though on a subject that will never cease to be distressing to my feelings, and affecting to my heart. Believe me, sir, I do not know the Man for whom I ever had greater regard, or whose character I held in higher estimation than Mr. Hubback's. The accident that was to terminate the life of that good man, took place in Dungeness East Bay. On the 17th, of November, 1810, Mr. H. the Surgeon, and myself left the Ship in the jolly boat, to go on shore. It was blowing fresh, and we lost our boat-hook over board; while wearing round to pick it up, a gust of wind took us and upset the boat in an instant. By the good providence of Almighty God, I was enabled to get on the bottom of the boat, where I floated for an hour, before assistance came, during which time I was constrained to witness the distressing and awful scene of my Messmates; Mr. Hubback and the Surgeon and one seaman, after many struggles, sunk into a watery grave. The body of my invaluable friend Mr. H. was found at low water, and afterwards decently interred in Romney Church-yard, under the direction of one of his Messmates. I have not the least doubt but he was fully prepared to meet his solemn change. Indeed, I am convinced he was ready, and firmly believe his soul is now happy with the Lord. He was universally respected and beloved by his messmates, and I humbly hope that the virtuous example he so constantly held out to me, has had a good effect upon my mind. I have often felt peculiar pleasure in conversing and reasoning with him, I trust I shall long benefit by the many seasonable reproofs he has given me against the vices of this ensnaring world. It must doubtless have been highly distressing to your feelings, to hear of the dissolution of such a friend: but it is a pleasing consolation to all our minds that his exchange is for the best, and he is now far beyond the reach of every evil. The eyes of mortals are not discerning enough to see the motives of the Almighty God, but as that excellent Author, Sturm, says, "It is not by mere chance that we die here, or there, or are born of poor or rich parents. There can be no doubt but the hand of the Almighty governs all things." It was therefore by his will, and to answer his ends, that our departed friend was drowned then and in that place.

Mr. H. has left a wife and child who reside in Plymouth Dock, and I believe now in very low circumstances; but I hope and trust Jehovah will be an husband to the afflicted

countrymen, who above all others need and merit our attention, while we have been looking out for objects for our spiritual compassion to the precincts of the habitable globe. But our zeal for the eternal salvation of souls might justly be suspected, were we inattentive to their temporal necessities. The intimation contained in the preceding letter concerning the state of Mr. Hubback's bereaved family, instantly prompted those who became acquainted with it, to communicate a small temporary relief. * This arrived most seasonably to alleviate their distress. By the latest enquiries, it has been ascertained that they have not yet derived, and are uncertain when they may obtain, any advantage from the pension that is customary to the Widows of Officers in the Navy. It will not (in his case) exceed £40 per annum, and of course will be incompetent to their future decent support, as well as utterly inapplicable to their relief from embarrassments already and unavoidably incurred. We cannot therefore close this Memoir without submitting to our Christian Readers whether a case more deserving of their prompt and extensive beneficence can easily be imagined. "To visit" (to relieve) "the Widow and the fatherless in their distress," is represented by the word of divine inspiration, as an equally essential part of "pure and undefiled religion," with that of "keeping ourselves unspotted from the world." *These* "remain with us," while the only earthly friend to whom they looked for support, has joined his gracious Redeemer, who will hereafter say to us, "Inasmuch as ye have done it unto the least of *these*, my brethren, ye have done it unto *me*."

Mr. Hubback was removed into Eternity, November 17th, 1810, at the early age of 36 years and a half. The Officer of his last ship has obligingly drawn up the following view of his character, so far as he knew him.

* Since which an eminent Dissenting Minister, well known in the religious world, has generously handed the writer of this Narrative ten pounds, as a donation from himself and family, to assist Mrs. Hubback's present exigencies, which Mrs. H. received with great thankfulness.

Donations for the immediate relief, and future assistance, of Mr. Hubback's surviving family, will be gladly received by the Rev. G. C. Smith, Penzance; and applied in the most suitable and beneficial manner, by a Committee, whose names are annexed to a statement of Mrs. Hubback's circumstances.

H. M. Sloop, Apelles, Dungeness, June 19th, 1811.

Dear Sir,

Accept my best thanks for the very affectionate manner in which you have pointed out to me the wonderful interference of divine Providence in delivering me from a premature death, at a time when I fear I was unprepared to die. I trust I shall ever be sensible of this fresh proof of God's abundant mercy to me. I feel happy again to promote your views respecting my deceased friend Mr. Hubback.

His moral character was invariably such as to do him honour as a man, and command universal esteem as a Christian. The name of God was never spoken by him but with the most profound reverence, and he never omitted, firmly and temperately, to reprove any of his messmates whenever an oath or any thing immoral, fell from them. He was both beloved and feared on board and on shore. His heart was anxious, I believe, to do good to all his fellow creatures, but he felt particularly for the deplorable state of our Navy, and lamented in the most impressive manner the ungrateful indifference of his country-men to the perishing souls of the thousands who night and day guard their shores, and protect their privileges. His exertions for our welfare were not confined to example and admonition, but he had in his possession a large number of Religious Tracts from London, which he read and distributed to the ship's company and Officers, with the hope of bringing them to a proper sense of their state, and effecting a radical reformation in their hearts and lives. He seemed quite at home when he was doing good, and never appeared more happy than at such seasons. I have some of these Tracts by me at present, which he gave me, and I purpose keeping them to refresh my memory of his virtuous principles, and as a mark of the great respect I had for him. I think he must have enjoyed a peculiar pleasure in the study of Religion (in which application he was remarkably assiduous) as I have known him after leaving his first watch, at 12 o'clock at night, to read until half past one or two, before he turned into his cott. It was impossible not to be comfortable in his company; with an open, chearful countenance his conversation was invariably of a pleasing, moral, and instructive nature. He evidently united all the feelings of a tender husband with the attachment and concern of an affectionate father. His temper was so remarkably even, that I do not once recollect to have seen it ruffled during the time he sailed in the Apelles. I have often walked the deck with him at midnight, for two or three

hours in his watch, and always found him ready to impart that valuable knowledge, which an unremitting attention to the Bible had furnished him with. Faith in Christ was often the subject of his discourse, under which I derived the most essential improvement. In his frequent addresses to his messmates, he would generally urge, in the most powerful manner, the absolute necessity of their being acquainted with their real state, and coming to the Lord Jesus Christ, while they were young and capable of searching for heavenly wisdom, and not wait until grey hairs overtook them, and the infirmities of the body rendered them insensible to every thing but pain and misery. Ah! sir, what a blessing would a few such Officers be to the depraved crews of our ships of war.

Rev. Mr. Smith.

I remain, &c.

J. S.

We shall close this Memoir with a brief summary of his general deportment, by a Minister who was best acquainted with him, and who kindly forwarded some particulars respecting him. This statement will be found equally expressive, of his humility before God, as of his upright and edifying conduct towards his fellow creatures.

“He was, I firmly believe, a man truly devoted to God. In all companies, and on all occasions, he was ready and eager to propagate the Gospel, with an affability and zeal that enlivened every word he spoke. In the different ships of war to which he belonged, he was greatly persecuted, yet nothing, neither the vulgarity of the common sailors, nor the violence of the Officers, could induce him to relax his energies, or refrain from prudently testifying the powerful efficacy of the blood of Jesus Christ, to cleanse from all sin. His general appearance was cheerful and happy. He was always poor and altogether helpless in his own eyes. I remember once we were conversing respecting the leadings of Jehovah, and the effects of his grace on the heart of a sinner, he assured me that from the time that the Lord had been pleased to call him out of darkness into his marvellous light, he could not recollect one thing that he had done, either in public or private, that he was ashamed of before man, “But, ah!” said he, “I am daily a great sinner, yea the chief of sinners before my adorable God and Saviour.”

Christian Reader, adore that Supreme Being who made the subject of this memoir “A man after his own heart,” and ardently pray that the chasm his death has made in the Navy, may be abundantly supplied by men of “like precious faith,” whose lives shall adorn their profession, and whose usefulness

shall ennoble and exalt their characters, when the deeds of the "immortal Nelson" shall be eternally buried beneath the "wreck of matter and the crush of worlds."

Penzance, Cornwall.

G. C. S.



Thoughts on the Harvest.

The Harvest is past, the Summer is ended, and we are not saved.

JEREM. viii, 20.

So changeable is the state of man; so fluctuating the world, and every thing therein; that new matter is continually afforded for contemplation and improvement; and, if our minds were truly spiritual, every season, every vicissitude, would suggest some ideas calculated to promote the glory of God, the good of our own souls, and those of our connexions. Let us pray for such a frame while we meditate for a few moments upon the passage which we have cited.

The Summer is now ended: its heat no more annoys, its beauties no more delight us. The sun begins to decline, the trees to wither and fade; and the chilling winds and lengthening evenings announce the speedy approach of Winter, with all her gloomy train. No longer we take our refreshing walks at the close of the day, by the cool meandering stream, or beneath the umbrageous shade of the venerable wood; but begin already to stir the expiring embers, and seek the social comforts of the fire-side. No longer the mower whets his scythe, or husbandman plies his sickle, no more the regularly piled shocks adorn the fields, or loosely scattered grains reward the industry of the humble gleaner. The Grounds are stripped, and the naked appearance of the country proclaims that the *Harvest is past*.

But *another* Summer will also soon be past; *another* Harvest ended. Yes; the Summer of human hopes, and expectations; of Gospel promises, and gracious invitations, will soon close for ever! The Harvest of mortal activity and diligence, fruitfulness and utility, will, ere long, be ended: and then—O! my friends, there is one sentence in the verse which stands at the head of this paper, which, in such a connexion, seems to thrill through every fibre of the heart! *The Summer is past—the Harvest is ended, and—WE ARE NOT SAVED!* What if this should be the case with any who read these lines? What if life, the season of labour and usefulness, the day of grace and

salvation, should close, and the night of silence and death come on, and you, my dear reader, should not be saved? Not saved? What then? Why then you must be lost! For between Salvation and Destruction—eternal Happiness, and eternal Damnation, there is no middle state. No, my friend, whoever you are—whatever your age, or sex, or circumstances in life, one thing is certain—you must soon die; and in that very instant your spirit must take its flight to the bright regions of ineffable felicity, to dwell there with Jesus Christ, whom you have loved and served below; or else plunge down to the direful abyss of blackness, and fire, and tempest, to suffer the vengeance of eternal wrath, with that wicked spirit, whose service you have chosen here, and who will then pay you the sad, sad wages of misery and despair for ever and ever! And are these things so? If the Bible be true—if God be faithful to his word—they surely are. And will you, can you, *knowing* and *feeling* these things to be true, dare you trifle with them. O no; my fellow Immortal, act not so madly. While yet there is time, I conjure you stop—think! consider your ways; fly, as for your life, fly to the Cross, to the sufferings and merit of Christ. *There* is safety, life, health, and peace; but these blessings are no where else to be had. Now, now, then, while yet it is called to-day, attend to the all-important things of Salvation. Now God calls, the bible invites, ministers intreat, conscience urges, the unworthy writer, in love to your soul, beseeches you, *be ye reconciled to God!* O make no delay! Come now to Jesus Christ, the sinner's friend, and receive the blessings he is willing to bestow; enlist under his banner and dedicate all you have, and are, unreservedly, to his service; then, when you have fulfilled, as an hireling, your day, He will receive you to everlasting habitations, in those regions of blessedness, where the sun shall no longer smite you by day, nor the frost by night; but you shall sit down in the presence of your Redeemer; there to regale upon the rich fruits of the tree of life, and drink of the delicious river that flows from the throne of God, as long as that throne endures, and the Eternal is seated upon it, to dispense life, and favour, and immortality to all his faithful followers.

Woburn.

E. T.



Remarks on Romans viii, 17—28. inclusive.

There is no part of the New Testament which has caused more perplexity to Commentators; nor on which greater diversity of opinion exists than these verses. It is not the intention of writer to controvert the different senses which have been put upon them; but merely to suggest an interpretation, which should it not be exactly the mind of the Holy Spirit, in this part of the scriptures, is according to the analogy of faith, and strictly consonant with *the oracles of God*. The subject on which the Apostle is treating, commences at the 17th verse. It is the sufferings which christians as *the heirs of God and joint heirs with Christ*, endured for his sake; and in connection with this the future blessedness which they will enjoy with him when they are glorified together. In the 18th verse he gives the conclusion which he had arrived at, after having carefully calculated the items of these widely different subjects. *I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us*. This future state of glory he represents in the following verses, as *the manifestation of the sons of God—the glorious liberty of the children of God—the adoption, to wit, the redemption of the body*. Firmly believing the doctrine of the resurrection of the body; and that this would be the period when the children of God would take possession of the glorious inheritance, reserved in heaven for them, he says, verse 19th, that there was an *earnest expectation*, or an ardent anticipation, amongst christians, of this period, when all their hopes would be realized, and their happiness be finally consummated.

Enumerating the sufferings of the present time, he mentions, verse 20th, those which they endured *as the creatures of God*. *For the creature was made subject to vanity; i. e. to disease, pain, and death; not willingly; these things are not subject to the will of man, they can neither be prevented by his prudence, nor removed by his wisdom; but arise from the appointment of him, who in consequence of the sin of Adam, said, Dust thou art, and unto dust thou shalt return*. This decree involves all those afflictions which eventually terminate in the disunion of the body and soul, which is the fulfilment of the commination. *In the day thou eatest thereof, dying thou shalt die*. Gen. ii, 27. Though this sentence is absolute, respecting the death of the body, yet, in consequence of the appointment of a Mediator, *the Seed of the woman*, there is *hope*, of a resurrection; *for as in Adam all die, even so in Christ shall all be made alive*. Verse

21, *Because the creature itself also*, [i. e. the *bodies* of those who believe in Christ,] *shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* Having mentioned the effects which the fall of Adam had produced on *rational creatures*, he glances at its universal consequences on every thing in this lower world, verse 22; *For we know that the whole creation groaneth and travaileth in pain together until now.* Thorns also and thistles (*Gen. iii, 18,*) have been produced by the earth in abundance; the various tribes of creatures, brutes, birds, fishes &c. are the subjects of suffering, pain and death; which they have endured from the period of Adam's fall even until the present time. He adds a sentiment which experience and observation confirms, that though christians were begotten again by the word of truth, and were a kind of first fruits of his creatures; (*James i, 18,*) notwithstanding by being in Christ, by faith, they were made new creatures; yet they were not exempted from any of the sufferings common to man. Verse 23. *And not only they* [i. e. the whole creation] *but OURSELVES also who have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body.* Though the regenerating and sanctifying influences of the Holy Spirit, which christians receive in the present life, are the *first fruits*, and the *earnest of their future inheritance*; yet all the effects of sin in them will not be removed till *the redemption of the purchased possession*, *Eph. i, 13*; what he here calls, *the adoption, to wit, the redemption of the body*, at the period of the resurrection. This glorious state, he adds, verse 24, is the object of our hope, and we are saved by it from sinking in despondency and despair, under our present sufferings. This is a great benefit, I admit, but it is not that salvation we are looking for. What we have in possession is not the object of our hope. Verse 25, *What a man seeth why doth he yet hope for?* But fully expecting benefits which we do not possess, we patiently wait for them. *And not only so, but the Spirit*, whose first fruits we possess, *also helpeth our infirmities*, he instructs our minds by his holy word, and thus helps us under the infirmity of ignorance. He enables us to give credit to its promises, and thus counteracts the infirmity of unbelief. He influences our minds with a spirit of grace and supplication, and thus helps us under the infirmities of grief and sorrow; *for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered.* It is also our great comfort that the omniscient Saviour, he who

searcheth the hearts, *knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God*; verse 27. Nor are these all the privileges of christians, in the present state, but through the gracious care of their heavenly Father, superintending all their concerns, *We know, that all things* (i. e. all the dispensations of his providence, however painful and trying at present) *work together to promote the spiritual and eternal good of them that love God, of them that are the called according to his purpose.* verse 28.

This view of the subject having been satisfactory and consolatory to the mind of the writer, under some family afflictions, he submits it to the consideration of those who love God, hoping that it may have a tendency to strengthen their faith and animate their hopes, in their journey towards the heavenly Canaan. Should any who read these remarks, think them irrelevant, the writer will be obliged by a more spiritual exposition, through the medium of the Baptist Magazine.

IOTA.



Reply to the Query on Acts xix, 1—7.

Mr. Editor,

I do not recollect having seen any reply to the Query proposed in your Magazine for May 1809, page 188. If agreeable to you, I will submit my opinion on the subject to the examination of your numerous readers.

A careful reading of the place, (*Acts xix, 1—7,*) with particular attention to the persons and speeches introduced, appears to me sufficient to lead to the conclusion, that Paul did not rebaptize the disciples at Ephesus.

Paul inquires if they have received the Holy Ghost since they believed. They reply *We have not so much as heard whether there be any Holy Ghost. Unto what then, says Paul, were ye baptized?* They say, *Unto John's baptism.* Paul then proceeds to explain John's baptism, observing, *John verily baptized with the baptism of repentance, saying to the people, viz. John said to them, that they should believe on him that should come after him.* That is, says Paul, on Christ Jesus. Paul adds, that when the people heard [John say] this, they were baptized [by John] in the name of the Lord Jesus. This description accords with John's baptism; but had they been rebaptized by Paul, they would not have been baptized in the name of Jesus only, but according to the com-

mission of the Redeemer, in the name of the Father, Son, and Holy Ghost; especially as they had not heard whether there was any Holy Ghost. The historian also, having finished the account Paul gave of John's baptism, proceeds to inform us what Paul did for these disciples. *When Paul had laid his hands upon them, the Holy Ghost came on them.* If Paul had baptized them, Luke would not have said, "When Paul had laid his hands," &c. but, "When he had laid his hands upon them." This convinces me that the 5th verse is not Luke's report concerning what Paul did, but Paul's declaration concerning the baptism of John. Plain christians, reading the verses 2, 3, 4, and 5, in the form of a dialogue, will meet with satisfaction upon the point. By that means satisfaction was obtained by

A Friend to the Baptist Magazine.



On the Spirit and Conduct of a Gospel Church.

The spirit and temper of a society of true christians ought to be as great a remove from the spirit and temper of the world, the devil, and popery, as possible; and as near an approach to the dispositions and moral perfections of God, and to the spirit and temper of the lovely Lord Jesus, and his primitive christians, as we can attain; that is to say, as high an advancement in solid goodness and love as any man can reach in the present state of imperfect sanctification: in short, the whole law is summed up in one word, LOVE; and the whole temper of a true believer is summed up in one word, LOVE. True christian love is a single thought, or simple perception, that our fellow-christian is an excellent and worthy object, good in himself, fit to do us good, and fit to receive good; with a delight in the sight of him, as he bears the image of Christ, and is designed to live with us in the presence of God to eternity.

As there never was a more striking and beautiful description of the grace of love to God and man, than that which the Holy Spirit has given us in the first epistle to the Corinthians, chap. xiii. we will endeavour to obtain from the original words of God, a compendious view of the true christian temper, as consisting in love: and let it be well observed, that we are no farther christians than we evidence this beautiful disposition of soul in our whole life and conversation.

Love suffereth long: it has a vast extent of mind, and scorns resentment at little things.

Love is kind; i. e. is diffusive of good, ready to communicate wise advice, kind affections, and temporal blessings.

Love envieth not; i. e. it feels no pain or ill-will at another man's excellence, nor does it covet any good with an ambitious affectation of superiority.

Love vaunteth not itself: it does not act rashly, with a proud ostentation of our own gifts, talents, and imaginary or real advantages; it scorns to boast of any excellence which we possess.

Love is not puffed up: it does not swell with pride at the applauses of others, nor is it puffed up with disdainful thoughts of men who appear beneath us.

Love doth not behave itself unseemly; i. e. it teaches us not to act out of character, or out of *scheme*, as the word signifies. True christian love understands the fitness, decorum, and beauty of temper, actions, and words. Nothing teaches the loveliness of behaviour so well as love; as it will not meanly sneak out of the place and station where providence has fixed us; so it will not haughtily invade another man's province or office, or scornfully trample on his person, honour, and usefulness.

Love seeketh not her own, or the things of self alone, above all others: it disdains a mean-spirited selfishness. Self-pleasing, self-will, self-applause, and self-interest alone, are no guides to generous love, nor have they power to rule and tyrannize over a benevolent and gracious heart.

Love is not easily provoked; i. e. is not highly and bitterly provoked, so as to fall into fits of violent anger on every imaginary or real wrong done to us. No, sirs, a man of understanding is of an excellent spirit, (Heb. a *cool* spirit.)

Love thinketh no evil: this word signifies to reason out, and to impute. Love is not forward to reason out or dig up mischief concerning other men: it takes no pleasure in raking into characters, in order to expose them, or prying into the secrets of private families, in order to blast their reputation. Love is not violent to impute evil to other men, and rashly and cruelly to charge evil to other men's account, and to think the worst of every man we dislike.

Love rejoices not in iniquity: it is not glad; it takes no pleasure in any kind of injustice in men's tempers or actions; it has no delight in committing iniquity; yea, farther, it feels an horror at any act of injustice towards God or man.

Love rejoiceth in the truth: it delights in moral truth and sincerity of heart; it rejoiceth itself in gospel truth; and it triumphs in the true conversion of souls to God. Love will

not suppress the sweet and rich satisfaction it takes in the amiable virtues, tempers, and usefulness of valuable ministers, or private christians; nor will it withhold any lively and cheering encouragements, which the discovery of its own joy would give to worthy active men, and to useful designs and generous plans for the glory of God and the public good of the church and the world.

Love beareth, or rather covereth all things. True christian love has a veil to throw over all unallowed blemishes, and to hide in a sweet-tempered manner, all lamented imperfections in a christian brother; and this is a most useful and happy temper in a church of Christ, and will produce most glorious advantages to preachers and people. Such a temper will prevent the hurt and shame of our brother's character, and the sad disgrace of religion in the world.

Love believeth all things. This is to be understood in a right sense; to believe all things that are reported, without limitation, is a foolish credulity, and the mark of a weak mind; but true love will give a good-natured credit to all reports in favour of gracious men, as far as we have any clear evidence—yea, farther, love is disposed to promote and strengthen the honourable character of good men, and especially that of useful ministers of the gospel in every denomination. In a word, love believes all things that are good and fit to be credited, while evil reports will not be assented to or received, till there is clear proof, full evidence, and invincible demonstration.

Love hopeth all things.—She looks for good; she desires and expects good, and not evil, from the dear people of God. True love expects good from every believer in the same church, or in the same family.—Masters hope the best from their believing servants—godly servants hope the best from their christian masters—parents hope the best from their godly children—children hope the best from their godly parents—people hope the best from their affectionate and faithful pastors—and amiable pastors hope the best from their lovely and generous people. Thus love inspires a cheering and vigorous hope through all ranks and classes of true christians.

Love endureth all things.—To endure implies a continuance in such a station or condition of life, and in such trying and afflictive circumstances, as require a patient firmness of soul, a true fortitude of mind: and you may depend upon it, that nothing but ardent love to God and the church, will enable a man to hold on in generous services for our dear country, and the still dearer church of Christ on earth.

Love never faileth.—It will never perish or be lost from the soul. Love can never die, it can never be useless, it cannot suffer destruction, but is and must be immortal as our being. Love is an indefatigable grace; it will never give out or tire in time or eternity; it will bear up against continual oppositions, and rise superior to all difficulties: floods of ingratitude and ill usage can never drown it: 'tis invincible, and will be finally victorious and triumphant. Love is immortal as God can make it, and must reign in eternal empire over all the happy inhabitants of the heavenly world!

The very reverse to this beautiful christian temper took place in the Corinthian church, when the apostle Paul wrote his first epistle to that church; and if we read it with attention, we shall find that this excellent man, with the utmost prudence and address, designed this description of love as a pungent reproof for their carnal contentions, and as a powerful essay against uncharitableness in all its branches, kinds, and degrees; may we receive it in the same light, and use it in our churches for the same glorious purposes.

Many members of the church of Corinth did not suffer long: they were not of a large generous mind: they were not kind to each other: they envied each other's gifts; they vaunted over one another; they were puffed up with pride, or a fond conceit of their own imaginary excellence; they behaved unseemly; they acted out of character; they sought the things of self; they were easily provoked, and violently angry, even so as to go to law with each other before the Pagan magistrates; they thought evil; they digged up evil, and imagined the worst of each other; they rejoiced in iniquity, and did not mourn even at the crime of Incest; they did not rejoice in the truth; they covered no infirmities, but exposed one another's failings to the reproach of the wicked world; they believed nothing good of each other; they hoped for nothing that was excellent, but thought and expected the worst from every man; they endured no contradiction, or opposition, or affliction, with patience and fortitude; their love often failed, and a spirit of enmity and ill-will reigned in their bosom, to the scandal and disgrace of their christian character!

Sincere believers, who are endued with a spirit of evangelical love, will feel a delight in the practice of all relative duties to each other. They will see and feel, that love is the supreme and immutable law of God, which powerfully attracts and unites all generous souls to Christ, and to each other. That this temper of love is a most beautiful imitation of Christ's pure

and perfect example ; and that mutual love is the first grand evidence of our being passed from death to life. " 'Tis love, unfeigned and fervent, 'tis love only that makes church fellowship sweet and profitable ; for without love a church is not a palace, but a prison ; not a paradise of pleasure, but a dungeon of darkness, without one ray of consolation or usefulness. "

If this blessed temper prevail amongst our churches, they will then feel the most cordial esteem for their pastors ; consider them as designed and sent by God the Redeemer, to make them happy ; as fit to do them good, and as fit to receive good from them all : they will delight to make their ministers easy and happy in their minds and circumstances : and pray earnestly for the success of their studies and labours : they will do all in their power to co-operate with their best views and designs ; they will help their deacons in the discharge of their office : inquire out awakened souls ; will take them by the hand and lead them to the deacons and to the pastors : and kindly persuade young converts to say, " We will go with you, for we know that God is with you. " *Zech. viii, 23.*

Under the prevalence of this temper, the members of our churches will have an ardent fellow-feeling with each other, in all conditions and calamities, in all outward afflictions and inward distresses of soul. They will be active and generous in the free diffusions of good, i. e. of temporal blessings, and of spiritual sentiments, and inward experience, to warm and animate each others hearts. They will watch over each others tempers, language, and actions ; and will mark the growth and the declensions, the temptations and snares, that arise in their societies. They will exercise mutual forbearance and sweetness of temper, mixed with justice, frankness, openness, and purity of mind. They will feel a glorious union of mind and sentiment, of judgment, of faith, worship, and moral conduct. If love, omnipotent and immortal love, reign in their hearts, they will exercise ardent prayer for each other in all cases and distresses : they will peculiarly pray for the success of their ministers' labours, and will take part in each others prosperity and joy. They will be early and steady in their attendance on public worship, and be remarkable for punctuality at all church-meetings : the face of things in this respect would be wonderfully changed for the better, if powerful love to God reigned in their hearts ! they would then avoid all criminal partiality towards some members, whilst others are slighted and oppressed ; they would beware of invidious distinctions between rich and poor members, and universal esteem would reign

through the church; and nothing but eminence in grace and good works would raise one member above another. They would, if love reigned in their hearts, be affable and courteous towards all men; and yet, with an holy caution, would keep themselves separate from carnal men; and, whilst they would pity and pray for erroneous men, they would disdain to have any fellowship with their errors, or favour any corrupt sentiments.

They would then set a striking example of godliness and good works to each other: they would provoke one another to love and good works, by exhibiting the most beautiful patterns of vital faith, ardent zeal, and public spirit for God: their hearts would expand as wide as the whole church on earth, and rise with a noble glow of refined affection to the church of God in heaven!

J R.



Effects of Education.

Education has a powerful influence upon the human mind; its force may be seen in every sect and party through this and other kingdoms. Things, the most absurd in religion, are adhered to by the rising generation with as much firmness and stability, as if they were stamped with divine inspiration. A papist may be taught to believe a priest, or the pope, sooner than the Lord of heaven and earth; and that mere bread is the body and blood, soul and divinity of our Lord Jesus Christ. Others are taught to disdain every divine institution in the christian religion, and made to believe that holy ordinances are beggarly elements. Some are taught to slight divine institutions, and are made capable of degrading them; calling them non-essentials, or circumstantial; and thereby look upon it as a matter of indifferency, whether they believe as Christ teaches, and do as he bids them or not. And education has such influence upon them herein, that they will abide by these sentiments as firmly as if they had the command of God, the example of Christ, and the practice of the Apostles for what they do. Numbers of this stamp we have in this nation, who have nothing to support them in their belief and practice but custom, human tradition, or the force of education, without one passage of scripture, which should be our only rule for faith and practice in religion. If training up in error and absurdity has such influence upon the human mind, as daily observation confirms, surely truth, good sense, and the infallible Word of God, will have no less force, under a divine blessing, if the same pains be taken to impress and stamp the mind with them.

T. T.

A. LIST

Of the Particular Baptist Churches and Ministers in England.

*Corrected to October, 1811. **

- BEDFORDSHIRE.**
 Bedford, George P inchard
 Biggleswade, Thomas Eisdell
 Blunham, S. Hawkins
 Carlton, C. Vorley
 Carrington, C. End,
 W. Freeman
 Cranfield, W. Wakefield
 Dunstable, 1st ch. W. Anderson
 2nd ch.
 Keysoe, W. Browne
 Leighton Buzzard, T. Wake
 Little Staughton, James Knight
 Luton
 Mauldon, Samuel Hobson, Pa.
 Potton,—Chapman
 Ridgemount, George Keely
 Sharnbrook,—Tandy
 Southill, J. Patrick
 Stevington, J. Such
- BERKSHIRE.**
 Abingdon, John Evans
 Farringdon, Joseph Stennett
 Kingston Lisle, Thomas Smith
 Mortimore Common, A. Pinnell
 Newbury, John Perry
 Oakingham, Philip Davies
 Reading
 Wallingford, R. Lovegrove
 Wantage
- BUCKINGHAMSHIRE.**
 Aylesbury
 Amersham, R. Morris
 Chenies, W. Lewis
 Chesham, W. Tomlin
 Colnbrook, S. Rowles
 Haddenham, Peter Tyler
 High Wycomb, W. Simpson
 Ivinghoe, J. Clarke
 Newport Pagnell,
- Olney, John Sutcliff
 Penn
 Princes Risbro', Henry Dawson
 Stony Stratford, John Goodrich
 Waddesdon Hill,
- CAMBRIDGESHIRE.**
 Cambridge
 Cottenham
 Hoddenham
 Over, George Prudence
 Soham, G. Norman
 Sutton, W. Ounce
 Willingham, John Rootham
- CHESHIRE.**
 Chester, John Shepherd
- CORNWALL.**
 Chacewater
 Falmouth, T. Griffin
 Helston, C. Sharp
 Launceston
 Penzance, G. C. Smith
 Redruth and St. Day, W. Rowe
 Truro, S. Young
- CUMBERLAND.**
 Broughton, Jacob Hutton
 Whitehaven—Jamison
- DERBYSHIRE.**
 Derby, W. Smith
 Loscoe, Joseph Swaine
 Swanwicke, W. Fletcher
- DEVONSHIRE.**
 Ashburton, P. House
 Bampton, T. Davis
 Bovey Tracey, J. Sprague
 Brixham, Eb. Daniel
 Collumpton, R. Humphrey
 Dartmouth,—Watkins
 Exeter, T. C. Edmonds
 Modbury,—Chandler
 Kingsbridge, John Nicholson

* We have endeavoured, with the aid of numerous Correspondents, to make this List correct; in a few instances the Information desired could not be obtained; but we believe our List is the most complete of any yet published; and such corrections and additions as we may be favoured with (post free) will be noticed in a future volume.

Plymouth
 Plymouth Dock, 1st ch. I. Birt
 2nd ch. J. Shoveller
 Prescott, B. Thomas
 Tiverton, Thomas Smith
 Uffculm, George Viney
 Upottery—Bishop

DORSETSHIRE.

Loughwood, R. Gill
 Lyme,—Scott
 Poole,—Bulgin
 Wimbourn, J. Miell

DURHAM.

Cold Rowley, Edward Mabbutt
 Hamsterley, Charles Whitefield
 Monkwearmouth, Isaac Watts
 Sunderland, William Biggs
 William Gratrix

ESSEX.

Braintree, J. Hornblow
 Burnham, John Garrington
 Coggeshall, Jeremiah Rogers
 Colechester, George Pritchard
 Earls Colne Major, G. Pudney
 Halstead, John Ring
 Harlow, B. P. Severn
 Ilford, J. Smith
 Langham, Zenas Trivett
 Potter Street, John Bain
 Rayleigh, James Pilkington
 Ridgewell, H. Larwill
 Sible Heddingham, W. Scandred
 Saffron Walden, J. Wilkinson
 Thorpe, W. Bolton
 Waltham Abbey

GLOUCESTERSHIRE.

Bourton, Thomas Coles
 Campden, Elisha Smith
 Chalford, James Dean
 Cheltenham, G. Gibbs
 Cirencester, D. White
 Coldford
 Eastcombes,—Hawkins
 Fairford, D. Williams
 Hilsley
 Horsley, W. Winterbotham
 Kingstanly, J. Williams
 Natton, (7th day) John Millar

Sodbury—Godwin
 Stowe, W. Wilkins
 Naunton, W. Wilkins
 Tetbury, J. Burchill
 Tewkesbury, D. Trotman
 Thornbury
 Wootton-underedge

HAMPSHIRE.

Broughton,—Russell
 Forton, T. Tilly
 Hartley Row,—Millard
 Lockerly, W. Earley
 Lymington,—Giles
 Newport, Isle of Wight
 Portsmouth, 1st ch. D. Miall
 2nd ch.—Penny

Rockborne
 Rumsey,—Yarnold
 Southampton, R. Owers
 Welloc, I. W. W. Read
 Whitechurch, Charles Cole
 Swanwick,—Chapman

HEREFORDSHIRE.

Kington
 Leominster, S. Kilpin
 Ryford, W. Williams

HERTFORDSHIRE.

Coldicot, Alexander Thompson
 Hempstead, John Liddon
 Hertford, William James
 Hitchin, John Geard
 Hoddesden
 New Mill, John Clement
 St. Albans,—Welsh
 Watford, W. Grosser

HUNTINGDONSHIRE.

Bluntisham, Coxey Fairy
 Bythorn
 Great Gedding
 Great Grandsdon, R. Skilliter
 Hale Weston, James Farley
 Kimbolton, J. Nichols
 Needingworth, T. Ladson
 Ramsey,—Ingle
 Spaldwick, John Manning
 St. Ives, W. Peeke
 St. Neots, 1st ch. T. Rands
 2nd ch.

KENT.

Ashford, W. Broady
 Beesels Green, John Stanger
 Bethesden, — Shilling
 Brenchley, Thomas Bailey
 Canterbury, J. Peale
 Chatham, John Knott
 Cranbrook, George Stonehouse
 Crayford, John Rowe
 Eynsford, John Rogers
 Eythorn, John Giles
 Folkstone, W. Atwood
 Greenwich, Mark Ball
 Lessnes' Heath, Wm Coleman
 Maidstone, G. Bentliffe
 Margate, George Atkinson
 Sandhurst
 Sevenoaks, Thomas Shirley
 Smarden, John Coppen
 Seal, (late Ightham) Jn. Morris
 St. Peters, T. Cramp
 Stone, — Davy
 Tenterden, — Exall
 Wilmington, John Morris
 Woolwich, 1st ch. W. Culver
 2nd ch. A. Freeman

LANCASHIRE.

Accrington
 Bacup, John Hirst
 Blackburn, Wm. Dyer
 Balton
 Cloughfold, Richard Nuttall
 Colne, John Stutterd
 Goodshaw Chapel, J. Pilling
 Haggate, W. Smith
 Hawksheadhill, A. Greenwood
 Huncotes, William Perkins
 Liverpool, 1st ch.
 2nd ch. J. Lister
 3rd ch. Henry Paice
 Manchester, 1st ch. W. Gadsby
 2nd ch. W. Stephens
 Ogden, James Hargreaves
 Pendlehill
 Preston, John Baker
 Rochdale, Thomas Littlewood
 Wigan, John Simmons

LEICESTERSHIRE.

Arnsby, W. Cuttriss
 Bottesford, Thomas Linford
 Foxton, J. Burton
 Husbands Bosworth
 Leicester, Robert Hall
 Sheephead, R. Mills
 Sutton in Elms, — Burdett

LINCOLNSHIRE.

Burgh and Mounthorp, — Clarke
 Barrow and Killingholme, A. Greenwood

Boston
 Carlton in Moorland
 Lincoln, J. Jones
 Partney and Orby
 Spalding, James Crapps
 Timberland, G. Woodcock

MIDDLESEX.

Battle Bridge, Thomas Sowerby
 Brentford
 Hackney, F. A. Cox
 Highgate
 Hammersmith, — Uppadine
 Harlington, Edward Torlin
 Knightsbridge, — Collins
 Old-ford, W. Newman
 Poplar
 Potters Bar, Samuel Bligh
 Somers Town, W. Jarman
 Staines, Thomas Silvester

LONDON AND SOUTHWARK.

Artillery Street
 Blandford Street, John Keeble
 Brewer Street, Andrew Smith
 Carter Lane, Dr. Rippon
 Cripplegate, Robert Burnside
 Camberwell, Jonathan Carr
 Dean Street, W. Button
 Edward Street, T. Simmonds
 Devonshire Square, T. Thomas
 Eagle Street, Joseph Ivimey
 Fetter Lane, Abraham Austin
 Ewer Street, — Crawford
 Grafton Street, John Steuens
 Goodmansfields,
 Great Ailie St. W. Bailey

- Great Ailie Street, Wm. Bailey
 Green Walk, or Church Street,
 James Upton
 Kepple Street, John Martin
 Little Ayliffe Street, W. Shenstone
- Maze Pond, James Dore
 Mitchel Street, T. Powell
 Red Cross Street,
 Rotherhithe, — Norris
 Shouldam Street, T. Oughton
 Unicorn Yard, T. Hutchings
 Walworth 1st ch. Dr. Jenkins
 2nd ch. — Chin
 Wild Street, Thomas Waters
- NORFOLK.
- Aylesham
 Buxton, John Cooper
 Claxton, Job Hupton
 Dewham, Samuel Green
 Downham, — Jeffries
 Diss, W. Ward
 Fakenham, Thomas Johnson
 Great Ellingham, Ch. Hatcher
 Ingham, Wm. Pickers
 Lynn, Tim, Durrant
 Martham, —
 Necton, J. Carver
 Norwich, 1st ch. J. Kinghorn
 2nd ch. Mark Wilks
 Sallhouse, Charles Caddy
 Shelfanger, Thomas Smith
 Worsted, J.W. Morris
 Wymondham, — Hubbard
 Yarmouth, Edmond Guoyner
- NORTHAMPTONSHIRE.
- Braunstone, S. Norman
 Braybrook
 Bugbrook, John Wheeler
 Burton, James Presland
 Clipstone
 Earlsbarton
 Gretton
 Guilsborough, John Edmonds
 Hackleton
 Irthlingborough, W. Hall
 Kettering, Andrew Fuller
- Kislingbury, S. Adams
 Longbuckby, W. Steans
 Middleton Cheney R. Davies
 Moulton, Thos. Berridge
 Northampton, 1st ch. T. Blundell
 2nd ch.
- Oundle
 Ringstead, Richard Grindon
 Rhode, W. Heighton
 Rushden, — Peacock
 Thrapstone, W. Ragsdell
 Towcester, J. Barker
 Walgrave, Alexr. Payne
 Wellingborough
 Weston-by-Weedon, Rd. Clark
- NORTHUMBERLAND.
- Newcastle, R. Pengilly
 S. B. John Campbell
 North Shields, Robt. Imeary
 S. B. — Brotherstone
- NOTTINGHAMSHIRE.
- Wollingham, William Nichols
 Newark upon Trent, T. Jarvis
 Nottingham, J. Jarman
 Southwell, William Musson
 Sutton Ashfield, J. Whitehead
- OXFORDSHIRE.
- Burford C. Choun
 Chipping Norton, W. Gray
 Coat
 Hook Norton, Thos. Claypole
 Oxford, James Hinton
 Witney, Thos. Taylor
- RUTLANDSHIRE.
- Oakham, John Miller
- SUROPSHIRE.
- Bridgenorth, Thos. Edmonds
 Broseley, 1st ch. John Thomas
 2nd ch.
 Oswestry Wm. Paine
 Shrewsbury, John Palmer
 Wellington, Richard Pryce
 Whitechurch, James Yeats
- SOME SETSHIRE.
- Bali, John Paul Porter
 Beckington, John Hinton

Bridgewater, James Viney
 Bristol, 1st ch. Dr. Ryland
 Henry Page
 2nd ch. Roberts
 3rd ch. J. Holloway

Chard, J. Toms

Croscomb

Frome, 1st ch.—Saunders
 2nd ch.—Murch

Hatch, I. Braker

Hanham, & Keynsham, Hutch-

Horsington, Cohn Cox [ings

Paulton, Joseph Dear

Road, John Mathews

Stoke Gomer

Watchet, ———Tyso

Wellington, John Cherry

Ycovil, Thos. Price

STAFFORDSHIRE.

Burslem, T. Thompson

Burton-on-Trent, J. Smith

Coppice, Benj. Mason

Coseley, B. H. Draper

Woolverhampton—Taylor

SUFFOLK.

Barton Mills, Robert Saunders

Beccles, James Beard

Bildeston, W. Hoddy

Bury, James Cole

Clare, Thomas Hoddy

Charsfield, ———Chiney

Eye, W. W. Simpson

Grundisburgh, John Thompson

Horham, Edward Manser

Ipswich, James White

Laxfield, James Smith

Otley, ———Tipple

Stoke Ash, Joshua Cooper

Sutton, Samuel Squirrel

Stow Market, Jabez Brown

Tunstall, Daniel Wilson

Wattisham ———Webb

Walton, A. K. Cowell

West Row

SURREY.

Battersea, J. Hughes

Cobham

Clapham, ———Ovington

Croydon

Doman's Land, Geo. Chapman

Guildford, Thos. Wood

Kingston, J. Phillemore

Lingfield

SUSSEX

Battle, James Kingsmill

Brighton, T. Gough

East Bourne

Hailsham, Thos. Dicker

Handcross, W. Fuller

Lewes, Moses Fisher

Rotherfield,

Rye, Thos. Purdy

Uckfield, ———Mitchell

Wivelsfield, John Sergeant

West Grinstead

WARWICKSHIRE.

Alcester, James Smith

Bedworth, ———Burton

Birmingham, 1st ch

2nd ch. E. Edmonds

3rd ch. B. Gosley

Coventry, F. Franklin

Henley-in-Arden, S. Barker

Rugby, E. Fall

Warwick, Wm. Read

WILTSHIRE.

Bradford, James Bernard

Bratton, ———Edmonson

Brighthton

Calne

Chippenham

Chapmanslade, W. Clift

Crockerton, Thos. Thresher

Devizes

Downton, John Clare

Grittleton, Richd. Moseley

Hilpertton, John Dymott

Malmsbury

Meiksham, Thomas Ward

North Bradley, Joseph Clift

Salisbury, John Saffery

Southwick, William Norress

Stratton

Trowbridge, Rd. Davis

Westbury Leigh, 1st ch	Farsley, John Sharp
2nd ch.—Phillips	Gildersome, Wm. Scarlet
WORCESTERSHIRE.	Halifax, Willm. Ackroyd
Bewdley, George Brooke	Hollyfield
Bromsgrove, John Scroton	Hebden Bridge, John Fawcett
Buckeridgebank	Horsforth, Joseph Shaw
Dudley	Haworth. Miles Oddy
Eversham, L. Butterworth	Hull, 1st ch, W. Wade
Kidderminster, Thos. Griffin	2nd ch, John Birt
Pershore	3rd ch, —Arbon
Shipstone,—Buck	Idle, Wm. Garnett
Stourbridge	Keighley
Upton, Thos. Davis	Leeds, Thos. Langdon
Westmeath, I. Williams	Lackwood, James Aston
Westmancote, John Millar	Masborough, James Hudson
Worcester, W. Belcher	Rawden, Peter M'Farlane
YORKSHIRE.	Rishworth, Luke Roebuck
Barnoldswick, N. Smith	Salendinenook, Robert Hyde
Bingley, Abrm. Greenwood	Scarborough, Wm. Hague
Bishop Burton, John Moss	Sheffield, Wm. Downes
Blackley, John Rigby	Shipley, John Bowser
Bradford, J. Steadman	Snape, Willm. Terry
Bramley, John Tricket	Steeplane
Bridlington, Robt. Harnis	Sutton
Cowlinghill, J. Shuttleworth	Wainsgate, Mark Holroyd
Driffield, W. J. Wrightson	York



The Moral Law the Believer's Rule of Walk and Conversation.

LETTER VI.

My dear Friend,

The apostle Paul tells the Romans, chapter, xi, 14, 15. "When the gentiles which know not the law, do by nature the things contained in the law; these having not the law, are a law to themselves, which show the works of the law written in their hearts, their conscience also bearing witness and their thoughts mean while accusing, or else excusing one another." This law was written on the heart of Adam, at his creation, and was connatural with his being. He was created in the moral image of his Maker, which consisted in knowledge, righteousness, and true holiness. This Law was elucidated in the decalogue given on mount Sinai, and further enlarged by the many precepts scattered through the sacred Oracles.

All which was comprized in this one sentence OBEY MY VOICE. This voice of God is ever binding on the children of men; as is evident from its being written on their hearts, and accusing or else excusing them. This was the case with the gentiles that had not the written law, and by this they became a law to themselves. Their consciences accusing them on the breach of it; which was manifested by the various ways they took to appease their supposed offended Deities. This law written on their hearts can never be obliterated. And whether they will or not, it will, at times, accuse the most hardened sinners, even those whose consciences seem to be seared as with a hot iron; as the experience of all ages manifest. And is not this inward consciousness of sin evident in every man, believer or unbeliever? Do not we feel guilt on transgressing what we suppose to be law? Can any thing more clearly prove that we are, in some sense, under it? If there was no law, real or imaginary, binding on our consciences as a rule of walk and conversation, is it possible we could be conscious of a breach of it? Can what is not produce what is? Can nonentity give being to entity? Can law be transgressed where there is none? Is it possible to offend against a law that doth not exist? Can we be conscious of a breach where none can be made? Had not Paul been under a law of which he was a transgressor, would he have complained, as he doth, in the 7th of Romans, of sin dwelling in him, had not he felt the powerful working of it leading him into captivity to the law of it, had he been under no law that obliged him to obedience? Though we are dead to the law by the body of Christ, as a covenant, yet not as a rule of conversation in the world, and to the walking in all the commands and ordinances blameless. The apostle saw a law in his members, warring against the law of his mind, bringing him into captivity to the law of sin, so that he could not do the things that he would, and at the same time that his mind served the law of God, in his flesh he was serving the law of sin. To will was present with him, but how to perform that which is good he knew not; which made him cry out, "who shall deliver me from the body of this death?" But had there been no law for the rule of his conduct, all his complaints had been useless, nugatory and vain. It is obvious, then, that as where there is no law, there can be no transgression, if Paul had not been under a law as a rule of conduct, he could not have sinned against it; and the accusation against himself on account of its breach, must, in the nature of things, have been without foundation.

But to come to experience. Let me ask my friend, if he has

not found at times, Paul's case to be his own? That when he would do good, evil was present with him? That he found a law in his members warring against the law of his mind, bringing him into captivity to the law of sin? Has he not often found proud passion and anger arise in his bosom against a neighbour, a friend, a brother, a wife or child, for a real or imaginary offence, and that you thought then, like Jonah, you did well to be angry? And have you not, in your cooler moments been convinced you were wrong, and one of Solomon's fools, in whose breast anger rested? Have not such wild emotions, often indisposed you for spiritual meditation and devotion, brought you into a lethargic frame, and clouded every experimental evidence of interest in divine blessings? Do not you daily, like Moses, speak unadvisedly with your lips? Do evil thoughts never pester you and make you cry, like David, "how long shall vain thoughts lodge within me?" Do you never feel enmity of heart against the divine dispensations? Have you never felt envy at the prosperity of the wicked, nor a covetous desire after any thing that is your neighbour's, and thus daily lusting after evil things? Do not these, with a thousand evils besides, continually enter into your experience? And are you not conscious they are sins, and feel compunction on that account? I think nothing can be more evident than that these motions of sin in the flesh must prove you are under a rule or law, of which these things are transgressions, conscience bearing witness and accusing of them. No accusation can arise where there is no law to bind, and which we are not under an indispensable obligation to obey. If this is the case with you, as I apprehend it is with every real believer; your own experience must prove the point I contend for.

The apostle saith, "We in this tabernacle do groan, being burdened," *2 Cor. v, 4*. But whence this burden? The burdens of saints are sins and afflictions. "Mine iniquities" says the Psalmist, "are gone over my head, as a heavy burden, they are too heavy for me." *Ps. xxxviii, 4*. But they could not have been such a heavy burden had he not felt them as such, as being under a law which he was daily transgressing. It is certain that when David expressed the above he was a believer; and that he knew his sins were forgiven: for he blesses the Lord for all his benefits; which was the forgiving all his iniquities and the healing all his diseases, *Ps. ciii, 3*. The plague of the heart, or the indwelling of sin and corruption, in the believer, is the greatest, and the most afflictive burden he experienceth, and is the foundation of all others, and makes him

daily cry out, "who shall deliver me from this body of death?" It is related of the great Dr. Goodwin, that when on his death bed, just before he expired, he cried out in a kind of extacy, "Now I feel these croaking toads falling from me," meaning indwelling lusts, &c. Surely those are croaking toads indeed, to the believer, which make him groan to be delivered, and to rejoice at the prospect of a release from these cursed inmates. But if they were not sins, or a breach of a law, the believer is under, what propriety would there be in thus longing for deliverance from that which, according to your sentiments was no evil, and did not exist.

According to your scheme, what need of repentance, reformation, growth in grace, sanctification, and the like? David's repentance for his adultery and murder was a vain thing, had he not been under a law which prohibited them: for had he not been under such a law, he would not have transgressed it. Solomon declares, "There is not a just man upon the earth that doeth good and sinneth not" *Ecl. vii. 20.* Paul tells the believing Romans, "We have all sinned and come short of the glory of God." *Rom. iii. 23.* John saith, "If we say we have no sin the truth is not in us." Now your sentiments give the lie to those passages, and blasphemously suppose they spake not the words of truth and soberness. Yea they falsify the whole tenor of scripture, and contradict your own daily experience. And thus to support a vain hypothesis, you run into the most absurd and palpable contradictions.

In my next I shall endeavour to prove the point from testimonies which cannot with any just propriety be controverted.

and rest your sincere friend,
February, 1811.

W. T.

Obituary.

NANCY CHALLIS,

Died the 22d of Feb. 1811, aged 16 years. It appeared that her mind was more particularly impressed from the death of her sister H—— (who died two years before her) in thinking about her sister's eternal welfare, she thought, um I prepared, should

I be called to die? This was followed with very awful views of dying without an interest in Jesus Christ; but she kept it mostly to herself, until after she was taken with that illness which brought about her dissolution. The last Sabbath of her being at public worship before she was taken ill, she was much en-

couraged by Mr. Hornblow of Braintree (whose ministry she stately attended) when preaching from Luke i, 53, *He filleth the hungry with good things, and the rich he sendeth empty away.* The following evening it was observed that she read with tears, but was very reserved. After the affliction had taken place, she viewed the above as an encouragement given for her support under it.

At a time when the complaint began to bear a more threatening aspect, she was much comforted from those words, *I go to prepare a place for you, John xiv. 2.* She frequently mentioned the patience and sufferings of Christ for the sins of his people, though he himself knew no sin; and said respecting her sufferings, "what is this to one that deserves eternal wrath?" At a time when there appeared considerable amendment in health, she found her mind subject to be taken up with the things of this world, but after a relapse came on, and the complaint began to assume its former appearance, she said, "It is good for me that I have been afflicted for there was a needs he for it;" and when her pain and affliction was very trying to bear, she said "The Lord will not lay any more upon his people than he will enable them to bear;" and mourned that she could not bear it with more patience; though she did not feel a murmuring disposition, but added that "Heaven will more than make amends for this." In the latter part of her time she frequently enjoyed much consolation, and had her mind resigned to the will of her divine Lord; though she was not always so favoured.

On the Friday morning, the week before her departure, it was

expected that she was going; she said all was well. Having read to her the 201st Hymn of Dr. Rippon's, she said the second verse had been sweet to her. On the following Sabbath she told her sister she did not enjoy such sweetness as she could wish, but having the 41st of Isaiah read to her, she found some encouragement from the 10th verse. In the evening she was more comfortable in her mind, as was the case at other times; when somewhat disconsolate, it did not last long before she was more or less set at liberty. On the Monday morning following, about 3 o'clock, being much worse, she thought herself to be going, as did those around her, but was very comfortable, and said, "None can tell but such as experience it, what it is to have an interest in Jesus in a dying hour, for he is a Friend that sticketh closer than a Brother;" adding she was quite happy. On Tuesday she joined in singing several Hymns of Dr. Rippon's Selection, (554th, 405th, 561st.) Wednesday Mr. H — calling to see her, and speaking upon *Psalms* xxiii, 4, she expressed a great desire that it might be blessed to those around, and though she could not attend to all that was spoken, on the account of her affliction, said still the Lord was able to bless it to her.

Thursday evening, as the approach of dissolution seemed to be more visible, she said "This is joy to me." In speaking about her father going to rest awhile, (having been up the night before) she said "I shall go to rest soon." Soon after 12 o'clock, she wished to have her father called, to whom she said she was quite resigned and happy, and requested a hymn to be sung, accordingly the 327th

Hymn of Dr. Rippon was sung; and after that the 102nd of Dr. Watts's second Book. Her change appearing to be near at hand, the rest of the family were called up, and after some personal addresses, she bid them all farewell. In speaking upon an interest in Jesus, she said, "I hope I am not deceived." It then appeared that the enemy was suffered to use his last effort, she complaining of gloom; but the conflict was but short, for in a little time a pleasing smile came upon her countenance, such a one as is not common to be seen, nor easily described, and clasping her hands she exclaimed, "The battle is fought, the victory is won; now I know I have an Interest in Jesus." A little cessation taking place, she said, "What not gone yet? I thought I had been released; what a disappointment; I would not come back again for a thousand worlds;" and looking around, seeing some much affected she said to her sister S— "My dear, why weepst thou? and to her father, "Dear father you have reason to rejoice, I thought I should have been with Jesus now." In a short time those remarkable appearances of rapture came on her countenance again, and she said; "Oh! how delightful! how delightful!" then bowed her head, and fell asleep. J. C.

REV. JAMES SLEAP.

On Lord's day August 4, 1811, died the Rev. James Sleaf, who had been for more than 35 years Pastor of the Particular Baptist Church at Chesham, Bucks. Mr. S. was in the 69th year of his age when he entered into rest. He was called to an experience of vital godliness when he was about 24 years of age, under the ministry of the late Rev. Dr. Jones, for-

merly of Hemel Hempstead, but afterwards of Hammersmith.

Some time after this, Mr. S. joined the Church at Chesham; which was then under the pastoral cure of his uncle, Mr. Samuel Sleaf. By this Church he was regularly called to the exercise of the Christian Ministry, as Assistant to his uncle. Mr. S. Sleaf departed this life in October 1774, and Mr. James Sleaf was ordained Pastor of the Church; Dec. 28, 1775.

Some persons who knew Mr. S. from the beginning have informed the writer that he commenced his ministerial career in the midst of persecution; but his love to immortal souls was ardent, and divine grace enabled him to persevere.

In 1797 there was occasion to enlarge the Meetinghouse, and Mr. S. continued his labors to the benefit of many souls. For the last 8 years he has suffered severely (at times) from the stone and other disorders, but his submission to divine will was very great. For a considerable time he was only able to preach once on a Lord's-day, and since February last, he has been entirely laid aside from his beloved employ. Mrs. S's sufferings for many hours prior to his decease were by no means equal to those which he had often previously endured, and his dismissal from the stage of life was very easy.

He was favoured with the use of reason to the very last, and in the course of his last illness often bore a testimony to the power of Sovereign Grace. He repeatedly affirmed that he could die by the truths which he had delivered to his hearers for so many years.

On the following Friday his remains were interred under the Vestry adjoining the Meeting-

house, the pall was borne by 6 neighbouring ministers. The relatives of the deceased and a considerable number of the members of the Church, together with other friends followed the corpse.

Mr. Tomlin (at the request of the relations) delivered the address at the grave, after which Mr. Clement of *Newmill* preached the funeral sermon, from *Exod. xv, 16*. On the following Lord's-day Mr. Tomlin paid a tribute of respect to the memory of the deceased from *Daniel xii, 3*.

Mr. S. was an affectionate, faithful, and successful preacher, and his name will long live in the grateful remembrance of many Churches in the neighbourhood. He is succeeded in the Pastoral Office by Mr. William Tomlin, who first came to Chesham as his assistant. He was invited to be Co-pastor last June, and since the removal of his venerable and much-esteemed friend, he has accepted an unanimous call to be his successor. The place of worship has just been enlarged a second time, and was re-opened July 16th, for the account of which see our number for September.

W. T.

REV. W. BOUND.

On the 21st of September died, at Saltash, the Rev. William Bound, in the 26th year of his age. He came to settle there in February last, but his great weakness did not permit him to preach but a few times. His residence in that place, was not, however, in vain. The remembrance of his name is attended with a sweet savour through the whole town. Several families had the pleasure of soothing his passage to the grave, and he has left in Saltash

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some living evidences that his short ministry was not in vain.

HENRY PARTON.

Of Kingdon, Herefordshire.

He signified in his last illness that he received his first impressions by means of his brother John, about the age of 18, when he was exhorting him on the absolute necessity of a *change of heart* and of having an interest in the blood and righteousness of *Jesus Christ*; and after that time he was under strong convictions, and often felt a desire for the salvation of his soul. His convictions were so strong at times that it often robbed him of his rest by night as well as his peace by day. Most of the time from his first impressions till his last illness his mind was filled with many doubts and fears respecting his acceptance with God, his enjoyments were small, although at times he received a degree of hope under the word; but in general his views were of a self-abhorring nature, which often led him to cry out, with the Publican, "God be merciful to me a miserable sinner," in this language he was often obliged to cry on, his mind being filled with despairing thoughts concerning the mercies of God to his soul, and his eternal interest in the world to come. At intervals, he was strongly tempted in many ways, but particularly that it was of no use for him to seek the Lord, and that there was no pardon for him; but that God, who is a covenant keeping, and a promise performing God, who never will break the bruised reed, nor quench the smoking flax, gently led him on in the way of salvation.

Many of his friends had re-

3 T

requested him to join the Baptist Church, seeing his conduct was as becometh the Gospel of Christ, but he being of a very diffident spirit, wished to tarry until he was more fully satisfied respecting his acceptance with God, fearing lest he should bring a reproach upon so good a cause; but it was his serious intention, had the Lord spared him, so to do, for he felt great love and attachment to the *people of God*.

He caught cold on Christmas day last, it being wet, which brought on a decline, and terminated in his death; but soon after his illness commenced, the Lord began in a more conspicuous manner to manifest himself to his soul, as a sign pardoning God, which often caused him to exclaim "I have now found what I have long been praying for, and I now can see what the Lord has been doing for me, both in providence and grace." He was often led to praise God when he remembered how the Lord had preserved him, when living in a course of rebellion against him. The word of God he found to be a cordial to his soul, particularly that part which relates to Jehovah, as a covenant keeping God. One day his soul was *filled with holy joy* when one of his friends was reading the xxxii chapter of Deuteronomy. After this, at times, his mind was much clouded, and he felt much of the depravity of his evil nature, though it was much subdued.

As to his bodily afflictions, they were so very sharp and trying, that in them he would sometimes feel peevish, which was a very great grief to him, and when his friends went to prayer with him, he would exhort them to pray that the Lord would give him patience and resignation un-

der all his trials; but upon the whole, he found God to be his support and consolation.

A friend visited him, and he seemed to sigh, and it was asked him what he wished for? He said, "Nothing, but to awake up after his likeness;" and cried, "Lord why do thy chariot wheels delay?" At another time a friend asked him how he found his mind, "Oh," he said, "I am firm on the rock, and this morning I have had sweet foretastes of eternal happiness, and found that I could have suffered any thing for the sake of my Redeemer; it is good to have a God to go to in time of need." When his friends who feared the Lord came to see him, he would exhort them to persevere in the ways of holiness; and when any came that he thought had not religion, he would beg them earnestly to seek the Lord, and to make true religion their first and chief concern; and he told them to shut their shops and keep the sabbath, and seek the Lord while he may be found.

On the 25th of June last, in that great storm, when the elements were contending with each other, and nature seemed to be in convulsions, he was laying on his bed extremely ill, and the flashes of lightning came fast upon him; but he said it was a blessed time to his soul, and "If nature be dissolved I am willing to depart." From this time till the night before his death, his experience was much the same, sometimes on the mount, and sometimes in the valley. On the 13th of August about half past six in the morning, he altered for death, and said but very little, but every breath seemed to be prayer; his agony was very great, which caused cold sweats to run down him to a great degree. About eight o'clock at

night his brother asked him if he found a hope in God, and he answered, "Yes," but his speech was altered, and he said but very little. About eleven he was asked if his soul was happy, and he faithfully answered, "No, no, no," he seemed then to have his last struggle with his enemy, and he said to those around him, "pray pray." In about a quarter of an hour after, while they were engaged in mental prayer, he cried out, with more strength than he had for some time, "Sweet hope, blessed Jesus, glorious Jehovah, what hast thou done for my soul? Hallelujah, Hallelujah:" then turning his dying eyes to his friends, "Tell Sinners what he has done for my soul, Hallelujah;" and then he paused, and with a heavenly smile on his countenance, broke forth and exultingly cried, "Flee tempter,

powerful enemy, thou hast no power over me now." Then addressing those around, "Oh love him for ever; love Jesus for ever," and from this time till his departure, which was about an hour and half, he was quite sensible, and was deeply engaged with his God in prayer. The last words he was heard to utter were, "Precious Jesus," so he fell asleep at half past one in the morning of the 15th of August, 1811. He was firm in the doctrines of Free Grace, and detested any thing that led to licentiousness or tended to rob the Redeemer of his glory.

On the first Sabbath in September, brother David Evans of *Doleu* preached a Sermon on the occasion from Rev. ii, 10. *Be thou faithful unto death and I will give thee a crown of life.*



ACCOUNT OF RELIGIOUS PUBLICATIONS.



A Sermon from the Second Book of Kings, 4th Chapter, 26th Verse. *Is it well with thee?* Button, 4d.

This Sermon, which is without any name, preface, or introduction, of any kind, (and it does not appear whether it has ever been preached,) contains a series of well-imagined and pertinent applications of the text to various characters. It is rather neatly printed, and may be considered as one of the better sort of religious tracts. We think its circulation cannot fail of being extensively beneficial in proportion as it is known.

A Sermon, occasioned by the

Death of the Rev. Thomas Spencer, who was drowned at Liverpool, August the 25th, 1811, aged twenty years; preached at Union-Street Meeting, Brighton, August 18. By John Styles. Williams, 1s. 6d.

This "Tribute at the shrine of Friendship" was delivered under circumstances peculiarly impressive; arrangements had been made by which Mr. Spencer should have occupied Mr. Styles's pulpit at Brighton at the time the present sermon was preached.

To have been the "Friend" of such a man as Mr. Spencer, must have impressed the heart of the preacher with no common feelings, on this occasion. His pre-

face speaks of a melancholy pleasure enjoyed in the composition and delivery—and that it soothed the wounded spirit of the preacher, and infused into his own heart that submission to the will of heaven, which he felt anxious to excite in others.

The text is *Psalm* xlvi, 10, *Be still, and know that I am God*; in which the preacher considers the Divine Being as presenting himself to us as the *Mysterious—the Efficient—the Independent—the Righteous—and the Merciful Governor* of the world. The discussion of these topics does honour to the head and heart of the preacher, and with some Extracts of Letters from the deceased, the reader is introduced, in part, to a Character which we believe cannot be contemplated without reverence and affection, and hardly without advantage.

One of these Extracts we sub-join.

JULY 3, 1810

“A thousand thanks for the solicitude you express for my safety, in the midst of the snares and dangers which appear to you to surround me; never may I be so left, as to lose the dignity of the *Christian*, much more of the *MINISTERIAL* character, by being pleased with so empty a nothing as popular applause; I cannot but recollect that this is a distinction not unfrequently bestowed upon the most unworthy of men, and it is so little calculated to afford any thing like happiness or peace of mind, that I hope I shall always be taught to esteem it a mere puff of noisy breath; that so being elevated above it, I may seek that reward alone, which a sense of *THE SMILE OF GOD* will ever bestow. Oh my friend! may those pleasures be mine which arise from the testimony of my consci-

ence, that I am seeking to please that Divine Being ‘whose frown can disappoint the proudest hopes,’ ‘whose approbation, prosper even mine.’”

Patriarchal Times; or The Land of Canaan: a figurate History, in seven Books. Comprising interesting Events, Incidents, and Characters, founded on the Holy Scriptures. By Miss O’Keefe, 2 volumes, 12mo. Gale and Curtis, &c.

The Propriety of uniting Truth with Fiction, in any case, we think, may be fairly disputed. When they are made to enter our minds in the intimate connexion of a well-wrought Narrative, they become mingled and blended together so effectually, that our reminiscence is unable to separate, especially at a distant period, the images of the one from those of the other. If our minds are, in any instance, placed in this predicament respecting historical personages and facts, the individuality of the character found in real history is nearly destroyed. We are hardly ever able to recal to our recollection the personage exhibited in the faithful records of past events, without connecting therewith, often imperceptibly, at least some appendages of the work of Fiction. Even when we think of the fictitious personage, whose name and localities of time and place were adopted from historical memorials, we cannot avoid identifying, in a great degree, this merely ideal being with that which once had real existence. The principal advantages of History are thus destroyed. Our recollection does not, in those cases wherein we have engrafted fictitious appendages upon real personages, bring up to our contemplation the living exemplars of

human character, so as to instruct us in the effects of its various combinations of interest and passion; but we are entertained, perhaps misled, by mere shadows, whose conduct instead of being governed by the common principles of human beings, is subjected to all the freaks of an Author's imagination.

If these observations apply to the personages of profane history, and the loss of their identity and individuality is, in any case, to be deprecated; the effects of combining fictitious characters and circumstances with the persons and events mentioned in the Holy Scriptures must be yet more injurious. The fidelity of the resemblances, given us by other historians, may be considerably injured through the ignorance or passion of the historian himself, so that the injury we sustain by having them something farther removed from truth, may not be very great; but the characters made to pass before us in Holy Scripture, appear with every feature of beauty or deformity unaltered, and their mental and moral energies are brought out by circumstances, and recorded by the hand of Inspiration, in such a manner as to preclude all doubt as to the recorded character being the very same as that which did exist. And it should never be forgotten that their histories were written *for our example*, that we may be warned, instructed, reformed, and guided in the path of life. We are therefore inclined to declare explicitly our opinion, that generally it is improper to engraft the appendages of fiction upon Scripture Characters, and more especially in the form of Tales and Narratives. We have added this "more especially" because we are aware that it will be

urged in favour of some Poetical writers of this class that their characters possess a real individuality with those of the Scriptures, and the appendages added by their genius and imagination only serve to bring forward the peculiarities of their principal personages, and so render the strong lines which distinguished them more prominent and thereby more useful. Even on this part of the subject we have our doubts, but it may suffice at present to observe that very few are possessed of the pencil of a Milton, a Klopstoc, or a More.

To return to Miss O'Keefe's "Patriarchal Times." The subject of her work begins at the weaning of Isaac, and concludes with Jacob's arrival in Egypt. It is divided into seven Books, each comprising some principal Event of the sacred story, and ornamented with a variety of incidents probably intended to set it off to advantage. In this attempt, Miss O'K. is not always successful. Sometimes the principal circumstance is greatly obscured, if not almost lost, in surrounding incidents of nearly or more than equal interest to the reader; and generally, we feel that the moral virtues which she bestows on her favourites, are such as never had, nor ever could have had existence among a horde of half-civilized hunters and shepherds. The work often betrays painful evidences that the Authoress is incompetent to give a faithful picture of "Patriarchal Times," from a manifest ignorance of the prevailing degeneracy of human character. Whatever the writers of Romance may be pleased to represent, or whatever the Poets may feign, an Author who takes a Patriarch for the Hero of a tale, should undoubtedly be intimately

acquainted with the Principles of that Volume from whence alone any knowledge of the Patriarchal Times can be obtained. We are sorry we cannot afford this commendation to the volumes before us. After these observations, any remarks on the irregularities of the style, and barbarous uncouthness of the language, would be wholly superfluous to our readers.

Religious Books lately published.

1. Address to Candidates for Communion with a Christian Church, illustrating the Nature of such a Society, the Import of Uniting in Communion with it, and the obligations of its Members. By the Rev. W. Harris, Cambridge. Sewed, 6d.

2. Maxims and directions for Youth, on a Variety of important and interesting Subjects, calculated for private Families and Schools. By J. Thornton, Author of Sermons to Young Persons, &c. 12mo. 1s. 3d. boards.

3. Rev. J. Thornton's Sermons to Young People, 12mo. 3s. 6d. boards.

4. Saurin's Sermons translated by Robinson, Hunter, and Sutcliffe, with 3 New Sermons now first translated by Mr. Sutcliffe. 7 vols. 8vo. large type, 12. 16s.

5. The Mosaic Creation illustrated by Discoveries and Experiments derived from the present enlightened state of Science; to which is prefixed the Cosmogony of the Ancients, with reflections intended to promote vital and practical Religion. By the Rev. Tho. Wood. 8vo. 8s.

6. A Relation of the Fearful State of Francis Spira after he turned apostate to Popery. 12mo. 2s.

7. Dr. Owen on the Faith of God's Elect. 12mo. 1s. 6d.

8. The works of Mr. Archibald M'Lean, of Edinburgh, vol. 5. Comprising a paraphrase and commentary on the Epistle to the Hebrews. 12mo.

THEOLOGICAL NOTICES.

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

In the press and nearly ready for publication, A Series of Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion; designed chiefly for young persons. In 2 vols. 12mo. By Dr. Gregory of the Royal Military Academy, Woolwich.

In the press, in an 8vo. volume, Lectures on the Pastoral Character. By the late George Campbell, D. D. F. R. S. Edin. Principal of Marischal College, Aberdeen. Edited by James Fraser, D. D. Minister of Drumoak, Aberdeenshire.

The Rev. C. Buck has in the press a work entitled Serious Enquiries or Important Questions relative to this world and that which is to come, to which are added Reflections on Mortality, occasioned by the much lamented death of the Rev. Thomas Spencer, late of Liverpool. In one volume 12mo. price 3s.

Mr. Jefferson of Basingstoke, has in the press a Sermon occasioned by the appearance of the Comet in our hemisphere.

Proposals, we understand, are in circulation for publishing by subscription a volume of Sermons, by Mr. Styles. The work is to consist of twenty-eight 8vo. sheets of letter press, and will contain about twenty-five sermons on in-

teresting and important subjects. Price to subscribers 10s. 6d. Subscriptions are received by T. Williams, Stationers Court; Button, Baynes, Hamilton, Paternoster Row; Black, Parry, and Kings-

bury, Leadenhall Street; and by the author, Brighton. Those who wish to forward this work are requested to send in their subscriptions as early as possible.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Mr. Editor,

Whatever you and I are doing—whether engaged in the pursuit of comparative trifles or objects of incontestible importance—serving the cause of Christ or our own, as our primum mobile, it behoves us to ascertain well;—for the interest of the Redeemer does and will go on. May we have our share in the business, a hand in the progress it is making, or it will be completed without us. This of course would be no injury to that, but would be to our own very great loss, because of the glory that shall follow.

Had you not better tell your readers, that their professed joy and exultation on the success of the general mission of the gospel, or any part of this mission, is likely, after all, to be found to have been no other than the crowing of a mere party, unless they are themselves designedly and actually engaged, in some way or other, as their stations will admit, in forwarding this great cause? A cause of such account, in the purpose of the Deity, that kings reign—nations are preserved, governments are supported, the circumstances of men overruled, the world kept in existence by him, only and entirely for its sake.

Mr. Editor, the time seems approaching when the seven churches of Asia shall be revived, like a phoenix out of her own ashes, and when indeed they may put the churches of Europe behind them, and in the course of zeal for Christ, outstrip the congregations which sent them the gospel, in the progress of holy success. Information has been received from our beloved Missionaries in India, dated as lately as January 22, 1811, and I may say number 22 of the Periodical Accounts may be expected to exhibit a good deal of interesting matter. During the year 1810, the missionaries have, in all their churches, baptized 105 persons; and in the first 3 weeks of the present year, they baptized 12 more.

Let your readers, Mr. Editor, look once more into the first numbers of the Periodical Accounts. Let them observe the mutual fears which were felt then (because the vision tarried) by the missionaries in Indostan, and their brethren at home, lest unbelief should diminish the exertions of the latter, and want of success make the former despond. Let them draw up these scenes afresh, and place them in front of present circumstances. What a beautiful light rises up out of the contrast! What a rich glow

—what an exhilarating comment it spreads over the assuring declaration of the Holy Ghost.—“Verily ye shall reap if ye faint not.”

We have many times seen and shall again, that Jesus Christ had strong reasons, within his own secret knowledge, for saying to his disciples, “Have faith in God.” In the late intelligence from India there is a pleasing account of a rich Hindoo Merchant, in Bheerboom, the same place, I suppose, that in the useful map of Bengal in P. A. number 20, is called Birboom, or Nagore, and which appears to be a considerable place, about 60 miles, W. by N. of Cutwa. This merchant, with several other persons there, it should seem, have, to use the language of the prophet, cast their idols to the moles and to the bats, and have embraced the gospel; have adopted the Lord’s day as one devoted to religious exercises; observe it by assembling together to read the christian scriptures, &c. The name of the merchant is Kreeshna Boso. I mean this to point out some mention that has been made of him and his friends before, in P. A. number 20, page 2. He was expected, when this account came away, to be baptized at Cutwa.

These letters go on to say, That Aratoon of Armenia, the Missionary of whom I wrote in my last to you, continues to go on well and successfully in Jessore. In one year a church is formed there of 15 members. The extent of country Aratoon includes in the circle of his labours is about 100 miles in the diameter of it only. The man’s motives to such immense exertion must be very powerful ones. May his Master bless him with

souls for his hire, and if he be satisfied with such pay it will be very evident, Cavils avaunt, that his motives are very good as well as very strong.

A late writer in this country, with an impertuence which perhaps he does not intend (as his self-conceit, his church and university honours may have had, unwittingly, such an unhappy effect upon him as to make him think it legal and regular-bred confidence) has had the effrontery to aver “Such are the views of human nature, of divine providence, and of the privileges of true christians, which the Calvinists have, that they must of necessity pass their lives in a state of total inactivity, making no efforts for their own safety, or that of their fellow creatures.” It is really provoking that the men who dare speak in this foolish manner, to reproach evangelical doctrine, do so pertinaciously refuse to see any other motive to the going about doing good, beside that one of recommending themselves to the favour of an infinitely holy God thereby; when mere philosophy and deism, unaided by revelation, can clearly perceive and readily acknowledge, motives of superior energy and dignity, in the beauty of virtue, in genuine gratitude and love.

But go on, incomparably insignificant Aratoon, in thy simple and truly sublime manner, refuting the dowry Doctors, who seem to think they are discharging their apostolic obligations by aspersing the principles which stimulate thee to labours they shrink from even in thought, and to exertions of an extent which their fat souls never equal, even in their chariots.

I have further to add by way of information, the missionaries

Chamberlain and Peacock are now gone a four-month's voyage up the Ganges, to pitch upon a new missionary station, in the province of Agra, the largest in Indostan; it includes 40 large towns, and 340 villages; its capital is also called Agra, and is a very large place; a man on horseback would hardly ride round it in a day, and it is more than half-way toward Persia, from Calcutta. Merely for the sake of making the information somewhat more complete, in that way which will be most useful, to those of your readers who have not leisure to fix on their memories particulars in missionary accounts useful to retain, I observe, the young gentleman named Peacock went to India from England to make his fortune, and in his way thither considered himself, and was considered by his friends, in the high road to this most desirable object; but he is now gone as a missionary! Ah! what will the world say? I am anxious to know what his Rev. Father will say; but say what they will, the fact appears to be, The young gentleman sincerely reckons the reproach of Christ greater riches than the treasures of India. "Ah! his head is turned," say some, "Yes, and his heart too," say others who are better judges of both.

The 22nd Regiment of foot soldiers, which was so interesting a regiment to our beloved missionaries, when it was in India, which they still follow, no doubt, with the eye of love, and with their prayers, and which indeed, their brethren in England should follow in the same manner, because there are no less than 30 or 40 Baptized Believers in it. This regiment, I would say, is now, according to the News-papers, in the

Island of Madagascar, off the coast of Africa; the island to which the venerable Dr. Vander Kemp, the enterprising Missionary of Africa, has so long been wishing and attempting to attend. Should he survive there, while our mortal brethren are there, what delight such men would feel in such a meeting! I heartily wish them this pure joy.

I am, sir,
Respectfully Yours,
Sep. 11, 1811. LEPTOS.

PERSECUTION AT JAMAICA.

Our readers have had frequent occasion to recollect the temper of the Jamaica legislature respecting religion. We once indulged the hope that his Majesty's Order in Council, to the Governor of that island, to pass no law affecting religion, without a clause suspending its operation until his Majesty's pleasure should be known, would have put an end to their attempts to fetter the gospel by the appearance of legal forms. We are sorry to find ourselves mistaken. It appears that the Assembly were resolved to submit to no such restrictions; and they refused to grant supplies, or to proceed on any other public business, until the Governor had assented to a bill, restraining the liberty of religious worship, without any such clause as had been prescribed by his Majesty. It still remains for the Governor to explain how it was, that, in the face of a distinct command from his Majesty, he should have given his assent to such an act.

The act was passed in last November, and is entitled, "An act to prevent preaching and teaching by persons not duly quali-

fied, and to restrain meetings of a dangerous nature, on pretence of attending such preaching and teaching."

The Preamble of the Act states the necessity of some precaution for the purpose of excluding from the exercise of sacred functions all ignorant and *ill-designing persons*; and then proceeds to point out the qualifications necessary for a Preacher, which are nearly the same as required in England, only with this difference, that £1. 6s. 8d. is to be paid for the certificate.

It is further enacted, That no person shall be licensed *who shall not appear to the Court to be a proper person to preach, &c.*—That no Meeting be held for worship, *unless approved by the Court, and the fee of 1l 6s 8d. paid for the certificate.*—Further, That every Preacher intending to apply for a license, must advertise his intention in the Gazette, &c. for four successive weeks before he makes application to the Court; the same kind of notice must also be given of the intention of licensing a house for worship.

Persons preaching without license, or in a place unlicensed, to forfeit 50l. or be imprisoned in the common gaol three months.

No assembly of Negroes for worship before sun-rise, or after sun-set, under the penalty of 50l. for the preacher, and 10l. for every hearer.

On complaint to the Supreme Court, upon oath, that a Preacher duly licensed is *not fit and proper to teach and preach*, or that he has *misconducted himself as a Preacher*, or has disseminated principles subversive of good order, the Judges may declare his qualification *null and void*. In like manner they may declare the

registry of a place *null and void*.

Every person attending a Meeting of Negroes for preaching, where the house is not licensed, or where the preacher is not licensed, shall, if a free man, forfeit for the first offence 5l. and for every subsequent offence 10l; and if the offender be a slave, he or she shall be sentenced to *receive a public flogging*.

This act is to continue in force from the 31st of December 1810, until the 31st of December 1811, and no longer.

Even this circumstance, which seems a trivial one, is most artfully contrived to elude the effects of the King's disallowance of the law. For by the time the disallowance is notified, the law will have expired, and a fresh law will have been enacted.

This cruel law amounts nearly to a total prohibition of the instruction of the Slaves, and seems to be so intended. The forbidding the poor Negroes to meet before sun-rise, or after sun-set, is to forbid their meeting at all on working days; for they are employed all the day for their masters; and as to the Lord's Day, the public markets are held in the mornings; and no other time remains but the afternoon, which is extremely inconvenient; and the setting of the sun prevents, an evening meeting, although it be far the most suitable time in the week.

The Governor of Demarara has issued a proclamation to the same effect; in consequence of which Mr. Wray is come over to England; and application has been made to our government to prevent the execution of so cruel a restraint.

BIBLE SOCIETY.

The following Extracts from

Letters, recently received and circulated by the Secretaries of this Society, will prove interesting to our readers.

From a respectable Roman Catholic Correspondent at Malta, dated May 30, 1811.

(Translation.)

"We have received the Modern Greek and the Italian Testaments, which the Society sent to Mr. — in five cases, and have applied ourselves again to the office of distribution. These Testaments have met with the highest approbation, and we have inquiries for them from all parts.

The Chief of the Greek Church, who resides at Malta, who is an Archimandrita, has warmly approved of these Testaments; and after having been informed by me of the Institution in England of a Society of good men, for the propagation of the Testament of Jesus Christ in every accessible part of the world, he took occasion on Sunday last, when recommending to his Proselytes in the Church, the reading of the Modern Greek Testament, to commend the zeal and ardor which the English have shown, to circulate the word of our Lord in different parts of the world, an object the most useful in which men could engage.

I have sent twelve Greek, and as many Italian Testaments, to Prevesa, to a Deacon, my particular friend, a man who will have great pleasure in receiving them for distribution. A merchant, resident here, has taken twelve testaments, to send them to his brother, who is a bishop at Patina. A captain of a merchant vessel wished to take a great quantity to Petrazzo, promising to distribute them in the manner we should direct; but, as a beginning, we have only granted him twelve.

There are many persons who are now pressing to obtain from us Testaments for St. Mauro, for Javina, Cefalonia, Zante, &c. but we must proceed with much deliberation in this matter.

In general we proceed in our distribution after the following manner. Where we observe a real desire, and poverty, we give the Testament *gratis*. On the contrary, when it is applied for by merchants, captains, &c. we require some payment proportioned to the degree and condition of the person who receives the holy book. I have found common sailors so desirous of having the Bible, that they would come many days' journey to obtain a Greek Testament. I have made the experiment to try them.

A friend of mine, captain of a Greek vessel, has expressed to me, that he has at length seen his wishes accomplished, in witnessing the gospel so well translated into the vulgar, or Modern Greek. He assures me, that this will confer a remarkable advantage on the Christians in the East; and that if this Institution shall carry its attention onwards to those nations, which are now for the most part so ignorant, they will begin to perceive more clearly the light of the holy Gospel, and to walk more surely in the true way of salvation.

I can assure you, from what we have hitherto observed, that there is likely to result from the 1000 Testaments, which the Society has sent us, no ordinary good. They will further procure for us a religious communication, and a reciprocal correspondence, with numerous persons, who may prove serviceable to the souls of men, in different parts of the East, and in the isles. May God favour his own work, and bless our un-

dertaking! I beseech you, recommend me to the Almighty in your prayers: I do the same for you; being very faithfully,
 "Rev. J. Owen." Yours, &c."

Extract of a Letter from a German Correspondent at Paris. Dated Aug. 2, 1811.

(Translation.)

"I am confident, that the German Bibles and Testaments, which I received in Halle, have proved a great blessing, both in Austria and Hungary. Several documents will prove this; of which some are from the Hungarian Professors.— I never was in all my life received with such real delight, as when I made my appearance at Presburg, with the Bible in my hand. The Bibles and Testaments which I could spare for them at that time, were all sold the next day, with the exception of a few given to the poorest, gratuitously. All who could, would pay. The Hungarians wish to establish a Bible Society, and an office of their own, for printing Bibles, both in the Hungarian language, and in other similar dialects. They will begin a Subscription among themselves, provided the Parent Society in London will assist and support them. I gave them great hopes of this, having seen, with my own eyes, what the British and Foreign Bible Society has done, and is willing to do. Remember, and proclaim it as loud as you can, that there are upwards of a million and a half of Protestants in Hungary, who have, among them, only a few thousand Bibles! I have succeeded in effecting what the Basle Society so long desired, having obtained permission, from the general director of the printing-offices in Paris, to import as many Bibles from Basle and Germany, as I please. Not to lose

this excellent opportunity; I immediately ordered 500 copies of the French Bible, printed by the Basle Society, which I hope to receive."

"Rev. C. F. Steinkopff."

N. B. The above Correspondent was authorized to receive from Halle, 250 German Bibles, and 500 Testaments, on the Society's account; and was further requested to prosecute inquiries, as to the want of the Scriptures, wherever he should go.

ORDINATIONS, &c.

On July 16th, E. Fall was ordained over the Particular Baptist Church, Rugby, Warwickshire. The Rev. T. Blundell of Northampton read suitable portions of scripture, and prayed; the Rev. F. Franklin of Coventry delivered an introductory address, asked the questions, received Mr. F's confession of faith, and offered the ordination prayers; with the imposition of hands; the Rev. R. Hall of Leicester gave a very solemn charge from 2 Tim. iv, 1, 2 *I charge thee before God and the Lord Jesus Christ, &c.* The Rev. Mr. Norman of Braunston preached a very appropriate discourse to the people from 2 Thes. v, 12, 13. *And we beseech you brethren to know them that labor among you, &c.* Mr. Aston of Buckinghamshire (Independent) concluded in prayer.

Mr. Blundell preached in the evening from Exodus xv, 22—27.

The services were numerous attended, and many could say with propriety, *This day we perceive that the Lord is among us.* Mr. F. has laboured for these last 4 years among this people, with very considerable success, and many have been added to the Lord, may they be such that shall be everlastingly saved. Amen.

August the 29th a new place of worship was opened at Hertsmonceux, in the county of Sussex. Mr. Fisher of Lewes preached in the morning from *Psalm xciii*, 5; Mr. Cliff of *Mulborough* in the afternoon from *1 Cor. i*, 19; and Mr. Styles of *Brighton* in the evening from *1 Cor. iii*, 16. The devotional exercises of the day were conducted by Messrs. Styles, Cliff, and Press. This interest, under God, owes its existence to the pious benevolence of a few individuals, who having been themselves destitute of the means of Grace, and feeling compassion for the poor ignorant Villagers around them, determined at length to erect a commodious meeting-house.

The Sussex Mission Society held their annual meeting at Brighton Sept. 25th. Mr. Fisher preached on the preceding evening from *Psalm lxxii*, 17; Mr. Hunt on Wednesday morning from *Heb. ii*, 9. Mr. Palmer in the evening from *Revel. v*, 6; and the devotional exercises were conducted by Messrs. Palmer, Hyatt, Gore, Cliff, Press, Lake, and Hunt. The next meeting is to be held at East Grinstead, the second week in April; Messrs. Kerby and Foster are appointed to preach.

On the 18th of September the Rev. E. Burdett, Student from Olney, was ordained Pastor over the particular Baptist Church at Sutton-in-the-Elms, Leicestershire. Mr. Cuttress of *Arnsby* began the service by reading and prayer; Mr. Jarman of *Nottingham* explained the nature of a gospel church, and received Mr. Burdett's confession of faith. Mr. Edmonds of *Guilborough* offered up the ordination prayer;

Mr. Sotcliffe of *Olney* gave the charge from *Acts xx*, 19. Mr. Hall of *Leicester* preached to the people from *Luke viii*, 18.

On Wednesday the 2nd of October, the Somerset and Wilts District-meeting was held at Bradford; Messrs. Hatchings, Porter and Saunders preached, the other services of the day were conducted by Messrs. Edmonson, Flower, Flint and Ward. After each of the sermons a collection was made for the encouragement of village preaching. The next meeting is to be held at Melksham on the first Wednesday after Easter Week, 1812, Messrs. Porter and Edmonson are appointed to preach.

On Thursday, Oct. 3, 1811, the Rev. J. Holloway (late of Reading, Berks.) having received a unanimous call to the pastoral office, was settled over the Baptist Church, Counter Slip (or Bath-Street) Meeting, Bristol. The service began at six o'clock in the evening. The Rev. H. Page, assistant to Dr. Ryland, commenced with reading and prayer, and asked the necessary questions; the Rev. T. Roberts of the Pithay Meeting, prayed; the Rev. Dr. Ryland, of Broadmead Meeting, addressed the Minister, from *Gal. ii*, 9, the Rev. J. P. Porter, of Bath, preached to the people, from *1 Cor. xvi*, 13, 14, and the Rev. W. Thorpe, of the Independent Meeting, Castle Green, concluded the service.

A numerous congregation consisting of all denominations in the city, attended. The sermons were appropriate and impressive, and the prayers suitable and affectionate. Numbers went away much affected with what they had seen and heard; and the different Ministers

congratulated the Pastor and church upon the pleasing prospect of future usefulness and prosperity.

On Thursday Oct. 3d, 1811, the Rev. F. A. Cox, A. M. late of Cambridge, was settled over the particular baptist church, Shore Place, Hackney. Rev. W. Newman, of the Baptist Academy, Stepney, read and prayed; Dr. Rippon stated the object of the meeting, and called on the church to state, by one of their members, the leadings of divine providence to their connexion with Mr. Cox. Rev. J. Hughes of *Battersea* preached an appropriate Sermon from the 1st *Thess.* 3; 11; *Now God himself and our Father and our Lord Jesus, direct our way unto you.* Rev. G. Collson, president of the Academy connected with the Village, Itinerary, concluded.

It is with regret mentioned that the Rev. Dr. Smith of Homerton was prevented from taking part in this highly interesting service, to characterize which, or indeed to convey an adequate idea of the impression produced on the attending multitude, we find ourselves utterly incapable. The highly encouraging prospects in this place inspire the hope that the time to favour this part of Zion, yea the set time, is come.

On Tuesday June 4th a few people were formed into a particular Baptist Church, at Draycott, a small hamlet belonging to the parish of Bourton, in Warwickshire.

Brother Jones of Wolston, since dismissed to them from *Coventry* read the scriptures and prayed; brother Franklin of *Coventry* preached from 1 *Tim.* iii, 3. *The Church of the living*

God. The persons designed to form this spiritual compact were then addressed, when each gave to all the other the right hand of fellowship; a sermon was then preached by brother Cave of *Cradley* from 2 *Cor.* viii, 5. *And this they did not as we hoped but first gave their ownelves to the Lord and unto us by the will of God.* Brother Fail of *Rugby* gave out the hymns, and brother Pell, of the Church at *Guilshorough* concluded by fervent prayer. The house was overflowing with hearers, who were all very attentive, while some were reminded of

"These are the joys he lets us know
In fields and villages below."

Brother Southam, whose letter is subjoined to this account, and who lives 4 miles distance from Draycott, was the first who took the steps which terminated in the present settlement; he is a man whose mind is of a singular complexion, but the following trait is more discernible than all others; a *sincere and constant concern for the salvation of souls*: few persons, if any, get into his company but he modestly and faithfully talks to them on their great concerns; and when the business of his little farm will allow him, having purchased a great number of religious tracts, he puts them into a basket and carries them from village to village, leaving one at every house, and if possible, a few words of serious advice. This good man was one evening in the neighbourhood of Draycott, conversing with a blind boy, who expressed a wish that he would go to their house. Southam said he would if he would show him the way; this was done, and that night he began his plain addresses and fervent prayers there; one or two

out of that family, it is hoped, are since gone to heaven, while the adjoining building is the present place of worship. In the day time he laboured at the building, at night he sat down and read the scriptures to them. Now, two gifted brethren, Pell and Jones, preach to them, who have frequently more to hear than the place will hold; and blessed be God, their labours are very useful, the Gospel at Draycott is acknowledged and felt to be *the joyful sound*. The place is one of the most dreary conceivable in the winter season, but in the summer truly delightful; being surrounded with beautiful hills on every hand, which on a Lord's day exhibit many interesting groups of villagers going to or returning from the house of God.

A few Sabbaths ago two Deacons were chosen, they have also a school consisting of between 70 and 80 children; O that abundant prosperity may attend them!

Coventry. F. F.

The following account, copied from a letter of brother Southam's own writing, will afford additional information.

Rev. and dear sir,

You desired me to give you a short account of the cause of Christ at Draycott, how it began, and by whom, and what means were used. I answer, Christ began the work there, and he has carried it on till now; and I desire to give him all the praise; but you will ask who was the instrument he made use of, and how how did he make him act? The person he made use of in some of his work there, was such an unworthy creature as I am, Edward Southam, a very unlikely man to do any good, but so it is, and God will do what he please.

Ever since the Lord was pleased to make me know any thing of my wicked heart, and his wonderful mercy to me, I have experienced a great concern for, and love to the souls of my fellow creatures; and I trust have been stirred up by God's Spirit, to use various means to gain souls to Christ; and to his praise; they have not been altogether in vain.

For 7 years past, I have been concerned for that part of the country, though I knew nothing of Draycott; first I went out at night, to meet with some poor man at Thurlaston, and about 4 years ago I went out 2 days round that part of the Country. Three years since, I was conversing with a christian from Thurlaston, Charles Cockril, who spake to me of a brother he had at Draycott, he said "*I am much concerned for my brother, his hatred to me is such, on account of my religion, he says he would not mind slaying me.*" I said, "Charles let us try what we can do; I will set you a field to drain, and you get him to help; us he wants work." He came, and began to work, and I began to talk; he said but little however, and when I asked him to go up to the house at breakfast time, he went very reluctantly. At our family worship, I read a chapter, and talked to the man with the rest; he was convinced of his folly, went home praying, and from that time became a lover of the truth.

I sometime afterwards went over to Draycott, to the house of this Thomas Cockrill, and there met with a few poor people; by and bye they were threatened by great men, which occasioned some fear that they should be turned out of their houses. I then began to think what could be done,

and was told that there was a place which they thought could be bought, called Coleman's hall, a room commonly used for sinful mirth. I sought after the place and bought it, although I had not five pounds of my own. I do not know whether I had one, but being persuaded in my mind that the cause was of God, I believed he would provide for it. The first man I asked, lent me the money. I then built a small place, and the Lord sent as many people as it could hold; the people increased so fast, that I threw open the large room, Coleman's hall, which joined, that soon became too small. I then built a part more up to it, which altogether holds about 300 people. Dear sir, I have no more to say, only this, let us pray for more faith, more love, more zeal, more strength, more wisdom, and more grace to help us in doing something in the cause of Christ.

I am &c.

E. SOUTHAM.

The Path of Duty.

Soft is the Path of Duty; passing fair,
 And dear the privilege to travel there!
 My heart rejoices at th' ennobling thought,
 And beats enraptur'd at her happy lot.

Strong is the arm of pow'r, the Kingly hand
 (Tho' merely human) wields a high command,
 But infinitely stronger, and far higher
 The Power I serve, the Lord whom I desire.

Yes, I will praise thee; will delight in thee
 Thy Power, thy Love, thy mighty Sovereignty.
 And seek thy Grace, that I may ne'er remove
 From Duty, Safety, Meekness, Faith, and Love!

Thy Love first led me, Wisdom's path to trace;
 Thy Love first blest me with the breath of Grace;
 Thy Love still cheers me in the pleasant path;
 And on it I rely for peace in death.

Nay more for endless ages of delight,
 Where day eternal ne'er gives way to night.
 But, oh my Lord, I kneeling, blushing own
 That "I'm unworthy to be called thy Son."

I think upon the debt I cannot pay,
 And for atonement! Lord! I bend to pray.
 Me for thine own, exalted Saviour claim,
 And shew me in thy book my humble name!

Within this path, still onward may I press,
 In duty ever, and in steadfastness;
 Its honour, safety, and its comfort prize,
 And find my rest at last in yonder skies;
 Where sin no more assails---where sorrows cease,
 Where all the Host of Heaven shall meet in peace.

THE
BAPTIST MAGAZINE.

DECEMBER, 1811.

The Prophecy of Enoch.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his Saints to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. JUDE 14, 15.

Whence had Jude this prophecy? He received it either by Tradition, and thus put it into the Canon of Scripture, or from some Writings which bore his name, of which the Jews record a volume consisting of several thousand Lines, called the Prophecy of Enoch. Tertullian says, 'There was a Prophecy of Enoch kept by Noah in the Ark, which book is now lost.'

Why does Jude select this prophecy in preference to many equally pertinent, and which remain on record. To this we may answer it was the most ancient prophecy. Enoch was the seventh from Adam, and the primitive times being the most free from prejudice and partiality, and the most remote from these Seducers, the testimony would have additional effect. The second reason is taken from the distinguished character of Enoch. *He walked with God, he was not, for God took him:* and to whom does God reveal his secrets, but to the Prophets? *The Secret of the Lord is in the Tabernacles of the Righteous. The meek will he guide in judgment, and the meek will teach his Way.* His very name and privilege would inspire awe bordering upon reverence, and demand attention to all he delivered. On which we remark,

1. The doctrine of a future Judgment is of very ancient date. Enoch the seventh from Adam prophesied of it. It was proclaimed in the Garden after the fall of our first Parents.

They were tried, convinced, condemned, and punished. Moses, David, Daniel, Joel, Malachi, under the old ; and Christ, Paul, Peter, John, and Jude, in the New Testament, record it. The Canon of Scripture is closed with this remarkable language, *Behold I come quickly*. The Church is introduced as uniting with the intention of her Lord, and answers, *Come, Lord Jesus, Come quickly*. God's conduct to former Nations is an indisputable proof of our assertion ; the deluging of the World with water, and consuming the cities of the plain by fire from heaven prefigure it : the only difference that will be found betwixt these appearances of his power and the final exhibition of his wrath, is that the latter will be upon a *larger Scale*.

Conscience, that all powerful monitor in the human breast, forces the conviction with irresistible energy upon the mind. Whence is it that I am either accused or excused ?—that I am dragged to an internal tribunal ?—that chains, harder than those of iron, bind me to observe its decisions—that when no human eye has been able to pry into my conduct, and no accuser is found to condemn me, when time might almost have defaced the remembrance of it from the mind, I am led irresistibly to acknowledge my guilt. Instances have been found in which the Guilty Culprit has sought from the laws of his country what his crime has deserved ; hence the very heathen in this respect, who *have not the law of God, had a law within themselves*.

The present distribution of good and evil fortell it. The conduct of the divine Being, the immortal desires which he has implanted within me, and the extent of those joys or pains I am capable of enduring, all, all remind me, There must be a judgment to come. Where then is the individual that with this accumulated evidence before him, dares to deny it ? Where must we look for him ? Not in hell, they believe and tremble ; but on earthly ground, for, says our Apostle, *In the last days Scoffers shall come, walking after their own lust, saying, Where is the promise of his coming ? for since the fathers fell asleep all things continue as they were from the creation*.

II. The Judge will be very speedy in his approach. Behold the Lord cometh ; he challenges our particular attention, and sets himself before us as making his entry among us ; and if he was so near several thousand years past, what must he be now, when these latter days *are* come. There is a fatal insensibility of mind cherished with reference to this solemn event. Men put far off the evil day, they say, *My Lord delayeth his coming, and they begin to eat and drink, and to be drunken, and*

to beat the men servants and maid servants: they say, peace and safety when sudden destruction is coming upon them. As it was in the days of Noah, so shall it be at the end of the World, they ate, they drank, they married and were given in marriage, till the Flood came and swept them away. The reason is, what we do not see and feel, that we will not believe. It is profitable however, to realize the coming of the Lord. The time of his approach is only known to the Father, but the event is certain. It will have the most powerful influence upon our principles, our actions, our pursuits, it would wean us from

These low Grounds where Sorrows grow
And every pleasure dies.

To realize it with pleasure, it is needful that in the Judge we should discern a Friend; that by a present application to the throne of Grace we may find Mercy of him in that day: that we should be often entering into judgment upon ourselves, and condemn the world by the holiness of our demeanour.

III. The attendants on the Judge will be numerous, and splendid. *The Lord cometh with ten thousand of his saints.* The Lord himself shall descend from heaven with the Voice of an Archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up to meet the Lord in the air, so shall we ever be with the Lord. The attendance of the saints upon the Saviour at that day, will not only be to swell the triumph, though he shall come *to be admired in his Saints, and glorified in all them that believe*; but to act with him in judgment. Their suffrage will be required, "Know ye not that we shall judge the World, yea and judge Angels too." We are often dismayed at the number of the Righteous, supposing, like one of old, that we only are left alone; forgetting that he is the Captain of a large Army, the first-born among *many* brethren, and that when they shall all be collected together, they will be a number whom no man can number.

IV. The process of the judgment will be to *convince* and to *condemn*. To convince them of all the ungodly deeds which ungodly men have committed, and of all their hard speeches which ungodly sinners have spoken against him.

The characters to be judged are called ungodly men. The word translated ungodly, signifies without worship, and it is used with reference to the Heathen, that live without the knowledge and worship of God, and with reference to men, who acknowledge the true God, but walk unsuitably to their profession; it is employed in the latter sense in the connexion before

us, and designs the rejection of the Government, the Authority, the Glory of God, despising the Mediation of his Son, and setting at naught the influence of his holy Spirit. They are represented to us as *committing ungodly deeds*, which expression distinguishes the sins of the wicked from those of the righteous, and implies an intention of sinning. They are not overtaken; as the righteous, but they make provision for the flesh, to fulfil the lust thereof; *they set themselves in a way that is not good*; their sins are the effect of contrivance; the wicked devise mischief, they that devise to do evil shall be called mischievous persons. Ungodly characters take pleasure in sin. Hence we are told they eat the bread of wickedness, and drink the cup of violence; wickedness is sweet in their mouth, and they hidè it under their tongue. It is sport to a fool, says Solomon, to do mischief. Ungodly characters persist in sin; they grow worse and worse; their ways increase to more ungodliness; so rapid is their course that they have no time to pause and enquire, *what have I done?*

Their hard speeches as well as their ungodly deeds will be cognizable at the judgment. Whatever is harsh, grievous, offensive, whatever has in it any degree of opposition, contempt, and obstinacy, against Christ and his people, is included in this expression. They vent hard speeches against Christ, when they speak blasphemously and irreverently of his person, his natures, his offices, his promises, his precepts, his grace, his threatenings. When they speak against the persons of others, such as Governors and Magistrates, and dignities of all descriptions, for such are appointed by God, and are his representatives. When they slander and defame his followers by forming accusations, when through the holiness of their conduct, they are unable to find them; by calling into public notice their secret infirmities, multiplying their crimes, throwing the offences of an individual upon a whole body.

By censuring them uncharitably, bringing unjust accusations against their persons and practices, calling them hypocrites because they will not be profane, and asserting that they have no more, because they have so much as the appearance of holiness. By mocking them, because they cannot run with sinners into the same excess of riot, turning their glory into shame, as in Enoch's days, so in the present there are Mockers, whose end must be destruction. *Be ye not mockers lest your bonds be made strong.*

These ungodly deeds and hard speeches are to be called over, another day, when the fullest conviction shall follow, for

Behold the Lord cometh, with his holy Angels, to *convince* the ungodly of all their ungodly deeds, and hard speeches, which ungodly men have committed and uttered. The word in the original, *ἐλέγξει*, translated to *convince*, imports more than is expressed, or can be translated into our language; it signifies to prove and accuse an individual of a crime, so clearly, evidently, unanswerably, by arguments, reasons, or testimony, that nothing can be objected to it; and even the accused himself will be obliged unwillingly, to confess his guilt; the same word is used in *John* viii, 9. They being *convinced* by their own consciences, went out. Which of you *convinceth* me of sin; and hence some have supposed that the last judgment will be carried on altogether by this powerful accuser, that nothing will be said, but *all* will be felt; and that so decisive will be the testimony either for or against us, that we shall immediately resign ourselves to our appointed place. What an awful view does this give us of the judgment? But there will be something addressed to the ear as well the heart. There must be a sentence pronounced, and this sentence approved by the united testimony of all that are present, in order to that full conviction.

The Book of Conscience must be opened; that is called the opening of the Books, in Revelation. In the present state it is often a *sealed* book. They now give, at best, but a *partial* and imperfect evidence. The conscience shall be extended to an equal view of all the words and deeds which have long since been lost, but which shall then be presented with additional aggravations. Methinks I see the guilty culprit approaching the tribunal of his God. The judgment-seat is erected. The Judge has descended, and the Books are now opening. The sinner's lips begin to quiver—his knees smite one against another, his face turns pale. I now see conscience which before had been stifled, bringing in the bill of indictment against him. *These things hast thou done*—Thou hast been an Oppressor—a Liar—a Deceiver—a daring Rebel against the Governor of Heaven, and now your sins have found you out. God shall now avenge his injuries.

The Books of God's remembrance shall likewise be opened, containing a faithful record of all that has been thought, designed, or executed; all that has been hidden shall then be manifested *for the day shall declare it*.

Punishment shall immediately follow. To punish all and to convince all. The sentence being immediately pronounced, execution must follow; and the punishment of sinners shall be real, it shall not consist in words without meaning; but a fiery

stream, proceeding from the Throne of the Judge, shall sweep the condemned into Hell. *They shall be punished with everlasting destruction from the presence of the Lord and the Glory of his power.*

All things are naked, then, and open to the God with whom we have to do. Where can we go from his presence? *If we ascend up into heaven, he is there, if we make our bed in hell, he is there, if we say the darkness shall cover us, the day and night are alike to him.* Let the thought, then, *Thou God seest me*, affect our minds through the whole of our pilgrimage, ever remembering that his knowledge will be employed either for or against us. He is now a witness to our actions that he may bring them to our remembrance hereafter; *for he shall bring every work into judgment whether it be good or bad.* What an awful thing to the sinner; he will anatomize him at the last day, and detect every latent spring, every evil desire, every improper design; and how canst thou bear the sight?

Guard against the sins of the tongue. If every idle word, much more every hard word which men utter must they answer for hereafter.

Remember the interest Christ has in his followers, they that assist them assist him, they that injure them injure him, and so they will find it another day. *For behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince the ungodly of all their ungodly words and hard speeches which ungodly sinners have committed.*

Thrapston.

W. R.

A Remedy of God's own providing for a Sinner's guilty Conscience.

How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the living God?
HEB. ix, 14.

As sin is the greatest evil, that which takes it away is the greatest blessing to the guilty. Every thing has failed answering that end, but the *Blood of the everlasting Covenant*; this purges the conscience from dead works.

Sins are called *dead works*, because they deserve eternal death, which is the certain wages thereof.

By *purging the Conscience from dead works*, we are to understand, cleansing the Conscience from the guilt that was con-

tracted by the committing them, so that the person is made free from them by having a pardon. It was to take away sin from the guilty, the *Blood of Christ* was shed. This is the *infinite Remedy* that God of his own accord, out of his great kindness, provided. It is really effectual, by reason of the infinite dignity of the *Person*, who is of boundless worth and merit; he is the *true God, and eternal life*. Accordingly *his Blood*, which is unspeakably precious, takes away all sin. It alone has procured a complete pardon for a great multitude that no man can number, out of all kindreds, and tongues, and people, and nations. It is shed for such as are under the power of *satan*, for the lost and undone, for publicans and harlots, for such as have no strength to pray, love *God*, or to do any thing that is good; for the wicked and the ungodly, for the enemies of *God* himself. *

The charge given by the *Lord* himself, after his resurrection from the dead, was to preach these glad tidings: *Go, saith he, into all the World, preach the Gospel to every Creature*. Accordingly they proclaimed peace through his blood, assuring all that heard them, *that, through his Name, whosoever believed should receive the Remission of Sins*. Could we ask the various sorts of sinners that have been saved, and are now in Heaven, how they came there? they would all of them ascribe their salvation to *Jesus Christ*. The extortioner, the persecutor, the swearer, the unclean, the thief, and the drunkard; how came such wretches to enter that holy place, to be in the presence of the infinitely pure *Jehovah*? They would praise the riches of free grace, in and through the Atonement; and would say, *Jesus loved us, and washed us from our Sins in his own Blood. He was slain, and has redeemed us to God by his Blood. Our Robes were washed, and made white in the Blood of the Lamb*.

The Conscience is purged, before the person serves the living *God*; so that though you have not, nor cannot serve *God* aright, the cleansing, which is the forgiveness of sin, is free for whoever believes. It is for the sinner as a sinner, for the ungodly, it is without money and without price.—Any Sinner, whoever will, let him take of the water of life freely; for it is a fountain open to cleanse from sin and all ungodliness. It is the kindness of Heaven, arising out of the unsearchable riches of *God's Grace*, and very compatible with the infinite justice and glory of the Almighty.

SINNER. *Quest. 1. As his Blood* was not shed to cleanse

* Rom. v. 10.

the Consciences of all, how can I have any satisfaction that the benefit belongs to me?

Ans. If you believe, you may depend upon it, it is yours, as sure as the proclamation from Heaven is true.

SINNER. *Quest.* 2. Believe what?

Ans. Believe these two things: 1. That God, out of his infinite kindness, gave his Son to be a complete Saviour, and that he has done all God requires, and the soul wants. 2. And believe that what *Christ* did, is free for the wicked and the ungodly, for the graceless and unqualified perishing sinner.

As soon as this is understood, there is relief, in what condition soever the person finds himself. It is then the Conscience is purged by the Atonement or *Blood of Christ*. Where there is no relief, there is some defect in the discerning or belief of this truth, 1. Either from a suspicion that there is not enough done to suit him, which amounts to the same thing as not believing Jesus to be *Christ*; or, 2. From a mistrust that it is not free, which is a disbelief of the Gospel; for that again and again assures us, it is free to every one that believes. The case is evident; for if *Christ* has done all that God required and the soul wants, and there is a proclamation from the King of Heaven, that this is entirely free; if I am not relieved thereby, it must be because I do not credit it, which arises from my not understanding the tidings to be true; for every thing I understand to be true, I must believe, whether I will or no. Accordingly, the work of the Spirit of God is to teach a person to *know the things freely given to us of God*. For instance, suppose you have been a *Heathen Pagan*, Drunkard, Swearer, Unclean: if you understand the Gospel, you must believe the glad tidings therein suit you. If you have been hypocritically false, it suits your condition. Are you in a dead unprofitable frame, that you can neither love God, nor do any thing aright? The good news is every way suitable to one in your circumstances. Is there enmity in your heart against God and his ways? Consider the *precious Blood* was shed for enemies. Suppose you can do, nor bring nothing to recommend you, it suits there, for it is free. When the Spirit of God teaches any one to understand the plain report of the Gospel concerning the Atonement thus, the Conscience is purged, there is relief, there is ease immediately, without any more ado. This begets love to this free salvation: the wonderful kindness discovered therein, which is the love of God; the Consequence is the serving the living God, which is quite opposite to the service of sin, the worship of *mammon*, and the friendship of the world. If your Conscience be purg-

ed from dead works, you are called upon by him in his word to his service, and informed there what service he has for you, and at the same time it tells you, that where he is, there shall his servants be ere long.

SINNER. *Quest. 3.* But I can find no love to God and his people; and without that, how can I have relief from the *Blood of Christ*? for where love is wanting, nothing profits.

Ans. The *Blood of Christ* is shed for the unqualified, to purge the Conscience from that sin, of not loving God, who is infinitely deserving of all our love—it has procured a pardon of that great sin: And can I forbear loving of that which cleanses me from the defects of my love? This understood, will kindle in your heart love to God, and his people, above all things you have ever yet known.

SINNER. *Quest. 4.* What shall I do for him that has done such a kindness? I see now plainly, that where sin has abounded, Grace did much more abound. I see what Christ has done, suits wicked, ungodly, graceless me: and if I disbelieve the freeness of it, I disbelieve the Gospel of God. O blessed be God for Jesus Christ! He has holpen me, a wretched sinner, in my low estate! I find now the grace manifested in the Atonement, is enough for me. This *precious Blood* saves, justifies—it purges my Conscience from guilt—I have peace—what I wanted to find in myself, I see now in another. I know it is a truth as sure as God's word is true, that *by the Obedience of One many are made righteous*. I am satisfied that whatever my soul wants, is already done and finished, and it is free.

This great salvation shall, during my pilgrimage, be my confidence and trust. I ask you, how shall I behave for the future? What shall I do? It is my heart's desire to be obedient.

Ans. 1. Take up your Cross, and follow Christ by trying to observe all Things he commands. *Go forth unto him without the Camp, bearing his Reproach.* 2. Imitate the kindness shewn you, by forgiving others and loving enemies. 3. Continue in the Apostles' doctrine, in fellowship with the disciples, in breaking of bread, and in prayers, from this time forward. In observing these three Things I have now mentioned, you will *make your Calling and Election sure*, and it will be a proof to you, that your joy is not the joy of the hypocrite, and that your lamp will not go out when the *Bridegroom* cometh.

A Letter to a Young Minister.

Mr. Editor,

I had lately a bundle of papers put into my hands which formerly belonged to one of our Ministers, who about twelve years since was known and esteemed in a small circle of our Churches. The following fragment appears to have been written to a Young Minister with whom he had an intimate acquaintance, and who it is evident, had considerable trials and discords in his Church. As the letter is unfinished, it is probable that for some reason or other, it was never forwarded to the person for whose benefit it was designed; but as our Churches are still liable to trials and imperfections, the caution and admonition intended for a particular occasion, may, by insertion in your magazine, produce general good.

AMICUS.

My dear sir,

Your affairs give me increasing concern. The more I hear of them, the more I am afflicted by them. Your introducing your quarrels, either directly or indirectly, into your sermons, prayers, and ordinance engagements, is so very reprehensible, that I know not how sufficiently to express my detestation of it. For a long time I have been ready to suspect those Ministers to be destitute of *real religion*, who have habitually allowed themselves in this practice; at all events, I am confident that religion has been very low, and self-conceit extremely high, when Ministers or others have dared to obtrude their own sorrows and contentions into those places and engagements consecrated to the sorrows of the Son of God, and designed for the promotion of Glory to God in the highest, peace on earth, and good will towards men. I feel that I cannot, and determine that I will not, account any man my friend who indulges himself in it.

To hear of your obtaining the —— of one meeting, and the —— of another, affords me no pleasure. For possessing themselves of such things the —— and —— are renowned, but they are men of no reputation or esteem. These things enter not into the plans of men of worth and dignity, whose first and great concern is to save sinners, to edify the Church, and to glorify God.

I have for some time been alarmed for you. With qualities that I really esteem, I have from the first perceived that you are very vulnerable to conceit and vanity. This has made me rather shudder than exult at your attempts at *public character*.

Had you read much more, and written much less—had the holiness, the peace and prosperity of your immediate charge fixed your attention—had the cultivation of your mind, the composition of your sermons, the correctness of your manners, and the dignity of your conduct, excited your great concern and diligence—had you secured and increased the countenance, esteem and friendship of your *immediate* connexions, it would have gratified me a thousand times more than all your effort, and blaze, and public exertions. I am more pleased with a planet than with a comet; thunder storms are much more agitating than the regular rains and dews, but they are by no means so agreeable or so useful.

I would seriously advise you to endeavour, and pray for grace to enable you to alter your plan. Mind your *own* affairs; do not interfere with the concerns of others. Remember that humility, meekness, modesty, self-diffidence, and cheerful forgiveness, are principal virtues and ornaments. Avoid every thing that is ostentatious, as you would shun the disgust of the wise and good. Be assured that in order to write with reputation to yourself, and benefit to others, you must read much and study diligently. Do study your sermons closely, and preach them evangelically, as one that must give an account. Avoid noticing local events and circumstances, unless they are singularly important, and then treat them briefly. Shut your ears against all *tale-bearers*, and banish censure and slander from your own lips. Attend supremely, constantly, and only to the will of our adorable Lord and Saviour, and he will take care of your character, and promote your respectability and usefulness. Depend upon it, that if you seek yourself you are undone; there are no contrivances which can possibly secure you from ruin. But if you determine to know nothing save Christ and him crucified—if it be your object to *deny yourself*, to take up your cross daily, and follow him—to lose your life for his sake and the gospel's; no weapon that is formed against you shall prosper, and every tongue that riseth up in judgment against you, shall be condemned. You know who hath said "He that honoureth me I will honour," and who it was that lifted not up his voice in the street, who was led as a lamb to the slaughter. —————

A LIST

Of the Particular Baptist Churches and Ministers in Wales:

*Corrected to October, 1811. **

BRECKNOCKSHIRE.

Brecknock, C. Jenkins
D. Evans
Builth, Thomas Daniel
Maesyberllan, David Evans
James Michal
Pantycelyn, Morgan Evans
George Griffith

CARDIGANSHIRE.

Aberystwyth, S. Breeze
J. James
Cardigan, J. Herring
Llwyndafydd
Pen-y-park, W. Richards

CARMARTHENSHIRE.

Aberduar, Z. Thomas
D. Davies
T. Thomas
D. Saunders

Cwmdu
Cwmivor, D. Griffiths
Cwmfelyn, W. Evans
Ffynonhenry, D. Evans
Glanyferi
Heolyprior, J. Watkins
Llandyfaen
Llanelli, D. Davies
D. Bower

New Castle
Penybont, J. Davies
D. Davies

Portbtywyll
Penrhiwgoch, T. Morris
Rehoboth, G. Jones
J. Lewelyn
M. Morris
T. Williams

Salem, T. Williams
Trefach
Tycoch

GLAMORGANSHIRE.

Aberdare
Aberavan
Blaeneu
Cardiff, T. Lewis
Caerffili, D. Richards
Carmel
Croesypark, J. Perrot
Ebenezer, Morris Jones
Llandyfaen
Neath, J. George
Penyvai, T. Edwards
Providence, Daniel Davies
Ruama, David Evans
Salem, J. Davies
Sion Chapel, Rees Jones
Swansea, I. Harries
Ystrad

MONMOUTHSHIRE.

Abergavenny, Micah Thomas
Bethel, David Davies
Bethesda, John Hier
James Edmonds
Blaenau, Joseph Price
Henry Harris
Carleon, Thomas Evans
Hengoed, John Jenkins
Lanwenarth, James Lewis
Olchon (*Herefordshire*) G.
Watkins

Penygarn, John Evans
Penuel, Morgan David
Sion Chapel, John Davies
Siloh, Edward Davies
Joshua Thomas
Trosnant, William Edmunds

MONTGOMERYSHIRE.

Aberhafest, James Evans
John Jones
Machynlleth,

* Any Corrections or Additions to this List sent to the Editor (post free) will be noticed in a future volume.

Ponfoddlas, Griffith Davies	J. James
PEMBROKESHIRE.	H. Davies
Blaenywair, D. Phillip	D. Lewis
Bwlchgwynt, W. Williams	Middlemill, J. Reynolds
Ebedneger, L. Evans	J. Clynn
Fishguard, J. James	Moliston, W. Thomas
Ffynnon, B. Davies	Newport, D. Jones
Haverfordwest, B. Davies	RADNORSHIRE.
D. Rees	Doleu, David Evans
Kilvowir, B. Davies	Maesyrcyfelem, Joseph Jones
J. Morgans	Nantgwynu, Thomas Thomas
Llangloffan, T. Lewis	Pentref, John Evans

Walking in the Truth.

Addressed to the Members of Particular Baptist Churches.

Beloved Brethren,

The gospel truths which you profess to believe are of a heavenly nature ; calculated beyond all other principles in the whole world, to mortify the body of sin in its various branches, to make you holy in heart, lowly in mind, heavenly in affection, peaceable in disposition, evangelical in temper, spiritual in conversation, ornamental to religion, useful in the world, happy in your souls, and to abound in the glorious fruits of righteousness.

You believe the glorious doctrine of the adorable Trinity ; consider then, if you call God your Father, and have no concern to love, fear, or obey him, and walk as his dear children, what will it avail you ? You profess the divinity and personality of the Holy Spirit ; in that you do right : are ye then such who deny your own spirit, temper, self-will, sinful inclination, and are careful not to grieve this Holy Spirit ? Are ye willing and truly desirous to be taught, led, instructed, by the Spirit, walk in the Spirit, and live under his influences ? Do you give yourselves up to him for him to dwell in you, to sanctify you wholly in soul, body, and spirit, for him to illuminate your understanding, that you may not mistake some favourite opinion for Gospel truth, natural passion for the work of the Spirit, transient conviction for true conversion, a partial reformation for true religion, a speculative notion for true wisdom that comes from above, a presumptuous confidence for a living faith, fancy for conscience, activity to promote your

own interest, and to gratify your temper for a zeal to promote the interest of Christ? Consider, if we are influenced by the Divine Spirit, it shews us our own wretchedness and nothingness, humbles the mind, spiritualizes the affections, purifies the desires, regulates our disposition and conduct, and diffuses its lively and heavenly influence through the inward and the outward man.

You believe the doctrine of election, what evidence have you from God, and what proof do you give your neighbours and acquaintance that you are the elect? "What do you more than others?" Though this is a glorious truth, yet a bare belief of it will avail you nothing. Do you consider that the elect are chosen to holiness here, and to walk blameless in love, by an evangelical obedience to all the commandments, as well as to glory hereafter? If you do not make conscience of the former, it is in vain for you to expect the latter.

We profess to believe original sin: if so, what is the reason that any of us should have such high and exalted thoughts of ourselves, and be so prone to over-value ourselves and under-value others? You that really believe this humiliating truth, manifest it by having the meanest thoughts of yourselves, and abhorring yourselves in dust and ashes before God, by humbling yourselves daily under a sense of your sins and imperfections, by daily application to the blood of Jesus, and be not ready to take offence, but be ready to forgive, and to be reconciled when you meet with a real affront.

You profess the doctrine of particular redemption by the precious blood of Christ; but what proofs do you give of your redemption from the dominion of sin, slavery of Satan, vain conversation, and the snares of the world? Are ye zealous for God, his cause and interest in the world, for good works, and religious duties? Does your conduct manifest that neither sin, Satan, nor the world, has the predominancy over you?

You profess the doctrine of effectual calling and of efficacious grace in regeneration: do you then manifest that ye are called by God from the death of sin, to the life of holiness; from darkness, into marvellous light; from the kingdom of Satan, to the kingdom of our Lord Jesus? Are you weary of your sins, your sinful ways, and sinful companions; desirous to separate yourselves and come out from among them? Do you experience a spiritual life infused into your souls, longing for conformity to the image and likeness of Christ? Are you willing to come to Jesus as poor lost sinners, by diligent prayer, reading, conscientious attendance upon a Gospel Ministry and

Gospel Ordinances? Shall the Lord rain manna round about your tents, and you not go forth to gather it? If you can make light of, or neglect these things, what proof do you give that you are called of God and regenerated?

Another Gospel truth you believe is, the perseverance of the saints: but, do you persevere in constantly watching over your hearts? Are you constantly jealous of yourselves in a faithful and diligent performance of all religious duties, whether they are of a private, public, personal, or social nature? Do you continue wrestling with God for the mortification of your sins; for more grace; the application of the promises; for all the ministers of Christ, especially your own minister; and stand by him in adversity; considering that your profit will be in proportion to your love, esteem, and regard for him? Do you continue to be studious, in promoting the peace and prosperity of Zion; regular and steady in supporting the worship of God, and zealous for all the means of grace? Do you persevere in guarding against every symptom of backsliding in love, faith, and practice; to avoid every temper, conduct, and passion that is unbecoming the Gospel, and that has the least tendency to disturb the peace of the Church, and to grieve God's people? Do you look upon those who are not disposed to keep the unity of the Spirit in the bond of peace, and who obey not Gospel rules and Gospel orders, thereby causing strife and contention in the Church, to be enemies of CHRIST, and his Gospel, and the pests of societies? Do ye discountenance and avoid them; for they are such who spread a spiritual plague, confusion, and every evil thing all around them? In a word, if you do not lay aside all malice, guile, wrath, hypocrisies, envy, and all evil speaking; and, as new-born babes, desire the sincere milk of the word, that ye may grow thereby, you give no proof that ever you have tasted the Grace of God in truth; at least, you are far from giving proof that you continue in the exercise of it.

T. P.



Righteousness of the Law.

'Christ's righteousness is called, The righteousness of the law, *Rom. viii, 4.* For though righteousness does not come by our obedience to the law, yet it does by Christ's obedience to it. Though, by the deeds of the law, as performed by man, no flesh living can be justified; yet, by the deeds of the law, as performed by Christ, all the elect are justified.' *Dr. Gill.*

*Christian Academies in the First Century.**(Extract from Mosheim.)*

“The Christians took all possible care to accustom their children to the study of the scriptures, and to instruct them in the doctrines of their holy religion; and schools were every where erected for this purpose, even from the very commencement of the Christian church. We must not, however, confound the *Schools* designed only for children with the *Gymnasia*, or *Academies* of the ancient Christians, erected in several large Cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches both of human learning and of sacred erudition. We may, undoubtedly, attribute to the apostles themselves, and their injunctions to their disciples, those excellent establishments, in which the youth destined to the holy ministry received an education suitable to the solemn office they were to undertake. * *St. John* erected a School of this kind at *Ephesus*, and one of the same nature was founded by *Polycarp*, at *Smyrna*. † But none of these were in greater repute than that which was established in *Alexandria*, ‡ which was commonly called the *catechetical School*, and is generally supposed to have been erected by *St. Mark*. §

Stepney, Oct. 5, 1811.

W. N.

* 2 *Tim.* ii, 2.† IRENÆUS, *Adv. Heres.* lib. ii. cap. xxii. p. 148. ed. Massuet. EUSEBIUS, *Hist. Eccles.* lib. v. cap. xx. p. 188.‡ The Alexandrian School was renowned for a succession of learned doctors, as we find by the accounts of *Eusebius* and *St. Jerom*; for, after *St. Mark*, *Pantanus*, *Clemens Alexandrinus*, *Origen*, and many others taught in it the doctrines of the gospel, and rendered it a famous seminary for Christian Philosophy and religious knowledge. There were also at *Rome*, *Antioch*, *Cæsarea*, *Edessa*, and in several other places, Schools of the same nature, though not all of equal reputation.§ See the dissertation of *Schmidius*, *De Schola Catechetica Alexandria*; as also *Aulsius*, *Delle Scuole Sacre*, book ii, ch. 1, ii. p. 5—17. and ch. xxi. p. 92. The curious reader will find a learned account of the more famous Christian Schools in the eastern parts, at *Edessa*, *Nisibis*, and *Seleucia*; and, indeed, of the ancient Schools in general, in *Assemanus's* *Biblioth. Oriental. Clement. Vaticanæ*; tom. iii. par. II. p. 914—919.

Papers from the Port-folio of a Minister.

Select Sentences from the Remains of H. K. White.

- “ 1. Death and Judgment are near at hand.
 2. Though thy bodily part be now in health and ease, the dews of death will soon sit upon thy forehead.
 3. That which seems so sweet and desirable to thee now, will, if yielded to, become bitterness of soul to thee all thy life after.
 4. When the Waters are come over thy soul, and when, in the midst of much bodily anguish, thou distinguishest the dim shores of Eternity before thee, what wouldst thou not give to be lighter by this one sin ?
 5. God has long withheld his arm ; what if his forbearance be now at an end ? Canst thou not contemplate these things with the eye of death ? Art thou not a dying man ; dying every day every hour ?
 6. Is it not a fearful thing to shrink from the summons when it comes ? To turn with horror and despair from the future being ? Think what strains of joy and tranquillity fall on the ear of the saint who is just swooning into the arms of his Redeemer ; what fearful shapes, and dreadful images of a disturbed conscience, surround the sinner's bed, when the last twig which he grasped fails him, and the gulph yawns to receive him.”

*Estimate of Human Life.**Extracted from Saurin's Sermons.*

“So teach us to number our days !”—What is the total amount of human life ? What is the sum of this account of days of nothingness and days of reality ; of days of prosperity and days of affliction ; of days of langour and days of delight ; of days devoted to the world and days devoted to religion ? My brethren, it is God, it is God *alone*, who holds ‘our times in his hand :’ he alone can make an accurate calculation of them. It is not impossible however, to ascertain what shall be, in respect of time, the temporal destination of those that hear me this day. Let me suppose that the present solemnity has drawn together an assembly of 1800 persons. I divide them into six classes. I. From 10 to 20 years old, 530 ; II. from 20 to 30 years old, 440 ; III. from 30 to 40, 545 ; IV. from 40 to 50, 255 ; V. from 50 to 60, 160 ; VI. from 60 and upwards 70.

According to the most exact calculation, 60 of my present hearers must, before the beginning of another year, be numbered with the dead. In 10 years, of these 1800 will remain 1270 ; in 20

years 830; in 30 years 480; in 40 years 230; in 50 years only 70. Thus, you see, my brethren, in what a perpetual flux the human race is. The world is a vast theatre, on which every one appears his moment upon the stage, and in a moment disappears. Every successive instant presents different scenery, a new decoration. I represent these vicissitudes to myself under the emblem of what is felt by a man, who is employed in turning over the pages of history. He pores over his book, he beholds on this leaf one people, one king: he turns it, and lo, other laws, other maxims, other actors, which have no relation to what preceded.

Obituary.



MISS JANE DAWSON.

Miss Jane Dawson, the subject of this memoir, was born at Braytoft, Lincolnshire. She was a Child of many prayers, for her Mother was a truly pious woman, and taught her, from her early youth, to value the word of God, as being the greatest and best treasure she could have; she likewise was instructed in the fear and love of God, and the great evil of sin, as far as precept and example could enforce them by her worthy mother, who knew it was the Lord only who could change the heart. She lost her Father when an Infant, and her Mother died April 1st, 1810. After the death of this worthy Parent, her daughter Jane chiefly resided with her sister in London, till the time of her death, which took place June 23d, 1811.

Her character was truly moral and exemplary; no one (with truth) could lay any thing to her charge. She was one who said but little, being naturally of a reserved turn of mind; but it was evident to those that were best acquainted with her, that her dear Mother's instructions were not in vain. Her reverence for

the sacred Scriptures was evident, for if any one spoke of them in profane disputations, it excited in her the strongest emotions of regret, often expressing astonishment that sudden judgment did not overtake them. The place of worship she attended was the late Mr. Burnham's. In a letter to a friend in Lincolnshire, a few weeks before her illness, she wrote thus:—"I attend Mr. Burnham's Chapel; but they are not settled yet for a Minister; they are in expectation of a Mr. Stevens of Boston, he has been here; I shall be very glad if he comes to reside in London; and may the word be sent home with power to my soul, for in vain is the preaching of Paul or Apollos, without the blessing of the Lord attending it; but the Lord has given a promise in his word of infallible truth; *ask and ye shall receive, knock and it shall be opened.* I hope, my dear friend, you remember me at the throne of Grace, that I may be led into all truth, and be daily pressing forward toward the mark for the prize of our high calling of God in Christ Jesus.—My dear departed Parent has offered up many fervent prayers for me, that the

eyes of my understanding might be enlightened, to see my need of a Saviour and fly to him for refuge; may her prayers be fully answered, now her tongue is silent in the grave; the thought of which I scarce know how to bear; but there is a day fast approaching, when I hope we shall meet to part no more; there will be no more trials, afflictions, or distress; but all will be forever done away there, to be forever with the Lord, to prove the wonders of redeeming grace and dying love, to all Eternity." Such was her letter to her friend; but in her general conversation she was cautious in speaking on these points, for fear she should say any thing she did not really experience. That Mr. Stevens's Ministry became a blessing to her there is no doubt: she became more diligent in reading the Bible, and more particularly attentive to divine things; she said to her sister she should like to be baptized; but was afraid she could not see her interest in Christ clearly, or that change of heart she believed necessary to take place before that Ordinance, and to express what she did not feel, before a heart-searching God, she dare not. Such were her thoughts when well, and in her illness, which was about two months, she seemed quite resigned to the will of the Lord, whether for life or death. Her friends did not think her in danger at the beginning of her illness; but from what she said, she did not expect to get better. Her complaint at first was the ague and fever, which seemed by the aid of medicine to be getting better; but she was suddenly seized with an inflammation on the lungs; this brought on extreme weakness, accompanied with the spasms in the

stomach. For the last month her afflictions were very great, her intervals of rest were very seldom, and those very short; but the only complaint she made, was, that *wearisome nights were appointed unto her*. During her illness, her countenance was peculiarly serene and cheerful. When any one said she was heavily afflicted, she said, "Yes, but the Lord's will be done; nay, it shall be done."

When the Physician gave but little hope, she was not alarmed with terror at her dissolution. She frequently said, she had not the least desire to live could she but see her interest in Christ clearly. She prayed fervently that the Lord would reveal himself to her *as he did not unto the world*, that he would shine in upon her soul. She frequently and earnestly begged the prayers of her christian friends. Once she seemed disappointed, and hurt, at a friend not coming to pray with her, but she signified if friends fail and disappoint, the Lord is always near to hear my imperfect petitions. For many days she lamented the darkness and stupor of her soul; "pray for me," she often repeated to those with her; she could not lay hold of any of the promises in the word of God which was read to her; she saw herself undone without a better righteousness than her own; she was convinced her best performance could not make atonement for one sin; nothing but the everlasting righteousness of the Lord Jesus Christ could render her complete before Jehovah; and in that it was her earnest desire to be found; and the Lord that planted that desire in the heart gave this promise: *My grace is sufficient for thee, my strength is made perfect in weakness*. By these words

she was much comforted, for she said the Lord had given that promise to her; but from her natural diffidence she said but little. She did not doubt the Lord's faithfulness any more; but hoped he would give her more promises, which hope was fully answered, and the faithfulness of God made manifest to all around her dying bed. She said but little the morning of the day she died; but seemed much in prayer, sitting up with her hands clasped in a praying posture; when the lamp of life was very low, and the clammy sweat of death was upon her, there was confirmation of the promise given, that strength was made perfect in weakness. It was a sacred enjoyment to believers around her to see how her soul was supported in that dread moment, with the manifestations of her Redeemer's grace and mercy, and to hear her express the feelings of her heart, beyond the power of any pen to describe, to the astonishment and joy of all present, whose tears were those of joy and grief mingled! About half an hour before she departed she asked for some drink, saying it would be the last—after drinking, she said, with peculiar emphasis, "*Now come Lord Jesus, come quickly.*" Jesus is waiting for me;" which she repeated several times during the half hour. "Christ says, come unto me all ye that are weary and heavy laden, and I will give you rest. He says it to me. The Lord came to seek his sheep out, in a dark cloudy day, and he sought me out, or I should never have sought him.—This day shalt thou be with me in Paradise." Her Sister said, "you my dear?" she replied with firmness, "Yes, this night I shall be with the Lord—

Jesus is waiting for me, the set time is come to favour sion, *to favour me.* Come, Lord Jesus, come quickly. The grace of our Lord Jesus Christ, and the love of God be with you all. Amen. Well done, thou good and faithful servant, enter thou into the joy of thy Lord; yes, *my Lord.* I shall be far happier than those I leave below, far happier than you, (addressing herself to her sister, and those around her dying bed, for the last time;) I shall have done with all sickness, grief, pain, sin and sorrow; and be forever with the Lord. Yes, I shall be forever with the Lord. My flesh and my heart faileth me; but God is the strength of my heart, and my portion forever. Christ came to seek and save the chief of sinners, and that was me, a poor wretched sinner. My soul will soon soar away from all below, and be forever with Jesus, there I shall sing his dying and redeeming Love, to all eternity; for the Lord will have mercy on whom he will have mercy, and he will have mercy on me—on me. She then repeated the 201st Hymn, Rippon's Selection; after which she repeated the Scripture, *In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, and I will come again and receive you to myself, that where I am, there may ye be also.* These last words she could not articulate plainly, but said more which could not be understood; then sweetly fell asleep in Jesus, without a struggle or a groan, supported in her sister's arms, aged 27 years.

Let the Sceptic or Deist deny the Divinity of Christ, or his power to save; yet her dying lips

will confound all they can say, more than Volumes written on the subject.

80, *Berwick Street. M. Wood.*

JOSEPH BATES, aged 17 Years.

The Baptist Magazine being purchased by many persons who are the heads of families, there can be no doubt but every article in it, which is calculated to impress and instruct the minds of their rising offspring, will be acceptable to them.

There is no kind of writing, perhaps, more likely to produce these effects than biographical sketches or obituaries of young christians. In these the lives and deaths of persons who felt similar passions, pursued similar objects, filled similar stations, experienced similar difficulties, and endured similar afflictions with themselves; are presented to their view, arrest their attention, and rouse their feelings. While reading these they imbibe insensibly the sentiment that *godliness is profitable to all things, having promise of the life which now is, and of that which is to come.* They discover demonstrative evidence that the *Yoke of Christ is easy, and his burden light*: and conclude with the prophet Jeremiah, that *It is a good thing for a man to bear the Yoke in his Youth.*

The Subject of this memoir was a youth, not allied to noble blood, but of very humble birth. He filled not any conspicuous station in society, but as a servant and an apprentice he adorned the doctrine of God his Saviour in all things; and obtained a conviction in the minds of all those who knew him, that the fear of God dwelt in his heart and regulated his life. Such a testimony is borne

to the late Joseph Bates, by his parents, his master, and mistress, his fellow workmen, and his religious friends. All who knew the excellence of his conduct, and who observed the happiness of his death, must have wished to live and die like this youth, who at little more than seventeen years of age, finished his course with joy.

A Letter from his late master, who is a member of the Church in Fetter-lane, under the care of the Rev. George Burder, will supply the principal facts of this account. "When he came to me (says Mr. H.) he could read but little. It is our custom to have the apprentices and servants together of a Lord's day evening to read the Scriptures, but Joseph reading so indifferently, we proposed his reading a chapter every evening for his improvement: this he did with great reluctance." At this time, nor till about two years afterward did he know any thing of the value of the Bible. He knew not the value of his soul. He had never discovered his wickedness and danger, as a sinner against God. He lived *without God, without Christ, and without hope in the World.*

The circumstances which led to his conversion were a little singular. About four years since, at the close of the harvest, 1807, he had left his home to attend his master and mistress to a place of worship. Being too late for the place to which they intended to go; they turned in at Eagle-street, and heard a sermon from *Matt. xiii, 30.* *Let both grow together till the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the Wheat into my Barn.* His master says "The

solemn manner in which you endeavoured to impress the minds of your hearers that the torments of the miserable would never, never end, appears to have been blest to his soul. This we soon discovered; one evening when he came to read, his Mistress being busy, desired him to omit reading that evening, as she could not attend to him; but to her great astonishment and gratification, he who before took his book with so much reluctance, now said, "O no, I cannot do without my Bible now!" From this time he soon learned to read well, and seldom sat down to any meal without his Bible. Now too, he was desirous to attend the public worship of God on the evenings of week days; and if late at business on Saturday nights, this did not prevent his attending the early prayer-meeting constantly of a Lord's day."

On June 30, 1809, he was baptized at Eagle-street, and admitted a member of the church. Some evidences of his habitual seriousness are thus related by Mr. H. "He shewed much concern about the salvation of his parents, and greatly lamented that his brother was apprenticed to a business that occupied most of the Sabbath-day. He used every means in his power to prevail with them to attend the preaching of the gospel, and when at any time he succeeded, he would speak of it with the greatest pleasure. His sincerity and devotion were manifested in an eminent manner. I will mention a few instances. Mrs. H. being very ill, I was up late at night; and going softly up the stairs, I heard a voice, as I thought, in prayer. Listening, I found this to be Joseph, who was praying, with his fellow apprentice, earnestly

for the recovery of his Mistress.

On enquiry, I afterwards found it was usual with him, after they had gone up stairs from family prayer, to get his fellow apprentice to kneel down with him, and also in the morning before they went to work. Sleeping in the shop, the men would sometimes come before he was dressed; but this did not prevent him from falling on his knees to pray to him who seeth in secret." By this conduct a journeyman, much addicted to drinking, was so severely reprov'd, that he acknowledged his sin, and for a time forsook it, but returned, like the Sow that was washed to her wallowing in the mire.

For about six months after his baptism, he enjoyed good health; but about Christmas 1809, it pleased the Father of Mercies to chasten him with sore affliction. Symptoms of Scrofula appeared, which baffled the skill of many eminent Physicians, and continued to increase till it had rendered him an affecting spectacle; brought on a decline, and eventually terminated his existence, Sept. 6, 1811.

During his long affliction he experienced the supports and consolations of religion. "What a mercy it is (he would say) that I was acquainted with religion before I was reduced to this state of misery. *I know in whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day*" He knew no rapturous feelings, and except for a little while a few days previous to death, he was not distressed with tormenting fear. If asked on what his hopes were fixed; he would say, "I hope I am fixed on the Rock of Ages. He will not leave me nor forsake me. I

delight (said he) to think of heaven as a place of singing. I could never sing myself; but have thought myself almost in heaven when I have heard others sing in the worship of God. Especially once at the Lord's Table when they sung, *Glory, Honour, Praise and Power, be unto the Lamb for ever. Jesys Christ is our Redeemer, Hallelujah* He was desirous that young persons should be addressed on the occasion of his death, and he told to remember their Creator in the days of their youth! "Tell them," said he, "that I never repented serving the Saviour in my youth. They will never be happy in serving youthful lusts; nor can they know real pleasure without being religious." In this happy, tranquil, composed state of mind, he welcomed the king of terrors to execute his commission, knowing that he should be introduced to the enjoyment of that Saviour in whom he trusted; whom he had ardently loved, and faithfully served.

His character is thus described by his Master. He was hasty in his temper, which from the length of time he was afflicted made him at times rather impatient; but if at any time he said any thing that offended me or his mistress, he would grieve exceedingly, and express sorrow for his conduct. He was strictly honest, an excellent workman, and particularly attentive to business. As a proof of this, he earned five pounds for himself over journey man's wages, notwithstanding his illness, in less than five months. Losing him will be a great loss to me, but I rejoice that it is to him eternal gain. To sum up his character, it may be truly said, *He was diligent in business, fervent in spirit, serving the Lord.*

His funeral sermon was preached at Eagle Street to a large Congregation of young persons, on Lords day Sept 15; from *Eccles.* 12. 1.

This account addresses itself to Servants and Apprentices. They may learn from it the advantages connected with being in religious families; the benefit resulting from learning to read the scriptures, attending family prayer, and public worship. In the History of Joseph Bates, the value of honesty, industry, and application to business is clearly ascertained. He obtained a rich reward from the respect, the liberality, and the affection of his Master and Mistress, who attended to him throughout his long affliction, with paternal solicitude, and christian philanthropy. Had George Barnwell been such a London Apprentice, in vain might Millwood, the infamous Prostitute, have spread her nets, and laid her snares! He would not have robbed his Master, destroyed his reputation, ruined his health, and murdered his peace! He would have escaped the disgrace of the prison, the bar, the halter, and the gullows! He would have lived in credit, enjoyed happiness and died respected and regretted! He would have exchanged pain for eternal pleasure, and earth for heaven! So true is it that *the wicked is driven away in his wickedness; but the righteous hath hope in his death,*

It speaks to Parents, and gives them direction respecting the persons with whom to entrust their children. If parents knew the worth of the souls of their children, could they place them under the care of those whose example would teach them to swear, and blaspheme! to break the sabbath-day, to frequent the tavern, the theatre,

the gaming table,? *Evil Communications corrupt good manners.* Many a youth has been taught by an ungodly master, or mistress to go from sin to sin; till they have sunk in vice and been lost in infamy. Would not prudent parents first enquire whether there were family prayer in the house, before they sent their children into it; whether the worship of God was attended, and the law of God observed, by those who were to give the tone to their principles, and to form their character? Parents may contribute either to the Salvation or Damnation of their children; and those parents will find their hell the hotter, and their heaven the more happy, who meet their children to associate eternally in the world of Spirits. Joseph Bates often told his father that he rendered him a greater benefit by apprenticing him to persons of real religion, than if he could have given him five thousand pounds, or ever so large an estate. *Train up a child in the way he should go, and when he is old*

he will not depart from it. The preceding relation speaks loudly to Young Persons, and directs them to remember their Creator in the days of their Youth, when the evil days come not, nor the years draw near when they shall say there is no pleasure in them. To be religious, my juvenile readers, is to remember the sins you have committed against your Creator, and to confess them; the obligations you are under to your Creator, and to acknowledge them; the Promises of mercy he has made, and to plead them; the Precepts he has given to his people, and to observe them. The advantages of early piety will be many. You will thus be preserved from all those temptations to which youth are exposed; be prepared for all the duties you have to perform; and be supported under all the afflictions you may be called to bear. *Get wisdom: get understanding: forget it not, neither decline from the words of my mouth.*

I.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Evils of Persecution, and the Advantages of the British Constitution: *a Sermon, occasioned by the Death of Mr. J. S. Charrier, late French Master of the Royal Academy in his Majesty's Dock Yard, Portsmouth; who fled from France, in 1764, on account of the Persecution of the Protestants.* By John Griffin.

"Mr. Charrier was born in Rochefort, a large town in the Department of the Lower Charente,

in France. His father was a respectable Merchant in that town; our friend was his youngest son by a second marriage. His father dying suddenly and without a will, his eldest brother by the first wife inherited an estate which had been in the family for many years. Their ancestors were Protestants from the time of the Reformation by Calvin, and had suffered much for their zealous attachment to the principles of their religion, especially during

the reign of Louis XIV. Mr. Charrier went to sea in his youth, and was ultimately the Commander of a merchant ship. While in this service he was twice taken prisoner by the English; the last time by Commodore, afterwards Admiral Keppel. In consequence of these events he spent several years in England as a prisoner of war, on his parole of honour. Having been accustomed in his own country to assemble privately, with other Protestants, to read and expound the scriptures, and perform such other devotional exercises as were compatible with their situation, and the sentiments they held, he was prepared by his former habits and restricted means of worship to enjoy the blessing of civil and religious liberty, which he saw all the subjects of the British dominions possessed. To attend public worship, as performed in the established church, appeared to him, at that time, as the perfection of liberty; because it was the first protestant church in which he felt safe and at home, and tho' much attached to his own country, he at length dreaded the time when his return would deprive him of the advantages of public worship. His love of the liberty of conscience inclined him to wish, if possible, to settle in this divinely-favoured country, and Providence was then preparing the way. The second time he was taken prisoner of war, he spent a considerable time at Carlisle, where he became acquainted with Deun Wilson and his amiable family. It was at the instance of this worthy Deun, and other respectable persons, that he was induced to entertain thoughts of voluntarily leaving the place of persecution to settle in this land of freedom.

As he knew his own language grammatically and purely, he was encouraged to hope that though he had no prospect of obtaining riches by it, yet he might obtain a decent support by teaching it; and, with this, the inestimable blessing of worshipping God without restraint upon his conscience, or his modes of worship. Accordingly; at the close of the war, he returned to Rochefort, married a young person to whom he had been previously attached; like himself, a zealous protestant, and who ardently wished to reside where they might enjoy their principles undisturbed. They had some property in land, which, being Protestants, they were not able to sell, and were therefore necessitated so to relinquish their right as to derive very trifling advantage from it. Mr. and Mrs. Charrier, with a French servant Maid of the same persuasion, fled from the land of persecution to England in June 1764."

Mr. Charrier afterwards attended the ministry of the late Mr. Romaine at London, till he was appointed French Master of the Royal Academy at Portsmouth. Here he sought and enjoyed the same Gospel at the Independent Meeting-house, and continued to discharge the duties of his station in a manner greatly to his credit, as a man and a christian.

The death of such a man would naturally suggest a variety of ideas on the subject of Persecution and religious Liberty; and his respectable Pastor has here brought them forward in a discourse of no common merit. The Spirit of Persecution is well defined, and its evils portrayed with a pencil dipped in blood, handled with the skill of a Master.

The Preacher than adverts to a more pleasing theme, Religious Liberty; in discussing which he exhibits a vivid and clear conception of his subject, united with a sound judgement respecting its various bearings. Mr. Griffin takes his stand by the side of the present Archbishop of Canterbury, Lord Holland, and other Advocates of the Rights of Conscience, on occasion of the Bill introduced by Lord Sidmouth; as we stand on the same ground, we hope it will be found solid Rock, to the remotest ages.

On the Advantages of Religious Liberty, as enjoyed by the Inhabitants of this favoured Island (for though we hear the *whispers* of Persecution, Mr. G. reminds us that we are secure against its *thunders*;) he enlarges with animation and delight, and taking a view of the high station which Britain occupies, at this moment, among the Nations of Europe, as the only Land of Refuge in which dethroned Princes can find safety; he exultingly enquires, what has raised Britain to this eminence? The ready reply is Religious Toleration.

The whole discourse is extremely interesting, abounding in important facts, ornamented with very striking images, given in a style so plain as to add greatly to their force. We especially recommend this Sermon to the attention of the younger branches of religious families; it will amuse while it instructs, and is calculated to win while it warns.

Observations on the Constitution, Order, Government, and Discipline of a Gospel Church. By W. Newell. Button, 1s.

There can be no doubt but that every society has an indisputable right to form rules for the con-

ducting its own affairs. But it must be remembered that in Christian societies such rules will always be held amenable to the scriptures: a diligent search into which may, however, prove that the divine author of our religion has wisely left many lesser matters undecided by any special letter of direction in his code of laws for the government of his people, in order to call their principles into exercise. In the exercise of the Principles inculcated by the New Testament, as called into activity by attendant circumstances, believers, in associate relations, have often attempted to form Laws for the regulation of their conduct to one another, under the relation into which they were introduced by the Gospel; and they have found it expedient, sometimes, to state in express terms the views of New-Testament Doctrine and Discipline by which they desired their Social Compact should be governed. Numerous Publications on these topics have made their appearance in the Christian World, in the form of Articles, Creeds, Confessions of Faith, Rules, Orders, &c. Most of these had their origin in some local and temporary circumstances, under which the Compilers sought relief against heresy or sin, by means of more express stipulations than the scriptures appeared to furnish. In proportion as such formularies or regulations have been drawn from the sacred Fountain, they have had their use, *pro tempore*; but it is from the Scriptures alone that we can expect a supply of Water for Sanctuary purposes, adapted to every variation of human character and circumstance.

We have no acquaintance with the Author of these Observations, nor any knowledge of any inci-

dents that may be supposed to have given rise to them; yet we apprehend that they owe their existence to a state of things of which the writer was a close, perhaps a painful Observer.

Forty five duodécimo pages can hardly be expected to enter very largely into the Subject; but there are many scriptural and appropriate Sentiments scattered through the pamphlet, *On the Constitution of a Gospel Church; its Independency; Order; Church Meetings; Privileges and Duties.* Many Paragraphs of the two last have a special claim to the attention of modern Members of Churches. As far as it goes, this manual deserves commendation; but we cannot pass over the present occasion without earnestly recommending to our Readers' attention, a very valuable Compendium on this Subject, entitled "*Sketches of Human Nature; or Hints chiefly relating to the Duties and Difficulties that occur in the Intercourse of Christians with one another, and with the world.*" By W. Innes. The Author having changed his views of Baptism since its Publication, we hope he will be induced to favour the Denomination he has now joined with a New Edition, revised and adapted more particularly for the use of Baptist Churches.

Gospel Grounds and Evidences of the Faith of God's Elect. By John Owen, D. D. *A new Edition.* Gale and Curtis, 3s 6d.

It were superfluous for us to recommend a work of Dr. Owen's; we only mention this new Edition of a production of his pen, not very generally known, in order to excite the attention of our Readers. Its execution in a large clear print will be an addition of gratifi-

cation to our aged friends. A short Extract, we think will prove acceptable. After describing the holiness whereunto a christian is called, he says of the Faith of God's Elect,

It will never suffer the heart to be at rest in any sinful way, or under any such spiritual decays as shall estrange it from the pursuit of this holiness. The sight, the conviction of its excellency, the approbation of it, as that which in us and our measure answers the holiness of God, will keep up the mind unto endeavours after it, will rebuke the soul in all its neglects of it; nor will it allow any quiet or peace within, without an endeavour after a comfortable assurance of it. That soul is desperately sick which hath lost an abiding sense of the excellency of this holiness, in its answerableness unto the holiness, and will of God. Fears and checks of conscience are the whole of its security against the worst of sins, and they are a guard not to be trusted unto in the room of the peace of God. This is one great difference between believers and those that have not faith; fear of the consequence of sin, with an apprehension of some advantages which are to be obtained by a sober life and the profession of religion, do steer and regulate the minds of unbelievers in all they do towards God for eternity, but the minds of believers are influenced by a view of the glory of the Image and likeness of God in that holiness and all the parts of it which they are called unto; this gives them love unto it, delight and complacency in it, enabling them to look upon it as its own reward; and without these affections none will ever abide in the ways of obedience unto the end.

Religious Books lately published.

1. *Sketches of Sentiment on several Important Theological Subjects.* By J. Clarke, 12mo, 5s.

2. *An Exposition of such of the Prophecies of Daniel as receive their accomplishments under the New Testament,* by the late Rev. M. F. Ross, A. M. Translated from the German by E. Henderson, 8vo, 7s.

The Mosaic Creation illustrated by Discoveries and Experiments

drawn from the present enlightened State of Science. To which is prefixed the Cosmogony of the Ancients, with Reflections, intended to promote Vital and Practical Religion. By the Rev. Thomas Wood, 8vo. 8s.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under the Article.

In the press, An Antidote against Arminianism, or a Discourse to confute all the five

points thereof, viz. Predestination grounded on Man's foreseen works. Universal Redemption. Sufficient Grace in all. The power of Man's free-will in Conversion; and the Possibility of true Saints falling away totally and finally. Recommended by Dr. Owen, and published for public good, by Christopher Ness. London, printed in the year 1700. A new edition, with some account of the Author prefixed.

In the press and speedly will be published Russel's Letters, Essays, and Poems, on religious Subjects. Second Edition.

RELIGIOUS INTELLIGENCE.

WELSH BAPTIST ASSOCIATION.

The South-west Association, comprising 40 Churches, assembled at Newport, Pembrokeshire June the 11th. 12th. and 13th. 1811.

Tuesday, 2 o'clock, Brother J. Davies *Llandysul* prayed, then the Letters from the Churches were read, and we had the pleasant tidings that the Churches were in peace among themselves. Six Young men have been ordained last year, and we rejoice to hear from several of the Churches that there are gifts given to some to preach the everlasting Gospel.

After the Letters were read, brother J. Watkins preached from *Gal. iii, 21.* and brother S. Breeze from *Acts xxvi, 26,* and concluded by prayer.

Wednesday Morning, at 6. Brother D. Rees prayed, and brother D. Davis of *Aberduar*

preached from *2 Cor. v, 20;* and concluded by prayer.

10. Brother T. Thomas prayed and brother B. Davies of *Haverfordwest* preached in English from *Gal. iv, 4, 5,* and brother H. Davies from *Phil. iii, 9;* and concluded by prayer.

2. Brother J. James prayed and brother D. Saunders preached from *Ps. cx, 4,* and brother C. Evans from *1 John x, 16,* and concluded.

6. Brother W. Evans prayed, and brother J. Herring preached from *Heb. ii, 9;* and brother D. Bowen from *Ps. xvii, 15,* and brother D. Evans concluded by prayer.

Thursday Morning, at 6. Brother T. Morris prayed, after which some Business was transacted, and brother D. Rees of *Frogul* concluded by prayer.

9. Brother Daniel Davies of *Lanelli* prayed, and Business was finished, Brother W. Griffiths

(Independant) concluded the Association by prayer.

State of the Churches the preceding year. Baptized 209, restored 93, received by letter 4. Died 164, excluded 137, dismissed 4. Clear Increase 1.

The next association is to be held at Cwmfelin; the second Tuesday Wednesday and Thursday in June; the Letters to be read at 1 o'clock, Tuesday afternoon, and brother J. James of *Aberystwyth* to preach that evening, and brother D. Saunders to preach Wednesday morning, upon that subject, The tendency of the Doctrines of grace to holiness; and brother C. Evans to preach after him. Brethren D. Richards and J. Harris to preach in the Evening.

The half-yearly Association of the particular Baptists belonging to the South-west Association, was held at Aberystwyth the 15th and 16th of October 1811. Met at 3 o'clock Tuesday afternoon. Brother Jesse Jones began the service of the day by prayer, then brother J. Davis of *Landysul* preached from 2 *Cor.* iv, 7, and brother B. Davies of *Haverfordwest* from *Gal.* vi, 14, and concluded.

Met again at 6 in the evening. Brother Edward Page prayed, and brother B. Davies preached in English from *Rom.* viii, 37; brother T. Thomas of *Nantgwynn*, in Welsh, from 1 *John* iv, 10, and concluded.

Wednesday morning, half past six, the Ministers met for private conversation, when brother J. Morgan of *Aberduar* prayed, and after spending some time together brother J. Jones of *Landysul* concluded.

Met again at 10, for public worship. Brother D. Saun-

dres, read the 102 psalm and prayed, brother J. Jones of *Newtown* preached in English from 1 *Tim.* iii, 16; and brother J. Harris of *Swansea* delivered a most excellent discourse on the sin against the Holy Ghost, from *Matt.* xii, 31, 35, and concluded.

Met again at 2. Brother T. Thomas of *Aberduar* prayed, and brother T. Jones of *Rhithwilliam*, preached from *Mal.* i, 11; and brother J. Reynolds from *Luke* x, 42, and concluded.

Met at 6, when brother Simon James prayed, and brother J. Hering preached from *Rom.* iv, 6, and brother W. Evans from *Eph.* iv, 20—24, and concluded. Brother S. Breeze gave out appropriate Hymns. In these exercises there was enjoyed much of the presence of the Master of our Assemblies.

The next quarterly meeting is to be held at Aberduar the first Wednesday after old Candlemas, 1812, and the other Quarterly Meeting to be held the Wednesday following at Tabor, Pembrokeshire.

BAPTIST MISSION.

Sep. 25. 1811. The Baptist Churches of Hunts, and Wilts, constituting the Assistant Mission Society for those counties; held their final association for the year at Broughton. Brother Clure preached on the preceding evening from *Job* 20, 21.

After an early meeting for prayer, the public services succeeded at the usual hours. Brother Saffery preached in the morning, from *Hebrews* x, 13. From henceforth expecting till his enemies be made his footstool; brother Bulgin in the afternoon, from *Acts* xx, 24. To testify the gospel of the grace of God; and brother Miall in the evening from

Psalm xvii, 15, As for me I will behold thy face in righteousness, &c. The devotional parts of the services were conducted by the brethren Perry, Bulgin, Clare, Millard, Yarnold, Early, Mursell, and Giles. A collection was made for Village Preaching.

The next association is appointed to be at Whitchurch, on the Wednesday in the Easter week, 1812. The brethren Russel, Giles, and Miall are the appointed preachers for the day; and brother Clare for the Tuesday evening.

The business of the association was attended to during the intervals of worship; and the subscriptions and collections for the Mission were received; which considerably exceeded those of any preceding year; the Treasurer having remitted £200, 3s, 4 to the Primary Society.

The ministers of this association, congratulate their congregations on their enlarged exertions, and more especially on those accumulating encouragements to redouble them, which are afforded from the prosperous state of the Mission. Regret, however, mingles with every acknowledgement, which belongs exclusively to any part of a Denomination; which should long ere this have entitled itself as a whole, to similar congratulations.

Men who for eighteen years, have so nobly represented their brethren in remote regions, should be more than partially recognized at home; and yet, the far greater part of the money is still collected from the few, among whom the largest contributors have added far ampler talents, in the consecrated labours of their lives.

An examination of the Periodical Accounts, it is granted,

may yield pleasing proof of christian liberality. Individuals through the kingdom have done well; but where are the collections from our five hundred churches? Where shall we look for evidences of united zeal, throughout our congregations, whose annual efforts would not only improve the funds of the mission, but inspire a just enthusiasm in its cause? Why do not the indigent, and the obscure, among them, hear more of this great work, and these extensive successes? that the feeblest hand might be extended to the labour, and the hitherto unparticipating heart appropriate the triumph. Why are not the scanty savings, or more contingent supplies of our servants and mechanics, the mites of our widows, and even the baby treasures of our children, thrown into this account?

Our fathers and brethren are not now to be informed, that the field of exertion widens on every hand, that the vast object which their ardent anticipation first embraced, enlarges in the very grasp of our Missionaries—that not a little corner of the eastern hemisphere, is to be enlightened; but the Nations sitting in darkness, the Tribes, and People, and Languages that compose the immense population of the Asiatic World.

Only then, let our religious assemblies be well instructed in this matter, let the eternal life, or death, of millions be pressed on their attention; let the worth of this great harvest of souls be pleaded; and if they become not labourers, their supineness will be indeed without excuse. But these are not days in which such obdurate sloth can characterize our churches; and we dare believe, that if the Pastors, and Teachers will shew them by what means,

the kingdom of the Lord shall come, the silver and the gold will prove how heartily the people say, Amen. S.

The following Extracts from Brother Ward's Letters, will probably tend to enforce our Correspondent's remarks; and we wish our Readers to recollect that *this* is not a Cause to be compared with common Cases and benevolent Institutions; what *they* do not obtain in one circle, they seek in others, till their wants are fully supplied—but the perishing millions of the East present such a Mass of Ignorance, Superstition, and Iniquity, as can never be removed but by the long-continued and increased exertions of real Christians. We feel great pleasure in being able to add that such has been the unwearied labour of the Missionaries, and such the Success with which it has pleased God to crown their exertions, that now every Guinea added to their funds is an addition to their efficiency. It may speedily be seen transformed into a New Testament, in a language hitherto a stranger to the name of Jesus, and travelling, conquering and to conquer, through regions where *the Strong Man armed has kept his abominations* for ages undisturbed.

“Balasore, Jan. 22.

I thank my God that, notwithstanding the dangers and difficulties of the passage, I am safely arrived. On Wednesday the 17th instant, about eight or nine in the evening, our vessel anchored here, and the next morning, I and my companion, and the master of the vessel, left here. There is a small river or creek from the sea which enters the country. On both sides this creek is a large uninhabited wilderness. I under-

stand that tygers, deer, and other wild beasts, are seen here. I saw many alligators in the creek. I

“About eight in the evening we reached the town of Balasore. We were without food the whole day, and I was very cold. We entered the town, and enquired after a residence. We were directed to go to a division of the town, inhabited by the native Portuguese, where we got the house of an old lady, a native Portuguese, a Mrs. Hawre, who had seen me some time ago at Calcutta, and knew that I was a preacher of the gospel. On Friday my family came from the vessel, with the goods, books, &c.

“Our passage was attended with great difficulty and danger. The vessel struck in the sand for seven hours; but God saved us. There is no European judge here; but the people are under a Orissa and Mussulman judge. Here are eight or nine military officers, and one or two battalions of sepoy's. Please to send Krishnoo-das soon: this is a large place, and requires many preachers. Many understand the Bengalee and the Hindoostanee languages. I am inquiring for a man to teach me the Orissa, but have not yet got one. Great numbers have been to know for what purpose I am come, which I readily acknowledge to them all. The police officers at the head of the creek, took notice of me and my family; inquired about the books I had brought with me, and for what purpose I came hither: which when I had told them, they entered my name in their report-book. When the books were brought into the town, the people came to inquire what they were for, and my landlady told them the fact, by which it became generally known, even to the judges.

"On the first Lord's day I thought proper, as the people knew for what I was come, to have public worship at my house. Between one and two hundred people attended; among whom were several rich Bengalees, and Orissa bankers and merchants; also two or three Portuguese. They were all quiet during the worship. Some of them continued conversing with me till ten or eleven at night, and entreated me to give them some books. I gave them tracts in Orissa and Bengalee.—Many had heard of the gospel, and of numbers of the Bengalees having embraced it, especially those who had been at Calcutta: and persons of all ranks and descriptions came to inquire respecting it. My dear brother, if God displays his power, this thing can never be kept a secret, but his gospel will be known and glorified here. Pray for me, that I may be preserved from all dangers. I am careful not to abuse their gods; but, when they ask me any questions about them, I endeavour to be faithful."

Yesterday, I took another house, better than the first; but a little out of the public road. Many come to hear the gospel in the Bengalee tongue. On the 31st ult. I was at the house of Laja Kripa-Ram, a petty judge, at this place. He received me with great respect. On the 1st inst. I went to a place called *Shahjces haut*, when I proclaimed the glad tidings of great joy. There were more than 5000 people around us; but, I suppose, not more than 200 Ooriyas and Bengalees heard the word. I gave them a few tracts. This market is three kross from Balasore. I speak now and then in the streets privately, with one or two, and some

times with many. Many people here wish for Persian and Hindost'hane Testaments. A few English Testaments also would be useful among the poor Portuguese; many of whom, I think, have never seen one."

Feb. 23.—"Mr. K. inquired respecting my circumstances, and asked me if I needed any thing? I told him I needed nothing; but wished an acquaintance with him. He desired me to call on him, and wished me success in the cause of God. The state of this country is deplorable, in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets; especially on the river side. Hundreds are going, almost every day, to worship this great idol. I proclaim the gospel to them, and invite them to believe in Christ. I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ; shewing that he came on purpose to save sinners, and is able to do it effectually.—I endeavour to prove, that they are all in need of a Saviour; that, without Christ, none can go to God; and that, without his atonement, there is no forgiveness. I earnestly request all those who love our Lord Jesus Christ, to pray for the success of his cause; and especially for this undertaking in Orissa."

TOLERATION ACT.

License refused.

"At the Norwich City Sessions Tuesdaye'nnight, James Pearson applied to qualify as a Dissenting Teacher, under the Act of George III. chap. 54. It appeared that the applicant was a Minister of no particular congregation. He applied to qualify as a preacher

going about to any place, or places, through England, or elsewhere, when called, or where he thought he might be useful. The court refused to grant him a license, *solely on account of his not being appointed a preacher or pastor of a specific congregation.*"

This test has been adopted for some time by several counties in the kingdom, before the recent stir about the business; but as the Legislature have refused to ratify such an interpretation of the Law, we trust that the Society for the Protection of Religious Liberty will pay due attention to these violations of our rights.

ORDINATION.

June 10, 1811, Mr. John Her-
ring was ordained at Cardigan.
Brethren D. Rees and D. Saun-
ders engaged in prayer; brother
Z. Thomas delivered the intro-
ductory discourse and offered the
ordination prayer; brother B.
Davies of *Kilcours* gave the
Charge from *2 Tim. ii, 1*; bro-
ther J. James of *Fishguard* ad-
dressed the people from *Rev. ii,*
7; brother W. Richards conclu-
ded the Service.

In the evening brother S.
Breeze prayed and preached from
Ezek. xlvi, 45, and brother T.
Thomas of *Aberduar* from *Psa.*
lxxvi, 1, and concluded.

NEW MEETING OPENED.

The expulsion of Mr. Ward
from the curacies of Curleton
Rode and Bunwell, in Norfolk,
has at length issued in the erec-
tion of a neat Chapel, entirely at
the expense of Mr. Barnard, a
Gentleman whose estate is in the
former Parish. Mr. Ward, ha-
ving embraced the principles of
adult baptism, has preached a-
mong the Dissenters, and on Oct.

24th opened this new place of
worship, which was attended by a
large congregation, by preaching
on *1 Cor. iii, 10, 11*. Mr. Simp-
son of *Diss*, and Mr. Mäuser of
Horham prayed. In the after-
noon Mr. White of *Ipswich*,
prayed, and Mr. Wilks of *Nor-*
wich preached, on *2 Chron. vi, 18*.
Mr. Abbott of *Wymondham* con-
cluded by prayer. In the even-
ing, Mr. Hubbard of *Wymond-*
ham prayed, Mr. White of *Ips-*
wich preached, from *Isa. lv, 10*,
and Mr. Ward closed by prayer.

By this event the truth of the
Gospel appears to revive in this
place; the occasion proved very
solemn and affecting to all the
ministers and people assembled.
The grace which appeared in
bringing forward such a Friend
to the cause, after so long an in-
terval, during which it had suf-
fered much, affected the hearts of
many, who were acquainted with
persons and circumstances.

We have received the pleasing
intimation that there is a prospect
of a Particular Baptist Church
soon being formed at Carlton, to
whom Mr. Barnard intends con-
veying the above Chapel as an
endowment, and also an annual
sum towards the support of their
Minister.

NEW CHURCH FORMED.

August 29, 1801. Mr. Phil-
lips, late Pastor of the particu-
lar Baptist Church, Westbury
Leigh, and 24 Members of that
Church, who had with himself
received their dismission, for a
friendly separation, met to join
themselves into a separate Church;
when the following order was ob-
served: After singing the 406th
Hymn, Rippon's, Mr. Phillips
read a portion of God's word,
and one of the senior brethren

prayed; then Mr. Phillips read the Articles of the Church Covenant, and of their faith and order, and all who desired to be joined in Church-fellowship signified their cordial approbation by holding up their right hands. Mr. Phillips then gave them the right hand of fellowship, entered their names in the Church-Book, and delivered an address adapted to the occasion. After which the Church proceeded to the choice of Deacons, who were set apart to office by solemn prayer. Mr. Phillips then addressed them from 1 Tim. iii. 8—14. The Church then requested Mr. P. to continue his labours amongst them as their Pastor, to which he consented, and concluded by singing and Prayer.

Since the above event, 4 persons from the Westbury Leigh Church, have joined them by Dismission, and 2 without; 30 have been added by Baptism; and we have great reason to be thankful that many more seem truly awakened.

Two Sunday Schools above 100 poor children in each, have been established, who are taught to read the Scriptures, and regularly attend divine worship every Lord's Day.

Enlargement of The London Female Penitentiary, Pentonville.

It is with great satisfaction we are enabled to announce to our Readers, that the proposed enlargement of this Asylum is in considerable forwardness, by the erection of an additional Building as a Wing, on the eastern side of the House.

Difficulties for a time, retarded the commencement of this work; but they are at length happily removed. When the Wing is completed, (which is ex-

pected to be covered in before Christmas next,) an additional Building, to extend one hundred feet down the Garden, and which is absolutely necessary to form a Prompt-reception Ward and an Infirmary, is intended to be erected, should the benevolence of the Public sanction and support this measure. The Penitentiary will then be capable of containing one hundred objects.

Since the commencement of the Institution (a period of 4 years) not less than 70 young women have been either reconciled to their Friends, or placed in respectable situations of service. It is however with regret that we are also obliged to state that during the same period, upwards of 500 unhappy women have applied for admission, in vain, for want of room to receive them.

The Funds of the Institution have been considerably reduced by the recent purchase of the Lease of the Penitentiary, which is now held rent free, for an unexpired term of 74 years.

We have received information, on which we can rely, that the events of the current year, will make the next Annual Report, even more interesting and satisfactory, than the Reports which have preceded it; and thus fully prove to the Friends of this Charity, and to the Public, that an enlargement of its capacities for doing good, is well worthy of their cordial, strenuous and continued Patronage.

The funds of the Institution will not only require to be replenished by donations, in order to enable the Committee to discharge their obligations on account of the additional Buildings; but also to be permanently increased by annual subscriptions, for the augmented expenses.

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